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THE ΔΟΞΑ OF CHRIST AND HIS FOLLOWERS
IN THE FOURTH GOSPEL: AN INQUIRY INTO
THE MEANING AND BACKGROUND OF ΔΟΞΑ IN JOHN 17.22

BY

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To Bruce Metzger



“To the one seated on the throne and to the Lamb
be blessing and honor and glory and might forever and ever!”

Revelation 5.13

SUMMARY

Thesis Title: “The Δόξα of Christ and His Followers in the Fourth Gospel: An Inquiry into the Meaning and Background of Δόξα in John 17.22”

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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?* Diverse theories have been proposed, but no clear, convincing answers have been offered by contemporary interpreters. In this thesis, answers to the questions regarding the nature of the δόξα in 17.22-23 are found primarily in Chapter 17 and in the Farewell Discourse(s), but contributions are garnered from relevant passages in other sections of the Gospel as well. This is also true of the question regarding the nature of *oneness* in 17.22-23. The following questions are addressed: (1) Who are the people to whom Jesus has given δόξα in John 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? A survey of the lexicographical background of δόξα is focused on the use of δόξα in the LXX, since NT usage usually follows that of the LXX. The meaning of δόξα in the LXX, however, is partly dependent on its meaning in non-biblical Greek and partly on the meanings of the Hebrew words that δόξα renders in the LXX. A consideration of the meanings of δόξα in the Greek OT is 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 are discussed in the sections that follow, since the intertestamental writings form an important bridge between the OT and the NT. The survey of the lexicographical background of δόξα concludes with a discussion of the meanings of δόξα in the NT. Proceeding with the supposition that answers to the questions regarding the nature of the gift of δόξα and of *oneness* in 17.22-23 are found primarily in Chapter 17 and in the Farewell Discourse(s), the study of Chapter 17 begins first in 17.22-23 and its paragraph (vv. 20-23), and radiates out from there into the rest of Chapter 17 and the Farewell Discourse(s). Relevant passages in other sections of the Fourth Gospel are examined as well. This study does not attempt to discuss every text in the Fourth Gospel that speaks of δόξα or δοξάζω, but those that are most closely associated with the passage under consideration are studied and discussed.

KEY TERMS

- | | | | |
|-----------------------|----------------|--------------------|----------------|
| 1. Glory | 4. Love | 7. God’s works | 10. Revelation |
| 2. Oneness | 5. Truth | 8. Children of God | |
| 3. Authority of Jesus | 6. Word of God | 9. Knowing God | |

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ABBREVIATIONS

A. GENERAL ABBREVIATIONS

cf.	compare	ni.	niphal
chap(s)	chapter(s)	par.	parallel
diss.	dissertation	pi.	pi'el
ed(s).	editor(s), edited by, edition	q.	qal
enl.	enlarged	ref.	referring
esp.	especially	repr.	reprinted
FG	Fourth Gospel	rev.	revised
Gr.	Greek	s.v.	<i>sub verbo</i> , under the word
Heb.	Hebrew	trans.	translator, translated by
hi.	hiphil	v(v).	verse(s)
LXX	Septuagint	viz.	<i>videlicet</i> , namely
LXXe	Brenton's translation of the LXX	vol(s).	volume(s)
MT	Masoretic Text	vs.	versus
n.p.	no page	x	no. of times a form occurs

B. BIBLE VERSIONS

ASV	American Standard Version	NIV	New International Version
BBE	English Bible in Basic English	NJB	New Jerusalem Bible
CEV	Contemporary English Version	NKJV	New King James Version
DBY	English Darby Bible	NLT	New Living Translation
DR	Douay-Rheims Version	NRSV	New Revised Standard Version
KJV	King James Version	REB	Revised English Bible
NAB	New American Bible	RSV	Revised Standard Version
NASB	New American Standard Bible	RWB	Revised Webster Bible

In this thesis, quotations from the Bible and the Apocrypha are from the NRSV, unless otherwise indicated. Quotations from the Pseudepigrapha, except those from 4 Ezra (2 Esdras 3-14), which are taken from the NRSV, are from J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha*.

C. PRIMARY SOURCES: ANCIENT TEXTS

OLD TESTAMENT

Gen	Genesis	1 Kgs	1 Kings	Ecc	Ecclesiastes	Obad	Obadiah
Exod	Exodus	2 Kgs	2 Kings	Song	Song of Solomon	Jon	Jonah
Lev	Leviticus	1 Chron	1 Chronicles	Isa	Isaiah	Mic	Micah
Num	Numbers	2 Chron	2 Chronicles	Jer	Jeremiah	Nah	Nahum
Deut	Deuteronomy	Ezra	Ezra	Lam	Lamentations	Hab	Habakkuk
Josh	Joshua	Neh	Nehemiah	Ezek	Ezekiel	Zeph	Zephaniah
Jdg	Judges	Esth	Esther	Dan	Daniel	Hag	Haggai
Ruth	Ruth	Job	Job	Hos	Hosea	Zech	Zechariah
1 Sam	1 Samuel	Psa	Psalms	Joel	Joel	Mal	Malachi
2 Sam	2 Samuel	Prov	Proverbs	Amos	Amos		



NEW TESTAMENT

Matt	Matthew	2 Cor	2 Corinthians	1 Tim	1 Timothy	2 Pet	2 Peter
Mark	Mark	Gal	Galatians	2 Tim	2 Timothy	1 John	1 John
Luke	Luke	Eph	Ephesians	Titus	Titus	2 John	2 John
John	John	Phil	Philippians	Phlm	Philemon	3 John	3 John
Acts	Acts	Col	Colossians	Heb	Hebrews	Jude	Jude
Rom	Romans	1 Thess	1 Thessalonians	Jas	James	Rev	Revelation
1 Cor	1 Corinthians	2 Thess	2 Thessalonians	1 Pet	1 Peter		

APOCRYPHA AND SEPTUAGINT

Tob	Tobit	Pr Azar	Prayer of Azariah
Jdt	Judith	Bel	Bel and the Dragon
Add Esth	Additions to Esther	Sg Three	Song of the Three Young Men
Wis	Wisdom of Solomon	Sus	Susanna
Sir	Sirach/Ecclesiasticus	1-2 Macc	1-2 Maccabees
Bar	Baruch	3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras	Pr Man	Prayer of Manasseh
Ep Jer	Epistle of Jeremiah	Psa 151	Psalms 151

OLD TESTAMENT PSEUDEPIGRAPHA

3 Bar	3 Baruch (Greek Apocalypse)	3 Macc	3 Maccabees
1 En	1 Enoch (Ethiopic Apocalypse)	4 Macc	4 Maccabees
2 En	2 Enoch (Slavonic Apocalypse)	Pr Man	Prayer of Manasseh
4 Ezra	4 Ezra	Pss Sol	Psalms of Solomon
LAE	Life of Adam and Eve	T Ab	Testament of Abraham
Let Aris	Letter of Aristeas	T Jud	Testament of Judah
		T Levi	Testament of Levi

JOSEPHUS

<i>Ant.</i>	<i>Jewish Antiquities</i>
<i>Bell.</i>	<i>Jewish War</i>
<i>C. Ap.</i>	<i>Contra Apionem</i>

PHILO

<i>Aet.</i>	<i>On the Eternity of the World</i>
<i>Spec.</i>	<i>On the Special Laws</i>
<i>Leg.</i>	<i>Allegorical Interpretation</i>

RABBINIC LITERATURE

	Mishnah		Babylonian Talmud
<i>M. Abot.</i>	<i>Abot</i>	<i>b. Ber.</i>	<i>Berakoth</i>
		<i>T. B. B. B.</i>	<i>Baba Bathra</i>
		<i>T. B. Hag.</i>	<i>Hagiga</i>
		<i>T. B. Sanh.</i>	<i>Sanhedrin</i>
	Midrash Rabbah		Sipre
<i>Gen. R.</i>	<i>Genesis</i>	<i>Sifre Deut.</i>	<i>Deuteronomy</i>
<i>Lev. R.</i>	<i>Leviticus</i>		
<i>Eccl. R.</i>	<i>Ecclesiastes</i>		Tanhuma
		<i>Tanh. Vayakhel</i>	<i>Tanhuma Vayakhel</i>

TARGUMIC TEXTS

<i>Tg Onq</i>	<i>Targum Onqelos</i>
<i>Tg J</i>	<i>Targum Jonathan</i>
<i>Tg Isa.</i>	<i>Targum Isaiah</i>
<i>Tg Neof</i>	<i>Targum Neofiti</i>
<i>Tg Ps-J</i>	<i>Targum Pseudo-Jonathan</i>
<i>Tg Ezek</i>	<i>Targum Ezekiel</i>
<i>Tg Hos</i>	<i>Targum Hosea</i>

D. SECONDARY SOURCES: JOURNALS, PERIODICALS, REFERENCE WORKS, AND SERIES

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i>
ABR	<i>Australian Biblical Review</i>
ACNT	Ausburg Commentaries on the New Testament
ACW	Ancient Christian Writers
AnBib	Analecta biblica
ANF	<i>Ante-Nicene Fathers</i>
ANTC	Abingdon New Testament Commentaries
ATD	Das Alte Testament Deutsch
ATJ	<i>Ashland Theological Journal</i>
AThR	<i>Anglican Theological Review</i>
ATR	<i>Australasian Theological Review</i>
BAG	Bauer, W., W. F. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . Chicago, 1957
BAGD	Bauer, W., W. F. Arndt, F. W. Gingrich, and F. W. Danker. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 2 nd ed. Chicago, 1979
BDAG	Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 rd ed. Chicago, 2000
BDB	Brown, F., S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford, 1907
BDF	Blass, F., A. Debrunner, and R. W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago, 1961.
BNTC	Black's New Testament Commentaries
BT	<i>The Bible Translator</i>
DCH	<i>Dictionary of Classical Hebrew</i>
DJG	<i>Dictionary of Jesus and the Gospels</i>

DLNT	<i>Dictionary of the Later New Testament and Its Developments</i>
DNTB	<i>Dictionary of New Testament Background</i>
EBC	Expositor's Bible Commentary
EBT	<i>Encyclopedia of Biblical Theology</i>
EDNT	<i>Exegetical Dictionary of the New Testament</i>
EJ	<i>Encyclopedia Judaica</i>
FAL	Friberg, T., B. Friberg, and N. Miller. <i>Analytical Lexicon to the Greek New Testament</i>
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i>
HCSB	<i>HarperCollins Study Bible</i>
HTKNT	Herders theologischer Kommentar zum Neuen Testament
ICC	International Critical Commentary
IDB	<i>The Interpreter's Dictionary of the Bible</i>
ISBE	<i>International Standard Bible Encyclopedia</i>
IVP	InterVarsity Press
IVPNTC	InterVarsity Press New Testament Commentary
ITC	International Theological Commentary
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JJS	<i>Journal of Jewish Studies</i>
JQR	<i>Jewish Quarterly Review</i>
LCC	Library of Christian Classics
LNLEX	Louw, J. P. and E. A. Nida. <i>Greek-English Lexicon of the NT Based on Semantic Domains</i>
LSJ	Liddell, Henry G., Robert Scott, & Henry S. Jones. <i>A Greek-English Lexicon</i> . Oxford, 1968
NCB	New Century Bible Commentary
NIBC	New International Bible Commentary
NIBCNT	New International Bible Commentary on the New Testament
NICNT	New International Commentary on the New Testament
NIDNTT	<i>New International Dictionary of New Testament Theology</i>
NIDOTTE	<i>New International Dictionary of Old Testament Theology and Exegesis</i>
NIGTC	New International Greek Testament Commentary
NPNF ¹	<i>Nicene and Post-Nicene Fathers, Series 1</i>
OERD	<i>Oxford English Reference Dictionary</i>
OTL	Old Testament Library
PG	Patrologia graeca
PNTC	Pelican New Testament Commentaries
SBLRBS	Society of Biblical Literature Resources for Biblical Study
SBLSymS	Society of Biblical Literature Symposium Series
ScrHier	Scripta Hierosolymitana
SemeiaSt	Semeia Studies
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra pagina
TDNT	<i>Theological Dictionary of the New Testament</i>
TDOT	<i>Theological Dictionary of the Old Testament</i>
THAYER	Thayer, Joseph H. <i>Greek-English Lexicon of the New Testament</i>
TLNT	<i>Theological Lexicon of the New Testament</i>
TLOT	<i>Theological Lexicon of the Old Testament</i>
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
TPINTC	Trinity Press International New Testament Commentaries
TWOT	<i>Theological Wordbook of the Old Testament</i>
UBSDICT	<i>A Concise Greek-English Dictionary of the NT</i> . Prepared by Barclay M. Newman, Jr.
VT	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
WUNT	<i>Wissenschaftliche Untersuchungen zum Neuen Testament</i>
WW	<i>Word and World</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
ZPEB	<i>Zondervan Pictorial Encyclopedia of the Bible</i>

CHAPTER 1

INTRODUCTION

1.1 The Problem

It has always been recognized that no other Gospel narrates as impressively as John the confrontation of the world and of the believers with the glory of Jesus¹

The glory of the Incarnate Word presented in the Fourth Gospel and the impressive way in which John² has related it have been widely acknowledged. However, although John's Gospel not only proclaims the glory of Christ but also declares the *glory of his followers*, relatively little attention has been given to John's statements about the glory Jesus has given to his people. John's declaration that "the Word became flesh and dwelt *among us*" and that his glory has been witnessed by his disciples has had a notable impact on readers of the Gospel, but relatively few have given proper recognition to the Fourth Evangelist's assertion that the Word, when received by believers, also becomes incarnate *in them* and *dwells in them*³ and that God's plan for the revelation of the divine glory in Jesus was meant to be continued *in his followers*.

Some Johannine interpreters apparently view the Fourth Gospel (FG) as only a Christological writing, but others have seen that while the primary objective of the FG is Christological, the author was concerned with *soteriology*, *ecclesiology*, and *missiology* as well. Barrett writes:

¹ Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17*, trans. Gerhard Krodel (Philadelphia: Fortress, 1968; First paperback edition, 1978), 6.

² In referring to the author of the Fourth Gospel, the name *John* is sometimes used in this study for the sake of convenience. It is not within the scope of this thesis to address the issues of authorship, date, sources, or methods or layers of composition. In order to understand the Fourth Gospel, one must endeavor to enter into its thought world, and I approach this Gospel as it has come to us, as a finished work and a unified whole. More and more contemporary Johannine interpreters have come to recognize the narrative unity of this Gospel and to appreciate it as a work of art. I share this acknowledgment and appreciation.

³ Hoskyns and Bultmann both point this out in commenting on 1.14. See Edwyn C. Hoskyns, *The Fourth Gospel*, ed. Francis Noel Davy (London: Faber & Faber, 1947), 148; Rudolf Bultmann, *The Gospel of John*, trans. G. R. Beasley-Murray, R. W. N. Hoare, and J. K. Riches (Philadelphia: Westminster, 1971), 69.

... John does not use the word ἐκκλησία [He] does, however, show more clearly than any other evangelist, an awareness of the existence of the church Moreover, a universal mission is implied....⁴

Jesus in the FG came not only to make God known to a group of close followers, so that they might have eternal life, but also to pass on to them and future disciples some of *his glory* (δόξα), as Moses did for Joshua (Num 27.20), so that they could continue to do the work he was doing after he departed, in order that *the world* might come to believe in him (John 17.23). But what is the nature of the *glory* (δόξα) that Jesus gives to his followers? Among the answers given by interpreters to this question are *faith, love, the fullness of divine life, the presence of God, knowledge of the Father, the “manifestation of the divine nature in man”*.

Jesus declares in John 17 that he has given his followers the δόξα the Father has given him (17.22). Only here in John is it stated explicitly that Jesus has given δόξα to his followers. Jesus’ declaration in 17.24 that he wishes his followers to be with him to *see* his δόξα implies that believers will *participate* in it, but no definition or description of this δόξα is given. If one knows the nature of the δόξα that the Father has given to the Son, then one would know the nature of the δόξα that the Son passes on to his people, but the nature of the Son’s δόξα is also unclear.

Neither in the Prologue nor in Chap 17 is a definition given of δόξα, except for 1.14, where δόξα or the Word is described as “full of grace and truth.” John speaks about two kinds of δόξα available to people: human δόξα and δόξα from God (5.44, 12.43). It is obvious from the context in these passages what is meant by human δόξα, but it is unclear what δόξα from God is. Much literature has been devoted to the topic of the glory of Jesus in the Fourth Gospel, but scant attention has been given to the glory of the followers of Jesus. And although John 17.21-23 has been frequently cited to promote various causes based on the assumption this text refers to church unity, the theme of the glory that Christ has given to his people to enable their unity has scarcely been noted. *What is the glory that Christ has given to believers? 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”?*

Various answers have been offered to the above questions by Johannine interpreters, and there is no consensus. “Exactly what is meant by these clauses is much disputed.”⁵ Amidst the wide diversity of solutions suggested for this conundrum, no clear, convincing answers have been offered by contemporary interpreters. This study seeks to make a contribution to the understanding of the meaning of δόξα and *oneness* in John 17.22-23 by a methodical analysis of John 17, with special attention to vv. 22-23. It will be seen 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, although there are relevant passages in other sections of

⁴ C. K. Barrett, *The Gospel according to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: Westminster, 1978), 92, 93.

⁵ Donald Carson, *The Gospel according to John* (Leicester: InterVarsity Press; Grand Rapids: Eerdmans, 1991), 568.

the FG that will be studied as well. This is also true of the questions regarding the nature of *oneness* in 17.22-23, a theme closely linked with δόξα. 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 will be included.

1.2 Current Understandings of the Gift of Δόξα Given to Believers

Very few recent Johannine interpreters appear to have delved to any extent into the subject of the δόξα given to Jesus' followers, although most have commented on it briefly, and a few, more at length. Some Johannine commentators show little interest in the gift of δόξα in 17.22, e.g. Beasley-Murray and J. Ramsey Michaels, who do not offer a definition of δόξα even where the word first occurs (1.14), and none at 17.22. In fact, Michaels completely overlooks 17.22a and comments only on 17.22b.^{6,7} F. F. Bruce makes no mention of glory in commenting on 17.22, but he does give a definition of glory in his comments on 1.14.⁸ Raymond Brown has focused his attention on unity in 17.22-23 in the "Comments" section of his commentary, and makes no mention of δόξα there.⁹ In the "Notes" section, he comments only on the perfect tense of both verbs in 17.22, and suggests that the glory will be given after Jesus' resurrection, but he does not offer a definition of that glory.¹⁰ Dirk van der Merwe has written an article on 17.20-23 but also focuses totally on unity and makes no comment at all on the gift of glory.¹¹ Dodd, in his book *Interpretation of the Fourth Gospel*,¹² writes profusely about the glory of Christ but says nothing about the glory given to believers in discussing the Farewell Prayer.

Bultmann gives several answers, which only confuses the issue.¹³ He writes:

... what else does the sentence mean than that he revealed to them the name of God (v. 6), which God has given him (v. 11)? Or that he imparted to them the words of God which he had received from God (v. 8)? He has bestowed his δόξα on them, in that he is acknowledged among them as the Revealer and by this means is himself glorified (v. 10)...[T]he faith of the community can be called its δόξα, a gift bestowed on it by him,

⁶ George R. Beasley-Murray, *John*, (WBC 36; Waco: Word, 1987), 14, 302.

⁷ J. Ramsey Michaels, *John* (NIBCNT 4; Peabody: Hendrickson, 1989; Peabody: Hendrickson, 1998; Carlisle: Paternoster, 1998), 23, 24, 26, 298-299

⁸ F. F. Bruce, *The Gospel of John: Introduction, Exposition, and Notes* (Grand Rapids: Eerdmans, 1983), 41, 335-6.

⁹ Raymond E. Brown, *The Gospel according to John XIII-XXI: Introduction, Translation, and Notes* (2 vols.; AB 29-29A; New York: Doubleday, 1966-1970), 2:774-9.

¹⁰ *Ibid.*, 770-1.

¹¹ D. van der Merwe, "The Character of Unity Expected among the Disciples of Jesus, according to John 17:20-23," *Acta Patristica Et Byzantina* 13 (2002): 222-252.

¹² C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953; reprint, 1995), 417-23.

¹³ Bultmann, 515-516.

and it too can be said to be glorified in the same way as he ...it receives a share in his work of revelation.... [A]fter his departure they are to represent him in the world.¹⁴

Bultmann is right in suggesting that all of the above is related to the giving of δόξα, but he does not explain *how* the revelation of God's name or the giving of God's words relates to glory, or *how* Jesus' being acknowledged by the disciples as the Revealer imparts glory to them. It is also unclear why the community's faith can be called its δόξα. It is true that the believers will have a part in Jesus' work of revealing the Father after he is gone. Does this mean, then, that participation in the work of revelation is an *honor* that God gives them? Or is there more than that? Again, he does not make his point clear. These statements are suggestive but are not helpful or convincing. They need to be explained and expanded. They not only need clarification but also substantiation.

The views of Johannine commentators on this gift are divergent, partly because they have asked and answered different questions. Some have asked and answered the question: "*What* is the gift of δόξα?" while others have answered the question: "*How* was the δόξα given?" Still others have answered the question: "What does the gift of δόξα *entail*, in terms of the disciples' mission?" The answers are wide-ranging, although some overlap or are closely related.

The first group of answers (to the question "What is the gift of δόξα?") may be categorized under eleven headings: life, the divine presence, love, the divine nature, knowledge of the Father, oneness with God, the life-giving revelation, faith, divine acceptance, function as the revealer of God, the glory of God, which has been bestowed on Christ in his return to the Father.

1. *Life*: Rudolf Schnackenburg suggests that the gift of δόξα in 17.22 is life. He begins by pointing out that "Jesus himself possesses the Father's glory and has possessed it from eternity, but he also regains it after his exaltation on the cross (see v. 5)." By communicating divine life to his disciples, he gives them a share in this glory, the glory for which Jesus petitioned in v. 2 and which he "has always had with the Father." He considers Jesus' statement about this gift as "anticipatory language," since it "makes present what will only be fully realized in the heavenly or future world."¹⁵ Schnackenburg begins with a statement implying that the gift given to disciples is *a share in Jesus' glory*, which is the Father's glory, but changes his focus to *divine life*. Then he defines the divine life as *love*, the "splendour and power of divine love," using the words of W. Thüsing. This is rather confusing, since he changes from *glory* to *divine life* to *divine love*. Of course, these are closely related, but he does not explain the relationship among them, nor does he give any explanation as to how or why δόξα "points to the fulness of divine life." He also does not explain the relationship between divine life and divine love.

¹⁴ Ibid.

¹⁵ Rudolf Schnackenburg, *The Gospel according to St. John*, vol. 3, trans. David Smith and G. A. Kon (HTKNT; New York: Crossroad, 1987), 192.

2. *The divine presence (and life)*: David K. Rensberger,¹⁶ D. Moody Smith,¹⁷ Ben Witherington, III¹⁸, Rudolf Bultmann, and Rodney Whitacre posit that the gift Jesus has given the believers is the divine presence. Witherington thinks it is “the divine presence and life.” Whitacre has the same thought. Whitacre begins by stating that “*glory* refers to the revelation of God in all his beauty of being and character. But, also ... *glory* is a manifestation of God himself -- not just a revelation about him, but his actual presence (cf. Exod 33.18-23). Jesus shares in this glory as the eternal Son (vv. 5, 24), and he has now given ... this glory to his disciples.”¹⁹ He adds that Jesus’ revelation of the Father to the disciples “brings them the knowledge that is a participation in God’s own eternal life (v. 3).” So he and Witherington both maintain that the δόξα consists of God’s presence and life, while Rensberger simply states that “glory implies the presence of God,” and refers to 17.5 and 24. Smith declares that the glory which Jesus receives from God and passes on to his disciples is “God’s reality, his real presence, as it is manifest to humankind.”²⁰ It is true, as Whitacre points out, that Jesus by revealing the Father to them has brought them into a life-giving relationship with the Father, for eternal life is to know the Father (17.3). He makes a meaningful connection between 17.6 and 17.3, and has commented slightly more in detail on the subject of δόξα in 17.22 than most commentators have done. More can be said, however. Whitacre’s comments have only scratched the surface.

Bultmann maintains that v. 23 is parallel to v. 22. He writes: “‘I am in them, and Thou art in me’ (v. 23) says the same thing. For he is not ‘in them’ in the sense of being an image in their historical recollection, ... but precisely as the Revealer, as the one in whom God is. And ... his being is made real in them in the witness they bear to him through the word which proclaims him.”²¹ One needs to ask how Bultmann can be sure that v. 23 is saying “the same thing” as v. 22, since the words “I in them and you in me” may explain the way in which the Father and the Son are one (v. 22c) rather than being equivalent to the δόξα that has been given, as he maintains. Moreover, the statement that Christ’s “being is made real in them in the witness they bear to him through the word which proclaims him” is unclear. Bultmann’s thought is probably based on his understanding that “the community’s task for the world,” viz. the task of proclaiming Christ to the world, is the ultimate goal (vv. 21, 23), for he is sending them into the world as the Father has sent him.²² Elsewhere, Bultmann states that Jesus’ δόξα “is not something already existent” but “is brought about in his work as Revealer and in men’s response to that work *within history*. His δόξα consists in the fact that history has received the possibility of faith (and unbelief), and thus of life (and death) through

¹⁶ David K. Rensberger, “The Gospel according to John,” *HCSB* (New York: HarperCollins, 1993), 2047.

¹⁷ D. Moody Smith, *The Theology of the Gospel of John. New Testament Theology*, ed. James D. G. Dunn (Cambridge: Cambridge University Press, 1995), 122.

¹⁸ Ben Witherington, III, *John’s Wisdom: A Commentary on the Fourth Gospel* (Louisville: Westminster John Knox, 1995), 271.

¹⁹ Rodney A. Whitacre, *John* (IVPNTC; Downers Grove: InterVarsity Press, 1999), 417.

²⁰ Smith, 122.

²¹ Bultmann, 516.

²² *Ibid.*

his work.”²³ Does this mean that neither Jesus nor the believers have δόξα unless and until they do the work of being revealers? Is he saying that before he began his work as Revealer, Jesus did not have δόξα?

3. *Love*: A. M. Ramsey, H. Hegermann and F. Moloney believe that the gift of δόξα is love. To Hegermann it is Jesus’ love, manifested in his “loving sacrifice in death” and given to his people.²⁴ He probably means it is the *Father’s* love, given to Jesus, which then becomes *Jesus’* love, which he gives to his people. To Ramsey, it is “the glory of self-giving love which is the glory of the Father and the Son.”²⁵ Moloney declares that the δόξα, “which is the love bestowed upon the Son by the Father . . . , is present . . . in the *doxa* that Jesus has given to the believers”²⁶ It is true that in Johannine theology God is love, and the self-giving love of the Father and the Son is a glorious gift that has been given to the people of God. However, v. 24 declares that the Father has given glory to the Son because he loved him before the foundation of the world. Now if this statement is related to v. 22, which also states that the Father has given glory to the Son, then it would be strange for Jesus to say that the gift the Father gave him out of love was *love*, unless the glory in v. 22 is a different glory from that in v. 24. But this is unlikely. V. 24 indicates that love was the *motivation* for the giving of glory, not the gift itself.

4. *The divine nature*: B. F. Westcott and J. H. Bernard both say that the gift of glory is the revelation of the divine nature in human beings. Westcott writes: “This glory comes from the perfect apprehension of the Father as fulfilling His work of love (comp. v. 3). Viewed from another point of sight it is the revelation of the divine in man realised in and through Christ. . . . The fulness of this glory is to be made known hereafter in the Lord’s presence; but meanwhile it is partially presented in the different manifestations of Christ’s action in believers through the power and beauty and truth of the Christian life.”²⁷ Bernard writes similarly that this glory is “the manifestation of the Divine Nature in man.”²⁸ This is in accord with the definition of δόξα that is suggested in this study (p. 158). Various aspects and meanings of the divine δόξα are summed up in the expression *the divine nature* or *the character of God*, so that when the FG states that Jesus’ disciples have seen his *glory* (1.14), it means that they have seen the *divine nature* that was manifested in Jesus through the Father who dwelt in him. Likewise, Jesus has imparted this same δόξα of God’s nature or character to his disciples by giving them the ἐξουσία to become children of God (1.12-13).

5. *Knowledge of the Father*: Ernst Haenchen comments very briefly on the δόξα that Jesus has given to his people. He writes: “Jesus has not retained the

²³ Ibid., 492.

²⁴ H. Hegermann, “Δόξα” in *EDNT* 1:348.

²⁵ A. M. Ramsey, *The Glory of God and the Transfiguration of Christ* (London: Longmans, Green, 1949), 83.

²⁶ F. Moloney, *The Gospel of John* (SP 4; Collegeville: Liturgical Press, 1998), 474.

²⁷ B. F. Westcott, *The Gospel according to St John (The Speaker’s Commentary, 1881; reprint, Grand Rapids: Eerdmans, 1981), 246.*

²⁸ J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, ed. A. H. McNeile, 2 vols. (Edinburgh: T. & T. Clark, 1928), 2:578.

glory that the Father has given him, but has passed it on to his own: the knowledge of his Father, so that they may be unified in faith.”²⁹ Knowledge of the Father is a gift that Jesus has given to his followers, but it is nowhere said that the Father gave knowledge of himself to the Son. The Son already knows the Father, since he is “in the bosom of the Father” (1.18; cf. 10.15), and the Father is always with him (16.32).

6. *Oneness with God*: G. B. Caird thinks δόξα is oneness with God. “Jesus ...contrast[s] the δόξα (recognition) which men seek from one another, and which blinds them to the reality of the true δόξα (oneness with God) which he himself is content to receive as a gift at the hands of his Father (5.41-44).”³⁰ In 17.22 oneness with God is the *purpose* for giving the gift; thus it cannot be the gift itself.

7. *The life-giving revelation*: Wilhelm Thüsing considers all the gifts the Father has given the Son: his name, his words, the Spirit without measure, all things in his hands, and he concludes that the gift of the Father to the Son that he passes on to the disciples is “the whole life-giving revelation through the Spirit.”³¹ This is a possible answer, since Jesus did receive from the Father the words of God, the Spirit, all things, and the revelation of the Father’s name, and has passed all these on to his people.

8. *Faith*: Rudolf Bultmann’s suggestion of “the faith of the community”³² has already received a comment above.

9. *Divine acceptance*: J. C. Fenton’s thought that the gift is “the Father’s acceptance of the Son ... Jesus has given this to the faithful...”³³ is incorrect, since nowhere is it stated in John that the Father accepted the Son, nor is it ever said that God “accepts” the believers. Rather, it is the believers who accept Jesus (1.12). The Father loves the Son, and he loves the Son’s followers with the same love. Acceptance of the Son by the Father is not a Johannine concept.

10. *Function as the revealer of God*: Lindars points out that Jesus has passed on to the disciples “his function as the revealer of God (1.14), displayed through every facet of his life and teaching.” He gave this to them “not only by entrusting to them the message of salvation, but also by creating in them a form of life which bears witness to it...John thinks of the glory of Jesus as primarily a matter of relationship. As the revealer of God he reflects God’s glory, and this is only possible because of the special relationship between them.”³⁴ At 1.14, Lindars implies that *glory* is “the revelation of the divine mercy.”³⁵ At 17.5 he states that it is “a matter of intimate personal relationship, rather than splendid robes and royal state. In the final reckoning, it can only be expressed in terms of love (verse

²⁹ Ernst Haenchen, *A Commentary on the Gospel of John*, ed. Robert W. Funk and Ulrich Busse, trans. Robert W. Funk, 2 vols. (Hermeneia; Philadelphia: Fortress, 1984), 2:155.

³⁰ G. B. Caird, “The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics,” *NTS* 15 (1968-69): 265-277.

³¹ Wilhelm Thüsing, *Herrlichkeit und Einheit: Eine Auslegung des Hohepriesterlichen Gebetes Jesu (Joh 17)* (Leipzig: St. Benno, 1961), 110-111.

³² Bultmann, 515.

³³ J. C. Fenton, *The Gospel according to John* (Oxford: Clarendon, 1970), 177.

³⁴ Barnabas Lindars, *The Gospel of John* (NCB; London: Marshall, Morgan & Scott, 1972; Grand Rapids: Eerdmans, 1995), 530.

³⁵ *Ibid.*, 95.

24).³⁶ *Lindars* is right in saying that Jesus has given his followers his function as the Revealer, and that the revealer of God “reflects God’s glory,” but these statements lack clarity and preciseness. The implication seems to be that *glory* is expressed as love rather than as impressive splendor and kingly power.

11. *The glory of God, which has been bestowed on Christ in his return to the Father*: C. K. Barrett connects δόξα in v. 22 with Jesus’ petition for glorification in vv. 1 and 5. The ascended, glorified Christ “has communicated his glory to the church, which, being in God, could not fail to share in the glory of God. This does not however teach a crude *theologia gloriae*. The glory is the glory of Christ, and the glory of Christ is acquired through, and is most completely expressed in, the crucifixion. The church receives glory on precisely the same terms, by unity in faith with the death and resurrection of Jesus, and expresses it in obedience, and pre-eminently in humiliation, poverty, and suffering.”³⁷ The reader already knows that the glory that God has given to his Son is his own glory, since the Father and the Son are one, and their glory is one, and the glory that Jesus has given to his followers is of course the divine glory. However, 1.14, 2.11, and 11.40 have indicated that this glory has already been seen in the incarnate Son. Why then does Barrett seem to think that the glory that Christ gives to believers is different from that which he had on earth? This interpretation also seems to suggest that the glory of the Church is not a gift of grace but a reward for suffering, since Jesus “acquired [it] through the crucifixion,” and the Church will receive it “by unity in faith with the death and resurrection of Jesus, and expresses it in obedience, and pre-eminently in humiliation, poverty, and suffering.” In saying that Jesus acquired it through the cross, he seems to be contradicting 17.5 and 24, which state that Jesus already had glory before the world existed and was returning to the same glory. Of course, there are those who believe that on account of Jesus’ suffering on the cross he was elevated to a greater height of glory, but the FG does not tell of a *kenosis* or of God’s exalting Jesus to a higher status than before the incarnation; nor does Phil 2.5-11, which speaks of the deity of the Son before his incarnation. Certainly there is no higher position than that of God to which he could have been exalted.

The second group has answered the question “How was the glory given?”

1. *By Jesus’ completion of his revelatory task*: D. A. Carson equates Jesus’ giving his glory to his followers with his having “brought to completion his revelatory task,” which was to manifest God’s character or person “in a revelatory context.”³⁸ He states that “Jesus has mediated the glory of God” to them,³⁹ but Carson’s statements do not reveal what that gift of glory comprises. He only states that it is not the glory for which Jesus asks in vv. 1, 5, for “this makes v. 22 necessarily anachronistic.”⁴⁰ The following statements from Bultmann also connect the gift to the revelatory work of Jesus and also omit any definition of the

³⁶ *Ibid.*, 520-1.

³⁷ Barrett, 513.

³⁸ Carson, 569.

³⁹ *Ibid.*

⁴⁰ *Ibid.*, 568-9.

gift of $\delta\acute{o}\xi\alpha$: “he revealed to them the name of God;”⁴¹ “he imparted to them the words of God.”⁴²

2. *In that he is acknowledged among them as the Revealer and by this means is himself glorified*: This also comes from Bultmann. Again this is vague and without explanation or substantiation.⁴³

A third group has apparently answered the question: “What does the gift of $\delta\acute{o}\xi\alpha$ entail?”

1. *Identification with Jesus’ death and resurrection* and following him in the way of the cross, which means suffering, defeat, and death (John Marsh).⁴⁴
2. *Work*: “doing the work appointed for them” (Sanders and Mastin);⁴⁵ “the true glory lay in the path of lowly service wherever it might lead them....For them ... the way of the cross is the way to true glory” (Leon Morris);⁴⁶ “[the community] receives a share in his work of revelation,” and “after his departure they are to represent him in the world” (Bultmann).⁴⁷

The second and third groups of commentators have failed to answer the question about the nature of the $\delta\acute{o}\xi\alpha$ given to believers.

Along with the wide-ranging interpretations of the $\delta\acute{o}\xi\alpha$ given to believers, one finds various understandings of the oneness concept in 17.20-23. Many authors have used this passage to argue for or against ecumenism and church union, to call for certain types of church organization, to promote unity in the missionary endeavor and message of the church, to encourage mystical union, to accentuate the importance of miracles, and so forth.⁴⁸ There is an obvious need for clarification on the questions regarding both $\delta\acute{o}\xi\alpha$ and oneness in John 17.

1.3 Method

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*

⁴¹ Bultmann, 515.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ John Marsh, *The Gospel of St. John* (SCM Pelican Commentaries; London: SCM Press, 1968), 571.

⁴⁵ J. N. Sanders and B. A. Mastin, *A Commentary on the Gospel according to St. John* (London: Adam & Charles Black, 1968), 377.

⁴⁶ Leon Morris, *The Gospel according to John*, rev. ed. (NICNT; Grand Rapids: Eerdmans, 1995), 650.

⁴⁷ Bultmann, 515, 516.

⁴⁸ See Brown (2:774-779) for an excellent discussion of the many understandings and misinterpretations of *oneness* in 17.22-23, and of what he considers a correct interpretation of this concept. See also J. F. Randall’s article “The Theme of Unity in John 17:20-23” in *Ephemerides theologicae lovanienses* 41 (1965): 373-394. See Dodd, *Interpretation*, 187-200 for his enlightening chapter on “Union with God.”

New Testament Based on Semantic Domains,⁴⁹ in Louw’s *Semantics of New Testament Greek*,⁵⁰ and in Nida and Louw’s *Lexical Semantics of the Greek New Testament*.⁵¹

1.3.1 The Meaning of “Meaning”

Nida states that meaning is not something a word possesses, but “a set of relations for which a verbal symbol is a sign.”⁵² Since words are only “symbols or tokens to signify an entity,”⁵³ one’s starting point should be meaning, not the word.⁵⁴ A word does not have meaning but is used to communicate meaning. Rather than offer another definition for meaning, Louw proceeds to “show how different features of meaning illustrate basic principles, and from these principles to try to understand how meaning operates in linguistic semantics.”⁵⁵ He considers the above statement by Nida a “workable principle if ‘verbal symbol’ is extended to include not only single words, but also discourses.”⁵⁶

A word outside a context does not have a meaning but only “possibilities of meaning.”⁵⁷ In order to determine the meaning of any word, it is necessary to look at the context in which it is used. The context will indicate the particular potential of the word to be realized in that particular case from the list of possible meanings.

Meaning ...depends on the relations among words (or their combinations), and their grammatical structure. It is also dependent on the situation of the utterance. Semantics is therefore concerned with more than simply the meanings of words.... *all* the things that contribute to meaning must be explored All language units... – words, phrases, sentences, paragraphs, and so forth, even the total document or narrative.⁵⁸

Louw lists several types of meaning; these include cognitive, figurative, and grammatical.⁵⁹ Cognitive meanings are generally the “objects or events signified, that is, the referents in the practical world.”⁶⁰ A figurative meaning is based on a cognitive meaning but “constitutes a separate meaning usually belonging to a quite

⁴⁹ J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (New York: United Bible Societies, 1988, 1989).

⁵⁰ Louw, *Semantics of New Testament Greek* (SemeiaSt; Atlanta: Scholars Press, 1982).

⁵¹ Nida and Louw, *Lexical Semantics of the Greek New Testament: A Supplement to the Greek-English Lexicon of the New Testament Based on Semantic Domains*. (SBLRBS 25; Atlanta: Scholars Press, 1992).

⁵² Nida, *Exploring Semantic Structures* (Munich: Fink, 1975), 14.

⁵³ Louw, *Semantics*, 20.

⁵⁴ *Ibid.*, 44.

⁵⁵ *Ibid.*, 47.

⁵⁶ *Ibid.*, 48.

⁵⁷ *Ibid.*, 40.

⁵⁸ *Ibid.*, 68.

⁵⁹ *Ibid.*, 54.

⁶⁰ *Ibid.*

different semantic domain....”⁶¹ When someone refers to a person as “a fox,” the meaning does not belong to the domain of animals but to that of (wicked) people.⁶² Grammatical meaning depends on: 1) “the relationship between agents, instruments, locations, affected, etc., and the event or state; 2) the grouping of constituents within a sentence; 3) the qualifications added to entities.”⁶³ Semantic theory must be seen against the background of a syntactic theory, since there would be no utterance to interpret unless there is a syntactic structure.⁶⁴

Louw also speaks of two approaches to the problem of meaning. One involves considering the different meanings of the same lexeme, and the other involves consideration of the related meanings of different lexemes. The first approach looks at how the meaning of a given word or phrase may be understood in the light of its syntactic and contextual settings. The second approach deals with the way a meaning may be presented by different lexemes each of which focuses on the same set of features of that meaning. The “*related* meanings of different lexical units are much closer in semantic space than the *different* meanings of the same lexical unit.”⁶⁵

1.3.2 Some Basic Principles of Semantic Analysis⁶⁶

1.3.2.1 There are no synonyms.

There are no two lexemes that have exactly the same meanings in every context in which they are found. There are words whose semantic ranges overlap to some extent, and “in some contexts they may represent ...the same referent,” but not in all contexts.⁶⁷

... no two closely related meanings ever occur with exactly the same range of referents, much less the same set of connotative or associative features.⁶⁸

Examples of lexemes which are semantically close and are interchangeable in some but not all contexts are: φιλέω/ἀγαπάω, λέγω/λαλέω, ὁράω/βλέπω, γινώσκω/οἶδα. In these semantically related pairs, there appears to be almost no difference in designative meaning, but there is probably “some subtle distinctions in associative meaning.”⁶⁹ For instance, although φιλέω and ἀγαπάω seem to have the same or almost the same semantic range, in some NT passages there seems to

⁶¹ Ibid., 55.

⁶² Ibid.

⁶³ Ibid., 58.

⁶³ Ibid.

⁶⁵ Ibid., 60.

⁶⁶ For the complete list of basic principles of semantic analysis, see the introduction to Louw and Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*.

⁶⁷ Nida and Louw, *Lexical Semantics*, 5.

⁶⁸ LNLEX, xvi.

⁶⁹ Nida and Louw, *Lexical Semantics*, 85.

be some semantic distinction between them, because there are contexts in which ἀγαπάω is used in commanding believers to love, while φιλέω is never used in the imperative. The difference may lie in the fact that ἀγαπάω has to do with one's appreciation of the worth of a person or object, while φιλέω is used when speaking of one's attachment to someone or something.⁷⁰ It may be presumed that a person is more likely to be commanded to appreciate someone than to be told to be attached to a person or thing.⁷¹

1.3.2.2 The context marks the differences in meaning.

Either the textual or extra-textual context points to the meaning of a term.⁷² The immediate sentence or paragraph, 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 make up the textual context.⁷³

Extratextual context may be from historical documents or from archaeology.⁷⁴ The meaning that fits the context best is the correct meaning of any term.⁷⁵

In addition to designative or denotative meanings, there are also connotative or associative meanings of lexemes. Designative or denotative meanings are a lexeme's explicit or lexical meanings, acquired when they are used in referring to objects or events. Associative or connotative meanings are the meanings acquired when a lexeme is used by certain people, in certain ways, in certain settings, and under certain circumstances. Thus, associative meanings depend on the persons who usually use these expressions, the contexts in which they are used (time, place, institutions), the literary contexts from which they proceed, and the nature of the referent.⁷⁶

1.3.2.3 Different meanings of the same lexeme and related meanings of different lexemes are usually multidimensional.

The sets of meanings are not neatly organized structures.⁷⁷ Some sets may be neatly organized, but these are the exceptions.⁷⁸ This will become relevant in the case of δόξα, since δόξα is indeed used for different meanings. That will be taken into account.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² LNLEX, xvi.

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid., xvii.

⁷⁷ Ibid., xviii.

⁷⁸ Ibid.

1.3.3 Some Basic Assumptions about Methodology in Analyzing Lexical Meaning

Nida and Louw suggest a number of basic assumptions about methodology in analyzing lexical meaning. Only a few relevant aspects are mentioned here.⁷⁹

1. Many lexemes have more than one meaning. The lexemes in NT Gr. do not have only one meaning in all the contexts in which they occur, unlike terms in a mathematical language. They sometimes resemble jellyfish or putty, in that they are squashy and elastic.⁸⁰

2. Languages are open systems, and lexemes may be added or dropped, and ranges of meanings may increase or decrease.⁸¹

3. It is impossible to give an absolute definition for any word, because the meanings of words are determined by other words.⁸² One can, however, be relatively certain about the meaning of a word, and arrive at a satisfactory result.⁸³

4. In analyzing the meaning of a combination of lexemes, it is important to consider not only the lexical meanings of the individual words, but also their syntactic and rhetorical relations. The meaning of a combination of words is “not merely the sum of the meanings of individual words, because any combination of words also involves the meaning of the grammatical constructions, and ... one must also consider various rhetorical features (e.g. parallelism, contrast, hyperbole, etc.)”⁸⁴ Furthermore, one must consider the setting of the passage within the discourse.⁸⁵ “Discourses ... communicate by organization of linguistic elements presented in relation to a given context or contexts ... [S]trategic organization of linguistic elements and context are vital for communication.... Thus a key to understanding an act of communication ... is to understand the organization of material as related to a given context.”⁸⁶

5. In the NT, allusions and echoes must be considered in the semantic analysis of some texts, e.g. the Gospel of John, where ἐγώ εἰμί must reflect the OT statement “I am that I am.”⁸⁷ Associative meanings require looking to the cultural setting. Expressions such as δοῦλος θεοῦ (Tit 1.1 and elsewhere) should not be understood with the same associative meaning that “slave” has in English, since in the OT a “Servant/Slave of the King” was a person of high position. “An important aspect of this associative meaning of the Heb. expression undoubtedly

⁷⁹ For more on basic assumptions about methodology in lexical analysis, see Nida and Louw, *Lexical Semantics*, 17-18.

⁸⁰ *Ibid.*, 18.

⁸¹ *Ibid.*, 17.

⁸² *Ibid.*, 18.

⁸³ *Ibid.*, 19.

⁸⁴ *Ibid.*, 12.

⁸⁵ *Ibid.*

⁸⁶ George H. Guthrie, “Discourse Analysis,” in *Interpreting the New Testament: Essays on Methods and Issues*, ed. David Alan Black and David S. Dockery (Nashville: Broadman and Holman, 2001), 254-255.

⁸⁷ Nida and Louw, *Lexical Semantics*, 20.

carries over into the New Testament usage.”⁸⁸ Δόξα might also have roots in the OT.

1.3.4 Methodology Used in This Study

Semantics is a complicated field of study. The purpose of this dissertation is not to develop, expand, or enter into discussion on a methodological level, but to use appropriate categories of analysis of words. These categories will be formulated on a functional level, so that they will be characterized by both functionality and accessibility.

The theory that I am following is that words and ideas are structurally interrelated, and one should read the detailed remarks in the light of the larger whole and vice versa. Meaning is developed not only in the immediate context but also within the larger framework of the book which consists of paragraphs, chapters, and larger sections like Chaps 13-17, and the book as a whole. This interrelatedness will be taken seriously in this study. This is in line with the semantic theory as it is presented *inter alia* by Louw and Nida.

Lexemes acquire both *designative* meanings and *associative* meanings. As explained above, *designative* meanings come from their use in denoting real and linguistic phenomena, and *associative* meanings are acquired from the people who usually use them, from the settings in which they normally occur, from their associations with a well-known literary discourse, and from the nature of the referents.⁸⁹ The associative meanings in the FG are derived primarily from the Heb. and Gr. OT. Both the designative meanings and the associative meanings of δόξα will be carefully considered in this study. We will look for the range of lexical meanings of the word and we will also consider the contexts, both within the FG and in related writings. The objective is to find the potential of the word, not to write a tradition history of δόξα or to analyze the different documents individually. Therefore I will look 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.

In the study of any NT writing, one must keep in mind the nature of the Gr. NT, which should be approached in the same way as any other language, while at the same time recognizing that the vocabulary is restricted,⁹⁰ especially the vocabulary of the FG.⁹¹ As has been mentioned above, many of the lexemes in the Gr. NT have multiple meanings. Any given lexeme may not have the same meaning in all its contexts, and lexemes do not have rigid boundaries but are sometimes quite elastic.⁹² Since the meanings of words often overlap with one

⁸⁸ Ibid.

⁸⁹ Ibid., 31-32.

⁹⁰ Ibid., 18.

⁹¹ Barrett, 5; Carson, 23.

⁹² Nida and Louw, *Lexical Semantics*, 18.

another,⁹³ an author may use two or more terms or expressions interchangeably. This will be kept in mind in studying the meaning of δόξα.

In order to understand a text one must discover the way in which the author structured the text.⁹⁴ For this purpose, Louw's method of analyzing the structure of a text will be followed.⁹⁵ The purpose of Louw's method is to map the syntactic form of the passage being studied and move from this form to the semantic content, since the outward, syntactic structure is the form in which the author expresses the semantic content that is in his/her mind.⁹⁶ The ultimate goal is a semantic one, but it is based on the overt structure, which is basically syntactic.⁹⁷ One begins by analyzing the internal structure of each thought unit (sentence or clause),⁹⁸ which normally will consist of a subject and a predicate along with "extended features" or "additions."⁹⁹ Next, one determines the relationships between the thought units. These relationships will indicate the manner in which the units are grouped or clustered together, giving a basis for interpreting the text semantically.¹⁰⁰ Sentences cluster together to form paragraphs. Paragraphs cluster together to form a section or chapter.¹⁰¹ The paragraph is the "largest unit possessing a single unitary semantic scope," since it usually presents only one concept.¹⁰² When the relationships between the basic thought units in a paragraph have been determined and mapped in such a way that the syntactic relationships are easily seen, these syntactic relations will indicate the semantic content.¹⁰³ The relationships between thought units "represent the line of argument in a text."¹⁰⁴ In the same manner, the relationships between the paragraphs can be analyzed. "The basic thrust of a text can be determined through the use of linguistically motivated methods."¹⁰⁵ This method of analysis enables a "schematization of thought in order to promote a better understanding of the text."¹⁰⁶ A key feature in this method is the correct analysis of the relationships between elements, e.g. repetition, contrast, purpose, result, source, continuation, motivation, definition, effect, summary, range, elaboration, particularization, etc.¹⁰⁷

⁹³ Ibid.

⁹⁴ Louw, *Semantics*, 94.

⁹⁵ Ibid., 91-158.

⁹⁶ Ibid., 95.

⁹⁷ Ibid.

⁹⁸ Louw gives these basic units the name "colon," but it is probably simpler to speak of them as "clauses" or "sentences." See *ibid.*, 102.

⁹⁹ Ibid., 99, 106, 107, 113. Additions comprise *qualifying words or phrases*, such as direct objects, indirect objects, expressions of time, place, purpose, reason, result, etc. that are linked to either of the two basic elements or to other additions (*ibid.*, 110).

¹⁰⁰ Ibid., 96.

¹⁰¹ Ibid., 98.

¹⁰² Ibid.

¹⁰³ Ibid., 95-96.

¹⁰⁴ Ibid., 126-7. See p. 126 for a schematization of Col 3.1-4, showing the line of argument. See Section 3.4 below for my structural analysis of John 17.

¹⁰⁵ Ibid., 127.

¹⁰⁶ Ibid.

¹⁰⁷ Louw, *Semantics*, 142, 148-9.

Words that have a close semantic relationship to the word being studied are very important as one seeks to determine the meaning of a lexeme. Contrasts or oppositions can also be valuable in determining meaning.¹⁰⁸ Opposites help one to see more clearly what the constitutive features of a particular word are. Where it is relevant, attention will be given to these aspects.¹⁰⁹

A key feature of the FG is the use of repetitions, parallelism, and antithesis.¹¹⁰ The author also employs ring structure and chiasmic structure. The use of these various literary devices is very evident in Chap 17 and use will be made of them in exegeting this text. Individual words, phrases, and sentences are repeated, and sometimes when an idea is repeated, with each subsequent recurrence the statement is expanded in content and intensity, finally reaching a peak. For example, the petition for oneness begins quietly in v. 12, is expanded in v. 21, and expanded further in v. 22-23 until it reaches a climax.¹¹¹ The oneness motif is built up not only within Chap 17, but also in other chapters. Jesus speaks of *μία ποιμνή*, *εἰς ποιμήν* in 10.16 and of gathering the children of God *εἰς ἓν* in 11.52. The phrase *εἰς ἓν* is repeated in 17.23, and the word *ἓν* recurs with *ὧσιν* in 17.21 and 22. The word “one” links these passages together, and the first two sayings, about the *one* flock and the gathering of the children into *one*, help to clarify what is meant by *one* in Chap 17. Seeing these connections and using the preceding passages to illuminate the petitions for *oneness* in Chap 17 will aid in understanding the concept of *oneness*.

Likewise, with the *δόξα* motif, it is helpful to view various texts together to be able to see a complete picture, whether or not the word *δόξα* actually occurs in those texts. Not all passages that are relevant to *δόξα* contain the word *δόξα*. The theme of *δόξα* may be present even though the word *δόξα* is absent. For example, John uses *τιμάω*, a semantically related word (interchangeable in some contexts), to say the same thing as *δοξάζω* in 12.26, and in that verse the expression *ὅπου εἰμὶ ἐγώ* is one that recurs in 14.3 and 17.24, tying these three passages together, so that even though the word *δόξα* does not occur in 14.3 and 12.26, the fact that *δόξα* is present in 17.24 and *ὅπου εἰμὶ ἐγώ* is present in all three, provides a basis for linking these texts together and relating them all to *δόξα*. Seeing these texts next to each other provides another window through which to view and understand *δόξα*.¹¹²

¹⁰⁸ Nida and Louw make use of this also. Just as there are no synonyms (see p. 11), there are no exact opposites, but only what Nida and Louw (86) call “complementary pairs of meanings” which contrast in one of three ways: (1) as positive and negative, e.g. *ἀληθής/ψευδής* ‘true/false,’ (2) as reversives, e.g. *δέω/λύω* ‘bind/loose,’ and (3) as shifts in roles, e.g. *ἀγοράζω/πωλέω* ‘buy/sell.’ In these “sets of complementary meanings,” “distinctions in values, procedures, and roles” may be seen.

¹⁰⁹ There are various lexemes in John which express, in some respects, the opposite of *δόξα*, (e.g. *κρίσις* [5.24], *θάνατος* [11.4]), and of *δοξάζειν*, (e.g. *ἀτιμάζω* [8.49], *ἐκβάλλω* [6.37], *ἀπόλλυμι* [17.12; 3.16], *ἀποθνήσκω* [8.21], *κρίνω* [3.17]).

¹¹⁰ C. Clifton Black, “The Grandeur of Johannine Rhetoric” 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), 224-6.

¹¹¹ Black (224-5) suggests the technical term *amplification* for this technique, defining it as a “heightening effect.”

¹¹² Westcott (201) sees a connection between 7.34, 36; 8.21f.; 12.26; 14.3, and 17.24.

Another important link is the expression ὁ πατήρ ἀγαπᾷ τὸν υἱὸν, which occurs in 3.35, while a similar statement is found in 5.20 with φιλέω instead of ἀγαπάω. The same fact, expressed in a different way, is stated in 17.24: ἡγάπησάς με. In each case, the statement declares that *the Father loves the Son*, and in each case, the Father has *given* something to the Son because of this love. The common expression about the Father's love ties these three passages together and presumably gives us information about δόξα that would be unavailable if we did not make this connection. This seems to be a device that the author of this Gospel uses, a *Leitmotiv*, as it were, to link passages together that are relatively remote in terms of their placement within the Gospel but related by a common theme. J. Du Rand has written about this literary device:

A very interesting feature in music is when the composer creates a sense of unity and variety by returning from time to time to the opening musical material. The opening section then functions as a unifying factor in bringing about a coherent structure.... In such a way the narrative starts with a comparable musical theme or *Leitmotiv*, which may consist of a succession of notes to be varied in different metamorphoses of rhythm, melody, harmony, and tone color. Even symmetrical or developmental repetition is to be foundin his discussions with the crowds about his Father.¹¹³

The Fourth Evangelist apparently has done this intentionally, not by accident, and by recognizing the *Leitmotiv* in those passages where it is found, we can use it to advantage to gain insight into the facts about δόξα in the FG.

1.4 Overview

The search for the meaning of δόξα in John 17 necessitates a survey of its use in the Gr. OT, since NT usage usually follows that of the Gr. OT. However, the meaning of the word in the Gr. OT is dependent partly on its meaning in non-biblical Gr. and partly on the meanings of the Heb. words that δόξα represents in the Septuagint. Chap 2 will therefore begin with a brief study of δόξα in Classical Gr. (non-biblical Gr., Philo and Josephus), followed by an examination of the meanings of כְּבוֹד and closely related nouns in the Heb. OT (Section 2.2). Section 2.3 will be a study of δόξα in the Gr. OT. The following two sections will look into intertestamental literature, since these writings form an important transition between the OT and the NT. Section 2.4 will cover glory in the OT Apocrypha and the OT Pseudepigrapha. Section 2.5 will be a discussion of *Memra*, *Yeqara*, and *Shekinah* in the Targums. The NT is the immediate cultural setting for the FG. Therefore Section 2.6 will be a study of δόξα in the NT. Chapter 3 is a study of δόξα in John 17.

¹¹³ Jan A. Du Rand, "Reading the Fourth Gospel Like a Literary Symphony," in "What Is John?" Vol II, *Literary and Social Readings of the Fourth Gospel*, (SBLSymS 7; Atlanta: Scholars Press, 1998), 12.

The focus of this dissertation will be on 17.20-23, and also on the immediate context, i.e. the other paragraphs of the Farewell Prayer. Relevant passages of the Farewell Discourse(s) will be viewed and also pertinent texts in the rest of the Gospel. Although the letters of John are closely related to the FG, this study has not depended to any extent on any of the letters since it is not known whether the same author wrote both the Gospel and the letters. In analyzing the text of 17.20-23, the following questions will be addressed: (1) Who are the people for whom Jesus is praying in vv. 20-23, those to whom he has given $\delta\acute{o}\xi\alpha$? (2) What is the $\delta\acute{o}\xi\alpha$ that Jesus has given to his followers? (3) What is meant by *oneness* of the believers in vv. 20-23? Descriptions of these believers are found in 17.6-10 and 17.20, the original disciples and later converts, respectively. A careful exegesis of vv. 6-10 will show that by revealing God's name and giving God's words, Jesus has given the disciples his $\delta\acute{o}\xi\alpha$. The faith of the second group of followers will be shown to be equivalent to that of the first group, so that they have also been included in the gift.

The theme of *oneness* will be explored by seeing 10.16, 11.51-52, and 17.20 together, and also by considering the passages within Chap 17 that deal with *oneness*, viz. 17.11-16, 21, and 22-23, as a coordinated whole.¹¹⁴ A study of the first three passages will show that Jesus' concern is that the second generation of believers will be united with the first group of believers. A study of the three passages in Chap 17 (seen against the background of the sheep and shepherd imagery in Chap 10 and the vine metaphor in Chap 15) will show that Jesus' concern is that his people remain united with the Father and himself (and protected from Satan) like sheep who hear the shepherd's voice and continually follow him, and like fruit-bearing branches that remain constantly connected to the vine, so that, by being in union with God and Christ, they might speak God's words and do his works in the world, as Jesus did, and thus be revealers of God to the world, as Jesus was.

We will look for the clues about the gift of $\delta\acute{o}\xi\alpha$ given to Jesus and his followers first in Chap 17 and then in other sections of John. We will argue that the giving of God's name to Jesus (17.11-12) is equivalent to giving him God's character, which means that God has revealed his glory in Jesus. This gift also includes $\acute{\epsilon}\xi\theta\upsilon\sigma\iota\alpha$ to do all that the Father does (17.2; cf. 3.35; 5.20), especially the authority to give life (17.2), which includes his mission to the world to save the world (17.18; 10.36; 20.21). The glory of exaltation and honor in heaven (17.5, 24), a glory to which he returns, is also a part of the $\delta\acute{o}\xi\alpha$ the Father has given him. Jesus in turn has given his followers the same $\delta\acute{o}\xi\alpha$: He has revealed the Father's name/character to his followers by giving them God's words (17.6-8), which results in their having God's nature of love in them, and Jesus' own presence in them (17.26), since he has given to these who believe in him $\acute{\epsilon}\xi\theta\upsilon\sigma\iota\alpha$ to become children of God (1.12-13) and to do all the works that the Father has shown him

¹¹⁴ Schnackenburg, (3:180) views the entire prayer in Chap 17 as "a single unit," suggesting that the petitions for the protection, sanctification, and oneness of the disciples are united in the "one great intention" for the continuation of Jesus' followers in the sphere of God and their growth in the divine nature which Jesus has implanted in them.

(14.12; 15.15), viz. authority to forgive and retain sins (20.23). They are authorized and empowered with the Holy Spirit for mission to the world, sent into the world to do the work of God and speak the truth of God (17.18; 20.21; 14.12), and after they have served Christ, following in his steps, they will be with him to share his heavenly glory (17.24).

The final chapter will be a summary and discussion of the results of this investigation and will suggest possibilities for future research on δόξα.

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.¹ 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."² 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.³

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.⁴ 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."⁵

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.⁶

¹ 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.

² 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.

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

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

⁵ Ibid., 43.

⁶ 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.⁷ “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).”⁸ 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.⁹ 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.¹⁰ 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.¹¹ 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.

⁷ 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 . . .”

⁸ Carson, 60.

⁹ See the section on the Targums below.

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

¹¹ Barrett, 34.

2.2 Δόξα in Classical Greek and דָּבָר 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*).¹²

2.2.1.1.1 Opinion

The most common meaning of δόξα in non-biblical usage is *view or opinion*.¹³ This is a subjective sense. It may also mean *expectation, notion, judgment, view which I represent, philosophical opinion, philosophical tenet, or conjecture*.¹⁴ 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*.¹⁵ It denotes mainly *good repute, honor, and only rarely evil repute*.¹⁶ In its objective sense, δόξα (with κλέος and τιμή) became one of the most important concepts in Greek culture.¹⁷ “Few concepts in antiquity were more important than honor, distinction, esteem and glory.”¹⁸ The term δόξα expresses the concept of supreme merit. This is “the commonest meaning of the word throughout Greek literature.”¹⁹

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

¹³ EDNT 1:345.

¹⁴ Liddell-Scott, 444; TDNT 2:234.

¹⁵ TDNT 2:234; EDNT 1:345.

¹⁶ Liddell-Scott, 444; TDNT 2:235.

¹⁷ TDNT 2:235; DJG 269.

¹⁸ Gary Burge, “Glory,” DJG 269.

¹⁹ 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.²⁰ In Josephus δόξα frequently means *view*, as in δόξαν περὶ θεοῦ.²¹ Philo uses it to mean a true or false *opinion* or *philosophical tenet*, as, for example, of Aristotle or the Pythagoreans,²² or of Heraclitus.²³ 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.²⁴ 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;²⁵ another tells of the *beauty* of the temple.²⁶

There is only one instance in a passage in Philo in which δόξα has the sense of *divine radiance*.²⁷ 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 .²⁸

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

"The change is obviously due to the impact of biblical usage."²⁹ 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."³⁰ 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.³¹ 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.³²

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

²¹ *C. Ap.*, 2.179, 254, 256.

²² Philo, *Aet.* 12

²³ *Leg.* 3.7.

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

²⁵ *Ibid.*, 8.166.

²⁶ *Idem*, *Bell.*, 6.267.

²⁷ TDNT 2:236.

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

²⁹ TDNT 2:236.

³⁰ *Ibid.*; TLNT 367.

³¹ TDNT 2:237.

³² *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*.³³ 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 ἔαν κομᾶ δόξα αὐτῇ ἐστίν.³⁴ The meaning of *radiance, glory*, (not present in non-biblical Greek) has been added.³⁵ 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).³⁶ 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*,³⁷ 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),³⁸ 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.³⁹ In the LXX δόξα almost never has the meaning of *opinion*, but it still retains the meaning of *human honor or reputation*.⁴⁰ The most prominent use of δόξα in the Septuagint, however, is as a

³³ Ibid.

³⁴ Also 2 Cor 6.8; 1 Th 2.6; Phil 3.19.

³⁵ TDNT 2:237.

³⁶ Ibid.

³⁷ Ibid.

³⁸ 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.

³⁹ TDNT 2:242.

⁴⁰ 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 δόξης⁴¹ (אֱלֹהֵי-הַכְבוֹד)⁴² and ὁ βασιλεὺς τῆς δόξης (מֶלֶךְ הַכְבוֹד),⁴³ for he reigns over all the earth, and πλήρης πάσα ἡ γῆ τῆς δόξης αὐτοῦ.⁴⁴

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.⁴⁵ The verbal form occurs 114 out of the total occurrences.⁴⁶ The root has the meanings *heavy, difficult, honored*.⁴⁷ Most likely *weighty* was the central meaning, and the other meanings stemmed from this primary meaning.⁴⁸ An analogous development is seen in the Lat. *gravis*, from *heavy* to *grievous* and *venerable*.⁴⁹

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*.⁵⁰

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

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."

⁴¹ Psa 28.3 LXX.

⁴² Psa 29.3 MT.

⁴³ Psa 24.7-10 MT, Psa 23.7-10 LXX.

⁴⁴ Isa 6.3.

⁴⁵ TWOT, 1:426.

⁴⁶ Ibid.

⁴⁷ NIDOTTE 2:577.

⁴⁸ Ibid.

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

⁵⁰ NIDOTTE 2:577; BDB 457.

⁵¹ 1 Sam 4.18.

⁵² 2 Sam 14.26.

⁵³ Exod 17.12.

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

⁵⁵ 1 Sam 5.6; NIDOTTE 2:578.

⁵⁶ Gen 12.10.

⁵⁷ Gen 18.20; Psa 38.4[5]; Isa 24.20.

⁵⁸ Exod 5.9; Neh 5.18.

⁵⁹ 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);⁶⁰ Jacob’s eyes (blind, Gen 48.10); Moses’ mouth and tongue (having a speech impediment, Exod 4:10).⁶¹

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*.⁶² When Yahweh is the subject, it “takes on the reflexive sense *show oneself to be weighty or important*.”⁶³ A person who is honorable is someone who has “weight” in the sense of *importance* or *impressiveness*.⁶⁴ Someone who is honorable may be someone who is heavy with material possessions or someone who is honored on account of his material wealth.⁶⁵

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 כָּבֹד⁶⁶ is *to recognize the import of His deity*.⁶⁷ “‘Giving honour’ in this case adds nothing to God’s majesty; it is simply a recognition of it.”⁶⁸ 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*.⁶⁹ When Yahweh is the subject, it takes on the meaning *show himself to be weighty*⁷⁰ or *show his glory*.⁷¹ 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

⁶⁰ NIDOTTE 2:578; TWOT 1:943.

⁶¹ Edward L Greenstein, “Exodus,” *HCSB*, 85.

⁶² NIDOTTE 2:578-9.

⁶³ TDOT 7:17.

⁶⁴ TDNT 2:238.

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

⁶⁶ Jer 13.16; Psa 29.1-2; 96.7-8; 115.1.

⁶⁷ TDNT 2:241.

⁶⁸ EBT 1:296.

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

⁷⁰ TDOT 7:17.

⁷¹ Caird, “Glory,” 273.

show my glory,” which in Caird’s opinion is *the correct translation*.⁷² 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.⁷³

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.⁷⁴ The occurrences in the Psalms are mainly references to the כבוד-יהוה; Proverbs is more concerned with human כבוד.⁷⁵

TDOT gives three basic definitions for the noun כבוד:⁷⁶

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,⁷⁷ the crown of heroes,⁷⁸ and holy garments.⁷⁹)

TLOT similarly suggests three *major* categories:⁸⁰

1. Weight, quantity, great number⁸¹
2. Majesty or honor in human interaction, wealth, respect, valued position⁸²
3. God’s majesty or honor; acknowledgment of God’s majesty;⁸³ appearance of the כבוד as a “luminary phenomenon;”⁸⁴ כבוד

⁷² Ibid.

⁷³ See Hag 1.8 NJB.

⁷⁴ TDOT 7:24.

⁷⁵ Ibid.

⁷⁶ TDOT 7:25-29.

⁷⁷ 1 Sa 2.8; Isa 22.23; Jer 14.21; 17.12

⁷⁸ Job 19.9; Psa 8.6(5).

⁷⁹ Exod 28.2, 40.

⁸⁰ TLOT 2:591-94.

⁸¹ Ibid., 591, 593.

⁸² Ibid., 593, 594.

⁸³ Ibid., 596-97.

⁸⁴ Ibid., 599.

as almost a hypostasis of God (in Ezekiel), representing God himself⁸⁵

DCH also gives three main groupings:⁸⁶

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.”⁸⁷

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:⁸⁸

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”)⁸⁹
6. Honor, reverence, glory:
 - a. Of men
 - b. Of things
 - c. Of God

⁸⁵ Ibid., 602.

⁸⁶ DCH 4:353.

⁸⁷ HALOT 3:457-8.

⁸⁸ BDB 458-9.

⁸⁹ Ibid., 459.

7. Object of honor, reverence, and glory

NIDOTTE offers five meanings:⁹⁰

1. Dignity, high position⁹¹
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.⁹² 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 (*קָבֵד*) 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).⁹³ The glory of Damascus is its military *might*, symbolized by the fortress (Isa 17.3-4). Moab's glory (its "great multitude")⁹⁴ 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).⁹⁵ 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).

⁹⁰ NIDOTTE 2:580-3.

⁹¹ Ibid., 580.

⁹² 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]).

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

⁹⁴ Cf. Prov 14.28.

⁹⁵ 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**⁹⁶ 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).⁹⁷ 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**.⁹⁸ **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."⁹⁹

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 God¹⁰⁰
2. God's self-manifestation, God's presence, God's dwelling¹⁰¹
3. God's essence and character¹⁰²
4. Acknowledgment of God's majesty and glory¹⁰³
5. God himself (**כְּבוֹד** as another word for God); God as source of **כְּבוֹד**¹⁰⁴
6. Glory, splendor, and magnificence of heaven¹⁰⁵

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

⁹⁷ TDNT 2:238.

⁹⁸ Ibid.

⁹⁹ Ibid. See also ISBE 2:478, 479; Ramsey, 9.

¹⁰⁰ DCH 4:353; ISBE 2:478; HALOT 3:457; TDNT 2:241.

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

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

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

¹⁰⁴ NIDOTTE 2:581, 582; TDNT 2:241.

¹⁰⁵ 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)."¹⁰⁶ God's כְּבוֹד denotes "that which makes God impressive to man."¹⁰⁷ 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).¹⁰⁸ 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.¹⁰⁹ God is transcendent, invisible,¹¹⁰ 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."¹¹¹ 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,"¹¹² 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.

¹⁰⁶ ISBE 2:478.

¹⁰⁷ TDNT 2:238.

¹⁰⁸ *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.

¹⁰⁹ Ibid.; NIDOTTE 2:581.

¹¹⁰ 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).

¹¹¹ "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.

¹¹² 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.¹¹³ This imagery recurs in theophanies and in "metaphorical descriptions of Yahveh's intervention in human affairs."¹¹⁴ 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 19.¹¹⁵ 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."¹¹⁶ Then Moses asked God to show him his glory; God permitted him to see his "back" but not his "face."¹¹⁷ 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."¹¹⁸

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

¹¹⁴ 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.

¹¹⁵ TDNT 2:239-40.

¹¹⁶ Exod 33.14.

¹¹⁷ Exod 33.18-23.

¹¹⁸ 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*.¹¹⁹ 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."¹²⁰ In these acts God showed them his *כבוד* and greatness.¹²¹ 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.¹²²

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,"¹²³ 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."¹²⁴

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*¹²⁵ 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,

¹¹⁹ Num 14.22.

¹²⁰ Deut 4.34.

¹²¹ Deut 5.24.

¹²² Deut. 6.4ff.

¹²³ Isa 6.1.

¹²⁴ 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.

¹²⁵ 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*.¹²⁶

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.”¹²⁷

¹²⁶ NIDOTTE 2:582; 4:150; TDNT 2:241; TLOT 3:1362-4.

¹²⁷ 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",¹²⁸ and righteousness is the way God's holiness is expressed in relation to humankind.¹²⁹ *Holiness* is God's inner being, and *glory* is his outward manifestation.¹³⁰ The glory of God comprises all the divine attributes, displaying them "in perfect tension, correspondence, and complementarity."¹³¹ The revelation of the *כְּבוֹד־יְהוָה* is the *self-disclosure of God's nature or essence*.¹³² 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.¹³³ 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."¹³⁴ 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.¹³⁵ *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*

¹²⁸ Oden, *Living God*, 100.

¹²⁹ A. H. Leitch, "Righteousness," ZPEB, 5:104.

¹³⁰ Hartley, lvi.

¹³¹ Oden, *Living God*, 39.

¹³² TDNT 2:244.

¹³³ Ibid.

¹³⁴ G. A. F. Knight, "Theophany," ISBE 4:827-31.

¹³⁵ NIDOTTE 2:582.

speech, a declaration that God is such or such.”¹³⁶ “To honor God is to give him the weight due him, to acknowledge him in his divinity .”¹³⁷ 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.¹³⁸ 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.”¹³⁹

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*.¹⁴⁰ 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).¹⁴¹ It is not clear which is the correct reading, but Kidner correctly states that “the second is altogether the more likely.”¹⁴² 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’ .”¹⁴³ 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.”¹⁴⁴ A similar thought is expressed in Psa 16.10: “For you do not give me up to Sheol, ”¹⁴⁵ 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

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

¹³⁷ TLOT 2:595.

¹³⁸ TDNT 2:241.

¹³⁹ NIDOTTE 2:582.

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

¹⁴¹ LXXe has: “thou hast taken me to thyself with glory.”

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

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

¹⁴⁴ Ibid.

¹⁴⁵ 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.”¹⁴⁶

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.¹⁴⁷ 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.”¹⁴⁸ 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.”¹⁴⁹

The noun **כְּבוֹד** has a number of words which have overlapping semantic ranges, including **הוֹד** (majesty), **הָדָר** (splendor), **הַפְּאָרָה** and **הַפְּאֲרָה** (beauty, glory, boasting, the divine presence), **אָדָר** (majesty), **אֲדָרָה** (splendor), **יָקָר** (honor, riches, respect, price, splendor), **נִצָּח** (luster, glory, lastingness); **צְבִי** (ornament, glory)¹⁵⁰ 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**: **קִדְּשׁ** (holiness); **צְדָקָה** and **צִדְקָה** (righteousness); **עֹז** and **גְּבוּרָה** (power); **גְּדֹלָה**, **רְבוּ** (greatness); **טוֹב** (goodness); **הַסֵּד וְהַאֲמִתָּה** (steadfast love and faithfulness); **אוֹר** (light); **תְּהִלָּה** (praise); **שֵׁם יְהוָה** (the name of the LORD); **יְהוָה אֱלֹהִים** (God, LORD).¹⁵¹

There are some less important words the semantic ranges of which overlap with the semantic range of **כְּבוֹד**, including **אֲדָרָה** (magnificence, excellence, glory,);¹⁵² **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).

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

¹⁴⁷ LNLEX, xvi.

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

¹⁴⁹ Ibid.

¹⁵⁰ “Index of Semantic Fields” in NIDOTTE 5:91.

¹⁵¹ 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

¹⁵² 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, גְּבוּרָה (power), גָּאוֹן (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).

¹ ISBE 4:406.

² *Ibid.*

³ Meira Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Dallas: Rapids, Zondervan, 1994), 65.

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

⁵ Silva, 65.

⁶ *Ibid.*, 66.

⁷ 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.

⁸ Silva, 66, 68.

⁹ 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.¹ 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.”² Most Biblical scholars would agree that in researching the meaning of NT words and phrases, the LXX is the place to begin.³ 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.”⁴

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.⁵ 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.”⁶ 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.”⁷ It is primarily in the group of theological and cultural terms that its influence on NT vocabulary is the greatest.⁸ 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.⁹ Adolf Deissmann, who pointed out that there are linguistic differences between the

¹ ISBE 4:400.

² Ibid.

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

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

⁵ Silva, 65.

⁶ Ibid., 66.

⁷ 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.

⁸ Silva, 66, 68.

⁹ ISBE 4:400.

LXX and the NT,¹⁰ nevertheless took note of their conceptual unity.¹¹ He wrote about the “hundreds of threads” which tie the two writings together¹² and believed that knowledge of the LXX was necessary for a fuller understanding of the NT.¹³

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.¹⁴

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.¹⁵ 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.¹⁶

¹⁰ 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.

¹¹ *Ibid.*, 12.

¹² *Ibid.*, 13.

¹³ *Ibid.*, 15.

¹⁴ 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.”

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

¹⁶ 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 כְּבוֹד.¹⁷ There are about 451 occurrences of δόξα altogether in the LXX and the Apocrypha.¹⁸ Δόξα is used to translate about 27 different Heb. words.¹⁹

Six Heb. words are represented by δόξα *two to five times*: עוּ “might” (Isa 12.2; 45.25; Ps 67.35); יָקָר “honor, splendor” (Est 1.4; 6.3); תְּמוּנָה “form, semblance” (Num 12.8; Ps 16.15); יָפִי “beauty” (Isa 33.17; Lam 2.15); תְּהִלָּה “praise” (Exod 15.11; Isa 61.3);²⁰ גָּאוֹן “exaltation” (Exod 15.7; Isa 14.11; 24.14; 26.10; Micah 5.4).²¹

Three words are translated *nine times or more* by δόξα: תְּפָאֳרָה “ornament, beauty;” הֵדָר “splendor, ornate appearance;” הוֹד “splendor, majesty, glory.”²²

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

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

¹⁸ BibleWorks for Windows.

¹⁹ 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: עֲרֵי (ornaments) in Exod 33.5 and מְלִכּוּת (royal robes) in Est 5.1. Of these 27 Heb. words, about 15 are translated by δόξα only once. These 15 words are: (1) שׂוּל “skirt, train” (Isa 6.1); (2) מְרֵאָה “appearance” (Isa 11.3); (3) בָּשָׂר “flesh” (Isa 17.4); (4) מְשָׂא “burden” (Isa 22.25); (5) צְבִי “beauty, glory” (Isa 28.1); (6) חֶסֶד “mercy” (Isa 40.6); (7) אֵין “strength” (Isa 40.26); (8) תְּמוּנָה “form” (Isa 52.14); (9) הוֹן “wealth” (Ps 111.3 [112.3]); (10) דְּבַר “dwelling” (Ps 48.15 [MT 49.15, LXX 49.14]); (11) יָד “hand” (2 Chron 30.8); (12) קִדְשׁ “holiness” (Jer 23.9); (13) נֵס “ensign” (Ezek 27.7); (14) הוֹרְעָבוֹת “eminence” (Num 23.22 and 24.8); (15) טוֹב “goodness” (Exod 33.19).

²⁰ Ibid. (Elsewhere עוּ is translated δύναμις (Psa 67.34) or ἀγίασμα (Ps 131.8); יָקָר is represented by τιμή in Ps 48.33; תְּמוּנָה by ὁμοιώμα in Deut 4.12 and by μορφή in Job 4.16; יָפִי by κάλλος in Ps 44.12; תְּהִלָּה by ἀγαυρίαμα in Isa 62.7 and by αἴνεσις in Ps 146.1.)

²¹ Ibid., 313. It is translated καλλονή in Psa 46.5.

²² Δόξα is used for תְּפָאֳרָה “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 תְּפָאֳרָה is translated by τρυφή, καύχησις, κάλλος, δόξασμα, and ὠραιότης. הוֹד “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 הוֹד is represented by ὠραιότης, and in Psa 20.6 δόξα translates כְּבוֹד as well as הוֹד. הֵדָר “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 הֵדָר is translated by κάλλος, and in Psa 104.1 by εὐπρέπεια.

²³ Forster, 314; also BibleWorks 4.0 Advanced Search Engine.

²⁴ EDNT 1:345.

“identical with כבוד,”²⁵ as Kittel asserts in TDNT, nor are the possible meanings of the Greek word “exactly the same as those of the OT word.”²⁶ 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.”²⁷

Δόξα is the usual translation for כבוד, although seven times τιμή (“honor”) is used,²⁸ e.g. in Prov 26.1 and Isa 11.10. Πλοῦτος is used twice; καλός, δύναμις and γλῶσσα once each.²⁹ 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, קדרה, 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, קדרה, 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.”³⁰ 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]).

²⁵ TDNT 2:242.

²⁶ Ibid.

²⁷ ISBE 2:479.

²⁸ TDOT 7:24.

²⁹ Ibid.

³⁰ 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.³¹

Proverbs 11:16 in the LXX speaks of the honor a wife brings to her spouse:³² γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν. In Prov 20.3a a man of honor avoids speaking ill of others: δόξα ἀνδρὶ ἀποστρέφεται 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 μεγάλην 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.³³

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

³¹ 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

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

³³ TDNT 2:243.

undefeatable;”³⁴ 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)³⁵. 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).³⁶ 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,³⁷ stemming from the meanings of *הפארה* and *הדר*.³⁸

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,

³⁴ 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.

³⁵ My translation.

³⁶ NIDOTTE 1:1015, 1017; 3:574.

³⁷ *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*.

³⁸ 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.³⁹ 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”⁴⁰).

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... a splendor as of pure light... She is more beautiful than the sun, and excels every constellation of the stars and exceeds every constellation of 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.⁴¹ The δόξα shone when the angels announced Jesus’ birth (Luke 2.9). On the

³⁹ My translation.

³⁹ NIDOTTE 2:586.

⁴⁰ My translation.

Heb. OT	LXX
the skin of [Moses'] face shone because he had been talking with God (Exod 34.29)	the appearance of the skin of his face was glorified (δεδοξασται), when God spoke to him.
On that day the branch of the LORD shall be beautiful and glorious (Isa 4:2)	And in that day God shall shine gloriously (ἐπιλάμψει μετὰ δόξης)
burning with his anger, his lips are full of indignation , and his tongue is like a devouring fire (Isa 30.27).	burning wrath: the word of his lips is with glory , a word full of anger, and the anger of his wrath shall devour as fire
	they soon will see your salvation by God, which will come to you with great glory and with the brightness (λαμπρότης) of the Everlasting (Bar 4.24). ⁴¹
	For God will lead Israel with joy, in the light (φῶς) of his glory , with the mercy and righteousness that come from him (Bar 5:9).
	For she is a pure emanation of the glory of the Almighty; a reflection of eternal light ,.... She is more beautiful than the sun , and excels every constellation of the stars and excels every constellation of the stars . Compared with the light she is found to be superior (Wis 7:25, 29).
	The sun looks down on everything with its light , and the work of the Lord is full of his 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.⁴² The δόξα shone when the angels announced Jesus' birth (Luke 2.9). On the

⁴¹ My translation.

⁴² 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.⁴³ 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: ";⁴⁴ and in Psa 144(145).11: "They shall speak of the glory (δόξα) of your kingdom, and talk of your power."⁴⁵ 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.⁴⁶

We have previously noted that holiness is "the quintessential nature of Yahweh as God,"⁴⁷ and δόξα is the outward manifestation of the divine nature.⁴⁸ 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

⁴³ TDNT 2:244.

⁴⁴ My translation.

⁴⁵ My translation.

⁴⁶ TDNT 2:244.

⁴⁷ Hartley, lvi.

⁴⁸ 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,⁴⁹ 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."⁵⁰ 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.

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

⁵⁰ 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 glory (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 glory
Honor (הוד) and majesty are before him (1 Chron 16.27).	Glory 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 glory .
Put on your beautiful (תפארת) garments, O Jerusalem! (Isa 52.1)	put on thy glory , Jerusalem
he shall be exalted and lifted up, and shall be very high (גבה) (Isa 52.13).	and shall be exalted, and glorified exceedingly.
Ascribe power (עז) to God (Psa 68.34).	Give ye glory 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 glory has been burnt with fire: and all our glorious things have gone to ruin (Isa 64.10)

According to Emanuel Tov, there were many instances of exegetical substitutions in the LXX.⁵¹ 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.⁵² In Num 12.8, for example, the word δόξα was used to translate תמונה to avoid the implication that God's form is visible.⁵³ It is likely that the same reason

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

⁵² Ibid.

⁵³ Ibid.

was behind the use of δόξα to translate מַדְבָּר in Exod 33.19 and to substitute for כַּנֹּפֶת 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.⁵⁴

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.”⁵⁵ 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).

⁵⁴ 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 65th Birthday*, ed. Albert Pietersma and Claude Cox (Mississauga, Ont., Canada: Benben Publications, 1984), 53-70.

⁵⁵ 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.⁵⁶ 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).

⁵⁶ 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"⁵⁷ 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."⁵⁸ 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).⁵⁹

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)."⁶⁰ 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).

⁵⁷ Motyer, 506.

⁵⁸ Ibid.

⁵⁹ My translation.

⁶⁰ 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 רַחֲמִים⁶¹ 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.⁶² Ἐλεος is frequently

⁶¹ TDNT 2:479.

⁶² 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,"⁶³ 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)⁶⁴

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)⁶⁵

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

⁶³ TDNT 2:244.

⁶⁴ FAL.

⁶⁵ 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 (ἀνέσις), 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,”⁶⁶ the word נַשִּׁי can mean “fame,” “renown,” “reputation,”⁶⁷ 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).

⁶⁶ ISBE 3:481.

⁶⁷ 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.”⁶⁸ 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).⁶⁹ In non-biblical Greek *δοξάζω* has the senses “to have an opinion,” “to believe,” “to opine,” “to suspect,” “to hold,”⁷⁰ but in the LXX *δοξάζω* means: 1) “to honor,” “to praise,” “to magnify;” (passive) “to receive honor/praise;” 2) “to give a share in

⁶⁸ FAL.

⁶⁹ TDNT 2:232.

⁷⁰ 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).^{71 72}

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.”⁷³

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): ἅπαν 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

⁷¹ 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.

⁷² EDNT 1:348.

⁷³ 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);⁷⁴ 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 ἀγιασθήσομαι (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).”⁷⁵

⁷⁴ 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).

⁷⁵ 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) נה (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)⁷⁶.

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 τοῦ 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);⁷⁷ αἰνέω (to praise);⁷⁸ ὑψώω (to lift up, raise high, exalt);⁷⁹ εὐλογέω (to praise, extol; give thanks; bless, consecrate);⁸⁰ μεγαλύνω (to make great, magnify; extol, praise, highly honor);⁸¹ and καυχάομαι (to boast, rejoice in, glory in).⁸²

⁷⁶ My translation.

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

⁷⁸ UBSDICT.

⁷⁹ FAL.

⁸⁰ Ibid.

⁸¹ Ibid.

⁸² 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.” Ἄισχύνω, 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.”^{83 84} 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.

⁸³ Oden, *Living God*, 81.

⁸⁴ 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 כָּו. 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)".⁸⁵ 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."⁸⁶ 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 σωτήριοις in several places where יהוה 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 σωτήριοις 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 ."⁸⁷ 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

⁸⁵ Brockington, "Septuagintal Background," 5.

⁸⁶ Ibid.

⁸⁷ 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.”⁸⁸

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).⁸⁹ “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,”⁹⁰ 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”⁹¹ 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.”⁹² 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.”⁹³

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

⁸⁸ My translation.

⁸⁹ My translation.

⁹⁰ Brockington, “Septuagintal Background,” 7.

⁹¹ Ibid.

⁹² 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.

⁹³ 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 שֵׁנ 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."⁹⁴ 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 תְּפִאָרֶת (ornament, beauty), הֶדְרַת (splendor, ornate appearance), and הוֹד (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 תְּפִאָרֶת, 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

⁹⁴ 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.⁹⁵

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 ἀγιοσύνη, 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),

⁹⁵ TDNT 2:244.

and the Servant (Isa 61.1).⁹⁶ 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,⁹⁷ 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.”⁹⁸ 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),⁹⁹ conferring glory and granting authority.¹⁰⁰

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.”¹⁰¹ 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).”¹⁰² 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.¹⁰³ 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.¹⁰⁴

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.¹⁰⁵

⁹⁶ Ibid., 3:330.

⁹⁷ Ibid.

⁹⁸ TDNT 9:497.

⁹⁹ TDNT 9:499.

¹⁰⁰ Ibid.

¹⁰¹ Ibid., 503; NIDOTTE 2:1125.

¹⁰² Motyer, 320.

¹⁰³ Ibid., 500.

¹⁰⁴ 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).

¹⁰⁵ 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.¹⁰⁶ 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.¹⁰⁷ The Messianic hope stems from Israel’s discouragement with the current political and social conditions.¹⁰⁸ The basic concept is “the longing for the Golden Age in the future, whether near or distant.”¹⁰⁹ 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.¹¹⁰

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.”¹¹¹ When the glory of Israel’s king is revealed, then the glory of Yahweh will become visible.¹¹²

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

¹⁰⁶ ISBE 3:331.

¹⁰⁷ 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.

¹⁰⁸ TDNT 9:506 n. 61; ISBE 3:332; DNTB, 699.

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

¹¹⁰ Ibid., 25.

¹¹¹ TDNT 9:506.

¹¹² 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]),¹¹³ for "when Yahweh manifests himself, his holiness is visible as glory."¹¹⁴ 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.¹¹⁵ 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.¹¹⁶ 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."¹¹⁷ 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

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

¹¹⁴ Hartley, lvi.

¹¹⁵ TDNT 9:506.

¹¹⁶ 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.

¹¹⁷ 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.¹¹⁸

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."¹¹⁹ 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).¹²⁰ 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."¹²¹ 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'."¹²² 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

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

¹¹⁹ TDNT 9:508.

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

¹²¹ Motyer, 387.

¹²² 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.¹²³

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

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.¹²⁵

Schnackenburg also thinks Isaiah had a vision “of the pre-existent Christ in his glory.”¹²⁶ To see the glory of Christ is to experience his divine majesty,¹²⁷ the “divine aspect of his being,”¹²⁸ 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.¹²⁹

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).¹³⁰

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

¹²³ Ibid.

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

¹²⁵ Ibid., 263.

¹²⁶ Schnackenburg, *Gospel*, 2:417.

¹²⁷ Schnackenburg, *Gospel*, 1:270.

¹²⁸ Smith, *Theology*, 121.

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

¹³⁰ 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.”¹³¹

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),¹³² 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.”¹³³ Knight comments that “light and salvation are [semantically related], light being the sacramental sign of God’s redemptive love.”¹³⁴ The Messiah is himself the light and the salvation of the world.¹³⁵ 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.”¹³⁶

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:¹³⁷

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

¹³¹ 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).”

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

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

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

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

¹³⁶ 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.)

¹³⁷ 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.¹³⁸

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.¹³⁹ 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."¹⁴⁰ 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.¹⁴¹ 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*."¹⁴² 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).

¹³⁸ Ibid.

¹³⁹ Motyer, 388 n. 3; 487.

¹⁴⁰ ISBE 4:379.

¹⁴¹ Oswalt, "Isaiah: Theology of," NIDOTTE 4:732.

¹⁴² 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 God¹⁴³ (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).¹⁴⁴ 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 γιγνῆ) (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.”¹⁴⁵ This is so, because “the essence of the divine nature is holy love.”¹⁴⁶ 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 (ἡτιμάσθη 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).¹⁴⁷

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.

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

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

¹⁴⁵ NIDOTTE 4:729 .

¹⁴⁶ ZPEB, s.v. “Holiness,” by A. S. Wood.

¹⁴⁷ 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).¹⁴⁸ 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.”¹⁴⁹ 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.”¹⁵⁰ 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.¹⁵¹ 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.”¹⁵² 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.¹⁵³ The early church believed that the person and mission of Jesus Christ fulfilled the fourth Servant Oracle (cf. Acts 8.31-35).¹⁵⁴

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.

¹⁴⁸ See note on Isa 53.12 in HCSB 1091.

¹⁴⁹ 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.

¹⁵⁰ Motyer, 443.

¹⁵¹ Knight, *Isaiah 40-55*, 179.

¹⁵² ISBE 4:423.

¹⁵³ Ibid.

¹⁵⁴ 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.¹⁵⁵

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).

¹⁵⁵ 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.¹⁵⁶ 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)¹⁵⁷ 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.¹⁵⁸ 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

¹⁵⁶ 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

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

¹⁵⁸ 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."¹⁵⁹

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.¹⁶⁰

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),

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

¹⁶⁰ 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.¹⁶¹

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)¹⁶² and "have bartered their Glory for Shame" (Hos 4.7 NJB).¹⁶³ The LXXe reads: "I will turn their glory into shame." "Their 'Glory' (כְּבוֹד), a proper name, is Yahweh."¹⁶⁴ 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).¹⁶⁵

¹⁶¹ Oswalt, "Isaiah: Theology of" in NIDOTTE, 4:730.

¹⁶² Cf. NIV: "exchanged *their Glory* for worthless idols."

¹⁶³ 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).

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

¹⁶⁵ 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,"¹⁶⁶ 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,"¹⁶⁷ 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,"¹⁶⁸ 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.'¹⁶⁹

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

Darkness symbolizes distress, anguish, and death,¹⁷⁰ 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).

¹⁶⁶ R. B. Edwards, "Word" in ISBE 4:1102.

¹⁶⁷ NIDOTTE, I:914.

¹⁶⁸ McKenzie, 144.

¹⁶⁹ Knight, *Isaiah 56-66*, 40.

¹⁷⁰ 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.¹⁷¹ 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,"¹⁷² but Motyer rightly sees Zion being transformed, filled, and energized by God's light, so that light shines out from her.¹⁷³ 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.¹⁷⁴

Knight states rightly that God, who does not permit any image of himself to be made, has chosen Israel to be his image.¹⁷⁵ 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*."¹⁷⁶

¹⁷¹ Knight, *Isaiah 56-66*, 177.

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

¹⁷³ Motyer, 494.

¹⁷⁴ Oswalt, *The Book of Isaiah: 1-39*, 42.

¹⁷⁵ Knight, *Isaiah 56-66*, 50.

¹⁷⁶ *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).

¹⁷⁷ R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: Clarendon, 1913), 1:7.

¹⁷⁸ 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.”¹⁷⁷

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*.¹⁷⁸ 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).

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

¹⁷⁸ 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).¹⁷⁹ 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).¹⁸⁰ 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).

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

¹⁸⁰ 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),¹⁸¹ 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),¹⁸² 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).

¹⁸¹ ἄτιμος has a meaning the opposite of one of the meanings of δόξα.

¹⁸² 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).¹⁸³ 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.¹⁸⁴ 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).

¹⁸³ Εὐπρέπεια is a word semantically related to δόξα. See Appendix B, 1.

¹⁸⁴ 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.”¹⁸⁵ 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.).¹⁸⁶

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.

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

¹⁸⁶ 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 60.19-20¹⁸⁷ 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

¹⁸⁷ Michael E. Stone, “2 Esdras,” *HCSB*, 1786.

evil.”¹⁸⁸ 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 God¹⁸⁹ 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

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

¹⁸⁹ 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).¹⁹⁰ 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).

¹⁹⁰ 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”¹⁹¹ 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).

¹⁹¹ 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).”¹⁹² 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).¹⁹³

¹⁹² Stone, “2 Esdras” in *HCSB*, 1774.

¹⁹³ 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)¹⁹⁴ They also speak of the dignity that God gives.¹⁹⁵ Thrones symbolize royalty, rule and authority.¹⁹⁶ 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*

¹⁹⁴ NIDOTTE 3:75.

¹⁹⁵ Ibid., 384.

¹⁹⁶ 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.”¹ 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.² 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.³ 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.⁴ Le Déaut wrote a book⁵ demonstrating how ancient Jewish liturgy and the Targums “constitute a capital

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

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

³ 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.

⁴ 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.

⁵ 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”⁶ 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.⁷

EXCURSUS: Date of the Targums

The Targums had an important place in NT studies until the beginning of the 20th 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.⁸

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.⁹ 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.¹⁰ 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.¹¹ Roger Le Déaut is convinced that Targums were in use before the first century.¹² 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.¹³ 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.¹⁴

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

⁶ 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.

⁷ Ibid., 55.

⁸ McNamara, *Targum and Testament*, 12.

⁹ Ibid.

¹⁰ Ibid., 13.

¹¹ 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.”

¹² Le Déaut, *Targum de Pentateuque*, Vol. I, 17.

¹³ Brownlee, “The Habakkuk Midrash,” 169-186.

¹⁴ 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.].”¹⁵ 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.”¹⁶

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,”¹⁷ was able to separate carefully various strata of rabbinic opinion and dissect and date passages in the Targum.¹⁸ 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,¹⁹ 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.²⁰ He suggested that Tg Onq and Tg J were firmly in place by the time of R. Akiba.²¹

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,²² and that it originated and was developed in Palestine,²³ and was later taken to Babylonia, where redaction took place before the Arab invasion.²⁴ They conclude that therefore “it is a prime resource for the study of early Rabbinic Judaism and early Christianity.”²⁵ This can be said also of Tg Onq, which originated in the same period.²⁶

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.”²⁷ McNamara argues for a pre-Christian date for the entire Palestinian Tg, from “the manifold relationship it appears to bear to the New Testament.”²⁸

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

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

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

¹⁷ *Ibid.*, xx.

¹⁸ *Ibid.*

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

²⁰ *Ibid.*, 36.

²¹ *Ibid.*, 42.

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

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ *Ibid.*

²⁶ Alexander, “Targum; Targumim,” VI:321.

²⁷ *Ibid.*, 323.

²⁸ McNamara, *Targum and Testament*, 13.

anthropomorphic manner and to safeguard the omnipotence and omnipresence of God and the distance between God and humans.²⁹

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

²⁹ 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."³⁰ Levey considers *memra* the "most versatile literary device in our Tg.'s [of Ezekiel] theological exegesis."³¹ *Memra, yeqara, and shekinah* are used not only to avoid anthropomorphism, but whenever God is said to communicate with people.³²

Levey thinks that *memra* is similar to Philo's *logos* and to the *shekinah*.³³ *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."³⁴

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).

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

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

³² Chilton, *Glory*, 56.

³³ Levey, 15.

³⁴ *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).³⁵
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*.³⁶ *Shekinah* replaced *memra* and *yeqara* in Talmud and Midrash, incorporating the meanings that these two words have in the Targum.³⁷ The concept of the *shekinah* as light “bridges the gap between the transcendent and immanent God.”³⁸ 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.”³⁹ 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.⁴⁰

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

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

³⁷ *The Jewish Encyclopedia*, s.v. “Shekinah.”

³⁸ Abrahams, 56.

³⁹ *Ibid.*; see also Brown, *Gospel*, 1:32-33.

⁴⁰ *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.⁴¹ *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.⁴² “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.⁴³ “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).⁴⁴ 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).

⁴¹ Smolar and Aberbach, 221-2.

⁴² Levey, 15.

⁴³ Smolar and Aberbach, 221-2.

⁴⁴ 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).⁴⁵ 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.⁴⁶ 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.⁴⁷ 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.⁴⁸

⁴⁵ 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).

⁴⁶ 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.

⁴⁷ Smolar and Aberbach, 174-175.

⁴⁸ 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.*⁴⁹

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.⁵⁰

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

⁴⁹ A. Díez Macho, ‘El Logos y el Espiritu Santo’ in *Atlantida I* (1963), 392-3.

⁵⁰ 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.⁵¹ 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.”⁵²

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)⁵³. “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).⁵⁴ “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).⁵⁵ 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*,

⁵¹ Ibid.

⁵² The Mishnah, *Pesahim* 10.5, trans. by Herbert Danby (London: Oxford University Press, 1938), 151.

⁵³ *The Targum of Isaiah*, trans. J. F. Stenning (Oxford: Clarendon, 1949).

⁵⁴ Ibid.

⁵⁵ Ibid.

and *yeqara*, in an effort to speak reverently about God.⁵⁶ In some contexts these words were interchangeable.⁵⁷ The Holy Spirit was “God himself conceived of as speaking with Israel.”⁵⁸ 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.

⁵⁶ McNamara, *Targum and Testament*, 108.

⁵⁷ Ibid.

⁵⁸ 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*⁵⁹ 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),⁶⁰ 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).⁶¹

⁵⁹ *Honour* is semantically related to *glory*.

⁶⁰ All quotations from the Isaiah Tg are from Stenning, *The Targum of Isaiah*, unless otherwise stated.

⁶¹ 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).¹

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).

¹ 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*,² *glory*³) (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).⁴ 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).⁵ People who have made earthly things their glory instead of honoring God are destined for destruction (Phil 3.19).⁶ Paul and his associates did not seek δόξα (*praise*, *honor*)⁷ 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).

² NAB, NIV, REB.

³ NASB, NRSV.

⁴ 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.

⁵ 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.)

⁶ Gerald Hawthorne, *Philippians* (WBC 43; Waco: Word, 1983), 162, 166.

⁷ "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.⁸ 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*.⁹ The δόξα θεοῦ is the “*divine glory*” which is the *manifestation of God's nature and being* to human beings.¹⁰

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).¹¹ 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.¹²

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).¹³ 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:

⁸ TDNT, 2:244.

⁹ Ibid., 2:247-8.

¹⁰ Ibid., 244, 247.

¹¹ 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).

¹² TDNT, 2:248.

¹³ 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. 2:9.¹⁴

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)."¹⁵ 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).

¹⁴ F. F. Bruce, *The Epistle to the Hebrews*, rev. ed. (NICNT; Grand Rapids: Eerdmans, 1990), 75.

¹⁵ 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),¹⁶ 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.”¹⁷ 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.¹⁸

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).¹⁹

¹⁶ See Marshall, *Pastoral Epistles*, 276-282 for a discussion of the reference to Jesus as God in Tit 2.13.

¹⁷ Thomas C. Oden, *The Word of Life: Systematic Theology: Vol. 2* (Peabody: Prince, 1998), 65.

¹⁸ 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.

¹⁹ 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*:²⁰ 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.²¹

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

²⁰ 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).

²¹ 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."²² 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).²³ "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

²² Donald A. Hagner, *Matthew 14-28* (WBC 33B; Dallas: Word, 1995), 493.

²³ John Nolland, *Luke 1-9:20* (WBC 35A; Dallas: Word, 1989), 120.

1.10),²⁴ and also since by him those who believe are set free from their sins (Acts 13.39).²⁵

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.”²⁶ The works of darkness are exposed by the light “in the process of conviction and revealed as [works] of darkness.”²⁷ “Christ himself is the light which brings to view through the children of light everything wicked and shameful.”²⁸ 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.”²⁹ 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.³⁰

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.³¹ 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

²⁴ Ernst Haenchen, *The Acts of the Apostles: A Commentary* (Philadelphia: Westminster, 1971), 688.

²⁵ Ibid.

²⁶ Peter T. O’Brien, *The Letter to the Ephesians* (PNTC; Grand Rapids: Eerdmans, 1999; Leicester: Apollos, 1999), 377.

²⁷ Schnackenburg, *Ephesians: A Commentary*, trans. Helen Heron (Edinburgh: T & T Clark, 1991), 226.

²⁸ Ibid.

²⁹ I. Howard Marshall, *The Epistles of John* (NICNT; Grand Rapids: Eerdmans, 1978; repr. March 1982), 184.

³⁰ Beasley-Murray, *The Book of Revelation*, 328.

³¹ 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.³² 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.³³ "But now the divine presence [*Shekinah*] is Jesus himself."³⁴

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."³⁵

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).³⁶

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."³⁷ The message of the cross, a "stumbling block to Jews and

³² 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.

³³ *M. 'Abot* 3:2; 3:6; *b. Sanh.* 39a; *b. Ber.* 5b.

³⁴ France, 276.

³⁵ Peter T. O'Brien, *Colossians, Philemon* (WBC 44; Waco: Word, 1982), 43.

³⁶ Ralph P. Martin, *Colossians and Philemon* (NCB; Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott, 1973; softback ed. 1981; repr. 1992), 57.

³⁷ *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 . . .”³⁸ 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).³⁹

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.’”⁴⁰ This means that God “decided beforehand who were the ones destined” to receive glory.⁴¹ “ the God of all grace has called you to his eternal glory in Christ ” (1 Pet 5.10). God calls the people he

³⁸ Peter T. O'Brien, *The Epistle to the Philippians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans., 1991), 234.

³⁹ *Ibid.*, 235.

⁴⁰ Moo, *Epistle to the Romans*, 608.

⁴¹ 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.⁴² 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.⁴³ 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.⁴⁴ 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.⁴⁵ 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 . . .”⁴⁶ 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

⁴² 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.

⁴³ 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).

⁴⁴ Gordon Fee, *1 and 2 Timothy, Titus* (NIBC 13; Peabody: Hendrickson, 1988), 248; Marshall, *Pastoral*, 738.

⁴⁵ Moo, *Romans*, 310 n. 91.

⁴⁶ 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).⁴⁷

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) .⁴⁸

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),⁴⁹ 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.⁵⁰

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

⁴⁷ Kline, *Images*, 32, with emphasis added.

⁴⁸ 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.

⁴⁹ 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).

⁵⁰ O’Brien, *Philippians*, 464.

5.2; 8.18; 1 Cor 15.43]),⁵¹ yet in a real sense the kingdom has already come (Matt 12.28; Luke 11.20),⁵² 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."⁵³

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.⁵⁴

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.⁵⁵ 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.⁵⁶ 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."⁵⁷ 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).

⁵¹ Best, *Thessalonians*, 108-109; Marshall, *Thessalonians*, 75; Wanamaker, 108.

⁵² 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.*"

⁵³ Hagner, *Matthew 1-13*, 397.

⁵⁴ Cranfield, 432.

⁵⁵ Barrett, 513.

⁵⁶ See 2.2.3.2; 2.2.3.2.1.

⁵⁷ 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).⁵⁸ 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).⁵⁹ 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,

⁵⁸ Marshall, *Epistles of John*, 141.

⁵⁹ 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.”⁶⁰ Käsemann suggests that ἀφθαρσία “is interchangeable with εἰρήνη, and is the opposite of purely earthly affliction and trouble in 4 Ezra 7.95f.”⁶¹ 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.⁶² 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.”⁶³ 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.”⁶⁴ 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.⁶⁵ 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,

⁶⁰ Cranfield, 147, 150.

⁶¹ Ernst Käsemann, *Commentary on Romans*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980; repr. March 1982), 59.

⁶² John Ziesler, *Paul’s Letter to the Romans* (TPINTC; Valley Forge: Trinity Press International, 1993), 84.

⁶³ Leon Morris, *The Book of Revelation: An Introduction and Commentary* (TNTC; Leicester: InterVarsity Press, 1969, 1987), 76.

⁶⁴ Marshall, *Epistles of John*, 168.

⁶⁵ 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)."⁶⁶ 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.⁶⁷ 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

⁶⁶ Gerhard A. Krodel, *Acts* (ACNT; Minneapolis: Augsburg, 1986), 136.

⁶⁷ 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).⁶⁸

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.⁶⁹

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).⁷⁰ The dwelling of God with his people is the *Shekinah*. Ezekiel saw the *Shekinah*-glory leave the Temple because of Israel’s

⁶⁸ Cranfield, 2:687.

⁶⁹ See 2.3.2.7.4.

⁷⁰ 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).⁷¹ 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.⁷²

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.”⁷³ This does not imply sinless perfection but simply declares that it is

⁷¹ Translation by F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians* (NICNT; Grand Rapids: Eerdmans, 1984), 139.

⁷² A. J. Gordon, *The Ministry of the Spirit* (Philadelphia: American Baptist Publication Society, 1894), 32.

⁷³ 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.”⁷⁴ “The ideas of divine sonship and sin are mutually exclusive.”⁷⁵ If the Christian’s relationship with God is genuine, sinful behavior will not be the rule but the exception.⁷⁶

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.⁷⁷

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.⁷⁸ What is meant by “become participants of the divine nature” is the “new birth;”⁷⁹ it does not mean to “become immortal and incorruptible.”⁸⁰ 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.⁸¹

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).

⁷⁴ Marshall, *Epistles of John*, 182.

⁷⁵ Westcott, *Epistles of John*, 108.

⁷⁶ 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.

⁷⁷ Cyril of Alexandria, *Thesaurus* 34; PG 75.958.

⁷⁸ 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.

⁷⁹ Ibid., 75.

⁸⁰ 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).

⁸¹ 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.⁸² The latter emphasizes the redemptive love of God, manifested in the “atoning sacrifice” of Christ for our sins (1 John 4.10).⁸³ “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).”⁸⁴ Righteousness, justice, moral purity, veracity, and faithfulness are correlated with holiness. Goodness, grace, mercy, kindness, and compassion are correlated with love.⁸⁵

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.”⁸⁶ 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.”⁸⁷ 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 . . .”⁸⁸

⁸² Schnackenburg, *Epistles*, 73; Marshall, *Epistles*, 109.

⁸³ Brown, *Epistles*, 195; Schnackenburg, *Epistles*, 217; Marshall, *Epistles*, 214-15; Westcott, *Epistles*, 48.

⁸⁴ Oden, *Living God*, 98.

⁸⁵ *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.

⁸⁶ Baptist Abstract of Principles VII, *Creeeds of the Churches*, ed., John Leith (Richmond, VA: John Knox, 1979), 341.

⁸⁷ ZPEB, 3:183,

⁸⁸ Augustine, *On Nature and Grace* 84 (NPNF1 5:442).

Hosea emphasizes “suprahuman love” as “the essence of God.”⁸⁹ 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.”⁹⁰

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.⁹¹

“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.”⁹² 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.⁹³ 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

⁸⁹ TDNT 1:93.

⁹⁰ Ibid.

⁹¹ Oden, *Living God*, 123.

⁹² Oden, *Life in the Spirit: Systematic Theology: Vol. 3* (New York: HarperCollins, 1994; repr. Peabody: Prince, 1998), 197.

⁹³ 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,”⁹⁴ 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.⁹⁵

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

⁹⁴ Oden, *Life in the Spirit*, 156.

⁹⁵ 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.”⁹⁶ 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.

⁹⁶ Brown, Gospel 2:744.

Schnackenburg, John 3:167.

Carson, 331.

Dodd, 417.

Brown, Gospel 2:342.

Beasley-Murray, John 2:18, 212, 246; Brown, Gospel 2:610; Westcott, 183, 196-7; Hamel,

196-7; Schnackenburg, John 1:396-7, 2:381, 388, 393-401; Lindars, 427, 461.

Beasley-Murray, John 2:19.

196, 312.

⁹⁶ TDNT 2:244. 418; Bruce, John 14; Beasley-Murray, John 220.

CHAPTER 3

THE ΔΟΞΑ OF CHRIST AND HIS FOLLOWERS IN JOHN 17

3.1 Introduction

The prayer of Jesus in John 17 is the climax of Jesus' Farewell Discourse(s)¹ and also the climax of the FG.² It is a summary of the contents of the FG,³ just as the Prologue is. It recapitulates the key concepts of the preceding chapters and "presupposes everywhere the total picture of Christ and his work... Almost every verse contains echoes."⁴ The Farewell Discourse(s) are a high point in the FG since, whereas previous chapters presented narratives of Jesus' signs each of which was followed by a discourse interpreting the sign, the Farewell Discourse(s) precede the events of Jesus' glorification in Chaps 18-21 and give the interpretation of those events.⁵ The Fourth Evangelist presents the death and resurrection of Jesus as one event,⁶ "the eschatological event which forms the turning point of the ages,"⁷ portraying it "in terms of glory."⁸ The Farewell Discourses(s) are infused with this glory and surpass "in nobility and majesty even the most solemn discourses of the ministry."⁹ Jesus' final discourse climaxes in the prayer in Chap 17, which constitutes a dramatic and majestic ending to his valedictory. In this prayer Jesus re-emphasizes the central theme of the Farewell Discourse(s), viz. union with Christ (13.8; 14.20; 15.4-5),¹⁰ and for this reason it is important to study and understand the contents of this prayer, especially the concept presented here of the δόξα that is given to believers in order that they might be made one with God.

In order to discover the meaning of the δόξα that Jesus has given to his followers in John 17, particularly in v. 22, we shall begin by looking at the possible range of meanings of δόξα and δοξάζω in John, as found in several lexicons, Bible translations, and Johannine commentaries, and a comparison will be made among the semantic ranges of δόξα and δοξάζω in these lexicons, Bible

¹ Brown, *Gospel*, 2:744.

² Schnackenburg, *John*, 3:167.

³ Carson, 551.

⁴ Dodd, 417.

⁵ Brown, *Gospel*, 2:542.

⁶ Beasley-Murray, *John*, 218, 212, 246; Brown, *Gospel*, 2:610; Westcott, 183, 196-7; Barrett, 450-1; Schnackenburg, *John*, 1:396-7, 2:301, 388, 399-400; Lindars, 427, 462.

⁷ Beasley-Murray, *John*, 219.

⁸ *Ibid.*, 218.

⁹ Brown, *Gospel*, 2:581.

¹⁰ Dodd, 199-200, 418; Bruce, *John*, 14; Beasley-Murray, *John*, 220.

versions, and commentaries. A study will be made of several passages in John where δόξα and δοξάζω occur, in order to discover their possible meanings there. We shall also look at various terms in John with meanings closely related to the meanings of δόξα/δοξάζω and those terms the meanings of which contrast with the meanings of δόξα/δοξάζω. An analysis of the structure of John 17 will indicate the boundaries between the paragraphs. A detailed study of vv. 20-23, the passage which tells about Jesus giving δόξα to believers, will be followed by detailed studies of other paragraphs in Chap 17, in order to find the relationships between and among the paragraphs and to discern the semantic flow of the argument regarding δόξα and oneness. Other passages in the FG related to the δόξα concept will also be studied in order to discover the meaning of δόξα in the context of not only the immediately surrounding material, e.g. the Farewell Discourse(s) and Chaps 18-21, but also in the context of the entire FG. The meaning of the word δόξα in 17.22 will thus be determined based on a consideration of the entire Gospel of John.

3.2 The Possible Meanings of Δόξα and Δοξάζω in John

It has been seen that NT δόξα usage usually follows the LXX, where the meanings of δόξα include *reputation, renown, honor* from Gr. usage and the meanings of כבוד and other Heb. words signifying *glory, greatness, power, majesty, splendor, praise, exaltation, beauty, brightness, form, semblance*. The emphasis in the LXX on God's power, God's saving activity, Godlikeness, and brightness is also found in the NT. The range of meanings of δόξα and δοξάζω in John, however, is somewhat different from that in the NT in general, being less broad, since the FG has a distinct and particular focus on the theme of *revelation*.

3.2.1 In Lexicons

BDAG gives the following meanings for δόξα in John:

1. the condition of being bright or shining, *brightness, splendor, radiance* (a distinctive aspect of Heb כבוד) *esp. of God's self* (John 12.41 [Isa 6.1])
 - a. the glory, majesty, sublimity of God in general
 - 1) *power, might* (John 2.11; 11.4, 40)
 - 2) *the glory of God transferred to Christ* (John 1.14; 2.11)
 - b. the state of being in the next life described as participation in the radiance or glory -- *referring to Christ and of Christ's preexistence* (John 17.5, 22, 24)
2. honor as enhancement or recognition of status or performance
 - a. *fame, recognition, renown, honor, prestige* (John 5.41, 44a; 8.54 [= *make high claims for myself*]; 12.43a)
 - b. *of enhancement of divine prestige as an objective* (John 7.18; 11.4)
 - c. *divine approbation of persons* (John 5:44b; 12:43b)

d. *as an adjuration*: Δὸς δόξαν τῷ θεῷ· *Give God praise by telling the truth* (9.24)¹¹

BDAG gives these meanings for δοξάζω:

1. to influence one's opinion about another so as to enhance the latter's reputation, *praise, honor, extol*
2. to cause to have splendid greatness, *clothe in splendor, glorify*, of the glory that comes in the next life (7.39; 12.16, 23, 28; 13.31, 32; 17.1, 5, 10); the whole life of Jesus is depicted as a glorifying of the Son by the Father (8.54; 12.28; 13.31; 17.1, 4), and of the Father by the Son (13.31f; 14.13; 17.1); of the Son by miracles (11.4), through the working of the Paraclete (16.14), and through 'his own' (17.10), who also glorify the Father (15.8; 21.19)

In John, according to Thayer's lexicon, δόξα can mean:

1. *good opinion, praise, honor, glory* (5.41, 44; 7.18; 8.50, 54; 12.43); *glory of God, to endeavor to promote the glory of God* (7.18b; 11.4)
2. as a translation of the Hebrew כְּבוֹד
 - a. *majesty of God as exhibited in deeds of power* (11.40); *the absolutely perfect inward or personal excellence of Christ* (1.14; 12.41); *of which majesty he gave tokens in the miracles he performed* (2.11; cf. 11.40)
 - b. *a most glorious condition, most exalted state* (17.5, 22, 24).

Thayer's lists the following meanings for δοξάζω:

1. *to praise, extol, magnify, celebrate, glorify* (8.54)
2. *to honor, do honor to, hold in honor* (21.19)
3. *to make glorious, adorn with luster, clothe with splendor*
 - a. to impart glory to something, render it excellent: perfect passive δεδόξασμαι, to excel, be preeminent
 - b. to make renowned, render illustrious, i. e. 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, John 13:31f; 14:13; 15:8; 17:1,4; τό ὄνομα τοῦ Θεοῦ, John 12:28
 - c. to exalt to a glorious rank or condition; of God exalting, or rather restoring, Christ his Son to a state of glory in heaven: John 7.39; 12.16(23); 13.31f; 17.1, 5

Of the 11 meanings for δόξα given in LNLEX, the following six are possibly found in John, but this lexicon does not state which ones occur in John, except for the sixth one given below:¹²

¹¹ This meaning is found only here in John.

¹² Δὸς δόξαν τῷ θεῷ in 9.24, an idiom meaning "promise before God to tell the truth," is not relevant to our study of the meaning of δόξα in 17.22, since it is a special usage.

1. The state of brightness, *brightness, shining, radiance*^{13, 14}
2. A manifestation of power characterized by glory, *amazing might, glorious power*¹⁵
3. To speak of something as being unusually fine and deserving honor, *praise*¹⁶
4. Honor as an element in the assignment of status to a person, *honor, respect, status*¹⁷
5. A state of being great and wonderful, *greatness, glory*¹⁸
6. Promise/swear to tell the truth (John 9.24)

For δόξαζω, LNLEX gives the following definitions:

1. to speak of something as being unusually fine and deserving honor – *to praise, to glorify*
2. to attribute high status to someone by honoring – *to honor, to respect* (5.23; 8.54)
3. to cause someone to have glorious greatness – *to make gloriously great, to glorify* (17.5)

Friberg's Lexicon offers the following definitions for δόξα in the NT in general:

1. as a manifestation of light *radiance, brightness, splendor* (Acts 22.11)
2. as a manifestation of God's excellent power *glory, majesty* (Rom 9.23)
3. as an excellent reputation *honor, glory, praise* (John 5.44)
4. as a state characterized by honor, power, and remarkable appearance *glory, splendor* (Luke 24.26)
5. of a person created in the image of God *reflection, glory* (1 Cor 11.7)

Meanings for δόξαζω in the NT in FAL:

1. as giving or sharing a high status *glorify, make great* (Rom 8.30)
2. as enhancing the reputation of God or man *praise, honor, magnify* (Mark 2.12)
3. as putting into a position of power and great honor, especially in the future life *glorify* (John 7.39)
4. passive

¹³ This meaning may possibly be found in 12.41, where mention is made of Isaiah's seeing "his glory," which probably refers to the theophany in Isa 6, which Barrett says "could well be termed the 'glory of God'" but is applied to Christ. Kittel (TDNT II:248) thinks this refers to "visible δόξα, wholly in the sense of the OT כְּבוֹד." They are probably both right.

¹² It is worthy of note that while the Heb. OT states that Isaiah saw "the King, the LORD of hosts," the Isaiah Targum declares that he has seen "the glory of the Lord" (Isa 6.1) and "the glory of the *shekinah* of the King of the ages" (Isa 6.5). Barrett (432) considers it possible that John was acquainted with this Targum. Brown (1.486-7) takes seriously the possibility that John was "following the tradition of the Targum," as does also Schnackenburg (2:416).

¹⁵ John 2.11; 11.40.

¹⁶ John 5.41, 44; 7.18; 12.43.

¹⁷ John 5.41, 44; 7.18; 8.54.

¹⁸ 2.11; 7.18; 11.40.

- a. of things greatly valued and excellent *be wonderful, be glorious* (1 Pet 1.8)
- b. of persons receiving great honor *be glorified, be praised* (Luke 4.15)

The following meanings for δόξα in the NT are given in UBSDICT:

1. glory, splendor, grandeur (in gen. often glorious)
2. power, kingdom
3. praise, honor
4. pride (δόξα καὶ χαρὰ pride and joy 1 Thess 2.20)
5. brightness, brilliance
6. revealed presence of God, God himself, heaven
7. glorious heavenly being (2 Pet 2.10; Jude 8)
8. δὸς δόξαν τῷ θεῷ promise before God to tell the truth (John 9.24)

For δοξάζω UBSDICT gives the following:

1. praise, honor
2. glorify, exalt
3. *pf. pass. ptc.* glorious (1 Pet 1.8)

TDNT gives the following meanings for doxa in the NT:¹⁹

1. reputation, honor
2. the divine mode of being, the divine glory which reveals the nature of God
 - a. divine power
 - b. divine splendor, majesty
 - c. visible divine radiance, glory
 - d. divine honor (“an affirmation of this [divine] nature”)
 - e. the disclosure or self-revelation of the divine nature (“in its invisible or perceptible form”)

TDNT asserts that in the NT, in which the use of δόξα usually follows the LXX, the meanings *divine honor, divine splendor, divine power, and visible divine radiance* are “fluid, and can only be distinguished artificially.”²⁰ One may make a distinction between the various senses as an aid to understanding, but Kittel insists that the primary meaning of δόξα in the LXX, which emerges when referring to God, “always speaks of one thing,” viz. “the divine nature or essence either in its invisible or its perceptible form.”²¹ God’s power is a manifestation of God’s nature, and the honor people give to God is an acknowledgement of this nature.

¹⁹ TDNT 2:237, 247-8.

²⁰ Ibid., 247.

²¹ Ibid., 244. Similarly, *A Dictionary of the Bible* (1902 edition) states: “...the glory of God was originally used to express the manifestations of God’s power and might, or more generally of His nature.” *New Bible Dictionary* (3rd edition, 1996) offers this definition of “glory”: “This denotes the revelation of God’s being, nature and presence to mankind, sometimes with physical phenomena....In certain places in the NT *doxa* refers to human honour ..., but its chief use is to describe the revelation of the character and the presence of God in the Person and work of Jesus Christ.”

Thus, the δόξα θεοῦ is the “divine glory” which is a revelation of the nature of God in his works in creation and in history.²²

TDNT gives the following meanings for δοξάζω:

1. to give praise, to honor, to extol
2. to give and to have a share in the divine δόξα, to transfigure or to be transfigured

As explained in Section 2.2.3.1 above, the ni. of the verb כָּבַד is oftener than not used reflexively or intransitively instead of being simply passive. When this is translated into Gr., the passive of the Gr. verb is used. The ni. of כָּבַד is translated ἐνδοξασθήσομαι in Ezek 28.22, and the RSV correctly reads: “I will manifest my glory” The above Gr. lexicons, except for THAYER, do not take the above use of the Gr. passive to translate the Heb. ni. into account. THAYER includes this meaning in definition 3b above: “to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged.” Passive verbs such as δοξασθῆ in John 11.4 may be translated as a reflexive. Instead of: “... it is for God’s glory, so that the Son of God may be glorified by means of it,” it can read: “... it is for God’s glory, that the Son of God may manifest his glory by means of it.”²³ If translated thus, it would then echo the statement in 2.11 that Jesus “revealed his glory” (NRSV, NIV, NJB) or “manifested his glory” (KJV, NASB, RSV). Likewise, in John 17.10, δεδόξασμαι ἐν αὐτοῖς can be translated: “I have revealed my glory in them”²⁴ instead of “I have been glorified in them.” John 15.8 could be rendered: “This is the way my Father’s glory is revealed (ἐδοξάσθη ὁ πατήρ μου), that you should bear much fruit and so prove to be my disciples.”²⁵ As Barrett has written, “the fundamental theme of the gospel is the revelation of God.”²⁶ The above renderings are in keeping with this major theme of the FG.

In offering definitions for δόξα, only FAL, LNLEX, UBSDICT and THAYER give any indication that in some contexts the word has the meaning *revelation*. FAL uses the word “manifestation” in its first and second definitions of δόξα; LNLEX also uses “manifestation” in its second definition; UBSDICT employs the word “revealed” in its sixth definition; and THAYER uses the word “exhibited” in 2a. The most important meaning of δόξα in the FG is that of

²² Ibid.

²³ My translation. Westcott (165) seems to see a connection between the *glorifying of Jesus* (11.4) and the *revealing of his power and character* through the raising of Lazarus. Schnackenburg (2:322-3) likewise connects the glorification of Jesus in 11.4 with *revelation*, stating: “In the σημεῖον which the Son performs on earth his and the Father’s glory is revealed (cf. 2.11), for the believer to ‘see’ in the sign (cf. 11.40).”

²⁴ The REB reads: “... through them is my glory revealed.” See 3.2.2 below. Bultmann (501), commenting on 17.10, writes that the community “is *the revelation of God*,” and what Jesus is can be seen in them. Westcott (242), commenting on the same verse, writes: “To ‘glorify’ God (or Christ) is to *make Him known*.... Faithful disciples are the living monuments in which Christ’s glory is seen” (emphasis added).

²⁵ Caird, “Glory of God” 273.

²⁶ Barrett, 169.

revelation. “The glory which God received through the work of the Son in truth consists in the fact that God became manifest (17.4, 6).”²⁷ In the FG the δόξα of God more often than not refers not to the praise that people ought to give him but to the revelation of his being and nature.²⁸ For the meanings of δοξάζω, THAYER, as mentioned above, is the only lexicon that includes the sense of *revelation*, suggesting that in certain passages in John, the verb has the meaning *to cause the dignity and worth of someone to become manifest*: with reference to Christ in John 8.54, 11.4, 16.14, and 17.10; with reference to the Father in 13.31f., 14.13, 15.8, 17.1 and 4; and with reference to the name of the Father in 12.28.

BDAG, LNLEX, and other lexicons, in giving the following (or a similar) meaning for δοξάζω, *to cause someone to have splendid (or glorious) greatness – ‘to make gloriously great, to glorify,’* e.g. in John 17.5, seem to overlook the fact that the Son already has glorious greatness and has had it from before creation; therefore δοξάζω in John is simply a matter of *revealing* the glory that he possesses and making it visible to people (mainly to those who have faith [11.40]) or *restoring* him to the glory he already had in God’s presence, and not of imparting it or clothing him with it. In fact, as is stated in 17.5 and 24, the δόξα was given to him before the world existed. THAYER in 3c does include the sense of *restoring* Christ to the glory he had in heaven previously. Table 1 shows meanings of δόξα in John according to BDAG and THAYER.

3.2.2 In Bible Translations

In the NAB, NASB, NIV, NJB, RSV, NRSV and REB, *glory* is used for δόξα in John 1.14; 2.11; 8.50, 54; 11.4, 40; 12.41; 17.5, 22, 24. The REB is the only translation that injects the concept of revelation in 11.4, where it reads: “This illness is not to end in death; through it God’s glory *is to be revealed* and the Son of God glorified.” Four out of seven Bible translations use *glory* in 5.41 and 44, one uses *honour*, and two use *praise*. Five out of seven use *glory* in 7.18, and two use *honor*. Table 2 shows meanings of δόξα in John in the above Bible translations. In 12.43, various terms are used to render δόξα: *human praise, glory of God* (NAB); *approval of men, approval of God* (NASB); *praise from men, praise from God* (NIV); *human glory, God’s glory* (NJB); *human glory, glory that comes from God* (NRSV); *praise of men, praise of God* (RSV); *human reputation, honour which comes from God* (REB). In all except the NAB and REB, the same word is used to render δόξα in 12.43a and b, but the NAB and REB chose one word for δόξα from people (*praise* in NAB, *reputation* in REB) and a different word for δόξα from God (*glory* in NAB, *honour* in REB).

In the above seven Bible translations, δοξάζω is in most cases translated either *glorify* or *be glorified*, but in a few instances one finds *bring, give, confer, or seek glory* or *is to the glory of* or *glory has come to*. Table 3 (below) shows meanings of δοξάζω in the above Bible translations. The REB is unique in

²⁷ Bultmann, 429.

²⁸ Carson, 406.

bringing out the importance of revelation in connection with Christ's δοξάζειν in 17.10, where it reads: "...through them is my glory revealed" instead of the

Table 1. Meanings of Δόξα in John according to BDAG and THAYER

	BDAG	THAYER
1.14	<i>Glory, majesty of God:</i> power, glory of God transferred to Christ	<i>The absolutely perfect inward or personal excellence of Christ</i> , in which he excels by virtue of his nature as ὁ θεῖος λόγος
2.11	<i>Glory, majesty of God:</i> power, glory of God transferred to Christ	<i>Majesty</i> , tokens of which he gave in the miracles he performed
5.41, 44a; 8.50, 54; 12.43a	<i>Honor:</i> fame, recognition, renown, prestige, public approbation	<i>Praise or honor</i> coming from people; <i>to seek to receive, catch at glory</i>
5.44b; 12.43b	<i>Honor:</i> divine approbation	<i>Praise or honor</i> coming from God; <i>to seek to receive, catch at glory</i>
7.18b	<i>Honor:</i> enhancement of divine prestige as an objective	<i>Glory of God, to endeavor to promote the glory of God</i>
11.4	1. <i>Glory, majesty of God:</i> power 2. <i>Honor:</i> enhancement of divine prestige as an objective	---
11.40	<i>Glory, majesty, sublimity, power, might of God</i>	<i>Majesty of God</i> as exhibited in deeds of power
12.41	<i>Brightness, splendor, radiance</i>	<i>The absolutely perfect inward or personal excellence of Christ</i> , in which he excels by virtue of his nature as ὁ θεῖος λόγος
17.5, 22, 24	<i>State of being in the next life, participation in the radiance or glory</i>	<i>A most glorious condition, most exalted state</i>

common rendering: "...I am/have been glorified in them." For comparison with meanings of δοξάζω suggested by several commentators, see Table 5 (below).

In summary, in Bible translations the following words are used for δόξα in John: *glory, praise, honor, approval, reputation*; and for δοξάζω, in most instances, *glorify*, and occasionally, *bring or give glory to, seek or confer glory, be to the glory of, or glory comes to*; the REB in 17.10 renders it *my glory is revealed*. Δόξα that comes from human beings is translated by *honor, praise, approval, reputation, glory*, and δόξα from God by *honor, praise, approval, glory*. While the meanings of the words *praise, honor, approval, and reputation* are clear, the meanings of *glory/glorify* are ambiguous and unclear to the average reader, and it is all the more mysterious and difficult because the author of the FG tends to use

δόξα in an “apparently very strange fashion,”²⁹ alternating abruptly between the meanings of *human honor*, *divine honor* and *divine glory* and possibly even *visible radiance*. The various Bible translations do not provide adequate help to the reader in gaining a more precise interpretation of the meaning of the word δόξα in each of its many contexts.

Table 2. Meanings of Δόξα in John in Seven Bible Translations

	NAB	NASB	NIV	NJB	RSV	NRSV	REB
1.14	glory	glory	glory	glory	glory	glory	glory
2.11	glory	glory	glory	glory	glory	glory	glory
5.41	praise	glory	praise	glory	glory	glory	honour
5.44a	praise	glory	praise	glory	glory	glory	honour
5.44b	praise	glory	praise	glory	glory	glory	honour
7.18a	glory	glory	honor	honour	glory	glory	glory
7.18b	glory	glory	honor	honour	glory	glory	glory
8.50, 54	glory	glory	glory	glory	glory	glory	glory
11.4	glory	glory	glory	glory	glory	glory	glory is to be revealed
11.40	glory	glory	glory	glory	glory	glory	glory
12.41	glory	glory	glory	glory	glory	glory	glory
12.43a	human glory	approval of men	praise from men	human glory	praise of men	human glory	human reputation
12.43b	praise of God	approval of God	praise from God	God's glory	praise of God	glory that comes from God	honour which comes from God
17.5, 22, 24	glory	glory	glory	glory	glory	glory	glory

3.2.3 A Comparison of the Meanings of Δόξα and Δοξαίζω in Lexicons, Bible Translations, and Commentaries

In the seven Bible translations examined above, only five different nouns are used to represent δόξα in John: *glory*, *praise*, *honor*, *approval*, *reputation*, while more

²⁹ TDNT, 2:248.

than 30 expressions are offered in the various lexicons mentioned above. These include *approbation, brightness, brilliance, dignity, divine mode of being, exalted state, excellence, fame, glorious condition, glory, good opinion, grace, grandeur, greatness, honor, image of God, kingdom, loftiness, magnificence, majesty; manifestation of God's power, glory, and majesty; perfection, power, praise, preeminence, prestige, radiance, recognition, renown, reputation, respect, revealed presence of God, revelation of the divine nature, splendor, status, sublimity, worth*. In the seven commentaries examined (see Table 3 below), the following 20 expressions are among those used to render or describe δόξα in John: *admiration, approbation, approval, display of God's power, divinity of Jesus as the Revealer, glory, glory of Christ's divinity, glory of the Revealer, God's self-revelation, good opinion, good repute, honor, manifestation of God's glory, praise, recognition, revealing of Jesus as God's agent, revelation of God in his victorious majesty, revelation of God's glory, reward, self-glorification*. It is clear that the Bible translations offer only a limited range of terms to render δόξα, while BDAG, THAYER, and the commentaries provide a wider selection of terms to render or explain δόξα in John. The contrast is easily observable when comparing Tables 1, 2, and 3, although Table 1 does not include words from all of the lexicons but only words from BDAG and THAYER (because only these two lexicons give verse references from John).

In all the above Bible versions, either *glorify* or *bring, give, seek, confer glory* (or a similar expression) is consistently used for δοξάζω. The REB stands out, because in one instance (17.10), δοξάζω is rendered *my glory is revealed*. The following definitions were offered for δοξάζω in the lexicons: *adorn with luster, cause the dignity and worth of some person or thing to become manifest and acknowledged, celebrate, clothe in splendor, do honor to, exalt to a glorious rank or condition, extol, give and have a share in the divine δόξα, glorify, hold in honor, honor, impart glory, magnify, make great, make glorious, make gloriously great, make renowned, praise, render excellent, render illustrious, respect, transfigure*.

The definitions given in lexicons for δοξάζω are somewhat more helpful than the Bible translations for understanding the meanings of the verb in the FG. THAYER is the only lexicon that includes a meaning that indicates that this verb has a correlation with revelation. The following is listed among its meanings: *to cause the dignity and worth of some person to become manifest and acknowledged*. This is important, since in John more often than not δοξάζω has the meaning *to reveal the glory* of God or of Christ.³⁰ Tables 3 and 5 show that the commentators overall are very much aware of John's emphasis on the revelatory significance of δόξα and δοξάζω. Unfortunately, the observations of Johannine interpreters apparently have not made as great an impact on either the lexicographers or the Bible translators as would be desirable.

³⁰ Westcott, 182, 238, 240; Lindars, 462, 518, 520; Bultmann, 429; Barrett, 450.

Table 3. Meanings of Δόξα in John in Seven Commentaries

	Barrett	Bultmann	Brown	Beasley-Murray	Lindars	Schnackenburg	Westcott
1.14	glory	God's revelation	glory	glory	glory	glory	glory
2.11	glory	divinity of Jesus as the Revealer	glory	glory	glory	glory	glory
5.41	human approbation	honour	praise	honor	praise	glory	honour
5.44a	good repute, praise	honour, recognition	praise	honor	glory, admiration	honour, self-glorification	glory, reward
5.44b	good repute, praise	recognition	glory	honor	---	glory of God, recognition by God	glory
7.18a	glory	recognition	glory	approval	praise	glory	glory
7.18b	glory	recognition	glory	honor	praise	glory	glory
8.50, 54	glory	the hidden 'glory' of the Revealer ³¹	glory	honor	good opinion	honour	glory
11.4	(in order to reveal) the glory	God's self-revelation ³¹	glory	manifesting God's glory	praise, display God's power	God's self-revelation in his Son	revelation of God in his victorious majesty
11.40	manifestation of the glory of God	manifestation of God's δόξα ³²	glory	revelation of God's glory	reveal Jesus as God's agent	manifestation of God's and Jesus' glory	revelation of God's glory
12.41	glory	revelation	glory	glory	glory	glory	glory
12.43a	praise from men	---	praise of men	honor that men give	praise	praise from men	praise, glory
12.43b	praise from God	---	glory of God	honor that God gives	praise	praise from God	praise, glory
17.5	glory	δόξα of the Revealer ³³	glory	glory	glory	glory	glory of Christ's divinity
17.22	glory	δόξα of the Revealer	glory	glory	glory	glory	glory
17.24	heavenly glory	heavenly glory	glory in God's presence	glory of the Parousia	glory as exalted Son	glory	glory of incarnate Son

³¹ Bultmann, 397, n. 7; 429.

³² Ibid., 407, n. 8.

³³ Ibid., 493.

Table 4. Meanings of Δοξάζω in John in Seven Bible Translations

	NAB	NASB	NIV	NJB	RSV	NRSV	REB
7.39	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified
8.54	glorify, glorify	glorify, glorify	glorify, glorify	seek glory, confer glory	glorify, glorify	glorify, glorify	glorify, glorify
11.4	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify
12.16	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified
12.23	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified
12.28	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify
13.31	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified
13.32	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify
14.13	be glorified	be glorified	bring glory to	be glorified	be glorified	be glorified	be glorified
15.8	be glorified	be glorified	is to my Father's glory	is to the glory of my Father	be glorified	be glorified	be glorified
16.14	glorify	glorify	bring glory to	glorify	glorify	glorify	glorify
17.1	give glory to, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify
17.4	glorify	glorify	bring glory to	glorify	glorify	glorify	glorify
17.5	glorify	glorify	glorify	glorify	glorify	glorify	glorify
17.10	be glorified	be glorified	glory has come to me	be glorified	be glorified	be glorified	my glory is revealed
21.19	glorify	glorify	glorify	give glory to	glorify	glorify	glorify

Table 5. Interpretations of Δοξάζω in 12 Passages in John according to Several Commentators

Reference	Barrett	Bultmann	Brown	Beasley-Murray	Schnackenburg	Westcott
11.4	“bestow glory on his Son”	glorify God and Jesus by a miracle and also bring Jesus to the cross, his ultimate glorification	Jesus is glorified (is led to his death, which is a stage in his glorification)	glorifying of the Son through God’s exalting him to his right hand	in the Son’s σημεῖον his and the Father’s glory is revealed	“revealing Christ’s power and character”
7.39, 12.16	glorified in and through his death (and completed work)	“glorification through the cross and exaltation”	“glorified in passion, death, and resurrection”	“glorified” = “after his death and resurrection”	“exalted and glorified”= after his resurrection and return to the Father	“The conception is characteristic of St. John’s Gospel ...and includes in one complex whole the Passion with the Triumph which followed.”
12.23	the death of Jesus means his glorification = lifted up on the cross and exalted to heaven	“return to the heavenly glory” and the passion	“return to his Father through crucifixion, resurrection, and ascension”	“his death, ... exaltation and return to the Father”	“regain the δόξα he had before...” in order to give life to all believers, “to make his death bear fruit for many (12.24)”	“The glory... lay in the bringing to Himself of all men (v. 32) by the Cross, and rising through death above death....”
12.28	God is glorified in the complete obedience of his servant	“God became manifest”	“Your will be done,” for God’s name “can only be glorified when [Jesus] is glorified through death, resurrection, and ascension.”	glorification in Jesus’ ministry “culminating in the death on the cross” and the future glory of his resurrection and “its continuing consequences”	Jesus has glorified the Father in “the whole of his earthly activity up to his ‘hour.’” Future glorification refers to the “reinstating [of] the Son in heavenly glory and making his death fruitful for the world of men.”	“Reveal to men...in all its majesty the fullness of this Thy title shewn in the Son...the reference is clearly to the thought of v. 32 [the “lifting up,” which “includes death and the victory over death].”
13.31, 32	Jesus’ glory is revealed in his passion, and God has displayed his glory in the Son.	the Father reveals himself through the work of the Son	Jesus has been glorified in death, resurrection, and ascension; future glory comes upon his return to heaven.	God made the Son’s self-offering effective; God was glorified in the obedience and love of the Son, a revelation of God’s love; Jesus is glorified in death and exaltation.	“The most important aspect is the mutual glorification of the Son of man and God.” This is “clearly a heavenly event,” and “he is glorified in giving life to all believers.”	“Perfect self-sacrifice even to death, issuing in the overthrow of death, is the truest ‘glory.’” “God would glorify the Son of Man in His own divine being, by taking up His glorified humanity to fellowship with Himself....The glory of Christ is one, whether it is seen in the Betrayal,...the Cross,...the Resurrection, or ...the Ascension.”
14.13	is glorified	is glorified	“will perform works manifesting the Son’s glory”	is glorified	is glorified by the Son’s accomplishing the works he gave him to do	“that God may be openly revealed in majesty as Father in the Son....”
15.8	is glorified	is glorified	The Father is glorified in “the life of the disciples as a sharing of Jesus’ life (cf. xvii 22).”	is glorified	is honored and shown to be true in his glory	“the absolute coincidence of the extension of the Father’s glory with the realisation of the believer’s effectual union with Christ.”
16.14	give glory	glorify (equip with power)	reveal Jesus to people	reveal Jesus	contributes to Jesus’ glorification by participating in the continuation of his saving work	“makes Him known in His full majesty by gradual revelation”

	Barrett	Bultmann	Brown	Beasley-Murray	Schnackenburg	Westcott
17.1	glorify by exaltation, glorify	glorify (equip with power, also be given recognition and honor)	give glory to Jesus so that he may manifest God's majesty through giving eternal life to believers	accept his sacrifice, raise him to the throne of glory, give him honor, reveal the Father's glory in redeeming love and power	give Jesus the glory he had before creation and the power to give eternal life to those the Father has given him	"The 'glorifying' of the Son is the fuller manifestation of His true nature. This manifestation, given in the fact of His victory over death, established by the Resurrection and Ascension, is set forth as having for its end the fuller manifestation of the Father. It is through the Son that men know and see the Father."
17.5	exalt to a high position	give him back the δόξα he once had in his pre-existence	restore to him his pre-creational glory	restore the glory he enjoyed before creation	establish him in his original glory with the Father	restore him to the "glory of His divinity... on His ascension"
17.10	is glorified	his δόξα is seen in them	the name of God, given to Jesus, will be glorified in the mission of the disciples		Jesus is shown as the one who fulfilled the divine task through them	"To 'glorify' God (or Christ) is to make Him known or to acknowledge Him as being what He is..." "...glory gained in the [faith of] the disciples." "Faithful disciples are the living monuments in which Christ's glory is seen."

3.2.4 Meanings of Δόξα and Δοξάζω in John Suggested in This Study

The Prologue (1.1-18) and the Prayer in Chap 17 present the world's ignorance of and alienation from God as its basic, grievous problem. The world, represented in John by Jesus' opponents, to whom the evangelist refers as "the Jews,"³⁸ meaning the unbelieving countrymen of Jesus, does not know God (1.10; 17.25). God's great love for the world moved him to send his Son into the world to save the world from sin, condemnation, and death. The Son became a human being in order to make the unseen God visible and knowable (1.14, 18), and the lifting up (crucifixion and resurrection) of the Son drew to him those taught by God (12.32; 6.44-45), who were prepared to receive him and to be given power to become children of God (1.12-13).

The principal meaning of δόξα in John is the "divine glory" which reveals the nature of God in creation and in his acts.³⁹ The various senses "divine honor," "divine power," "divine majesty," and "visible divine light" merge into one another and "can only be distinguished artificially" as an aid to understanding.⁴⁰ Although δόξα may refer to God's honor, God's power, God's presence, or other aspects of God's glory, it actually "always speaks of one thing," God's nature and its manifestation.⁴¹ God's power and majesty are expressions of the divine nature, and honor given to God is simply acknowledgement of his nature.⁴² Since the Word/Son was in the beginning with God and was God, δόξα may refer to his divine nature and its revelation just as it refers to God's divine nature and its revelation. The δόξα of the Father is revealed in the Son, and the δόξα of the Son is the same as the δόξα of the Father, because he is the only Son of God (1.14) and the exact likeness of his Father (8.19; 12.45; 14.9). His purpose in coming into the world was to reveal the Father by speaking the Father's words (3.34; 12.49; 14.10; 17.8) and doing his Father's works (5.19-20; 14.10-11),⁴³ thus portraying the Father to those who saw him with eyes of faith (1.18; 11.40).

Another meaning of δόξα in John is the *honor* or *recognition* that is given to a human being or to God either by human beings or by God (e.g. 5.41, 44; 8.50;

³⁸ The author of the FG uses the expression "the Jews" in some passages to refer to Jesus' opponents, viz. the religious leaders, especially those in authority in Jerusalem who expressed hostility toward Jesus. However, in some places in John, the term is simply a way of referring to the Jewish religion and nationality with no connotation of opprobrium. The occurrence of this expression in this thesis does not indicate any negative attitude or position on the part of the writer of this thesis with respect to contemporary members of the Jewish race or religion. Even though the Fourth Evangelist placed the people to whom he referred as "the Jews" on the opposite side of the conflict between Jesus and the leaders of the Temple, this is not an indication that either the Evangelist or the Johannine Jesus viewed their fellow countrymen and their religion negatively. Jesus and his first disciples were themselves Jews. Jesus showed great respect for the scriptures of the Jews and for Abraham, Moses, Jacob, Isaiah, et al. He declared: "Salvation is of the Jews," and he and his disciples worshipped the God of Israel and faithfully practiced their religion.

³⁹ Ibid., 244.

⁴⁰ Ibid., 244, 247.

⁴¹ Ibid., 244.

⁴² Ibid.

⁴³ Schnackenburg, *John*, 3:175.

12.43).⁴⁴ In John there is no occurrence of δόξα meaning “glory of heavenly bodies,” “reflection,” “pride,” “heaven,” or “glorious heavenly beings,” as one finds in other NT books, and δόξα is not used in doxologies in John as in Luke 2.14 and the epistles. There is one occurrence in John in which δόξα has a special meaning. The command “Give glory to God!” in John 8.24 is an adjuration to *tell the truth*, applied particularly to those who have committed sin and need to admit their guilt (cf. Josh 7.18; 1 Sam 6.5; 2 Chron 30.8)⁴⁵

3.2.4.1 Meanings of Δόξα in John Suggested in This Study

In John δόξα has two basic meanings:⁴⁶ *divine glory*, meaning *the divine nature either in its invisible or visible form*,⁴⁷ and *honor*, meaning recognition, renown, fame, praise, prestige,⁴⁸ respect,⁴⁹ reputation,⁵⁰ or enhancement or recognition of status or performance. The meanings of δόξα in John suggested in this study are:

1. Divine glory = the divine nature/character
2. The divine nature of holiness, righteousness, and love⁵¹
3. Divine majesty, power and authority
4. Divine honor
5. Revelation of the divine nature/character
6. Divine presence, God’s gift of himself
7. Honor, respect, praise, recognition, reputation, approval, status given to someone (human or divine) by people or by God

The English word “nature” means “the essential characteristics and qualities of a person or thing.”⁵² “Character” is defined as “the combination of qualities or features that distinguishes one person, group, or thing from another.”⁵³ One of the meanings of δόξα then is *the essential characteristics and qualities of God, or the combination of qualities or features that distinguishes God from other beings*. Moody Smith defines *glory* as “the quality of God as God.”⁵⁴ God reveals his δόξα, i.e. his nature or character, by “acting in faithfulness to his own character, and by

⁴⁴ Bultmann, 301, n. 2. Bultmann writes, “... the Evangelist on occasions plays with the double meaning of the word,” as in 8.49-50, where he uses τιμᾶν, ἀτιμάζειν, ζητεῖν τ. δόξαν alternately.

⁴⁵ Schnackenburg, *John*, 2.251.

⁴⁶ Ibid.; Carson, 128, 265, 569; Barrett, 166, 269, 432-3; Brown, *Gospel*, 1:100, 486-7, 503-4.

⁴⁷ TDNT, 2:244.

⁴⁸ BDAG.

⁴⁹ LNLEX.

⁵⁰ FAL.

⁵¹ 17.11, 23-24, 25, 26; Schnackenburg, *John*, 3:175; cf. Barrett, 505; Lindars, 95; Whitacre, 341.

⁵² *The American Heritage Dictionary of the English Language*, Fourth Edition [on-line] (Boston: Houghton Mifflin, 2000); available from <http://dictionary.reference.com/search?q=nature>; Internet.

⁵³ Ibid.

⁵⁴ Smith, 121.

his character's revealing itself in mercy [χάρις]."⁵⁵ The divine nature/character was revealed in Jesus Christ (1.18; 14.7, 9). Δόξα can mean *God's nature/character* or the *revelation of God's nature/character*, and it can also denote the *presence of God*, by which he gives *the gift of himself* to people (as he does in 14.23, although the word δόξα does not appear there).⁵⁶

3.2.4.1.1 The δόξα of God: The divine nature

The Prologue declares that the disciples have seen the incarnate Word's δόξα, which is described as the δόξα of the μονογενής, God's unique Son (1.14). This means they have seen the *divine nature of God's only Son*, i.e. *the divine characteristics and qualities* of the one who is the exact likeness of his Father, so that whoever sees him sees God (1.18; 8.19; 12.44-45; 14.9). This *divine nature* includes his attributes of holiness, righteousness, love, majesty, power and authority; it also includes the meanings of 1d and e, that *God has revealed himself* in him, and *the divine presence* is in him.⁵⁷

In 1.14 we are told that the incarnate Logos "lived in a tent" among his people (ἐσκήνωσεν, from σκηνή *tent*) and manifested his glory. The tenting theme comes from Exod 25.8-9, where God expressed his desire to have a tent made so that he could dwell in the midst of Israel. Here the FG is saying Jesus is the new Tabernacle, the locus where God now dwells on earth.⁵⁸ Brown explains the similarity between the Gr. radicals σκν underlying the Gr. equivalent of "to tent" and the Hebrew root נָשָׁב for the verb "to dwell" from which the rabbinic *shekinah* (God's presence dwelling with his people) is derived.⁵⁹ *Shekinah* eventually superseded the Targumic *yeqara* (glory) and *memra* (word), which, like *shekinah*, were circumlocutions for God,⁶⁰ and in post-Biblical Hebrew the *Shekinah*-glory came to represent the visible manifestation of the divine presence.⁶¹ Jesus is now

⁵⁵ Barrett, 167.

⁵⁶ Barrett comments that the OT is "primarily concerned with the dwelling of God with man (cf. 1 Kings 8.27, ὅτι εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς ; Zech 2.10, ἐγὼ ἔρχομαι καὶ κατασκηνώσω ἐν μέσῳ σου); John [in 14.23], having stated the basic solution at 1.14, comes here to its personal outcome" (466). Barrett writes regarding 1.14 that in the OT "the abiding presence of God suggested his glory" (165). Bultmann (76) states (on 1.16): "The vision of the δόξα of the Revealer is realised in the acceptance of his gift; he allows man to share in the fullness of his divine Being." This statement is based on Bultmann's understanding that χάρις and ἀλήθεια "describe God's being ... as it is open to man (in his receptivity) and in its activity towards man: they refer, that is, to the benefits in which God (or the Revealer) abounds, and which he bestows on the believer." He defines χάρις as "giving grace" and "gracious gift," and ἀλήθεια as denoting "the content of the gift, the divine reality revealing itself."

⁵⁷ See Bultmann, 67-68, and 67 n. 2; Brown, *Gospel*, 1:33-34; Carson, 113, 128-129.

⁵⁸ Brown, *Gospel*, 1:33.

⁵⁹ Ibid.

⁶⁰ See Section 2.4.2 above.

⁶¹ *Encyclopaedia Judaica*, 1974 ed., s.v. "Shekhinah;" *Encyclopedia of Religion*, 1987 ed., s.v. "Shekhinah;" *The Jewish Encyclopedia*, 1925 ed., s.v. "Shekinah."

not only the Tabernacle, but also the *Shekinah*-glory within the sacred sanctuary of God.

At the wedding in Cana, Jesus revealed the δόξα of his *divine nature* (2.11); he demonstrated his *divine power, majesty, greatness, and love*, which are all attributes of the *divine nature*.⁶² Here, as in 1.14, the δόξα that was revealed would include the idea of *God's self-revelation* and the *presence of God* with and in the Son.⁶³ It is stated in 1.14 that the δόξα seen by the disciples was πλήρης χάριτος καὶ ἀληθείας. The pair χάρις καὶ ἀλήθεια reflects the OT pair חַסְדִּים וְאֱמֶת, which may be translated *steadfast love or lovingkindness*.⁶⁴

Δόξα in 11.4 and 40 means God's *glory*, which is *revealed* in the raising of Lazarus. Although the glory was *seen* by Martha and others who believed in Jesus, it was not a physical manifestation of light like the fire, cloud, or brightness that was seen in some OT theophanies but was revealed as an act of *power*. In this miracle, *the power of God* over death and corruption was made visible,⁶⁵ and also the *love of God and Jesus* for believers.⁶⁶ This was a *revelatory* act in which God *revealed himself* in the work of the Son; the glory of both Father and Son was *revealed*.⁶⁷ The meaning *honor* or *praise* may also be present, for in this mighty act both God and Jesus would receive *praise* from people,⁶⁸ and through it the *divine identity (nature)* of Jesus would be made known.⁶⁹ Since the raising of Lazarus led to the crucifixion of Jesus, the ultimate meaning of the glory of God through this sign is the glorification of God, i.e. *revelation of the character of God* in the death and resurrection of Jesus and the *disclosure of the divine identity (divine nature) of the Son* when he is raised from death and exalted to God's presence on high.⁷⁰ Then the words of Jesus in 8.28 would be fulfilled: "When you have lifted up the Son of Man, then you will realize that I am he...." Thus, δόξα in 11.4, 40 is the *revelation of the divine nature/character* of the Father, which is one with the δόξα of the Son.

Δόξα in 12.41, 17.5, and 17.24 is the heavenly glory of Christ which he had from before creation, "the glory of the Logos-Son."⁷¹ Westcott, Lindars, Schnackenburg, and others believe that there is a contrast between the state of the incarnate Son and the glory of the eternal Word, in that by becoming incarnate, the Son "for a time emptied himself of ... the glory of his divinity which he resumed

⁶² Barrett, 167; Schnackenburg, *John*, 1:335-6; Lindars, 132; Whitacre, 32; Beasley-Murray, *John*, 35-36; Carson, 175.

⁶³ Bultmann, 119; Lindars, 132; Whitacre, 80.

⁶⁴ Brown, *Gospel*, 1:14; Dodd, 175, 272; Barrett, 167; Carson, 129; Bruce, *John*, 42; Schnackenburg, *John*, 1:272; Beasley-Murray, *John*, 14. Contra Bultmann, who maintains that it is not possible to see the phrase in 1.14 as a reference to Exod 34.6.

⁶⁵ Schnackenburg, *John*, 2:338; Westcott, 165; Whitacre, 279; Lindars, 387; Morris, 497.

⁶⁶ Brown, *Gospel*, 431, 436; Moloney, 332.

⁶⁷ Schnackenburg, *John*, 322-323, 338; Westcott, 165; Carson, 418; Dodd, 365.

⁶⁸ Lindars, 387. Barrett (390), however, declares that here the glory of God does not mean God's praise but "his activity," "in order to reveal" the glory of God."

⁶⁹ Lindars, 387; Westcott, 164; Whitacre, 279.

⁷⁰ Beasley-Murray, *John*, 187; Schnackenburg, *John*, 2:322-3.

⁷¹ Beasley-Murray, *John* 217; cf. Lindars, 439.

on his ascension.”⁷² The FG, however, nowhere states that the Son’s glory was laid aside or hidden, but through his life and death he won “a glory that was always his own.”⁷³ Käsemann contends that the Evangelist portrayed Jesus as a “god walking about the earth,”⁷⁴ and that the earthly Jesus “enters the world of suffering and death” but “does not lose his unity with the Father” and “does not really change himself, but only his place.”⁷⁵ He is one with the Father and is continuously in the Father’s bosom.⁷⁶ Brown and Bultmann likewise rightly believe there was no *kenosis*.⁷⁷ Jesus indeed had δόξα during his earthly ministry, and it was the δόξα of the μονογενής “in its complete fullness,”⁷⁸ but the δόξα he had on earth was “only sub specie of the present ὥρα.”⁷⁹ The glory that Isaiah saw (12.41) was identical to the glory of the Logos-Son and of the risen and exalted Christ (17.5, 24); the glory of the earthly Jesus was no different except that it was obscured by the “veil of the σάρξ.”⁸⁰ While the Son was on earth, his δόξα could only be seen in the σάρξ γενόμενος,⁸¹ but the exalted Christ is “no longer in the world” (17.11) but “in [the Father’s] own presence” (17.5a), once again enjoying the δόξα, the divine mode of being, that he had in the Father’s presence before the world existed (17.5b). This would include everything in meaning 1 above (a through d), i.e. *divine glory*, since the meanings *divine majesty*, *divine power*, *divine authority*, *divine honor*, *revelation of the divine nature*, *divine presence*, *holiness*, *righteousness*, and *love* tend to merge into one another, are all aspects or expressions of the *divine nature*, and are difficult to separate one from the other. The δόξα of the Son, i.e. the *divine nature/character of the Son*, is the same as the δόξα of the Father, viz. the *divine nature/character of the Father*, and when one is revealed, the other is also revealed (e.g. 11.4; 13.31-32; 17.1).⁸² “The δόξα of God and of the Son consists ... in the fact that God is revealed through his Son... there can be no knowledge of the one without the other.”⁸³ “By what he does, Jesus reveals God’s works (9.3), or God’s and his own δόξα (11.4).”⁸⁴

⁷² Westcott, 240-1; similarly, F. Godet, *Commentary on the Gospel of St. John*, vol. 3, trans. S. Taylor and M. D. Cusin, 3rd ed. (Edinburgh: T & T Clark, 1900), 198; Fenton, 36, 173; Lindars, 520; Schnackenburg, *John*, 3:174; Bruce, *John*, 330; Haenchen, *John*, 2:152; Beasley-Murray, *John*, 297; Carson, 557.

⁷³ Ramsey, 77.

⁷⁴ Ernst Käsemann, *Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17* (London: SCM, 1968), 8-26.

⁷⁵ *Ibid.*, 12.

⁷⁶ *Ibid.*, 9.

⁷⁷ Brown, *Gospel*, 2:752; Bultmann, 492-3.

⁷⁸ Bultmann, 493.

⁷⁹ *Ibid.*

⁸⁰ *Ibid.*, 519.

⁸¹ *Ibid.*

⁸² *Ibid.*, 491-2, 523, 397; Morris, *John*, 478, 636; Barrett, 390, 450; Brown, *Gospel*, 1:431; Dodd, 195, 374.

⁸³ Bultmann, 494-5.

⁸⁴ *Ibid.*, 498, n. 6.

3.2.4.1.2 Δόξα as honor, recognition, respect, praise, approval from people

When Jesus says, “I do not seek my own δόξα” (8.50), he means, “I do not look for *honor, recognition, or respect* from human beings,” for his opponents have just *dishonored* him by calling him “a Samaritan” and saying he had a demon (8.48). Δόξα in all of the following passages has meaning 2 above: *honor, respect, praise, recognition, approval*: 5.41, 44a; 7.18a; 8.50; 12.43a. All of these passages have to do with *honor* and *recognition* from human beings, including 8.50, which speaks of Jesus’ not seeking his own δόξα, because the Father seeks it, and this could refer to both *honor from human beings*⁸⁵ and the true δόξα which is *honor and divine glory from God*.⁸⁶ Δόξα in 7.18b is about seeking God’s δόξα rather than one’s own, and this would include endeavoring to bring *honor* to God among people so that they would recognize God’s great worth (meaning 2), and it would probably also mean desiring to cause God’s own majesty and divinity to be *revealed* (meaning 1), as Jesus did.⁸⁷

3.2.4.1.3 Δόξα that comes from God (5.44b; 8.54; 12.43b, and 17.22)

The δόξα that comes from God in 5.44b and 12.43b is contrasted with the δόξα that comes from people in 5.44a and 12.43a, which most people seek. Jesus does not seek or accept δόξα from human beings (5.34, 41; 8.50),⁸⁸ for his Father gives him δόξα (8.54), and his objective is always to bring δόξα (honor and praise) to his Father (7.18). The δόξα that people give one another consists of *approval, recognition, praise, reputation, acceptance, and status* in this world. This stands in contrast to *approval, recognition, praise, and acceptance from God, and standing before God*. But δόξα from God may also have the meaning *divine glory* (meaning 1 above). This may include meanings a through e: *The divine presence, God’s gift of himself, the divine character of holiness, righteousness, and love, and the revelation of this nature; divine majesty, power, and authority; and divine honor*.⁸⁹ It is the aim of this study to explore and discover the meaning of God’s gift of δόξα, mentioned specifically in 17.22 as a gift given first by God to his Son and then by the Son to his followers.⁹⁰

In John there is a clear distinction between the earthly sphere and the heavenly sphere. The heavenly kingdom is inaccessible to human beings unless they have been “born from above,” “born of the Spirit” (3.3, 6), “born of God” (1.13). Without faith in Jesus, people will come under judgment and will perish (3.18; 5.24; 8.24); therefore faith in Jesus is essential for eternal life; but those who

⁸⁵ The Father desires that all people should honor the Son just as they honor the Father (5.23).

⁸⁶ Bultmann, 301; Brown, *Gospel*, 1:366.

⁸⁷ Cf. Moloney, 243.

⁸⁸ The meaning of μαρτυρία (5.31-35) merges with that of δόξα in 5.41-44. See Bruce, *John*, 137; Bultmann, 262, 268.

⁸⁹ 17.11, 23-24, 25, 26; Schnackenburg, *John*, 3:175; cf. Barrett, 505; Lindars, 95; Whitacre, 341.

⁹⁰ Δόξα as a gift that God gives to people is also mentioned in 5.44 and 12.43 in contrast to human δόξα.

accept δόξα from human beings (who are not God) and do not seek the δόξα that comes from the only one who *is* God, cannot believe in Jesus (5.44), because they have already placed their trust and their aspirations in human beings instead of in the Divine Being. “By gaining its security through mutual recognition, [the world] shuts itself off from God.”⁹¹ There is a vast difference between δόξα from human beings and δόξα from God, since there is a great gulf between the world below and the world above (8.23, 3.3, 7,31; 19.11).⁹² The world below is under the power of the evil one (8.44; 12.31; 14.30; 16.11), and the world above is under the rule of the holy God (17.1, 11; cf. 3.31; 6.69). The people of the world below will perish unless they believe in Jesus (8.23-24), and the δόξα that they give one another will perish with them, but the gravest result is that those who seek δόξα from people will miss out on the true δόξα that comes only from God.

3.2.4.2 Meanings of Δοξάζω in John Suggested in This Study

The first occurrence of δοξάζω in John is in 7.39. Here the giving of the Spirit is related to the δοξάζειν of Jesus, which is to take place in a future time. The verb also occurs in 12.16, where an improvement in the disciples’ comprehension and memory takes place after the δοξάζειν of Jesus. The verb ἐδοξάσθη links these two verses together. The idea of the giving of the Spirit also ties them together, although the Spirit is not mentioned in 12.16; it is possible, however, for a reader to make the connection, since the reader knows that the presence of the Spirit is what enables believers to understand what they did not understand before the coming of the Spirit (16.12-13), and the Spirit was given on the day of Jesus’ resurrection, when Jesus was glorified (20.22).

οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη (7.39)

ἀλλ’ ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. (12:16)

Another passage that is related to these two passages is 2.22, which states:

After he was raised from the dead, his disciples remembered ...
 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν

⁹¹ Bultmann, 271.

⁹² Bruce, *John*, (192) writes: “Those who belong to the lower realm cannot by themselves make the journey to the upper realm; they cannot even grasp the language of the upper realm. ‘What is born of the flesh is flesh, and what is born of the Spirit is spirit’ (John 3.6). The only possibility for those of the lower realm to be transferred to the upper realm is if someone descends from the upper to the lower realm and then ‘ascends back where he was before’ (John 6 .62), opening up a way – indeed, himself constituting the way – by which others may ascend there too (John 14.6).” Schnackenburg, *John*, (2:199) comments: “Like Jesus ... his disciples are not ‘of the world’ (15.19; 17.14, 16), and his rule is not ‘of this world’ (18.36). Jesus must assign the Jews who disdain him to ‘this world’, to the sinful human world which is under the power of the ‘liar’ and ‘murderer from the beginning’.”

The verb ἐμνήσθησαν connects 2.22 and 12.16, and the clause ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς is parallel to ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, indicating that in the mind of the Evangelist, the glorification of Jesus is related and perhaps equivalent to Jesus' resurrection from the dead. The consensus among Johannine commentators is that the FG's conception of Jesus' *glorification* is that it is "one complex whole" which includes Jesus' death, resurrection, and exaltation.⁹³

This verse [12.16] closely resembles John's remark about what the disciples did not understand when Jesus talked about destroying the temple and raising it in three days ...[in 2.22]. There, the crucial turning point in their understanding took place 'after he was raised from the dead'; here, it is *after Jesus was glorified*. But this amounts to virtually the same thing. Jesus' death marked the turning point. It was part of the movement that led on to his resurrection and exaltation, i.e. his glorification, and the bestowal of the Spirit that was conditioned by it (7.39; 16.7).⁹⁴

Thus, when the Evangelist speaks of Jesus' glorification in certain passages, e.g. 7.39; 12.16, 23; 13.31, 32; 17.1, 5, the thought is of Jesus being "lifted up on the cross and exalted to heaven."⁹⁵

... the cross which rises above the earth (ἐκ τῆς γῆς) points Christologically towards Jesus' ascent into the heavenly world and soteriologically towards his saving power (cf. 3.14-15)... Jesus does not just draw people to him on the cross, but in the heavenly realm. The one who is 'lifted up' is the Son of man, who has gone up again to where he was before (cf. 3.133; 6.62).⁹⁶

One of the meanings of δοξάζω is thus *to exalt to a glorious position or condition*.

In the FG, δοξάζω is used only with reference to God and Christ. Never is it stated that any being other than the Father or the Son is glorified. In the majority of occurrences of δοξάζω in John, the meaning is *to cause the divine character or being of the Father and/or the Son to be revealed*.⁹⁷ This is so because the principal problem which is addressed in this Gospel is the problem of the world's ignorance of God (1.10, 18; 8.19, 55; 15.21; 16.3; 17.25), and the purpose of the descent of the Son into this world is to make the Father known (1.18; 17.6, 26). "Jesus' earthly work has consisted in revealing the character of the Father, making known his glory, cf. 12.28 and also 11.40...."⁹⁸ "Glorifying the Father" (17.4) is another way of saying "making the Father's name known," which means "making the Father's character known" (17.6).⁹⁹

⁹³ Westcott, 124. So also Barrett, 329, 419; Bultmann, 304 n.1, 418; Brown, *Gospel*, 1:324; Lindars, 302; Beasley-Murray, *John*, 117; Schnackenburg, *John*, 2:157, 377; Carson 329, 434. Carson (329) interprets ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη (7.39) to mean Jesus had not yet died, risen, and ascended.

⁹⁴ Carson, 434.

⁹⁵ Barrett, 166; Michaels, 225; Schnackenburg, *John*, 2:393.

⁹⁶ Ibid.

⁹⁷ Westcott, 238; Bultmann, 429, 492; Lindars, 518, 520; Carson, 569; Smith, 121-2; Dodd, 208.

⁹⁸ Lindars, 521.

⁹⁹ Bultmann, 492, 494; Lindars, 521; Carson, 558; Brown, *Gospel*, 754.

In several passages, the verb δοξάζω probably has both the meaning *to cause the divine nature to be revealed* and the meaning *to honor, praise, extol*. In 8.54, Jesus says, Ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν. This probably means Jesus does not *extol* or *praise himself*, and he does not “*make high claims for myself*,”¹⁰⁰ because the Father is the one who *extols him* and *glorifies him* (*reveals his divine identity*)¹⁰¹. In 17.1 δόξασόν σου τὸν υἱόν means both to *glorify Jesus by exalting him* (to the cross and to heavenly glory) and to *give him honor and recognition*, for he is lifted up on the cross to die and exalted to heaven, where he is “equipped with power” to give eternal life, and it also means the “recognition and honour accorded him, which he had previously been denied.”¹⁰² The glorified Christ glorifies the Father, meaning *reveals the divine nature of the Father, his love and power*, by giving eternal life.¹⁰³ The meaning *to honor* may also be present, since the Son *honors* the Father by his obedience.¹⁰⁴ In 21.19, Peter’s death *honors* God and may also *reveal God’s nature of love*, since it is love that motivates disciples to do as Jesus did, i.e. to lay down his life for those he loved (15.13).¹⁰⁵ The following are suggested meanings for the verb δοξάζω in the FG:

1. To exalt to a glorious position or condition: *of God exalting, or rather restoring, the Son to a state of glory in heaven* (7.39; 12.16, 23; 13.31, 32; 17.1, 5)¹⁰⁶
2. To cause the divine character of the Father and/or the Son to be revealed: *of Christ the Son* (8.54; 11.4; 13.31; 16.14; 17.1, 10); *of God the Father* (13.31, 32; 14.13; 15.8; 17.1, 4; 21.19); *of the Father’s name* (12.28)¹⁰⁷
3. To honor, do honor to, praise, extol, magnify (8.54; 21.19)¹⁰⁸

3.2.5 Various Terms in John with Meanings Closely Related to the Meanings of Δόξα and Δοξάζω

It was stated in 1.4.2.1 that there are no synonyms. There are, however, words that are very closely related semantically, i.e. words that are interchangeable in some, but not all, contexts. For example, the words in the following sections have the same meaning as δόξα in certain contexts, but not in all; there is some overlap in their meanings, but not total equivalence.

¹⁰⁰ BDAG, s.v. δόξα (3), *BibleWorks 5* [CD-ROM], Revision 2, 2002.

¹⁰¹ Jesus’ statement about not glorifying himself was made in response to the question, “Who do you claim to be?” (8.53c).

¹⁰² Bultmann, 491; so also Beasley-Murray, *John*, 296.

¹⁰³ Beasley-Murray, *John*, 296; Lindars, 518; Moloney, 461; Whitacre, 404..

¹⁰⁴ Barrett, 502, 504; Keener, 2:1053.

¹⁰⁵ Whitacre, 498.

¹⁰⁶ THAYER; cf. BDAG; FAL; UBSDICT.

¹⁰⁷ Ibid.; Westcott, 238.

¹⁰⁸ Ibid.; LNLEX; FAL; UBSDICT. TDNT.

3.2.5.1 Τιμή, τιμάω

The meanings of δόξα/δοξάζω include *honor/to honor*, and the meanings of τιμή /τιμάω also include *honor/to honor*. Other meanings of τιμή are: 1) the worth or merit of some object, event, or state – ‘worth, value;’ 2) the amount of money or property regarded as representing the value or price of something -- ‘amount, price, cost;’ 3) compensation given for special service, with the implication that this is a way by which honor or respect may be shown – ‘compensation, pay, honorarium.’¹⁰⁹ Additional meanings of τιμάω are: 1) to set a price on, to determine the cost; 2) to provide aid or financial assistance, with the implication that this is an appropriate means of showing respect – ‘to give assistance to, to provide for the needs of as a sign of respect, to support and honor.’ In certain contexts, when δόξα/δοξάζω and τιμή/τιμάω both have the meaning *honor/to honor*, these words are interchangeable, but only in these contexts.

It is the Father’s will that the Son be *honored* (τιμάω) just as the Father is *honored* (τιμάω) (5.23). Jesus, however, had no *honor* (τιμή) in his own country (4.44). Those who serve Jesus will be *honored* by the Father (τιμάω) (12.26). In 7.18, δόξα is translated *honor* in the NIV and NJB, *glory* in NAS, NRSV, REB, RSV. In 5.41, δόξα is translated *honour* in the REB; *glory* in NAS, NJB, NRSV, RSV; *praise* in NIV. This shows that the semantic range of δόξα overlaps with that of τιμή, and the two words in some contexts have the same meaning. The same is true with δοξάζω and τιμάω. It is also true that δόξα/δοξάζω and τιμή/τιμάω may be used interchangeably in certain contexts, e.g. in 8.49-50, where τιμάω and ἀτιμάζω are used alternately with ζητέω τ. δόξαν.¹¹⁰

3.2.5.2 Μαρτυρία, μαρτυρέω

The verb μαρτυρέω has two basic meanings: 1) “to provide information about a person or event concerning which the speaker has direct knowledge, *to witness*;” 2) “to speak well of a person on the basis of personal experience, *to speak well of, to approve of*.”¹¹¹ The verb δοξάζω means “to enhance the reputation of God or man *praise, honor, magnify*.”¹¹² Jesus spoke of heavenly things, about which he had direct knowledge, and he *testified* to what he had seen (3.11). “He *testifies* to what he has seen and heard, yet no one accepts his *testimony* (μαρτυρία)” (3.32). John the Baptizer came as a *witness* to *testify* (μαρτυρία, μαρτυρέω) on behalf of Jesus (1.7; 5.33, 36); his *testimony* (μαρτυρία) was that Jesus was the Son of God (1.19, 34). John’s *testimony* was a means of revealing Jesus’ divine nature to Israel (1.31). Although he did not have personal knowledge of Jesus (1.31, 33), God, who sent him to baptize with water, had informed him that the one on whom he saw the Spirit descend and remain was the one who would baptize with the

¹⁰⁹ LNLEX; cf. BDAG,

¹¹⁰ Bultmann, 301 n. 2.

¹¹¹ LNLEX; cf. BDAG.

¹¹² FAL.

Holy Spirit. John's μαρτυρία was thus based on what he had seen personally, and he could therefore *testify* that Jesus was the Divine Son (1.34). Since John's μαρτυρία was concerning Jesus' divine nature, it was a glorification of Jesus, since one of the meanings of δοξάζω is "to cause the dignity and worth of some person or thing to become manifest and acknowledged."¹¹³ Jesus came to testify to what he knew, i.e. he came to reveal/make known the Father and the δόξα of the Father (3.11, 32, 33; cf. 1.14, 18), and in the FG when the δόξα of the Father is revealed, the δόξα of the Son is also revealed (11.4), and vice versa, since "by what he does, Jesus reveals God's works (9.3), or God's and his own δόξα (11.4)."¹¹⁴ The Father, the works the Father has given Jesus to perform, and the scriptures all testify (μαρτυρέω) on behalf of Jesus that the Father has sent him (5.32, 36, 39); Jesus accepts this divine μαρτυρία but does not accept human μαρτυρία (5.34) or human δόξα (5.41). The word δόξα in the context of 5.31-41 seems to have the same sense as μαρτυρία. There is a close correlation between the concepts of μαρτυρία and δόξα here.¹¹⁵ Jesus' works revealed his and the Father's δόξα (2.11; 11.4); the statement that his works "testify on his behalf that the Father has sent [him]" (5.36) corresponds closely to the statement that the first sign he did in Cana "revealed his glory" (2.11) and to the declaration in 9.3 that the healing of the blind man would reveal God's works in him. Bruce comments that in 5.41 "the theme of witness (μαρτυρία) now merges into that of glory (δόξα)."¹¹⁶

The Fourth Evangelist also testified regarding Jesus in order that people might believe in him (19.35), just as the Baptizer did (1.7). The statement that someone or something testified on behalf of Jesus may be understood as another way of saying that certain persons or actions glorified Jesus and revealed his divine nature. After Jesus' resurrection, the Holy Spirit and the disciples testified on his behalf (15.26-27), and they glorified Jesus by making his teachings known, thus making Jesus known (16.14; 17.20).¹¹⁷

3.2.5.3 Ἐξουσία

Ἐξουσία has the following range of meanings: *right, power, authority, ruling power, bearer of ruling authority, domain, a means of exercising power.*¹¹⁸ An important meaning of δόξα in the LXX and the NT is *power.*¹¹⁹ The sense *power* has several symbols, including ἐξουσία and δόξα.¹²⁰ The Father has given the Son

¹¹³ THAYER.

¹¹⁴ Bultmann, 498, n. 6.

¹¹⁵ Ibid., 262, 268.

¹¹⁶ Bruce, *John*, 137; cf. Bultmann, 262, 268.

¹¹⁷ Brown, *Gospel* (2:716) writes: "Jesus glorifies the Father (xvii 4) by revealing the Father to men; the Paraclete glorifies Jesus by revealing him to men. Glory involves visible manifestation (vol. 29, p. 503); and by making witnesses of men (xv 26-27), the Paraclete publicizes the risen Jesus who share his Father's glory xvii 5)."

¹¹⁸ BDAG.

¹¹⁹ FAL, UBSICT, LNLEX; Bultmann, 68 n. 2.

¹²⁰ BDAG, FAL, UBSICT, LNLEX.

ἐξουσία (*authority* NASB, NIV, NKJV, NRB, NRSV, RSV; *power* NAB, NJB;) to execute judgment (5:27) and ἐξουσία (*authority* NAB, NASB, NIV, NKJV, NRSV; *power* NJB, RSV) to give life (17.2; cf. 5.21, 26). The Son also has ἐξουσία (*power* NAB, NJB, NKJV, NRSV, RSV; *authority* NASB, NIV; *right* REB) to lay down his life and to take it up again (10:18). To those who receive him and believe in him, he gives ἐξουσία (*power* NAB, NJB, NRSV, RSV; *right* NASB, NIV, NKJV) to become children of God (1.12). Pilate would have no ἐξουσία (*power* NRSV, NIV, RSV, NIV, NJB; *authority* NASB) over Jesus unless it had been given him from above (19.11). Ἐξουσία is a gift imparted by God to the Son, to believers, and to rulers (e.g. Pilate).

In Num 27.20, the LXX translators used δόξα to translate the Heb דָּוָר which the RSV, NRSV, NLT, NKJV, NJB, NIV, and NASB translate as *authority*.¹²¹ In this passage, the Lord tells Moses that since he would soon depart this life, he should “give [Joshua] some of your authority (δώσεις τῆς δόξης σου ἐπ’ αὐτόν), so that all the congregation of the Israelites may obey.” In John 17.1-5, there is a close correlation between the *glory* and *glorification* of the Son and the *authority/power* that the Father has given him (v. 2). There is a possible parallel between Moses’ giving δόξα (*authority/power*) to Joshua before his death so that Joshua could carry on the work Moses had been doing and Jesus’ giving δόξα (with the possible meaning of *authority/power*) to his followers (John 17.22) as he is about to leave this world so that they could perform his works, which are the works of God (cf. 14.12).¹²² In both the OT and the NT, power and glory are closely correlated, e.g. Ps 62.3; 145.12; Matt 24.30; Mark 13.26; Luke 21.27; Rom 6.4; 1 Cor 15.43; Eph 3.16; ; 1 Pet 4.11; Jude 1.25; Rev 4.11; 5.12; 7.12; 15.8; 19.1. In John there are no occurrences of the Gr. nouns for power, e.g. ἰσχύς, κράτος, δύναμις, but there are many occurrences of the verb δύναμαι (e.g. 5.19, 30, 44; 6.44, 52, 60, 65; 7.7, 34, 36; 8.21; 9.16; 10.21; 14.17; 15.4, 5). Οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ’ ἑαυτοῦ οὐδὲν ἂν μὴ τι βλέπη τὸν πατέρα ποιῶντα (5.19). Just as the Son could do nothing on his own (5.19), meaning on his own *power*, the Father in him does his works (14.10), so believers can do nothing apart from Christ (15.5), i.e. apart from the *power* that Christ gives, but by abiding in Christ, who has *power*, they can bear much fruit (15.5). Those who believe in Jesus will do the

¹²¹ ASV, BBE, DBY, and KJV have *honor*; NAB has *dignity*.

¹²² Cf. 2 Kings 2.9, 15. Elisha asks Elijah for a double portion of his spirit before he leaves him. What he was asking for was the inheritance of the same spirit that had been at work in Elijah, so that he would have the same authority and power that Elijah had. Since Elisha was able to perform the miracle with Elijah’s mantle that Elijah had performed earlier (2 Kings 2.8, 14), it was evident that the same spirit that was in Elijah was in Elisha, and the sons of the prophets bowed before him acknowledging him as leader (2 Kings 2.13-15). (See Donald J. Wiseman, *1 and 2 Kings: An Introduction and Commentary*. Tyndale Old Testament Commentary (Downers Grover: InterVarsity Press, 1993), 196. In John, Jesus told his disciples that they would do the works that he did, because he was going to the Father (14.12). There is a parallel between the situation of Elijah and Elisha on one hand, and that of Jesus and his followers on the other; that is that just as the Spirit that was at work in Elijah was given to Elisha (by God) empowering him to do the same works Elijah did, even so the Spirit that was at work in Jesus was given to his disciples empowering them to do the same works Jesus did (John 20.21-22).

same works he does, because Christ who dwells in them is the ἐξουσία that does the works in answer to their request (14.12-14).

3.2.5.4 Ὑψίω

Ὑψίω has the meanings “to lift up spatially, *lift up, raise high*,” and “to cause enhancement in honor, fame, position, power, or fortune, *exalt*.”¹²³ Since δοξάζω can also mean *to exalt, to enhance someone’s honor, fame, position, or power*, these two words are interchangeable in certain contexts. John sees a parallel between the *lifting up* of the serpent by Moses in the wilderness (3.14; Num 21.9) and the *lifting up* of Jesus on the cross (3.14; 12.32-33). The purpose of the lifting up of the serpent on the pole was that snake-bitten people might be healed and live. The purpose of the lifting up of Jesus on the cross was that sin-afflicted people might not perish but have eternal life (3.16; 8.21, 24, 36). The author takes advantage of the double meaning of ὑψίω to indicate both the physical lifting up of Jesus on the cross and his exaltation by God to his former heavenly glory and power.¹²⁴ In 3.14-16, the Son is lifted up in order to give eternal life to all who believe in him. In 17.1-2, the Son is glorified in order to give eternal life to all those whom the Father has given him.

3.14-16

ὕψωθηναί δεῖ τὸν υἱὸν τοῦ
ἀνθρώπου

ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη
ζωὴν αἰώνιον.

17.1-2

δόξασόν σου τὸν υἱόν

ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς
ζωὴν αἰώνιον.

The lifting up of Jesus refers not only to his crucifixion but also to his resurrection and ascension, and the exalted and glorified Christ draws all people¹²⁵ to himself and to heaven.¹²⁶ The verbs ὑψωθήσεται and δοξασθήσεται appear together in Isa 52.13, which speaks of the exaltation and glorification of the suffering Servant: ἰδοὺ συνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.¹²⁷ The use of δεῖ in John 3.14 indicates that the lifting up of the Son of Man was a fulfillment of Scripture (especially Isaiah 52.13-53.12) and thus of God’s plan.¹²⁸ The verb ὑψίω

¹²³ BDAG; FAL.

¹²⁴ Beasley-Murray, *John*, 214; Barrett, 166; Michaels, 225; Schnackenburg, *John*, 2:393.

¹²⁵ “All people” indicates that Gentiles as well as Jews will be attracted to Christ (Lindars, 434; Carson, 444; Bruce, *John*, 267).

¹²⁶ Barrett, 427; Schnackenburg, *John*, 2:393; Bruce, *John*, 267; Lindars, 434; Carson, 444.

¹²⁷ Barrett, 427; Brown, *Gospel*, 1:146, 478; Schnackenburg, *John*, 2:405; Carson, 444; Bruce, *John*, 267.

¹²⁸ Brown, *Gospel*, 1:146; Schnackenburg, *John*, 1:397, 2:399; Bruce, *John*, 89.

occurs 5x in John (3:14 [2x]; 8:28; 12:32, 34), and its usage was probably influenced by Isaiah's depiction of the Servant of the Lord, who suffered and was exalted and greatly glorified.¹²⁹

3.2.5.5 ἐμφανίζω, γνωρίζω, φανερώω, δείκνυμι, ἐξηγέομαι

These are words which are related to the *revelation/glorification* of God.

ἐμφανίζω may have the meanings *make visible, make known, tell, bring charges*.¹³⁰

γνωρίζω may mean *know, make known*.¹³¹ φανερώω has the meanings *cause to be*

seen, make known.¹³² δείκνυμι has the meanings *show, reveal, explain, prove*.¹³³

ἐξηγέομαι has the meanings *tell fully, make fully known, explain, reveal*.¹³⁴

Jesus came to *make the unseen Father known* (ἐξηγέομαι) (1.18). *God's works were manifested* when Jesus healed the blind man (φανερώω) (9.3). Jesus *showed* (δείκνυμι) *many good works from the Father* (10.32). Philip asked Jesus to *show them the Father* (δείκνυμι) (14.8). This seems to echo Moses' request of the Lord to *show him his glory* (δείξόν μοι τὴν σεαυτοῦ δόξαν) (Exod 33.18). The risen Christ *showed* (δείκνυμι) his disciples *his hands and his side* (John 20.20). The risen Jesus *showed himself* again (φανερώω) by the Sea of Tiberias (John 21.1, 14). To those who love and obey Jesus, he will *reveal himself* (ἐμφανίζω) (14.21, 22). Jesus has *made the Father's name known* (γνωρίζω) (17.26), (φανερώω) (17.6). "I have made your name known" (17.6) is another expression for "I glorified you" (17.5).¹³⁶ The earthly Jesus *made the Father known by showing and manifesting the works of the Father* (9.3; 10.32). He *showed* the disciples *the Father* by making himself known (14.9). The risen Christ *showed his resurrected body* to his disciples, bringing them joy (20.20). These are all ways in which *Jesus revealed his glory and the Father's glory* (2.11; 11.40). This array of verbs related to revealing the Father and the Son and their glory makes it plain that in the FG the revelation and glorification of the Father and the Son is a predominant theme.

3.2.5.6 Summary

In some contexts, the semantic range of δόξα/δοξάζω overlaps with the semantic range of τιμή/τιμάω, μαρτυρία/μαρτυρέω, ἔξουσία, ὑπόψω, ἐμφανίζω, γνωρίζω, φανερώω, δείκνυμι, and ἐξηγέομαι so that in certain contexts δόξα may be used interchangeably with τιμή, μαρτυρία, or ἔξουσία, and δοξάζω with τιμάω, μαρτυρέω,

¹²⁹ Brown, *Gospel*, 1:146; Schnackenburg, *John*, 1:397.

¹³⁰ LNLEX; UBSDICTIONARY; BDAG.

¹³¹ LNLEX; UBSDICTIONARY.

¹³² LNLEX; UBSDICTIONARY.

¹³³ UBSDICTIONARY; BDAG.

¹³⁴ LNLEX.

¹³⁵ FAL.

¹³⁶ Lindars, 521; Whitacre, 408.

ὕψῳ ἐμφανίζω, γνωρίζω, φανερώω, δείκνυμι, or ἐξηγέομαι. Thus, δόξα can have the meaning *honor, praise, approval, or authority/power*. Δοξάζω can have the meaning *to honor, to praise or approve of someone, to exalt someone or reveal the divine character*.

3.2.6 Some Terms in John with Meanings Contrasting in Some Respects to the Lexicographical Meanings of Δόξα and Δοξάζειν

Words in John with meanings that are semantically contrasting in some respects to lexicographically established meanings of δόξα include κρίσις (5.24), θάνατος (11.4), ὀργή (3.36), ἀπώλεια (17.12), λύπη (16.22), and words with meanings that are in contrast to meanings of δοξάζειν include ἀτιμάζω (8.49), διώκω (5.16), ἐκβάλλω (6.37), ἀπόλλυμι (17.12; 3.16), ἀποθνήσκω (8.21), κρίνω (3.17), ἀποκτείνω (18.31), λύω (2.19), and θύω (10.10). These words may not be exactly opposite in meaning to the meanings of δόξα and δοξάζειν; the contrast may be between only part of the semantic range of the contrasting word and the semantic range of δόξα or δοξάζειν. An understanding of these meanings may help in understanding the meanings of δόξα and δοξάζειν. In the OT, for example, קִיּוּם is contrasted with נִבְזָה (*ignominy, reproach*) (Psa 4.3) and יִבְזָה (*dishonor*) (Prov 3.35; Isa 22.18; Hos 4.7). In the LXX δόξα is contrasted with ἀτιμία (Prov 3.35; Hos 4.7; Hab 2.16), ἔνδοξος with ἀτιμάζω (Isa 23.9), and the ultimate shame/reproach is death θάνατος (Isa 25.8), ἀπόλλυμι (Psa 83.17; Isa 41.11; Jer 6.15; Zech 9.5), ἀποθνήσκω (Isa 22.18).¹³⁷

3.2.6.1 Κρίσις, κρίνω

Κρίσις means *inter alia* “judgment,” “condemnation,”¹³⁸ “punishment.”¹³⁹ The people who belong to God and Christ are given eternal life (17.2; 5.24a), while those of the world come under judgment/condemnation (5.24b; 3.18) and are lost (17.12). The gift of Christ’s δόξα unites people to God (17.22), but κρίσις results in separation from God, since those who do not believe Jesus’ word are not members of God’s family (8.42, 44, 47) and are under the sentence of death (5.24; 8.24). Those who belong to God will be with Jesus where he is (17.24; 12.26; 14.3) and will see/share his δόξα, but those who do not belong to God cannot go there (8.21). Those who disbelieve in Jesus will perish unless they become believers (8.21, 24; cf. 3.18). The hour is coming when the dead will be raised, and those who have done good will have eternal life, while evildoers will be condemned (5.29).

¹³⁷ See Appendix B, III.

¹³⁸ BDAG; LNLEX; UBSDICT.

¹³⁹ LNLEX.

3.2.6.2 θάνατος, ἀπωλεία, ἀπόλλυμι, ἀποθνήσκω, θύω, ἀποκτείνω, λύω

θάνατος means *death*, the opposite of life. Ἀπωλεία means *destruction, ruin, loss*. Ἀπόλλυμι means *perish*, and ἀποθνήσκω means *die*. Θύω and ἀποκτείνω mean *kill*. One of the meanings of λύω is *destroy*. Those who belong to the world come under κρίσις and receive the sentence of *death* (see 3.2.6.1), while those who are God's people are given eternal life (17.2) and will see (and share) Christ's δόξα (17.24). They have "passed from death to life" (5.24). There are those who "love their life" (life in this world) (12.25), and these will lose their life, while those who do not love their life in this world will have eternal life (12.25). Those who follow Jesus will receive τιμή from God and will be with Jesus to share his heavenly δόξα (12.26; 14.1-3; 17.24), while those who do not believe in him will *perish* (8.24; cf. 3.16). The thief (Satan) *kills* and *destroys*, while Jesus gives abundant life (10.10). The world hates Jesus and his disciples and seeks to *kill* them (e.g. 5.18; 8.37, 40, 59; 16.2). To *kill* someone is the opposite of showing them honor (δόξα, τιμή). In John ἀποκτείνω is used only in reference to *killing* Jesus and his disciples (including Lazarus) (5.18; 7.1, 19-20, 25; 8.22, 37, 40; etc.). Jesus used λύω when he spoke of the temple of his body being *destroyed* (2.19), but his δόξα is revealed when he overcomes death (11.4, 40; 12.16; 2.19; cf. Rom 6.4). *Death* and *destruction* are in contrast with δόξα and τιμή, for when God honors and gives δόξα to those who love and believe in him, he gives them eternal life (e.g. 5.24; 12.25-26; 17.5, 24). His people will never perish (10.28) but will have eternal life and δόξα (3.16; 12.25-26; 17.2, 24).

3.2.6.3 Ὁργή

Those who disobey the Son "will not see life, but must endure God's *wrath* ὀργή" (3.36). The statement that they "will not see life" is equivalent to saying they will die in their sins (8.24). Thus, to endure God's ὀργή is to perish. Those who do not remain in Christ by keeping his commandments (15.10) will be "thrown away like a branch," will wither and will be "gathered, thrown into the fire, and burned" (15.6). Those who love him and keep his commandments, however, remain in his love and will have complete joy and δόξα (15.10, 11; 17.22).

3.2.6.4 Ἀτιμάζω, διώκω

Believers *honor* (δοξάζω) Jesus by hearing and obeying him (10.3-4, 27; 14.15, 21, 23; 15.14), while unbelievers *dishonor* (ἀτιμάζω) Jesus by calling him a Samaritan and saying he has a demon (8.49). They are thus *dishonoring* God by *dishonoring* God's Son (5.23). Not only do they *dishonor* Jesus by their words, but they also *persecute* (διώκω) him (5.16; 15.20) and seek to kill him, as seen above. They will treat the disciples the same way (15.20).

3.2.6.5 Έκβάλλω

Jesus will not *drive away* (ἐκβάλλω) anyone who comes to him (6.37b) but will give them eternal life (6.40), for those who come to him have been given him by the Father (6.37a), and he will give them δόξα (17.22). To *drive away* is the opposite of *giving honor and glory* (δόξα).

3.2.6.6 Summary

Most people fail to show *honor* (δόξα) to Jesus, but instead they *dishonor* him (ἀτιμάζω), *persecute* him (and later the disciples) (διώκω), and kill him (and the disciples) (λύω, ἀποκτείνω). Satan kills (θύω) and destroys (ἀπόλλυμι) people, while Jesus gives them life (ζωοποιέω). Jesus has come to save people from their sins and to give them the δόξα that comes from God, but those who do not believe in him are under condemnation (κρίσις) and the threat of death (θάνατος), must endure God's wrath (ὀργή), and will die (ἀποθνήσκω, ἀπολλύμι) in their sins. Those who come to Jesus, however, he will not drive away (ἐκβάλλω) but will give them eternal life, for they have been given him by the Father, and those who belong to God and Christ will receive δόξα.

3.3 The Place of John 17 in the FG

3.3.1 The Structure of the FG

A number of different outlines have been proposed for the FG. Dodd offers the following scheme:

- I. Prologue (1.1-18)
- II. Book of Signs (1.19-12.50)
- III. Book of the Passion (13.1-20.31)
- IV. Epilogue (21.1-25)

Brown's outline is the same as Dodd's, except that his title for Part III is "Book of Glory." Carson offers the following structure:

- I. Prologue (1.1-18)
- II. Jesus' Self-Disclosure in Word and Deed (1.19-10.42)
- III. Transition: Life and Death, King and Suffering Servant (11.1-12.50)
- IV. Jesus' Self-Disclosure in His Cross and Exaltation (13.1-20.31)
- V. Epilogue (21.1-25)

I agree that there is a transitional section in the FG beginning with 11.1 and including part of Chap 12, marking a change in focus of Jesus ministry of revelation, from a ministry of revelation to all the people in 1.19-10.42 to a private ministry of self-disclosure to his disciples in 13.1-17.26, followed by his crucifixion and exaltation in 18.1-20.31, the climax of his revelation. I would give different titles to sections II, III, IV, since Jesus' work was not primarily to disclose himself but to make the Father known. Another reason for the change in titles is that Jesus' revelation of the Father in word and deed is definitely not limited to 1.19-10.42, but he continues to reveal the character of God in the rest of the FG. I suggest the following outline:

- I. Prologue (1.1-18)
- II. Jesus' Public Ministry: Revealing God's Glory in Words and Works (1.19-10.42)
- III. The Climax of Jesus' Public Ministry: Revealing God's Glory in Raising Lazarus (11.1-12.19)
- IV. Jesus' Hour: Revealing God's Glory in His Death, Resurrection, and Ascension (12.20-20.31)
- V. Epilogue (21.1-25)

The works the Father had given Jesus to do were a manifestation of the Father's works (10.32; 14.10-11) and of the Father's and Jesus' glory (2.11; 11.4). All of Jesus' works were works done by the Father who dwelt in him, for he said, "... the Father who dwells in me does his works" (14.10c). The section from 11.1-12.19 is marked off from the preceding section by the climactic sign that Jesus performed in raising Lazarus from the dead. It was climactic, because it was a greater work than any of the works he had done previously, as great and impressive as those works were. Many believed in Jesus on account of the miracles he performed (2.23), such as changing water into wine (2.1-11), multiplying the loaves and the fish (6.1-14), and the healings of the royal official's son (4.46-54), the invalid at Bethzatha pool (5.1-9), and the man born blind (9.1-34), but the raising of the dead Lazarus was, of all of these, the greatest demonstration of divine power, and after he performed this sign, many believed in him and spread the news so that the religious leaders became alarmed and made the decision that he must die in order that the whole nation not be destroyed by the Romans (11.45-50). The word about this sign brought the numerous pilgrims present in Jerusalem for the Passover to greet him as their king, and the Pharisees resignedly observed: "... [T]he world has gone after him!" (12.19). The time of the highest point of Jesus' popularity was also the beginning of the end, when he would lay down his life only to take it up again (10.17). The boundary between sections III and IV is indicated by Jesus' statement in 12.23 that "the hour has come for the Son of Man to be glorified." Therefore the beginning of section V is at 12.20, the beginning of the paragraph in which this statement occurs. In this section, we see the beginning of "the hour" of Jesus' glorification, which Schnackenburg says is not a temporal but a theological

hour,¹⁴⁰ when Jesus knew that his death was imminent, and his soul became troubled (12.27). He speaks of the grain of wheat falling into the ground to die, resulting in much fruit for eternal life (12.24). He speaks of the “judgment of this world” and the casting out of the ruler of this world (12.31). The verb δοξάζειν occurs 4x in six verses (12.23-28). Although in Ch. 10 Jesus speaks of laying down his life, in this section (12.20-36), he uses the word “die” (ἀποθνήσκω) 3x (12.24 [2x], 33 [1x]) and “death” (12.33) [1x]).

3.3.2 The Place of Chapter 17 in the Fourth Gospel

John 17 has been called “one of the most majestic moments in the FG.”¹⁴¹ It is a fitting climax to the Farewell Discourse(s). Brown remarks that the redactor “showed a touch of genius in putting it at the end of the Discourse. Its soaring, lyrical quality provides a perfect climax, whereas almost any other unit that could have been added here might have been flat and anticlimactic.”¹⁴² John 17 is in many respects a summary of the FG from the first chapter through the sixteenth.¹⁴³ “Almost every verse contains echoes.”¹⁴⁴ The main themes include the mutual glorification of the Father and the Son, the Son’s work of revealing the Father, the identity of Jesus as the sent one, the importance of receiving the words of Jesus, the world’s hate, the love of God, Jesus’ departure to the Father, the gift of eternal life, the mission of the disciples, and mutual indwelling. This chapter “forms a climax” in the FG, following the Farewell Discourse(s) and preceding Jesus’ arrest and passion.¹⁴⁵ In the present configuration of the gospel, there is no more suitable place for this prayer and there would also be no better place in a possible original form of the gospel. It would also be out of the question to place it in front of the farewell discourse in Chapter 14 (that is, between 13.30 and 31), because such a climax has to occur at the end of all the discourses.¹⁴⁶

Since glory is a dominant theme in this prayer, “*The Prayer of Glorification*” would be an appropriate title. Bultmann comments:

The decisive hour has come. To fulfil its purpose, it must become the hour of glorification (12.23); this is the first petition of the prayer, and is in fact its whole contents.¹⁴⁷

¹⁴⁰ Schnackenburg, *John*, 2:401.

¹⁴¹ Brown, *Gospel*, 2:744.

¹⁴² *Ibid.*, 587.

¹⁴³ W. H. Cadman, *The Open Heaven*, ed. G. B. Caird (Oxford: Basil Blackwell, 1969), 203; Carson, 551; Dodd, 417; Käsemann, *Testament*, 3.

¹⁴⁴ Dodd, 417.

¹⁴⁵ Schnackenburg, *John*, 3:167.

¹⁴⁶ *Ibid.* Schnackenburg (here), Brown, *Gospel*, (745), and others disagree with Bultmann (460-461), who thought Chap 17 belongs best at the beginning of the Farewell Discourse(s).

¹⁴⁷ Bultmann, 490.

3.3.3 The Relationship of Chapter 17 to the Farewell Discourse(s)

Chap 17 is closely related to the Farewell Discourse(s), connected by common themes: e.g. being with Jesus where he is;¹⁴⁸ knowing the Father;¹⁴⁹ the mutual indwelling of God, Christ, and the disciples;¹⁵⁰ the mission of the disciples;¹⁵¹ the word(s) of Jesus and of God;¹⁵² glorification;¹⁵³ love;¹⁵⁴ the world.¹⁵⁵

The table below shows some of these connections.

¹⁴⁸ 13.36-37; 14.2-3; 17.24.

¹⁴⁹ 14.7, 9; 15.21; 16.3; 17.3, 6, 25-26.

¹⁵⁰ 14.7, 9-11, 17, 20, 21, 23, 24; 15.2-7, 9-10; 23; 16.3, 15, 28, 30; 17.3-5, 8, 10-12, 21-23.

¹⁵¹ 14.12; 15.2, 4-8, 15-16, 20-21, 27; 16.1-4, 33; 17.18.

¹⁵² 13.34; 14.10, 15, 21, 23-26; 15.3, 7, 10-12, 14, 15, 17, 20, 25; 16.1, 4, 6-7, 12-15, 25; 17.6-8, 14, 17, 20.

¹⁵³ 13.31-32; 14.13; 15.8; 16.14; 17.1, 4, 5, 10, 22, 24.

¹⁵⁴ 13.34-35; 14.15, 21, 23-24, 31; 15.9, 10, 12-13, 17; 16.27; 17.23, 26.

¹⁵⁵ 14.17, 19, 22, 30, 31; 15.18-16.4, 8-11, 20, 33; 17.14-16, 18, 21, 23, 25.

Table 6. Connections between the Prayer of Jesus and the Farewell Discourses

The Prayer of Jesus	The Farewell Discourses
ἐλήλυθεν ἡ ὥρα v. 1	ἦλθεν αὐτοῦ ἡ ὥρα 13.1 (cf. ἔρχεται ὥρα καὶ ἐλήλυθεν 16.32)
δοξάσον σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σε v.1 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς v. 4 καὶ νῦν δοξάσον με σύ, πάτερ v. 5	Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· 13.31 ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ· 14.13 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου 15.8
ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν v. 3 ἐγὼ δὲ σε ἔγνω ν. 25 Ἐφανερώσά σου τὸ ὄνομα νν. 6, 26	εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν..... ὁ ἐωρακῶς ἐμὲ ἐώρακεν τὸν πατέρα· 14.7, 9
σύ με ἀπέστειλας νν. 3, 8, 21, 25	τὸν πέμψαντά με. 13.20 ...τοῦ πέμψαντός με πατρός. 14.24; cf. 15.21; 16.5
παρὰ σοῦ ἐξῆλθον v. 8	ἀπὸ θεοῦ ἐξῆλθον 13.3; 16.27
κἀγὼ πρὸς σὲ ἔρχομαι v.11, 13	πρὸς τὸν θεὸν ὑπάγει, 13.3; cf. 14.2-7, 28; 16.7, 10, 28
τὸν λόγον σου τετήρηκαν. v. 6 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον v. 8; cf. v. 14	τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. 14.10; cf. 14.24 Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει 14.23 καὶ τὰ ῥήματά μου ἐν ὑμῖν μέλη 15.7 μνημονεύετε τοῦ λόγου οὐ ἐγὼ εἶπον ὑμῖν 15.20 ...εἰ τὸν λόγον μου ἐτήρησαν... 15.20
καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί... v. 21 ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν v. 21 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ v. 23	ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· 14.11 ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. 14.20 πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. 14.23
καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· v. 18 περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμε v. 20	ἔθικα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριτε 15.16 ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. 15.27
ὁ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ κάκεινοι ὦσιν μετ' ἐμοῦ v. 24	Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. 13.36 ὅπου εἰμί ἐγὼ καὶ ὑμεῖς ἦτε. 14.3
ἐμὲ ἠγάπησας v. 23 ἠγάπησάς με πρὸ καταβολῆς κόσμου v.24 ἡ ἀγάπη ἦν ἠγάπησάς με v. 26	ἠγάπησέν με ὁ πατήρ... 15.9
ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας v. 23	ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου 14.21 ὁ πατήρ μου ἀγαπήσει αὐτὸν 14.23 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς 16.27
ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου v. 14	Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ... διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 15.18, 19
πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω v. 25	οὐκ οἶδασιν τὸν πέμψαντά με. 15.21
ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. v. 13	Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 15.11

The words Ταῦτα ἐλάλησεν in 17.1 connect the prayer to the Farewell Discourse(s). One of the features of OT and extra-biblical farewell discourses is that the speaker often concludes with a prayer for those who are left behind (e.g.,

Deut 32-33; 4 Ezra 8.19b-36; Jub 22.28-30).¹⁵⁶ The logical place for such a prayer is at the end of a farewell address, not before.¹⁵⁷ The dominant theme of *glorification* in the prayer connects it with 13.31-32,¹⁵⁸ 14.12-13, 15.5, 8, and 16.14-15. Moreover, this prayer may be seen as the climax of both the Farewell Discourse(s) and the Fourth Gospel itself.¹⁵⁹

3.4 Structural Analysis of John 17

A discourse is not composed of merely a series of isolated phrases, clauses, and sentences, since sentences, formed by the joining of phrases and clauses, are always combined into paragraphs, paragraphs into sections or chapters, and chapters into a discourse. A paragraph is a “thematic or semantic unit,”¹⁶⁰ by which a writer declares that “this much of my thought I wish you to consider separately from the rest because it seems to me to have a particular unity and to advance the idea in a peculiar way.”¹⁶¹ A paragraph is “often marked in a formal way ... by transitional particles, repeated words, parallel or chiasmic structures, or introductory and/or terminal statements.”¹⁶² The theme of a paragraph may be stated at the beginning, the end, the middle, or both at the beginning and at the end of the paragraph. “What is important is not so much the type of structural pattern of a paragraph, but rather the extent of its internal semantic unity in contrast with preceding and following thematic units or paragraphs.”¹⁶³ As stated in 1.3.4, Louw’s method of semantic analysis will be followed, and in this method one begins with an analysis of the internal structure of each thought unit (sentence or clause). This is followed by a determination of the relationships between the thought units. The resulting syntactic structure will give a basis for interpreting the text semantically. Below is a diagram (Chart 1) showing the structure of John 17, indicating the paragraph divisions and the relationships between the thought units in each paragraph.

In paragraphs A and B, the theme is stated at the beginning and the end of the paragraph. In paragraphs C, D, and F, the theme is found in the middle of the paragraph. In paragraph E the theme is given at the beginning. In paragraph G, there seem to be two main themes, one given at the beginning and one at the end of the paragraph. The *glorification/revelation* of God, which is the main theme of Chap 17, results in the disciples’ knowing God and becoming one with God.

¹⁵⁶ Brown, *Gospel*, 2:600; Beasley-Murray, *John*, 293; Carson, 550-551.

¹⁵⁷ Brown, *Gospel*, (2:745) points out that Bultmann, in rearranging the Discourse so that Chapter 17 precedes it, “makes a blunder against good literary sense: this prayer is certainly better as a climax than as an introduction.”

¹⁵⁸ Schnackenburg, *John*, 3:167.

¹⁵⁹ *Ibid.*; Dodd, 420.

¹⁶⁰ Louw, 116.

¹⁶¹ J. E. Jordan, *Using Rhetoric* (New York: Harper and Row, 1965), 121.

¹⁶² Louw, 116.

¹⁶³ *Ibid.*, 117.

[3.4 Structural Analysis of John 17 (a long, folded diagram) should be inserted here as p. 179. After this diagram has been inserted, please remove this blank page.]

1a Ταῦτα ἐλάλησεν Ἰησοῦς
 1b καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν,

1c Πάτερ, ἐλήλυθεν ἡ ὥρα·

1d δόξασόν σου τὸν υἱόν,

1e ἵνα ὁ υἱὸς δοξάσῃ σέ,

PETITION: for the Son's glorification

PURPOSE: to glorify the Father

2a καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός,

2b ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

*REASON: authority given to Son

to give eternal life

3a αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ

*DEFINITION of
 eternal life:

3b ἵνα γινώσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν to know God

3c καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. and his Son

4a ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς

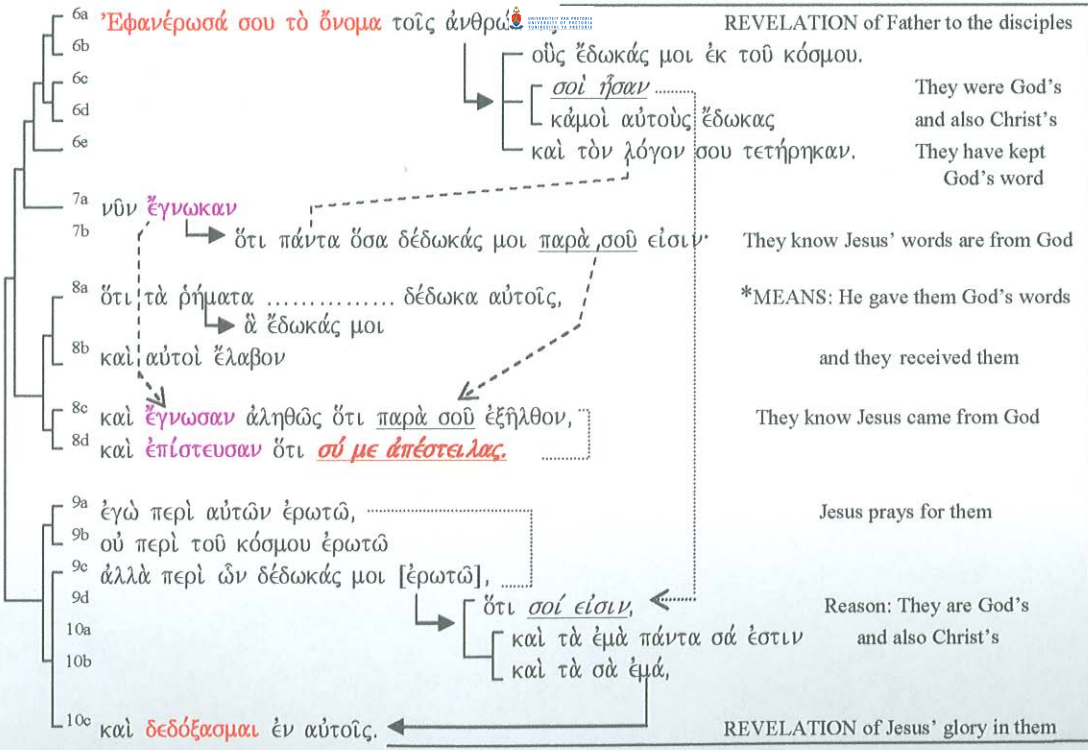
BASIS for petition: the Father has been

4b τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· glorified

5a καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ PETITION: for the Son's glorification

5b ἣν εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

A



11a	καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ,	CONCERN for disciples <i>in the world</i>	
11b	καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν,		
11c	κἀγὼ <u>πρὸς σὲ ἔρχομαι.</u>		<u>Jesus returns to the Father</u>
11d	<u>Πάτερ ἅγιε, τήρησον αὐτοὺς</u>	<u>ἐν τῷ ὀνόματί σου ὡς δέδωκάς μοι,</u>	*PETITION: Keep them in God's name that they may be ONE as Father and Son are ONE
11e	→ <u>ἵνα ὡσιν ἐν καθὼς ἡμεῖς.</u>		Jesus kept them in God's name
12a	ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς	<u>ἐν τῷ ὀνόματί σου ὡς δέδωκάς μοι,</u>	C
12b	καὶ ἐφύλαξα,		
12c	καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,		and none was lost except Judas
12d	ἵνα ἡ γραφὴ πληρωθῇ. ←		
13a	νῦν δὲ <u>πρὸς σὲ ἔρχομαι</u>		<u>Jesus returns to the Father</u>
13b	καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ	COMPLETE JOY for disciples <i>in the world</i>	
	↳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.		

14a ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου
 14b καὶ ὁ κόσμος ἐμίσησεν αὐτούς,
 14c ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου.
 14d καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

15a οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου,
 15b ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ ποῦρου.
 16a ἐκ τοῦ κόσμου οὐκ εἰσὶν.
 16b καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

CAUSE of the world's hatred:
 the word of God
 They are not of the world
 as Jesus is not of the world

*PETITION: Keep them from the evil one
 Reason for petition:
 They, like Jesus, are not of the world

D

17a ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ.
 17b ὁ λόγος ὁ σὸς ἀλήθεια ἐστίν.
 18a καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
 18b καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

19a καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν,
 19b ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

PETITION: Sanctify them in the truth/word
 *As the Father sent the Son into the world
 *Jesus has sent his disciples into the world

Jesus' self-sanctification for the purpose of
 their sanctification

E

20a Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,
 20b ἀλλὰ [ἐρωτῶ] καὶ περὶ τῶν πιστευόντων
 διὰ τοῦ λόγου αὐτῶν
 εἰς ἐμέ

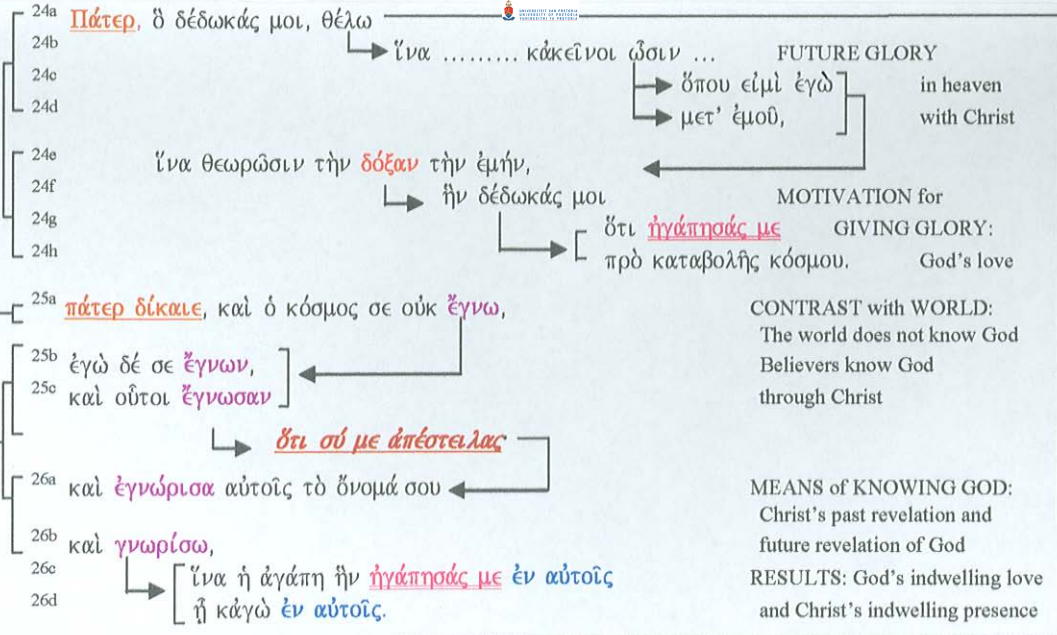
21a ἵνα πάντες ἐν ὧσιν,
 21b καθὼς σὺ, πάτερ, ἐν ἐμοὶ
 21c καὶ γὰρ ἐν σοί,
 21d ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν,
 21e ἵνα ὁ κόσμος πιστεύῃ
 21f ὅτι σὺ με ἀπέστειλας.

PETITION for all believers
 CONTENT of PRAYER:
 that they may all be one
 as Father & Son are one
 that they may be in the
 Father & Son
 PURPOSE: witness to the world

F

22a καὶ γὰρ τὴν δόξαν δέδωκα αὐτοῖς
 ἣν δέδωκάς μοι
 22b ἵνα ὦσιν ἐν
 22c καθὼς ἡμεῖς ἐν
 23a ἐγὼ ἐν αὐτοῖς
 23b καὶ σὺ ἐν ἐμοί,
 23c ἵνα ὦσιν τετελειωμένοι εἰς ἓν
 23d ἵνα γινώσκῃ ὁ κόσμος
 23e ὅτι σὺ με ἀπέστειλας
 23f καὶ ἡγάπησας αὐτοὺς
 23g καθὼς ἐμὲ ἡγάπησας

*JESUS GIFT OF GLORY
 PURPOSE of GIFT of GLORY:
 that they may be ONE
 as Father & Son are ONE
 Christ in them
 and the Father in Christ
 that they may be completely one
 PURPOSE: witness to the world



G

The structural analysis of John 17 (above) shows that there are seven divisions: 1-5, 6-10, 11-13, 14-16, 17-19, 20-23, and 24-26. Many scholars recognize the poetic style of John 17.¹⁶⁴ Recognition of the genre of a text can make a difference in interpreting the text.¹⁶⁵ Poetic language is “intentionally imprecise”¹⁶⁶ and cannot be analyzed “as if it were a scientific report.”¹⁶⁷ Black compares Johannine discourse to classical rhetoric, especially to the style called “grand,” in which the diction is “plastic, ... like wax that can be molded into various ... shapes,”¹⁶⁸ and where one finds “a heightening of effect” and “an extension of thought,” in which the author dwells on an argument in order to strengthen it, presenting a series of impressive thought-units, each one of greater importance than the preceding.¹⁶⁹

Brown comments that on the basis of the apparent poetic style, one might expect “a careful structure.”¹⁷⁰ As it turns out, numerous different structures have been proposed and defended.¹⁷¹ Two commonly suggested schemes have four divisions: 1-5, 6-19, 20-23, 24-26¹⁷² and 1-5, 6-8, 9-19, 20-26.¹⁷³ Barrett offers a different fourfold scheme: 1-5, 6-19, 20-24, 25-26.¹⁷⁴ Carson’s fourfold division is like the first one, but the second unit is divided into three sections:

¹⁶⁴ Brown, *Gospel*, 2:748. Brown writes: “Even many of the scholars who do not find a poetic format in the Johannine discourses in general recognize the poetic style of xvii.” Among the scholars who acknowledge that one or more sections of the FG contain poetic language are Beasley-Murray, *John*, xxxviii; Brown, *Gospel*, cxxxii-cxxxv; Bultmann, 14-15; Kysar, “John, the Gospel of” in ABD 3:815; Schnackenburg, *John*, 1:224-226; Smith, *The Composition and Order of the FG* (New Haven: Yale University Press, 1965), 23-24.

¹⁶⁵ Jan G. van der Watt and Y. Kruger, “Some Considerations on Bible Translation as Complex Process,” on CD-ROM.

¹⁶⁶ Henning Graf Reventlow, “Basic Issues in the Interpretation of Isaiah 53” in *Jesus and the Suffering Servant*, ed. William H. Bellinger, Jr. and William R. Farmer (Harrisburg: Trinity Press International, 1999), 27.

¹⁶⁷ *Ibid.* “Poetry thrives on allusions, on impressions which touch the feeling, never using explicit definitions, but rather hints referring to a knowledge hidden in the subconscious of the hearers.” (*Ibid.*, 30).

¹⁶⁸ C. Clifton Black, “The Grandeur of Johannine Rhetoric,” 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), 222.

¹⁶⁹ *Ibid.*, 225. some of the features of this style of rhetoric found in the FG are structural balance, thoughts and words presented in parallelism, antithesis, repetition with or without always adding a new element, antanaclasis (the “punning repetition of a word in two different senses”), polysyndeton, asyndeton, and the interchange of words which are semantically close (*Ibid.*, 225-226).

¹⁷⁰ Brown, *Gospel*, 2:748

¹⁷¹ *Ibid.*

¹⁷² Lagrange, 436; Lindars, 515.

¹⁷³ Dodd, 417.

¹⁷⁴ NRSV follows this same scheme.

1. Jesus prays for his glorification 1-5
2. Jesus prays for his disciples 6-19
 - a. Jesus' grounds for this prayer 6-11a
 - b. Jesus prays that his disciples may be protected 11b-16
 - c. Jesus prays that his disciples may be sanctified 17-19
3. Jesus prays for those who will believe 20-23
4. Jesus prays that all believers may be perfected so as to see Jesus' glory 24-26¹⁷⁵

Brown has indicated that the main point of difference between the commonest fourfold and threefold divisions has to do with 6-8, the section about the faith of the disciples. The question is whether this should be an independent unit (Dodd) or should be attached to 1-5 (Brown, below) or to 9-19 (Carson).¹⁷⁶ Another point of difference, which Brown neglects to mention, has to do with 20-26, which Dodd and Brown consider one division, but others divide into two units, with the break coming either between 23 and 24 (Lagrange, Lindars, Carson) or between 24 and 25 (Barrett).

Brown favors a threefold division, partly because the sections are more nearly equal in length than in the fourfold schemes and partly because he sees "clear dividing marks in 9 and 20."¹⁷⁷ Here is Brown's structure:

- 1-8: Jesus Asks for Glory on the Basis of His Work of Revelation among the Disciples
 9-19: Jesus Prays for Those Whom the Father Has Given Him
 20-26: Jesus Prays for Those Who Believe through the Disciples' Word

Brown's proposed outline may be criticized in the following ways: 1) Jesus' request for glory in 1-5 was not for his own sake but for his followers' sakes, in order that he might give them eternal life, and the primary function of 6-8 was not primarily to provide a basis for his request for his own glorification but to give the basis for his request for the disciples' preservation and glorification. Schnackenburg is correct when he states that "the real meaning of [Jesus'] 'glorification' ... [is that] it has the purpose of releasing those forces which bring salvation and mediate life...."¹⁷⁸ and "*the participation of believers in Jesus' glory is the aim of the entire prayer*,"¹⁷⁹ since the expression "those whom you have given him/me" occurs in vv. 2, 6, 9, and 24, showing that the intention stated in the beginning of the prayer (v. 2) and restated at the beginning of the last section v. 24) is "the really important perspective."¹⁸⁰ It is true that Jesus' work of revelation among the disciples formed the basis for his request to be restored to his pre-incarnational glory, but his restoration to the Father's presence and glory had as its goal the giving of eternal life and glory to his disciples. Since Jesus' love for his disciples was so great that it was εἰς τέλος, this love is expressed throughout his

¹⁷⁵ Carson, 553ff.

¹⁷⁶ Brown, *Gospel*, 2:750.

¹⁷⁷ *Ibid.*, 2:749.

¹⁷⁸ Schnackenburg, *John*, 3:168.

¹⁷⁹ *Ibid.*, 172 (with added emphasis).

¹⁸⁰ *Ibid.*, 171-2.

prayer in Chap 17, beginning with the first few verses. This prayer is first of all centered in the Father's will, as is everything that the Son did and said, and since it was the Father's will that the whole world be saved, especially those who accepted the Son as their Savior, the prayer is aimed at the highest good of these loved ones who belong to both the Father and the Son, and for whom the Son descended from heaven and is now returning to heaven – all for their salvation and glorification. It is also significant that Jesus gives the following as a reason for speaking this prayer: “But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves” (17.13). Schnackenburg's title for the first division is more appropriate (see below).

Secondly, the title for Brown's second division, “Jesus Prays for Those Whom the Father Has Given Him,” is incorrect, since both the first disciples and later disciples are “those whom the Father has given to Jesus,” for he will give eternal life to “all whom you have given him” (17.2), and this includes both his original followers and later converts. The title Brown has given to the third division is also inappropriate. The people of whom Jesus is speaking in vv. 20-26 are not only those who believe through the first disciples' word, but all believers. Furthermore, the third division is not a prayer in its entirety; a prayer occurs only in vv. 20-21, followed by four declarative statements in vv. 22-23, 24, 25, and 26, respectively.

Schnackenburg bases his outline on the linguistic structure of the prayer instead of on its contents and concepts. His analysis divides the chapter into six parts:

1. Jesus' Petition for His Own Glorification to Enable Him to Give Eternal Life to Men 1-5¹⁸¹
2. The Reason for Jesus' Petition with Regard to the Disciples 6-11a¹⁸²
3. Jesus' Petition that the Disciples Should Be Kept in God's Being and that They Should Be Kept from the Evil One 11b-16¹⁸³
4. Jesus' Petition that the Disciples Should Be Sanctified in the Truth 17-19¹⁸⁴
5. Jesus' Petition for the Unity of All Believers 20-23¹⁸⁵
6. Conclusion: The Fulfillment of Believers 24-26¹⁸⁶

Schnackenburg rightly states that Jesus' request for glorification by the Father is made only for the purpose of giving eternal life to the people the Father has given him (17.2).¹⁸⁷ He suggests that the giving of eternal life is the main theme of Chap 17, since he considers eternal life and glory to be equivalent.¹⁸⁸ Sections 3 and 4 comprise the “real intercession,” the petition for the keeping of the disciples (vv.

¹⁸¹ Ibid., 169.

¹⁸² Ibid., 174.

¹⁸³ Ibid., 179.

¹⁸⁴ Ibid., 185.

¹⁸⁵ Ibid., 188.

¹⁸⁶ Ibid., 194.

¹⁸⁷ Ibid., 169.

¹⁸⁸ Ibid., 168, 192. Certainly *δόξα* and eternal life are closely related, but they are not equivalent.

11b-16) and the request that they be sanctified in the truth (vv. 17-19).¹⁸⁹ Schnackenburg points out that the petition for their keeping and the request for their sanctification are connected in that the word of God effects separation from the world (14a) as well as sanctification in the truth (17b), and “in the name of God” corresponds to “in the truth.”¹⁹⁰ Section 5 develops the request spoken in v. 11b, “that they may be one, even as we are one,” and Section 6 is a “vision of the fulfillment,” connecting with Section 1 and “completes the whole prayer: the disciples are to share in Jesus’ δόξα.”¹⁹¹

My proposed schema for Chap 17 is based on my structural analysis given above and is closer to Schnackenburg’s than to any of the other structures.

1. Glorification of the Father and the Son and the Gift of Eternal Life 1-5
2. Revelation of the Father’s Name through the Gift of God’s Words 6-10
3. The Petition to Keep His People in the Father’s Name 11-13
4. The Petition to Keep His People from the Evil One 14-16
5. The Petition to Sanctify His People in the Father’s Word 17-19
6. The Believers’ Oneness with God through the Gift of God’s Glory 20-23
7. The Believers’ Participation in the Glory of Christ and the Continuing Revelation of God 24-26

The δόξα/δοξάζειν word group occurs 8x in John 17: 5x in Section 1 (vv. 1-5), once in Section 2 (vv. 6-10), once in Section 6 (vv. 20-23), and once in Section 7 (vv. 24-26). Bultmann comments: “[Glorification] is the first petition of the prayer, and is in fact its whole contents.”¹⁹² Since δόξα may be defined as “the manifestation of God’s presence and power,”¹⁹³ and the δοξάζειν of the Son may have the sense “the fuller manifestation of His true nature,”¹⁹⁴ the purpose of which is the δοξάζειν/”the fuller manifestation of the Father”¹⁹⁵ (17.1), it is reasonable to conclude that the main subject of Chap 17 is *glorification*, i.e. the *revelation* of God, since in addition to the repeated occurrences of the δόξα/δοξάζειν word group, several other words occur here, the meanings of which are correlated with the manifestation of God’s presence and power, e.g. φανερόω (v. 6), γνωρίζω (v. 26), θεωρέω (v. 24), ὄνομα (vv. 6, 11, 12, 26a), λόγος (vv. 6, 14, 17, 20), ῥῆμα (v. 8), and ἀλήθεια [vv. 17 (2x), 19]. The word φανερόω is used in the NT in speaking of revelation, and γνωρίζω is a semantically related word.¹⁹⁶ In John, Jesus reveals God’s name, i.e. God’s being and nature,¹⁹⁷ (17.6, 26), speaks God’s words

¹⁸⁹ Ibid., 169.

¹⁹⁰ Ibid., 185.

¹⁹¹ Ibid., 169.

¹⁹² Bultmann, 490.

¹⁹³ Dodd, 207.

¹⁹⁴ Westcott, 238 n.1.

¹⁹⁵ Ibid.

¹⁹⁶ TDNT, IX:4.

¹⁹⁷ Schnackenburg, *John*, 3:175; cf. Barrett (505), who states that the name embodies the (revealed) character of God, and Lindars (521), who writes that “I have manifested thy name” is “an unusual variant expression for ‘I glorified thee,’ meaning Jesus’ work “has consisted in revealing the character of the Father, making known his glory.”

λόγος/λόγοι, ῥήματα, ἀλήθεια (3.34; 12.48-49; 14.10; 17.8a, 14a, 17), and manifests the works of God (9.3; 10.32; 14.10).¹⁹⁸ “Name and word are closely related.”¹⁹⁹ Name, word, works, and glory are all means by which God reveals himself. When revelation occurs, the δόξα is sometimes visible as in 1.14 (θεάομαι), 17.24c (θεωρέω), or 12.41 (δράω). Revelation occurs not only through making God’s ὄνομα known (17.6a, 26), giving God’s word(s): λόγος, ῥήματα, ἀλήθεια (17.8a, 14a, 17), and revealing God’s works: φανερώω (9.3), δείκνυμι (10.32), thus revealing Jesus’ own glory or God’s glory (2.11; 11.4, 40), but also through Jesus’ showing himself φανερώω (21.1, 14; cf. 7.4), δείκνυμι (20.20; cf. 14.9).

Glorification/revelation is the theme of Chap 17. The Son has been authorized by the Father to give eternal life to those who belong to them, namely Jesus’ disciples and later converts (v. 2). Eternal life is to know the Father and the Son (v. 3), i.e. to receive the revelation of the Father’s name/being/character brought by Jesus through his words which are God’s words and through himself, the one who has come from God and was sent by God (vv. 6-8, 18, 21, 23, 25). At the same time that the Father is glorified, the Son is also glorified (v. 1, 4, 5), and just as the Son has been given glory, even so the believers are given glory (v. 22). Thus, this prayer is about glorification of the Father, the Son, and their people. Schnackenburg thinks that the “participation of believers in Jesus’ glory is the aim of the entire prayer.”²⁰⁰ Bultmann believes that the glorification of his followers is the aim of Jesus’ entire ministry.²⁰¹

The δόξα (of the Revealer) consists in what he is as *Revealer* for men, and he possesses the δόξα *really* – as becomes clear towards the end of the Gospel (12.28; 13.31f; 17.1ff) – when that which he himself is has been *actualised* in the believer.²⁰²

The address Πάτερ (v. 1) is repeated in v. 5, and the repetition of the request for the glorification of the Son in vv. 1d and 5a indicates that vv. 1-5 form the first division.²⁰³ Van der Merwe sees a chiasmic pattern in this unit, as follows, which further shows that vv. 1-5 comprise a complete paragraph:²⁰⁴

¹⁹⁸ Cf. *ibid.*

¹⁹⁹ Barrett, 505; cf. Raymond E. Brown et al, *John and Qumran*, ed. James H. Charlesworth (London: Geoffrey Chapman, 1972), 149-55.

²⁰⁰ Schnackenburg, *John*, 3:172.

²⁰¹ Bultmann, 68-69.

²⁰² *Ibid.*

²⁰³ Schnackenburg, *John*, 3:170.

²⁰⁴ Van der Merwe, “The Glory-Motif in John 17.1-5: An Exercise in Biblical Semantics,” *Verbum et Ecclesia* 23 (2002): 226-249; cf. E. Malatesta, “The Literary Structure of John 17,” *Biblica* 52 (1971): 190-214.

A	δόξασόν σου τὸν υἱόν	}
B	ὁ υἱὸς δοξάσῃ σέ	
C	ἡ αἰώνιος ζῶῃ	
B'	ἐγὼ σε ἐδόξασα	
A'	δόξασόν με σύ	

Vv. 6 –10 form the second unit. It begins and ends with words which have to do with revelation, Ἐφανέρωσά σου τὸ ὄνομα in v. 6 and δεδόξασμαι in v. 10. V. 6 is about the revelation of the Father’s name, and v. 10 is concerned with the glorification/revelation of the Son. The clause ἐφανέρωσά σου τὸ ὄνομα is a statement of Jesus’ accomplishment in his earthly ministry: the revelation of the Father’s name, viz. his character and being.²⁰⁵

The revelation of the Father’s name (v. 6) is the revealing/glorifying of the Father himself, and the glorification/revelation of the Son in his disciples (v. 10) is also the revealing/glorifying of the Father, since the Son is the exact likeness of the Father (8.19; 12.45; 14.7, 9).²⁰⁶ The fruitbearing of the disciples will glorify/reveal the Father (15.8). Newman and Nida interpret δεδόξασμαι ἐν αὐτοῖς to mean “my glory is shown through them,” insisting correctly that “to glorify” is not “to bring honor to” but “to reveal the glory of.”²⁰⁷ Schnackenburg comments that this section of the prayer contains “in a compressed form, the whole Johannine theology of revelation and the community of salvation...”²⁰⁸ Through repetition, heavy emphasis is placed on the fact that the disciples belonged to the Father and were given to Jesus and now belong to both Father and Son (6b-c-d, 9c-d, 10a-b). It also points out that the disciples have received and kept God’s word (6e, 8b) and have believed in the divine origin of both the words of Jesus (7b) and of Jesus himself (8c-d). Not only are the revelation of the Father and the glorification of the Son (vv. 6a and 10c) in parallelism, but so also are the following:

THEY WERE YOURS, and **you gave them to me** 6b-c-d
those whom you gave me, because **THEY ARE YOURS**. All **mine** are **YOURS**, and **YOURS** are **mine** (9c-10b)

Now **they know** that everything you have given me **is from you** (7a-b)

They ... know in truth that I **came from you**
 and **they have believed**²⁰⁹ that **you sent me** (8c-d).

²⁰⁵ Newman and Eugene A. Nida, “A Translator’s Handbook on the Gospel of John,” n.p., *Translator’s Workplace* on CD-ROM. United Bible Societies.

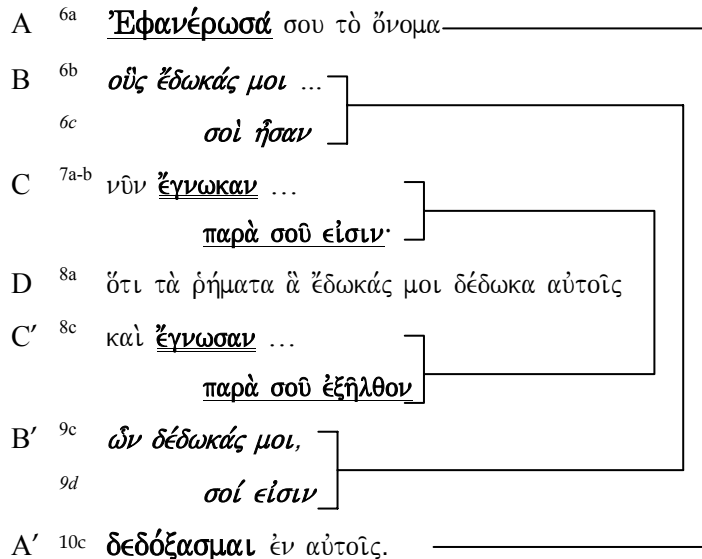
²⁰⁶ Bultmann, 498; cf. Lindars, 521, 523; Beasley-Murray, *John*, 298; Barrett, 505; Westcott, 241; Morris, *John*, 640; Michaels, 294; Bruce, *John*, 330; Moloney, 462.

²⁰⁷ Newman and Nida, “Translator’s Handbook,” ad loc.

²⁰⁸ Schnackenburg, *John*, 3:174-5. Schnackenburg includes v. 11a with vv. 6-10.

²⁰⁹ There is no difference between “they know” and “they have believed.” Lindars writes (522): “Both verbs express the appropriation of divine truth with the heart and mind and will.” So also Barrett, 506; Carson, 560.

The main focus in this second section is on the disciples as those who were chosen to be God's people and to whom the Father and the Son have been revealed through the giving of God's words.



The third section has as a recurrent motif the phrase ἐν τῷ κόσμῳ, which occurs twice in v. 11 and again in v. 13. A second recurring theme is πρὸς σέ ἔρχομαι (vv. 11c, 13a), which relates to Jesus in antithesis to the first recurrent theme, which relates first to him, who is *no longer in the world*, and secondly to the disciples, who *remain in the world* while Jesus *goes to his Father*, but the departing teacher leaves his words ἐν τῷ κόσμῳ with his disciples to give them joy (v. 13b). A third recurrent expression is τηρέω αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, which occurs in 11d and 12a. The three sets of recurring expressions form a framework around the central idea in 11e ἵνα ὥσιν ἐν καθὼς ἡμεῖς. The message seems to be that although Jesus, who had been keeping his followers safe, will no longer be with them in the world, the Father will keep them safe in his being, i.e. “separated from the world as God’s own possession,”²¹⁰ in “an inner revelation of the reality of God, an introduction into the sphere of God and a communication of the love and joy of God,”²¹¹ since “those who believe in Jesus have gained access to the Father through him, the Son.”²¹²

The parallelisms in Section 3 seem to indicate a chiasmic structure, with 11e as the pivotal element.

²¹⁰ Barrett, 507.

²¹¹ Schnackenburg, *John*, 3:181.

²¹² *Ibid.*, 180.

A	11a	<u>ἐν τῷ κόσμῳ</u>	}
	11b	<u>ἐν τῷ κόσμῳ</u>	
B	11c	<u>πρὸς σέ ἔρχομαι</u>	}
C	11d	<u>τήρησον αὐτούς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι</u>	
D	11e	<u>ἵνα ᾴσιν ἐν καθὼς ἡμεῖς.</u>	
C'	12a	<u>ἐγὼ ἐτήρουν αὐτούς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι</u>	
B'	13a	<u>πρὸς σέ ἔρχομαι</u>	}
A'	13b	<u>ἐν τῷ κόσμῳ</u>	

The fourth section has two sets of parallel expressions: 1) οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου (vv. 14c, 16) and 2) ἐκ τοῦ κόσμου (v. 15a) and ἐκ τοῦ πονηροῦ (v. 15b). It is clearly a separate unit from the previous one, since the previous section has the phrase ἐν τῷ κόσμῳ at its beginning and at the end, marking it off as a complete unit. In the fourth section, the clauses containing ἐκ τοῦ κόσμου and ἐκ τοῦ πονηροῦ are enclosed by οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. The thought here is that although the world hates the disciples because God's word has separated them from the world so that they no longer belong to the world, just as Jesus does not belong to the world, Jesus is not asking the Father to take them out of the world but that he keep them out of the reach of the evil one. In the previous section, it was stated that while Jesus was with his people, he kept them in God's name, and not one was lost, except the "son of perdition," and this man (Judas) was lost because he was taken over by Satan. The concern in the fourth section is that no one likewise fall prey to the evil one and be lost.

A	14c	<u>οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.</u>	}
B	15a	<u>ἐκ τοῦ κόσμου</u>	
B'	15b	<u>ἐκ τοῦ πονηροῦ</u>	
A'	16	<u>οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.</u>	

This is the pivotal section of the prayer. The prayer began with the awareness that Jesus' hour had come ("to depart from this world and go to the Father" [13.1]), and he was about to complete his work of glorifying the Father and giving eternal life to his followers. He had commended his disciples to the Father as those belonging to the Father and the Son (17.6-10), and he had petitioned the Father to keep them in his name in order to protect them from the evil one. Jesus' work on earth was completed: He had revealed the Father to the believers whom the Father had given him and had kept them safe in the Father's name, and now he was giving them back into the Father's care, to be protected from the devil. The section following this pivotal section will focus on the future work of the disciples (after Jesus' departure), which will be to testify concerning Jesus in order to reveal him to the world, just as Jesus testified concerning the Father to make him known to the world (vv.17-23), followed by a view of the future heavenly glory with Christ (v. 24) and of the continuing glorious state (on earth) of the disciples, who know the name (and being) of the Father through the Son, and have the indwelling presence

of the Father’s love (and of the Father himself)²¹³ as well as that of the Son (vv. 25-26). The pivotal section, which contrasts the “unworldliness/other-worldliness” of Jesus and his disciples with the world of the evil one and contained a prayer for their deliverance from the evil one,²¹⁴ seems to focus on the darkest possible scenario, the realm of Satan, who causes human beings to be lost/destroyed, as “the one doomed to destruction” (17.12 NIV) was lost and perished (17.12 NASB). This dark realm of the evil one is a distinct contrast to the realm of the Holy Father and his Son, whose kingdom is a realm of glory, light and life (17.5, 24; cf. 1.4-5; 8.12; 9.5; 12.46; 3.15-16, 36; 5.21, 24; 6.27; 11.25; 14.6). After this pivotal unit, the focus once more is on God’s sphere of holiness and truth, and the work of revealing God to the (dark and evil) world (17.17-19), the growth of the body of believers and the growth of the witness to the world (vv. 20-23), the bright prospect of heavenly glory and the blessedness of those who know God and have the indwelling of the divine presence (vv. 24-26).

17a 17b 18a 18b 19a 19b	<p> <u>ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ</u> → ὁ λόγος ὁ σὸς ἀληθεὶά ἐστιν. ← καθὼς <u>ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,</u> κἀγὼ <u>ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον</u> καὶ ὑπὲρ αὐτῶν <u>ἐγὼ ἀγιάζω ἑμαυτόν,</u> → <u>ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.</u> </p>	<p>PETITION: Sanctify them in the truth/word</p> <p>*As the Father sent the Son into the world</p> <p>*Jesus has sent his disciples into the world</p> <p>Jesus’ self-sanctification for the purpose of their sanctification</p>
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E

The fifth section (immediately above) has a ring composition, beginning and ending with almost identical sentences:

ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ v. 17
 αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ v. 19

The middle passage (v. 18) consists of two parallel sentences that are closely related and worded similarly:

καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
 κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

The enclosure of v. 18 by the sentences about sanctification in (the) truth clearly marks off vv. 17-19 as a paragraph.

²¹³ Cf. 14.23.

²¹⁴ The request to “protect them from the evil one” is similar to the sentence in the Lord’s Prayer: “... rescue us from the evil one” (Matt 6.13).

The sixth section (p. 36) begins with v. 20 and ends with v. 23; it consists of a prayer for the oneness of all believers (the first disciples and the converts they win to Christ) in the Father and the Son (vv. 20-21), followed by a statement that Jesus has given them the δόξα so that they may be one as the Father and the Son are one. Thus, both the prayer in vv. 20-21 and the declaration about the gift of δόξα in vv. 22-23 are about the same theme, the theme of oneness, with the additional objective of winning the world to belief in Jesus as God's emissary. Further discussion of the structure and contents of vv. 20-23 will be given below.

The seventh and final section (vv. 24-26, p. 36) contains an expression of desire (v. 24) and a declarative statement (vv. 25-26). Both the desire and the declaration begin with an address to the Father: Πάτερ in v. 24 and πάτερ δίκαιε in v. 25. It is fitting that this farewell prayer should close with a look to the future, to the time when Jesus' followers will also come to the hour when they shall depart this world and go to their heavenly home, where they shall be reunited with Jesus and shall see and share his glory (v. 24). This is the wish Jesus expresses in v. 24. For a brief moment (in v. 25a), Jesus focuses again on the world and its sad plight of not knowing God, and this statement is the pivot of the final section of the prayer. On both sides of this pivot, the subject is Christ and his disciples, first, their heavenly glory (v. 24), and then, the revelation/glorification of the Father by the Son, which results in the indwelling in believers of the Father's love and of Christ himself (through the Spirit)²¹⁵ (vv. 25b-26). The theme of Christ's heavenly glory, given to him before creation, ties this final unit to the beginning of the prayer (v. 24 to v. 5) as does the concept of knowing God (vv. 25-26 to v. 3).

The prayer for the glorification/revelation of the Father and the Son in paragraph A, the objective of which is to make God known so that the recipients of this revelation may have eternal life, is accomplished through the revelation of the Father to the disciples by the giving of God's words, which results in the revelation of Jesus' glory in them (paragraph B). Jesus' concern for the disciples whom he leaves behind in the world (at the start of paragraph C) is expressed in three petitions: Keep them in your name (11d), keep them from the evil one (15b), and sanctify them in the truth (17a). The desired result of the disciples' being kept in the Father's name and sanctified in the truth is that they may be one with God, as the Father and the Son are one (11e, 21a). This request is repeated in 21a-d, but this time the prayer is for all believers, not only the first disciples. Jesus states in v. 22 that he has given glory to the believers so that they may be one, as the Father and the Son are one, and this oneness is achieved in 26a-d through Jesus' revelation of the Father's name so that God's love and Jesus himself may dwell in the believers.

²¹⁵ After Jesus' return to the heavenly realm, he sends the Spirit to be another Paraclete to lead the disciples "into all the truth," "all that the Father has," which is also Jesus' truth, thus revealing/glorifying both the Father and the Son (14.6; 16.13-15). Although there is no mention of the Spirit in Chap 17, it is through the Spirit that Jesus will make the Father known. See Schnackenburg, *John*, 3:197; Barrett, 515.

3.5 Detailed Study of John 17

3.5.1 Detailed Study of 17.20-23

The word ἑρωτῶ in v. 20 shows that 17.20-21 is a prayer. (Please see p. 174 for a structural diagram of 17.20-23.) In contrast vv. 22-23 is not a prayer but a declarative statement, for here Jesus simply states what he has done, i.e. he has given to his people the δόξα that the Father has given him. The petition in vv. 20-21 is a repetition of the petition in v. 11 (with some slight variation), that his people may be one as the Father and the Son are one, and the statement in vv. 22-23 declares that the Son has made provision for the fulfillment of this petition by giving δόξα to his followers.

- v. 11: ἵνα ὡσιν ἐν καθὼς ἡμεῖς
 v. 21: ἵνα πάντες ἐν ὡσιν
 v. 22: ἵνα ὡσιν ἐν καθὼς ἡμεῖς ἐν.

Comparing the three expressions in vv. 11, 21, and 22, one observes that the first and the third are alike except for the final ἐν in the latter. The second expression has πάντες before ἐν since this petition is on behalf of all the believers, viz. both the first disciples and those who come later, whereas the petition in v. 11 has to do with only the first disciples.

3.5.1.1 The People for Whom Jesus Is Praying

In vv. 20-21 Jesus prays for two groups of people: “these” and “those who will believe in me through their word.” “These” are the original disciples, and “those” are future disciples, brought to faith in Christ by the testimony of the first group.

3.5.1.1.1 “These” (17.20)

3.5.1.1.1.1 They were given to Jesus by the Father from the world. In v. 20a Jesus said, “I ask not only on behalf of these,” “these” meaning his first disciples, the ones he mentioned in vv. 6-10. These are the ones whom the Father gave him from the world (v. 2, 6). They did not choose Jesus, but he chose them “out of the world” (15.16, 19). Since the Father and the Son are one (10.30), and the Son does only what he sees the Father doing, so that “whatever the Father does, the Son does likewise” (5.19), whether one says that the Father chose them from the world and gave them to the Son or that the Son chose them out of the world, it amounts to the same thing.²¹⁶ They are contrasted with the world,²¹⁷ for they are no longer

²¹⁶ Carson, 558.

²¹⁷ Schnackenburg, *John*, 3:174.

part of the world, having been taken ἐκ τοῦ κόσμου and given to the Son (17.6, 14, 16). They were the Father's, and he gave them to the Son (v. 6), so that now they belong to both the Father and the Son (17.6, 9, 10). They were the Father's in that they had been taught by the Father (6.45). Barrett and Schnackenburg suggest that one is taught by God by hearing Jesus, which seems circular and contradictory,²¹⁸ but more likely this refers to the fact that they were true Israelites like Nathanael (1.47),²¹⁹ who were taught the law of Moses, and those who believed Moses' teachings would also believe Jesus' words (5.46).²²⁰ Jesus' first disciples showed that they believed the OT Scriptures, since they addressed him as "Rabbi" (1.38, 49), "King of Israel" (1.49), and "Son of God" (1.49) and recognized him as "the Messiah" (1.41). They had also heard God speak through John the Baptist, who testified to Israel concerning Jesus and directed his disciples to him, and at least two of the Baptizer's disciples became Jesus' disciples (1.6-8, 15, 29, 31, 35-40; cf. 5.35). The Father, whom they had heard and obeyed (6.45), drew them to Jesus (6.44), whom they recognized as God's Son, because they were willing and obedient (7.17). While unbelievers are ἐκ τῶν κάτω and ἐκ τούτου τοῦ κόσμου, in contrast with Jesus, who is ἐκ τῶν ἄνω and οὐκ ἐκ τοῦ κόσμου τούτου (8.23), Jesus' disciples are, like Jesus, οὐκ ἐκ τοῦ κόσμου (17.14, 16), for he has given them authority to be God's children (1.12-13). Jesus' statements in 17.14, 16 presuppose the giving of the Spirit after his resurrection,²²¹ when the disciples will be born of God (1.13), born from above (3.3), and belong to God (17.6, 9, 10).

3.5.1.1.2 They have received and kept God's word. These first disciples received directly from Jesus the ῥήματα that Jesus received from the Father (v. 8), and they have kept God's λόγος (v. 6). God's λόγος is the teachings of Jesus as a whole.²²² The ῥήματα are the component parts of the teaching.²²³ Jesus, the one God sent, speaks the words (ῥήματα) (3.34; 8.47) of God, which are ἀλήθεια (8.46; cf. 17.17). Thus, Jesus' words are God's words. He does not speak on his own, but the Father who dwells in him is the one who speaks (14.10). The disciples received the ῥήματα (17.8), because God's children hear God's words, and they were God's children (8.47; 17.6, 9), unlike the unbelievers who did not believe Jesus and could not accept his word (8.43, 45). Accustomed to hearing God's voice, they recognized Jesus as one who spoke for God.²²⁴

God's word separated and distinguished them from the world, so that it was evident to the people in the world that they were now no longer of the world (17.14). "The world's hatred of Jesus' disciples can be explained by its nature,

²¹⁸ Barrett, 296; Schnackenburg, *John*, 2:51. So also Lindars, 264, and Carson, 294. Brown, *Gospel*, (1.277) suggests that God's teaching is external in that it is through Jesus, but also internal in that God works in their hearts.

²¹⁹ Whitacre, 409; Westcott, 241.

²²⁰ Barrett, 184.

²²¹ Schnackenburg, *John*, 3:183; Whitacre, 413.

²²² Westcott, 241; Barrett, 505; Carson, 504.

²²³ Westcott, 241; Barrett, 505.

²²⁴ Brown, *Gospel*, 1:316.

which is remote from God...Love in the sense of natural inclination (φιλεῖν) presupposes homogeneity ..., but Jesus' disciples do not have the same nature as the world, because Jesus has chosen them 'out of the world.'²²⁵

The disciples have kept and will keep God's word in the following ways: (1) by continuing in it (8.31) and letting it have its liberating, purifying effect on them (8.31-36; 15.3), so that they become freed from sin and "clean" (13.10; 15.3);²²⁶ (2) by keeping Jesus' words in their hearts (15.7a), so that these words, which are life and spirit (6.63), will keep them in union with Christ, so that all their requests will be answered and they will be productive as disciples (15.7b);²²⁷ thus they will "share [Christ's] mind and his will,"²²⁸ viz. share his focus on the fulfilling of God's will, which is to make God and his Son known so that the world will believe and have eternal life (15.10, 16, 27; c f. 17.21, 23);²²⁹ and (3) by obeying God's word, doing what Jesus commanded them to do, viz. love one another as he has loved them (15.10, 12; 14.15, 21, 23),²³⁰ which means that they will lay down their lives for their friends, as Jesus did, motivated by God's love, which is a self-giving, sacrificial love that is willing to lose its life for others (15.13; 12.24-25).

Schnackenburg comments that Jesus' statement in 17.6 about the disciples' keeping of God's word are "spoken so unconditionally" that he must be speaking not only of the first disciples, whose understanding at this stage was "very defective (see 14.9-12; 16.18f, 29-32)," but also of all future believers whose faith and obedience demonstrate their close relationship to God.²³¹ Whitacre sees rightly the first disciples as those who already belong to the Father and already enjoy a relationship with him, and who are now "on the brink of the birth from above."²³² Their understanding is still incomplete, but after Jesus' resurrection, when the Holy Spirit has come, he will "guide them into all the truth" (16.13) and will cause their faith and understanding to increase (2.22; 12.16). Carson has said it well:

True, they did not yet enjoy the full understanding that would be theirs after Jesus had risen (2.22) and the Spirit had been given (16.12-15), but John does not claim they did. In this context, the proper comparison is not between the faith-status of the disciples *before* the resurrection and the faith-status of the disciples *after* the resurrection, but between the belief and obedience of the *disciples before* the resurrection and the unbelief and disobedience of the *world before* the resurrection. Judged by those standards...the first disciples stand out.²³³

²²⁵ Schnackenburg, *John*, 3:115.

²²⁶ Cf. Bruce, *John*, 308, 310, 196-7..

²²⁷ Moloney, 421.

²²⁸ Whitacre, 377.

²²⁹ *Ibid.*

²³⁰ Bruce, *John*, 331; Haenchen, *John*, 2:152.

²³¹ Schnackenburg, *John*, 3:175.

²³² Whitacre, 409.

²³³ Carson, 559.

3.5.1.1.1.3 *They have believed in Jesus as the one sent by God (vv. 6-8).* They have believed that Jesus came from the Father and was sent by the Father (vv. 7, 8). Faith in Jesus as God's Son and recognition that his words are "words of eternal life" go hand in hand (6.68). Although others forsook Jesus, these continued with him, because he alone had the life-giving words which they knew had come from the Father, and there was no one else to whom they could go (6.67-68). They have recognized not only that Jesus has come from God (6.69; 17.8) but also that all of Jesus' teachings have come from the Father (7.17; 17.7). God's word is the "externalization of his person,"²³⁴ and the reception of his word is therefore the reception of God himself;²³⁵ likewise, the receiving of Jesus' word is the receiving of Jesus himself (15.4, 7).²³⁶ "There is no practical difference between Jesus' personal indwelling in his disciples and his words' remaining in them."²³⁷ Peter confessed his faith in Jesus as "the Holy One of God" (6.67-69), viz. the one who "comes from the other world and belongs to God," the only one to do so, one who has a special relation to God.²³⁸ At the end of the Farewell Discourse, the disciples, echoing Peter's confession of faith, acknowledged Jesus as one who was omniscient and had come from God (16.30). Although at this point, their faith was still incomplete and inadequate,²³⁹ Jesus portrayed them in Chap 17 as true disciples who had kept God's word (17.6).²⁴⁰

3.5.1.1.1.4 *The Father has been revealed to them (v. 6).* To these believers, Jesus has made the Father's name known (v. 6) by giving them the words the Father has given him (v. 8). There is a close relationship between *name*, *word* and *glory*.²⁴¹ God's word, God's name, and God's glory are all ways in which God reveals himself to people.²⁴² Making the Father's name known is revealing God's character and being,²⁴³ since the Father's name "stands for God's being and nature."²⁴⁴ Jesus has revealed God's name, viz. God's character, "preeminently in his actions and words there in the upper room (13.1-16.33)."²⁴⁵ Lindars states that "I have manifested thy name" is an "unusual variant expression for 'I glorified thee' of v. 4."²⁴⁶ Revealing God's character is the same thing as making known God's glory, and this was the purpose of Jesus' earthly ministry, viz. to make the

²³⁴ McKenzie, 144.

²³⁵ Since God's word is an "expression and extension of Yahweh's knowledge, character, and ability" (NIDOTTE, 1:914), the presence of his word within his people means that a share of his knowledge, character, and power has been given them.

²³⁶ See Brown, *Gospel*, 2:662, where he writes (on John 15.7): "Jesus and his revelation are virtually interchangeable, for he is incarnate revelation (the Word)."

²³⁷ Bruce, *John*, 309.

²³⁸ Bultmann, 449-50.

²³⁹ Westcott, 236; Carson, 548; Schnackenburg, *John*, 3:164; Barrett, 497.

²⁴⁰ Westcott, 241;

²⁴¹ Whitacre, 414, 416-417; cf. Barrett, 505.

²⁴² Whitacre, 414, 416-417.

²⁴³ Lindars, 521; Carson, 558; Bruce, *John*, 330, 332.

²⁴⁴ Schnackenburg, 3:175; Dodd, 96.

²⁴⁵ Bruce, *John*, 330.

²⁴⁶ Lindars, 521; cf. Carson, 558.

unknown, unseen God known (1.18).²⁴⁷ Because they have seen Jesus and have known him, they have come to know God and have seen God in him (14.7, 9).²⁴⁸ Seeing Jesus is equivalent to seeing the Father, because the Father lives in him and speaks and does his works through him (14.10).²⁴⁹ Jesus spoke God's words and performed his works (3.34; 5.19; 7.16; 8.26; 9.3-4; 14.10). The purpose of Jesus' revelation of the Father's name is not to impart information about the Father but to bring the disciples into an intimate relationship with the Father.²⁵⁰

3.5.1.1.1.5 *They belong to God, and Jesus' glory has been revealed in them* (v. 6c, 9c, 10). V. 10 re-emphasizes that all of Jesus' disciples belong to the Father, and all who belong to the Father belong also to Jesus. They belong to God and not to the world, for the Father has taken them out of the world and given them to Jesus (v. 6). The NAB, NASB, and NRSV render δεδόξασμαι ἐν αὐτοῖς: "I have been glorified in them," and the RSV and NJB read similarly but use the present tense. The NIV reads: "...glory has come to me through them." Only the REB makes it clear that the glorification of Jesus is the revelation of his glory (rather than praise or honor given to him), by this translation: "...through them is my glory revealed." This is in harmony with the theology of both the OT and the FG. In the OT כְּבוֹד is the revelation of God's character in nature and in acts of salvation and judgment.²⁵¹ In the FG the glory of God is revealed in Jesus, who has made the invisible God known and has committed to his disciples the work of revealing his glory.²⁵² The preposition ἐν can be a marker of position, a marker of agency, or a marker "denoting the object to which something happens or in which something shows itself."²⁵³ V. 10c can thus be translated either "my glory has been revealed *in them*" (position), or "my glory has been revealed *through them*" (agency). Jesus

²⁴⁷ Lindars, 521; Carson, 558; Whitacre, 408.

²⁴⁸ Barrett, 459; Carson, 493-4.

²⁴⁹ Barrett, 459. Brown, *Gospel* (2:632) suggests that the oneness between Jesus and the Father is related primarily to Jesus' mission to the world, and any metaphysical implications are secondary. He adds that "much of the equivalence between Father and Son is phrased in language that stems from the Jewish concept that the one who is sent ... is completely the representative of the one who sends him." See also P. Borgen, "God's Agent in the Fourth Gospel," in *Religions in Antiquity: Essays in Memory of Erwin Ramsdell Goodenough*, ed. Jacob Neusner. Studies in the History of Religions, Supplements to Numen 14 (Leiden: Brill, 1968), 137-148. Jesus repeatedly uses "sending" terminology to describe his relationship to the Father; to emphasize his authority he uses ἀποστέλλειν and πέμπειν (with no distinction) to show that God is the one who has authorized him to speak and act, and he did not do anything on his own (TDNT, 1:404). The agent model, however, is inadequate to describe Jesus' relationship to God. Brown, *Gospel* (2:632) states that because Jesus is not merely an agent but is God's Son, John extends the relationship from sender and agent to that of "likeness of nature." Rengstorf (TDNT 1:444-5) points out that God is present in Jesus and works in and through him, and Jesus is more than an ambassador but is "the Son in whom the Father attests His presence and Himself offers salvation or judgment."

²⁵⁰ Whitacre, 423

²⁵¹ TDNT 2:244; cf. Brown, *Gospel*, 2:751; Carson, 569; Dodd, 207.

²⁵² Lindars, 523; Bultmann, 501.

²⁵³ BDAG; cf. FAL; THAYER, 3b (of that in which something is manifest).

has been glorified in the disciples in that he has *revealed his glory in them* and/or *through them*, or expressed another way, *in them Jesus' glory shows itself*.

There is an analogy between Jesus' mission in relation to the Father and the disciples' mission in relation to Jesus, viz. that as God's glory has been revealed in Jesus, even so Jesus' glory will be revealed in the disciples.²⁵⁴ The glory of Jesus, i.e. his character, what he is, will be seen in the disciples.²⁵⁵ Since Jesus is the "Judge of the world, through whom the world is called into question," the glory of Jesus that is seen in the disciples will mean judgment for the world, and through the community the world will be called into question.²⁵⁶ The glory of the believers can also have a positive effect on the world, influencing people to believe in Christ. In vv. 22-23 Jesus anticipates the positive result of the revelation of his glory in the disciples, i.e. that the world might believe in him. "[T]his means that the possibility of deciding for the Revealer is ... always given to it."²⁵⁷

"To 'glorify' God (or Christ) is to make Him known..."²⁵⁸ God is at work in all that Jesus does, and God himself is encountered in Jesus.²⁵⁹ Similarly, Christ's glory (his character) is visible in his disciples,²⁶⁰ and through them he is made known. Whitacre follows the NIV: "...glory has come to me through them," and suggests that this refers to both the glory the Father has accorded him by giving him the disciples and the glory the disciples have given him by recognizing and believing in him.²⁶¹ Whitacre apparently means *honor* here, not *divine glory*. Carson also takes this *δόξα* as *honor*.²⁶² Barrett rightly connects 17.10 to 11-32, where he interprets the glorification of God in the Son to mean that "God had made a full display of his glory in the person of the Son of Man."²⁶³ Thus in 17.10 the meaning can be that the Son has made a full display of his glory in his disciples. "Here the disciples are the place (ἐν seems to be locative, though perhaps instrumental as well) where Christ is glorified..."²⁶⁴ "That Jesus is glorified in them (v. 10) means that he is revealed in and through them..."²⁶⁵ Jesus' glory is seen in them, because they will do the works that he does, but not on their own, just as Jesus does nothing on his own, but the Father who lives in him does his works; likewise, the disciples can do nothing apart from Christ, but the risen Christ will be in them and will speak and act in and through them when they pray (14.10-14, 20, 21, 23; 15.5).

²⁵⁴ Lindars, 523.

²⁵⁵ Bultmann, 501. He quotes Schlatter's comment on this verse: "It is in the disciples that one can see what Jesus is."

²⁵⁶ Bultmann, 501.

²⁵⁷ Ibid., 514.

²⁵⁸ Westcott, 242; cf. Barrett, 390; Carson, 558.

²⁵⁹ Bultmann, 498.

²⁶⁰ Westcott, 242; Lindars, 523.

²⁶¹ Whitacre, 411.

²⁶² Carson, 561.

²⁶³ Barrett, 507, 450.

²⁶⁴ Ibid., 450.

²⁶⁵ Smith, *Theology*, 144.

3.5.1.1.2 “Those who will believe in me through their word” (v. 20)

Just as Jesus’ mission in the world was to speak the words of God and thus reveal the Father (3.34; 1.18; 14.10-11; 17.6-9; 1.18), even so the disciples’ mission in the world will be to speak the words of and about Jesus and make him known, to the end that people will come to believe in him (15.27; 17.20). New believers come to faith in Jesus when they receive the disciples’ λόγος (17.20), which consists of God’s ῥήματα that Jesus has given them (17.8). The future generation(s) of believers will also come to realize that all of these teachings came from the Father and that Jesus came from the Father and was sent by him (17.7-8). They will also receive the revelation of the Father through receiving the words of the Father, and they will belong to the Father and the Son, as the first disciples do (17.6, 10); moreover, Jesus’ glory will be displayed in them, just as it was displayed in the first believers (17.10). There will be no difference between the faith of the first disciples and the faith of later converts, for the later believers will also come to believe that “Jesus is the Messiah, the Son of God,” and “through believing [they shall] have life in his name” (20.31), just like the first disciples. The title Son of God “sums up the whole meaning of John’s Christology, for which the Father/Son relationship is central, and . . . is the substance of the confession of faith whereby salvation is appropriated (cf. 3.16).”²⁶⁶

3.5.1.2 The Petition for Oneness in Vv. 20-21

In vv. 20-21 Jesus is praying for both the first disciples and later believers, that all of them may be one in the Father and the Son. In v. 11, he had prayed for his first disciples, that they might be ἐν καθῶς ἡμεῖς. Now he prays that both these first disciples (who are present with him) and those who will come to faith in him through their missionary activity may be one, καθῶς σύ, πάτερ, ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν.

As Jesus is praying this Farewell Prayer, he is “looking towards the widest extension of the faith,” having in mind the challenges that will arise when the Gospel is preached to people of all nations, religions, cultures, and languages.²⁶⁷ The motif of “oneness” with respect to God’s people occurs in two other passages: 10.16 and 11.52. In 10.16 Jesus speaks of “other sheep that do not belong to this fold,” whom he not only wishes to bring together with his present sheep, but whom he *must* bring, because it is God’s will.²⁶⁸ The sheep “of this fold” are the Israelites who are his first disciples; “other sheep” are possibly people from other nations. They are referred to as “the dispersed children of God” in 11.52, people who belonged to God although they might not yet have believed in Christ, just as the first disciples belonged first to the Father, who then gave them to his Son (17.6).²⁶⁹ Already in the Prologue, the Evangelist indicates the divine concern for

²⁶⁶ Lindars, 618.

²⁶⁷ Westcott, 246.

²⁶⁸ Ibid., 155.

²⁶⁹ Ibid., 175.

the *world* (1.9-10) stating that the privilege of being God's children is for *all* who believe in the Son (1.12). It is the *world* that God loved, not just the people of Israel (3.16-17), and Jesus is not the Savior of the Jews only, but the Savior of the *world* (4.42). When Jesus is lifted up, he will draw *all people* to himself (12.32).²⁷⁰

Therefore, when Jesus prays for "these" who have believed in him and belong to God, together with "those" who will in the future come to faith in him, that they may all be one, we hear an echo of the two previous sayings expressing his desire that "the other sheep," "the dispersed children of God," be brought together and be one with his first disciples. This is an expression of the universality of the Gospel and of the Lord's desire that the whole world may believe in him and have eternal life and glory. The table below shows the parallels between the three passages on the oneness of God's people.

It is easily observable that in all three passages, Jesus is greatly concerned for his "other sheep," the "dispersed children,"²⁷¹ the future converts, because he loves them with the same love with which he loves his first disciples, and they all belong to the Father and to him. It is the Father's will that he gather them, and his death is necessary in order that they may be one. Their relationship to Christ and/or to God is important in each case: the sheep will hear Jesus' voice, meaning they will listen to and obey his words and commandments; the dispersed people are already God's children, and the new believers are to be in the Father and the Son. If they are keeping Jesus' commandments, are God's loving children, and are in union with God, then they will surely be kept by God as a unity and be in loving relationship with one another as well as with God.

We begin to see the shape of the one Church made up of Jews and Gentiles, which embraces all the 'children of God' who have followed the call of the redeemer and bringer of salvation. The old image of the gathering of the scattered Israelites is taken up into the universal perspective of all those chosen by God, particularly the Gentiles, who have so far stood at a distance; they now come to Jesus and he does not reject them (cf. 12.20ff), and this is one fruit of his saving death (cf. 12.24, 32).²⁷²

²⁷⁰ Barrett, 427; Schackenburg, *John*, 2:393; Bruce, *John*, 267; Beasley-Murray, *John*, 214; Carson, 444.

²⁷¹ The people of Israel expected that in the eschaton the twelve tribes of Israel would be gathered together from all parts of the earth and become one nation. But now the people gathered by Jesus are the "children of God," not the "children of Israel." "The new community of God ... will grow, while remaining undivided, into ... a single community in which the 'other sheep' will not merely be tolerated as late arrivals" (Schackenburg, *John*, 2:300).

²⁷² *Ibid.*, 2:350.

Table 7. That They May All Be One

	10.16	11.51-52	17.20
The first group	sheep of this fold (the first Jewish believers)	the nation (the Jews)	the first disciples
The second group	other sheep not belonging to this fold	the dispersed children of God	those who will believe in Jesus through the word of the first disciples
What Jesus or the Father will do	I must bring them also.	Jesus will die for the nation and to gather into one the dispersed children of God.	(The Father will keep/protect them in his name.) Jesus has given them his δόξα (17.22).
The people's relationship to God and Christ	They will listen to my voice.	They are children of God.	that they may be in us
Jesus' will for the two groups	There will be one flock, one shepherd.	that they may be gathered into one.	that they may all be one

3.5.1.2.1 The meanings of ἵνα

The word ἵνα, which occurs once in v. 11 and six times in vv. 20-23, has several possible meanings: (1) It can be used to introduce a clause that indicates a purpose or goal, that, in order that, so that, and usually occurs with the present or aorist subjunctive, as in John 10.10 and Rom 1.11; it occurs less commonly with the future indicative (Luke 14.10; 20.10) and rarely with the optative. (2) It can be used to introduce the content of a discourse, e.g. when a command or a purpose is implied, e.g. (a) when introducing the subjunctive clause of impersonal verbs, *that* (Matt 5.29; 1 Cor 4.3), or (b) when introducing the objective clause following verbs of saying, desiring, requesting, praying, taking care, fearing, etc., *that* (Matt 14.36; Mark 14.35). (3) It can be used elliptically, in a sentence in which the preceding verb is not expressed but is supplied by the reader from the context, e.g. (a) when introducing a purpose, *so that, in order that* (John 9.3), or (b) when introducing a command (Mark 5.23). (4) It can be used to introduce a result clause, *so that, with the result that* (John 9.2; Rom 11.11). (5) It can be used to introduce an explanatory or identifying clause after a demonstrative, e.g. οὗτος, αὕτη, τοῦτο, *that is, namely* (John 15.13; 18.37).²⁷³

The word ἵνα in v. 21a is used as in (2b), i.e. to introduce the content of Jesus' prayer, following the verb of asking, ἐρωτάω; and ἵνα in v. 21d has the same meaning, since it is in parallelism with v. 21a.²⁷⁴ In v. 11, however, ἵνα is used as in (1), to introduce a purpose clause.

²⁷³ FAL; BDF 369, 388, 470(3), 483, 394; BDAG.

²⁷⁴ Bultmann, 514; Dodd, 196-7.

3.5.1.2.2 The meaning of oneness in v. 21

3.5.1.2.2.1 *ἐν ἡμῖν εἶναι*. In v. 11, the oneness for which Jesus prays is likened to the oneness of the Father and the Son; in v. 21, likewise, the desired oneness is likened to the unity between the Father and the Son, which is described as the Father's dwelling in the Son and the Son in the Father. The oneness prayed for is described in v. 21d: ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν. Bultmann states correctly:

Thus ἐν εἶναι means the same as ἐν ἡμῖν εἶναι; the community is united, in that it no longer belongs to the world but is totally orientated on the revelation-event that takes place in Jesus²⁷⁵

The analogy is as follows:

The Father is in the Son
 The Son is in the Father
 The believers are in God (Father and Son)

In 17.11, 21 and elsewhere, as happens often in John, καθὼς is used to introduce both a comparison and an explanation.²⁷⁶ The clause καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ γὰρ ἐν σοὶ follows the words ἵνα πάντες ἐν ὦσιν to explain what sort of unity is meant and on what it is based.²⁷⁷ “The Father and the Son are one and yet remain distinct. The believers are to be, and are to be one, in the Father and the Son, distinct from God, yet abiding in God, and themselves the sphere of God's activity.”²⁷⁸ The main focus seems to be on the relationship of the disciples to God rather than on the relationship of the disciples to one another, since ἐν εἶναι apparently is equivalent to ἐν ἡμῖν εἶναι, but of course the relationship of God's people to God cannot be separated from the relationship of the people among themselves.

3.5.1.2.2.2 “*A unity created in and by Jesus.*” In the vine allegory in Chap 15 the main emphasis is on the disciples abiding in Christ as branches are joined to the grapevine, but in order to abide in Christ, disciples must obey his commandment to love one another (15.9-10, 12). In Chap 10 Jesus' disciples are likened to a flock of sheep that follow the Shepherd, who leads them, calling each one by name; and because they all follow one Shepherd, they are kept together by him as one flock, safe in his care (10.3-4, 16, 28). The unity of the flock is “a unity created in and by Jesus.”²⁷⁹ Jesus prays that his disciples may be “one with him even as he is one

²⁷⁵ Bultmann, 514.

²⁷⁶ Bultmann, 382 n. 2. The word καθὼς is a conjunction that has five possible meanings, according to FAL, which lists the following: (1) a comparative: according as, just as; (2) as expressing manner: as, in proportion as, to the degree that; (3) as a causal: because, since, (John 17.2); (4) temporally: as, when; (5) to introduce indirect discourse in the sense of πῶς: how.

²⁷⁷ Ibid., 513.

²⁷⁸ Barrett, 512.

²⁷⁹ Ibid., 376.

with the Father” (17.21).²⁸⁰ It is important to remember that oneness comes about as a result of divine action and that the community are one when they are one with the Father and the Son because of the glory that the Son has given them. “Their action is not the primary source of unity.”²⁸¹ Statements that point to the disciples’ action as the cause of unity may miss the point, e.g. “[T]he disciples will reveal the one who sent Jesus by the unity which their love for one another creates....”²⁸² Unity is created by God, not by the believers. They will be one because the Father keeps them in his name (17.11) and because the Son has given them his δόξα, which he has received from the Father (17.22).²⁸³

The unity involves the relation of the believers to the Father and the Son (vertical) and the relation of the believers among themselves (horizontal). The latter dimension is found in all the statements stressing love of one another that we have heard in the Last Discourse (xiii 34-35, xv 12, 17) Thus unity ... is not reducible to a mystical relationship with God. On the other hand, the vertical dimension, apparent in the frequent statements about immanence in the Last Discourse (especially vs. 21: “that they also may be [one] in us”; vs. 23: “I in them and you in me”), means that unity is not simply human fellowship, or the harmonious interaction of Christians.²⁸⁴

This does not imply that believers are to be passive, but the primary source of unity is divine not human action.²⁸⁵ The images of the shepherd and the flock (Chap 10) and the vine and the branches (15.1-8) point to the importance in the mind of the Johannine Jesus of a community of believers. Especially significant is the emphasis on the abiding of the disciples in Jesus and Jesus’ abiding in them in 15.1-8.²⁸⁶ “In these images ... the close bond between the community of believers and Jesus is very characteristic of the concept of Church in the gospel. The community is not only firmly based on Jesus – it has its permanent existential centre of being in him.”²⁸⁷ The image of the flock appears again in Chap 21 when Peter is appointed to be the shepherd, and in the same chapter the unbroken net with 153 fish is a symbol of the body of believers and its unity.²⁸⁸ Both Chaps 20 and 21 portray the disciples of Jesus as a cohesive group that meet together regularly and at the center of which is the person of the risen Christ, who continues to be their Master and Lord and the source of their spiritual life and power.

3.5.1.2.2.3 An “inner oneness,” unity in the word. Bultmann is correct when he says that Jesus is praying for the “inner oneness of the community, for its essential

²⁸⁰ Smith, *Theology*, 144.

²⁸¹ Brown, *Gospel*, 2:776.

²⁸² Moloney, “The Function of John 13-17 within the Johannine Narrative,” in “*What Is John?*” vol. II, *Literary and Social Readings of the Fourth Gospel*, ed. Fernando F. Segovia (Atlanta: Scholars Press, 1998, 43-65.

²⁸³ Brown, *Gospel*, 2:776.

²⁸⁴ *Ibid.*

²⁸⁵ *Ibid.*

²⁸⁶ Schnackenburg, *John*, 3:210-11.

²⁸⁷ *Ibid.*, 212.

²⁸⁸ *Ibid.*, 216.

unity,” which is not a unity of organization, but the words *περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ* (v. 20) “state indirectly that it is a unity in the tradition of the word and of faith.”²⁸⁹

Such unity has the unity of Father and Son as its basis. Jesus is the Revealer by reason of this unity of Father and Son; and the oneness of the community is to be based on this fact. That means it is not founded on natural or purely historical data, nor can it be manufactured by organization, institutions, or dogma; these can at best only bear witness to the real unity, as on the other hand they can give a false impression of unity. And even if the proclamation of the word in the world requires institutions and dogmas, these cannot guarantee the unity of true proclamation. On the other hand the actual disunion of the Church, which is, in passing, precisely the result of its institutions and dogmas, does not necessarily frustrate the unity of the proclamation. The word can resound authentically, wherever the tradition is maintained.²⁹⁰

3.5.1.2.2.4 An eschatological phenomenon, not a human one. Bultmann asserts that the unity of the believing community is not a visible phenomenon, even though the mutual love of the faithful may testify to it, because it is not a human phenomenon but an eschatological one, since the community’s unity stems from the fact that it no longer belongs to the world but is “totally orientated on the revelation-event that takes place in Jesus.”²⁹¹ The invisibility of the unity is the invisibility of the eschatological event, which is apprehended only by those who have faith.²⁹² This is so just as the *δόξα* of God was not visible except to those who believed (11.40). Jesus does not say in this prayer that the world will believe in him because of the disciples’ love, although elsewhere he said that everyone would know they are his disciples if they love one another (13.35), but he indicates that people will come to faith in him because of the disciples’ *word* (v. 20). “The theology of the Gospel of John is essentially a theology of the word.”²⁹³ Again and again, Jesus stresses the importance of hearing his or God’s word or his voice (5.24, 25; 8.47; 10.27), having God’s or Jesus’ word abiding in them (5.38; 15.7), believing what he says (5.47), continuing in his word (8.31), receiving or keeping his or God’s word or commandments (8.51; 12.47; 14.15, 21, 23-24; 17.6, 8), and it is his words that give life (6.63, 68). Therefore, important as it is that Christians love one another, in John 17 and in the FG, it is the proclamation of the word of Christ, which is the word of God, that will cause people to believe in Jesus as God’s Son, and thus it is the preaching of the Word that has primary importance in the mission of the disciples. And for this reason and purpose, the Evangelist has recorded some of Jesus words and deeds, so that through his (the Evangelist’s) testimony people may come to believe that Jesus is the Messiah, the Son of God, and that believing they may have life in his name (20.31). This is not to minimize the importance of love, for the love that binds the Father and the Son together also

²⁸⁹ Bultmann, 512.

²⁹⁰ *Ibid.*, 513. Barrett (512) is in agreement with Bultmann.

²⁹¹ *Ibid.*, 514.

²⁹² *Ibid.*

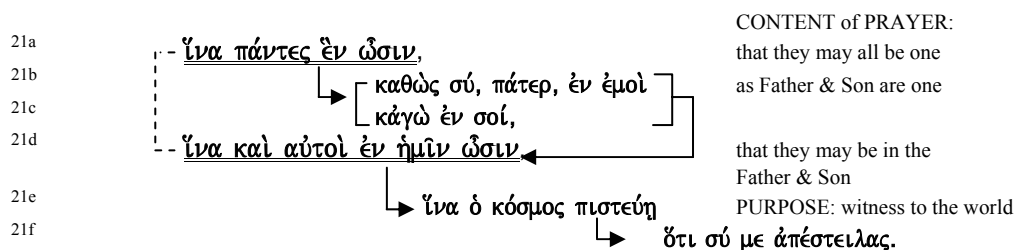
²⁹³ Haenchen, *John*, 2:152.

binds the believers to God; the goal of Jesus' work of revealing the Father is that the Father's love may dwell in the disciples, and his prayer is that the world may know that the Father has loved them just as he loved the Son (17.23-26).

3.5.1.2.2.5 Summary. Jesus is praying this prayer just before his departure to the Father, and he is sending his disciples into the world to do the same work that his Father had given him to do (17.18; cf. 17.4). He was able to accomplish his mission because the Father lived in him and spoke and acted through him (14.10). Jesus and the Father are one because of their mutual indwelling (10.30): "I am in the Father and the Father is in me" (14.10a, 11a). When Jesus prays in 17.21 that the disciples may be one as he and the Father are one, he means that he desires that the disciples may be "in us" (the Father and the Son). This is a unity created in and by Jesus, the shepherd who calls and leads his sheep and keeps them together by his voice, which the sheep hear and obey. It is Jesus' word that creates an inner unity, a unity founded on the unity of the Father and the Son. Just as Jesus was the Revealer because of his oneness with the Father, so the believers will be able to do the work of revealing God only if they are in union with the Father and the Son.

3.5.1.2.3 Divine concern to reach out to the world (v. 21e-f)

The reason God sent his Son into the world was that he loved the world and desired that the world believe in the Son and be rescued from perishing (3.16). As the Father sent the Son into the world to testify to the truth (3.11, 32-34; 17.18; 18.37), so the Son sends his disciples into the world to testify concerning him, who is the way, and the truth, and the life (17.18; 14.6; 15.27). The clause ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας (17.21e-f) is dependent on either v. 21a ἵνα πάντες ἐν ὧσιν or v. 21d ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν. If it is dependent on v. 21a, then the thought would be that the belief of the world rests on the oneness or unity of the believers. If it is dependent on v. 21d, then the idea would be that it is the union of the believers with God that will bring the world to believe in Jesus as God's agent and Son.



Some interpreters place emphasis on the unity of the church, linking ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας (v. 21f) to v. 21a, stressing that the unity of all

believers will convince the world that Jesus was sent by God,²⁹⁴ while others focus on the union of the church with God and Christ, linking v. 21f to v. 21d, suggesting that the believers' union with God the Father and Christ is the important factor that will convince the world to believe in Jesus.²⁹⁵ The latter is more likely, because v. 21a does not stand alone but is defined by and inseparably connected to both v. 21b-c καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ γὼ ἐν σοί and v. 21d ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν. In other words, just as the Father is in the Son (21b) and the Son is in the Father (21c), even so Jesus prays that the disciples may be in the Father and the Son (21d), and this union of the disciples with the Father and the Son is what is meant by "being one" (21a). We must therefore conclude that Jesus sees the importance that his followers be "in us," viz. in the Father and the Son, in order for the world to believe in him, for it is only when Christians are in intimate fellowship with the Son and through the Son are in personal relationship with the Father that they will be effective witnesses before the world (14.7, 9, 12-13, 15, 20, 23; 15.4-5, 7, 9-10, 26-27; 16.27). Apart from Christ and the Father, his disciples can accomplish nothing (15.1, 2, 4, 5). At the same time, fellowship with God is possible only when God's children are in loving fellowship with one another (15.10, 12). When believers keep Jesus' commandments, they will abide in his love, and his joy will be in them, and their joy will be complete (15.10-12). "By an unbreakable chain, love for God is tied to and verified by love for other believers (cf. 1 Jn. 4.11-21)."²⁹⁶

The petition in vv. 20-21 is the same as the request in v. 11, except that vv. 20-21 is a request not only for the first disciples but also for future disciples; it is the same request as that in v. 11 and also an expansion of it. The basic request is that the Father keep them in his name, keep them together like a flock, and protect them from the evil one who would try to snatch them away and destroy them (ἀπόλλυμι) (vv. 12, 15; cf. 10.10). Jesus has given them the love commandment (13.34; 15.12), which they must obey in order to remain in his love (15.10), which is the same as being kept in the Father's name and love, for both "his love" and "the Father's name" refer to the sphere where God reigns, as opposed to the "world," the sphere of Satan's domination. When they are in the Father's name and the Father's and the Son's love, they are protected and safe.

²⁹⁴ Schnackenburg, *John*, (3:190-191) writes: "The unity of all believers is to lead the unbelieving world to faith in Jesus as the one sent by God..." so also Carson, 568; Haenchen, *John*, 2:155; Morris, *John*, 651.

²⁹⁵ Bultmann (512-13) writes: "This is not ... thought of as unity of organization... there is no mention here of the unity of love... it is the word that is alive in them all and that gives the community its foundation... Jesus is the Revealer by reason of this unity of Father and the Son; and the oneness of the community is to be based on this fact." Barrett (512) comments: "The unity of the church in God is the supreme testimony to the truth of the claim that Jesus is God's authorized emissary. The existence of such a community is a supernatural fact which can be explained only as the result of a supernatural cause. Moreover, it reveals the pattern of the divine activity which constitutes the Gospel..." also Dodd, 417-18; Bruce, *John*, 329; Whitacre, 416.

²⁹⁶ Carson, 521.

3.5.1.3 Parallelism between Vv. 20-21 and Vv. 22-23

Brown points out the striking parallelism between the six lines of vv. 20-21 and the six lines of vv. 22-23. He observes there is a pattern of three ἵνα clauses in each block of four lines, with a καθὼς clause between the first and second ἵνα clauses in each block, as follows:²⁹⁷

Table 8. Parallelism between Vv. 20-21 and Vv. 22-23 according to Brown

21a	ἵνα	that they all may be one
21b	καθὼς	just as you, Father, in me and I in you
21c	ἵνα	that they also may be [one] in us
21d	ἵνα	Thus the world may believe that you sent me
22b	ἵνα	that they may be one
22c-23	καθὼς	just as we are one, I in them and you in me
23b	ἵνα	that they may be brought to completion as one
23c	ἵνα	Thus the world may come to know that you sent me ²⁹⁸

Although Brown acknowledges that there is stronger textual evidence for the omission of “one” in 21c²⁹⁹ than for its inclusion, he favors its inclusion (wrongly), being influenced by the structure he is proposing.³⁰⁰ Most commentators are in favor of its omission, e.g. Barrett, Bultmann, Haenchen, Schnackenburg, Morris, Lindars, Carson, and Moloney.³⁰¹

The parallelism between the two blocks of verses may be seen in another way:

²⁹⁷ Brown, *Gospel*, 2:769.

²⁹⁸ Ibid.

²⁹⁹ In my structural diagram of John 17, this is 21d. See chart on p. 179 or Table 9, p. 205.

³⁰⁰ Brown, *Gospel*, 2:770.

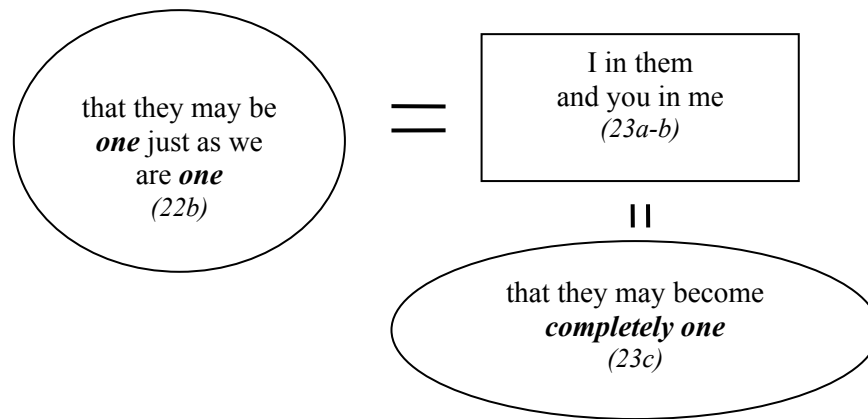
³⁰¹ See Barrett, 512; Bultmann, 514; Haenchen, *John*, 2:149; Schnackenburg, *John*, 3:188; Lindars, 530; Carson, 568; Moloney, 472. The insertion of ἐν before ὁσιν in some texts is a “correction, to bring it into line with the first clause...” (Bultmann, 514, n. 1).

Table 9. Parallelism between Vv. 20-21 and Vv. 22-23: Another View

21a	ἵνα	that they all may be one	
21b	καθώς	just as you, Father, are in me	
21c		and I in you	
21d	ἵνα	that they also may be in us	<i>(21d is parallel to 21a and defines the</i>
21e	ἵνα	so that the world may believe that you sent me	<i>meaning of oneness in 21a)</i>
22b	ἵνα	that they may be one	
22c	καθώς	just as we are one,	
23a		I in them	<i>(23a-b are parallel to 22b, i.e. 23a-b together</i>
23b		and you in me	
23c	ἵνα	that they may become completely one	
23d	ἵνα	so that the world may know	
23e		that you sent me	
23f		and have loved them	
23g		even as you have loved me.	

From his schema, Brown sees the first and second ἵνα clauses placing an emphasis on the oneness of the believers. This may be true for the second block (vv. 22-23), but for the first block it is true only if one inserts ἐν into the second ἵνα clause. Without the inclusion of the word “one,” the second ἵνα clause is a statement not about the oneness of believers among themselves, but about their oneness with God: that those who believe in Jesus be connected with and held in the sphere of God. This takes the thought back to the petition of v. 11: τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου.

In the second block, the first ἵνα clause is related to 23a-b, so that “oneness” in 22b is defined by 23a-b, viz. that “oneness” means the presence of the Son in the believers and the presence of the Father in the Son. The combined unit of 22b and 22c, “that they may be one just as we are one” is described by 23a-b, and moreover this is equal to complete oneness:



3.5.2 The Petition for Oneness in Vv. 11-13 and Vv. 14-16

3.5.2.1 ἐν τῷ κόσμῳ

The structural diagram of vv. 11-13 (see p. 179) shows that the phrase ἐν τῷ κόσμῳ occurs 3x (11a, b, 13b), and the expression ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι occurs twice (11d, 12a). The first ἐν τῷ κόσμῳ is applied to Jesus, who is returning to the Father and will no longer be ἐν τῷ κόσμῳ (11a). The second ἐν τῷ κόσμῳ is applied to the disciples, who will remain ἐν τῷ κόσμῳ while Jesus departs and leaves them behind (11b). The third ἐν τῷ κόσμῳ is applied to Jesus' words which he speaks to his disciples *in the world*, so that they might derive joy from these words (13b). Although the disciples remain ἐν τῷ κόσμῳ without Jesus' physical presence, they will be kept safe if they are kept *in the Father's name* or *by the Father's name*, the name the Father has given to the Son, ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι (11d). They have already been kept safe *in* or *by the Father's name*, which the Father has given to the Son, for Jesus, while he was present with them, kept them by/in that name (12a, b), with the result that *none of them was lost, except Judas, ὁ υἱὸς τῆς ἀπωλείας* (12c). Vv. 11-13 show that although the disciples are ἐν τῷ κόσμῳ they have been kept safe and will be kept safe ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι.

3.5.2.2 ἐν τῷ ὀνόματί σου

The ἐν in the phrase ἐν τῷ ὀνόματί σου in v. 11 is either locative or instrumental or both. Dodd, Lindars, Schnackenburg, and Carson take it as locative, in which case it would mean *keep them in their faith in the revelation that Jesus has brought to them*.³⁰² Bultmann considers vv. 15f. a repetition of the petition in v. 11, which means that “the request for protection is the same as the prayer for holiness,” and thus “ἐν τῷ ὀνόματί σου corresponds to ἐν τῇ ἀληθείᾳ.”³⁰³ Other commentators see the ἐν as instrumental, that it is *by the power* of God’s name that the disciples are kept safe (Bruce, Whitaker).³⁰⁴ Barrett suggests that the ἐν may be instrumental, or ἐν τῷ ὀνόματί σου may mean simply “keep them as thine, as thy property.”³⁰⁵ Probably ἐν is both locative and instrumental;³⁰⁶ “it is in fact the same, whether the protection takes place through the power or in the sphere of the ὄνομα; in the latter case as well, the name would be understood as the protecting power.”³⁰⁷ The idea is reminiscent of Jesus’ saying in Chap 10 about the sheep being safe in the Father’s hand (10.29).

3.5.2.3 Purpose of Keeping the Disciples in the Father’s Name

The ἵνα in 11e introduces a purpose clause. The petition that the Father keep the disciples in his name has as its goal that the disciples may be one just as the Father and the Son are one. This is saying that the disciples will be one if they are kept in the Father’s name. An alternative to or opposite of being *in the Father’s name* is to be ἐκ τοῦ κόσμου (from the world, i.e. belong to the world). The disciples are not ἐκ τοῦ κόσμου just as Jesus is not ἐκ τοῦ κόσμου, since Jesus has given them God’s word (14a,b). Their reception of God’s word has taken them ἐκ τοῦ κόσμου (out of the world) (6b), not physically but in the sense that they belong no longer to the world but to the Father and the Son (6b-e, 9c, 10a-b, 14b, 16). “Jesus has been keeping the disciples separate from the world (17.12), and now the Father will continue to keep them set apart (17.11).”³⁰⁸ They now belong to the same realm as Jesus, the kingdom of God (3.3, 5) and Christ’s kingdom (18.36), not the kingdom of the world, which is Satan’s realm (12.31; 14.30; 16.11). Jesus asks the Father to keep them in his realm, where they will be protected from the power of the evil one.³⁰⁹

³⁰² Lindars, 524; cf. Schnackenburg, *John*, 3:180; Dodd, 417.

³⁰³ Bultmann, 502.

³⁰⁴ Bruce, *John*, 332; Whitaker, 411.

³⁰⁵ Barrett, 507.

³⁰⁶ Bultmann, 503 n. 2; Brown, *Gospel*, 2:759.

³⁰⁷ Bultmann, 503.

³⁰⁸ Keener, 2:1057.

³⁰⁹ Cf. John 10.28-29, which states that Jesus’ sheep will never perish, because he keeps them in his hand, and no one is able to snatch them out of his hand or out of his Father’s hand. Judas Iscariot was an exception. He was lost (perished) so that Scripture might be fulfilled (17.12).

3.5.2.4 Contrasts in Vv. 11-16

In vv. 11-16, the following contrasts are found: (1) the contrast between ἐν τῷ κόσμῳ and ἐκ τοῦ κόσμου. Jesus' followers are *in the world* but not *of it*. There is danger for the disciples ἐν τῷ κόσμῳ because they are not ἐκ τοῦ κόσμου, since the world loves only those who belong to the world, but because they do not belong to the world, since Jesus has chosen them out of the world, therefore the world hates them (17.14; 15.19). The phrase ἐκ τοῦ κόσμου in 17.15a has a different meaning from the same expression in vv. 14 and 16. In 15a, ἐκ τοῦ κόσμου is used in contrast to ἐκ τοῦ πονηροῦ. Here Jesus is not praying that the disciples be taken out of the world, but that they be kept away from the evil one. The disciples will be safe ἐν τῷ κόσμῳ and will not need to be taken ἐκ τοῦ κόσμου as long as the Father keeps them ἐν τῷ ὀνόματί σου, which means that they will be kept ἐκ τοῦ πονηροῦ, since being kept in the Father's name means they are protected (τηρέω vv. 11, 12) and guarded (φυλάσσω v. 12) from the power of the evil one.

There are clearly two forces at work in the world, the power of God and the power of Satan. God's power, which is the power of the Father's name, a name which also belongs to Jesus (17.11-12), is capable of overcoming the power of the evil one (14.30; 16.33; cf. 1.5). This is important because the same enemies who have been persecuting Jesus and have desired his death are also enemies of his disciples and will seek to do the same things to them that they did to him (15.18-21). They need God's power to protect them, and they will be encouraged and made glad when they hear Jesus' petition to the Father (17.13) to keep them in his sphere, and guard them from the evil one, lest they "go astray" (16.1 NIV), "fall away" (16.1 NJB), and be lost (perish, be destroyed),³¹⁰ as Judas was (17.12).

3.5.2.5 Oppositions in the FG

Some of the oppositions in John 17 and other chapters of the FG are shown in the following table. The left column lists some facts about God, his works, and his children. The right column lists some facts about the Devil, his works, and his children. Seeing these oppositions helps one to understand the meaning of being protected in God's name and sanctified in the truth (17.11-12, 17) as opposed to belonging to the world of the evil one (17.14-16).

³¹⁰ BDAG; FAL; LNLEX.

Table 10. Oppositions in the FG

GOD, HIS WORKS, HIS CHILDREN	THE DEVIL, HIS WORKS, HIS CHILDREN
πατήρ ἅγιος Holy Father 17.11	ὁ πονηρός the evil one 17.15
πατήρ δικαίος Righteous Father 17.25	
δίδωμι ζωὴν αἰώνιον gives eternal life 17.2; 10.28	ἀπόλλυμι destroys 17.12; 10.10
ἠγάπησας αὐτούς you (the Father) have loved them 17.23	ὁ κόσμος ἐμίσησεν αὐτούς the world has hated them (Jesus' disciples) 17.14
τὰ ἐμά, τὰ σά mine, yours 17.10	ἐκ τοῦ κόσμου of the world 17.14
ἐν τῷ ὀνόματί σου in your name 17.11, 12	ἐκ τοῦ πατρὸς τοῦ διαβόλου from your father the devil 8.44
ἐν τῇ ἀληθείᾳ in the truth 17.17	
ἐκ θεοῦ ἐγεννήθησαν born of God 1.13	
γεννηθῆ ἄνωθεν born from above 3.3	
ὅπου εἶμι ἐγὼ κάκεινοι ὧσιν μετ' ἐμοῦ they (believers) may be with me where I am 17.24	ὅπου εἶμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. where I am you (unbelievers) cannot come 7.34
ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας I know you, and these know you have sent me 17.25	ὁ κόσμος σε οὐκ ἔγνω the world does not know you 17.25
καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν. From now on you know him and have seen him 14.7	οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐωράκατε You have never heard his voice or seen his form 5.37
ἐπίστευσαν ὅτι σύ με ἀπέστειλας. they have believed that you sent me. 17.8	ὄν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. You do not believe him whom he has sent 5.38
τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς the words that you gave to me I have given to them, 17.8	τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα you do not have his word abiding in you 5.38
τὸν λόγον σου τετήρηκαν. they have kept your word. 17.6	ὑμεῖς τὰ ῥήματα τοῦ θεοῦ οὐκ ἀκούετε you do not hear [the words of God] 8.47
καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα I give them eternal life, and they will never perish. 10.28; cf. 17.2	οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε. you refuse to come to me to have life 5.40
ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἣ that the love with which you have loved me may be in them 17.26	οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. you have no life in you 6.53
καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς The glory that you have given me I have given them 17.22	τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. you do not have the love of God in you. 5.42
ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. Your word is truth 17.17	τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε you do not seek the glory that comes from the one who alone is God 5.44
'Εγὼ εἶμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life. 8.12	ψεύστης ἐστὶν καὶ ὁ πατήρ αὐτοῦ. he is a liar and the father of lies. 8.44
ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. 5.24	περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. 12.35
	ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. Those who do not believe are condemned already, because they have not believed in the name of the only Son of God. 3.18
	ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἶμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. You will die in your sins unless you believe that I am he. 8.24

God is characterized as a holy and righteous Father, a Father who loves his children (17.11, 23, 25). The Devil is an evil being, whose children (people of “the world”) hate Jesus’ disciples, the children of God (17.14, 15). God gives his children eternal life (17.2), but those who belong to Satan will perish (17.12). Jesus has come to give abundant life, whereas the Devil comes to steal, kill, and destroy (10.10). Jesus’ followers belong to God the Father and to Jesus, while unbelievers belong to “the world,” Satan’s domain (17.10, 14). The Spirit of truth guides believers into all the truth (16.13); unbelievers do not believe the truth, because they are not from God but are from the devil, who has no truth in him but is a liar and the father of lies (8.44-47).

The world does not know the Father (17.25) and does not believe in Jesus as the one sent by God (5.38), but Jesus knows the Father, and the disciples know that Jesus is the Son whom God has sent to them (17.8, 25). The disciples know and have seen the Father through knowing and seeing Jesus (14.7), but the world has neither heard nor seen God, because they do not believe in Jesus (5.37-38). Disciples have received and kept God’s word, but unbelievers do not have God’s word in them (17.6, 8; 5.38). Jesus gives eternal life to his people (10.28; 17.2), but the world refuses to come to Jesus to receive life (5.40). Because Jesus has made God known to his followers, they have God’s love in them (17.26), but unbelievers do not have the love of God in them (5.42). Jesus has given God’s glory to his disciples, but unbelievers do not seek or love the glory that comes from the only God (17.22; 5.44; 12.43). God’s word is truth; the devil is a liar (17.17; 8.44). Jesus is the light of the world and gives his followers the light of life (8.12). Unbelievers are in darkness and cannot see where they are going. Unless they follow Jesus, the light of the world, darkness will overtake them as it overtook Judas (12.35; 13.27, 30). Those who do not believe in Jesus as God’s Son are condemned (3.18); those who hear Jesus’ word and believe in the Father who sent him are not condemned, but have passed from death to life (5.24). Darkness is a symbol of evil (12.35; 13.30)³¹¹ and death,³¹² and light is a symbol of salvation and life.³¹³ Jesus is the life and the light of life (1.5; 8.12; 14.6). Only by faith in him, following him and walking in his light will people have eternal life (3.16; 8.12; 12.35-36, 46).

Other oppositions are as follows: Jesus honors his Father, and unbelievers dishonor him (8.49); his enemies destroy the temple of his body (λύω) and he raises it up (ἐγείρω) (2.19); what is born of σάρξ is σάρξ, and what is born of the πνεῦμα is πνεῦμα (3.6); Jesus comes from heaven above, and human beings are from below, of the earth (3.31; 8.23); evil deeds (3.19) and deeds done in God (3.21); those who seek their own glory (7.18) and Jesus who seeks the glory of him who sent him (7.18); those who speak on their own (7.18), and Jesus who does nothing on his own but does only what his Father is doing (5.19, 30).

³¹¹ Barrett, 429, 449; Bruce, *John*, 291.

³¹² TDNT VII:428.

³¹³ Psa 27.1; 36.9; 56.13; Isa 49.6; 51.5; 62.1.

3.5.2.6 The Significance of these Oppositions

It is clear from these oppositions that there are two realms: the kingdom of God and the world of Satan, the realm above (heaven) and the realm below (the world), the sphere of light and the sphere of darkness. Everything good comes from God, the Holy and Righteous Father, and everything bad comes from the evil one. Because of the world's sins, its people will perish, unless they believe in Jesus and come to him to receive life. Jesus is the light and the giver of the light of life, and Satan is the power of darkness and death which overtakes people who do not believe in the light and refuse to come to the light. There are two kinds of glory: glory from human beings and glory that comes from God. Those who love and seek human glory will not receive the glory that comes from God, but those who receive his Son receive from the Son the glory God has given to him. In contrast to the glory that Jesus gives his followers we learn that unbelievers will encounter κρίσις condemnation, ὀργή wrath, θάνατος death, and ἀπωλεία perdition. Faith in Jesus sets people free from sin, condemnation, and death, and enables them to pass from death to life (5.24; 8.32-36). Receiving Jesus and his words empowers them to become children of God, which means they are born of God and belong to God's kingdom and family and no longer to the world (1.12-13; 3.3, 5; 17.9-10, 14). In the end they will be with Jesus where he is and will share his glory (17.24).

3.5.2.7 Meaning of *Name* and *Keeping Them in the Father's Name*

The *name* of God embodies “the (revealed) character of God;”³¹⁴ it is the symbol of God's nature.³¹⁵ To make God's name known is to reveal God himself and also to disclose the ἀλήθεια.³¹⁶ God reveals himself through disclosing his ὄνομα, his ἀλήθεια, his ῥήματα, his λόγος/λόγοι, and his δόξα.³¹⁷ Whitacre asserts that each of these is “a manifestation of God himself – not just a revelation about him, but his actual presence (cf. Exod 33.18-23).”³¹⁸ The revelation of God's name is the disclosing of his nature of holiness, righteousness, and love (17.11, 23, 24, 25, 26).³¹⁹ Being kept in God's name is probably the same as continuing in the word of Jesus (8.31), abiding in Christ (15.3, 5), and remaining in his love (15.9, 10).

³¹⁴ Barrett, 505; Lindars, 524; Carson, 558.

³¹⁵ Dodd, 96, 417.

³¹⁶ Bultmann, 498.

³¹⁷ Ibid., 498 and 498 n. 3; Whitacre, 416.

³¹⁸ Ibid.

³¹⁹ Schnackenburg, *John*, 3:175.

3.5.2.8 The Goal of Oneness in Vv. 11-16

3.5.2.8.1 Spiritual and physical protection

The goal of “oneness” in v. 11 is that all of the disciples be guarded and kept safe (v. 12). Jesus had kept them in the Father’s name while he was with them, and none was lost except Judas, who was overtaken by Satan (v. 12). Jesus expressed this concern in 16.1-2, when he spoke of the persecutions that were about to come upon them: “I have said these things to you to keep you from stumbling. They will put you out of the synagogues....the hour is coming when [they will] kill you” The verb σκανδαλίζεσθαι means *cause to no longer believe, cause to sin, give offense*.³²⁰ Barrett comments that these words were “no doubt intended in part as a warning to Christians not to fall back into the world.”³²¹

The concern is also for the believers’ physical protection from those who would harm them, since this prayer for God’s preservation was fulfilled in 18.8-9, when Jesus demanded that the temple police let his men go.³²² Critics, e.g. Bultmann, consider 18.9 a redactional gloss, since it “betrays a prosaic misunderstanding of Jesus’ teaching.”³²³ Words similar to those in 18.9b occur in 6.39 and 10.28-9, and these speak of Jesus giving spiritual protection to his followers; 17.12 speaks of their spiritual security up until Jesus’ crucifixion; but in 18.9 the words pertain to their escape from physical harm. As their Shepherd Jesus is guarding their lives, and his action in Gethsemane is symbolic of the eternal salvation which he has promised them.³²⁴ Certainly Jesus is concerned to “keep them safe in their profession of faith in the revelation which they have received.”

³²⁵

The worst that can happen is not harsh persecution, but the fact that the disciples can be persecuted in the name of God and that their faith in Jesus as the one sent by God might be shaken by those persecutions.³²⁶

The picture is that of a shepherd guarding his sheep,³²⁷ protecting them from predators and thieves (10.8-10, 12, 27-29). He “knows his own, gives his life for them, gives them eternal life (10.28a) and keeps them in God’s sphere.”³²⁸ The opposite of the flock’s being “one” is their being scattered (10.12; 16.32); scattered sheep are vulnerable to harm from thieves and wild animals (Ezek 34.8).³²⁹

³²⁰ LNLEX.

³²¹ Barrett, 509.

³²² Brown, 2:764; Dodd, 426, 432-3; Lindars, 120; Whitacre, 427; Haenchen, *John*, 2:165; Carson, 579.

³²³ Lindars, 542.

³²⁴ *Ibid.*; so also Dodd, 432-3; Carson, 579.

³²⁵ Lindars, 524.

³²⁶ Schnackenburg, *John*, 3:121.

³²⁷ *Ibid.*, 181.

³²⁸ *Ibid.*, 182.

³²⁹ Keener, 1:817.

Here the wolf seeks to “snatch” members of the flock (10.13), but Jesus promises that no wolf can snatch them from his or his Father’s hand (10.28-29)....³³⁰

3.5.2.8.2 Community with Christ: Sharing Christ’s life and works

... the one great intention [is] that the community of disciples left behind by Jesus should continue in the divine sphere revealed to them by Jesus and grow ... in the divine nature which Jesus has placed in them during his time on earth by means of his revelation and his community.³³¹

The idea of keeping them in the name of God is not only that they be kept “in loyalty to thee” and “in adherence to what Jesus has revealed to [them] of the character of God,”³³² but that they may be one as the Father and the Son are one (v. 11). “Thus remaining in the Father and the Son seems to point to the type of unity intended, and to be the guarantee of it.”³³³ “This oneness ... is not merely a unity of thought among those who receive the teaching of Jesus. It is a matter of shared life.”³³⁴ It “involves a real community of being, ... a dynamic relation ..., an incursion of divine energy through which men may speak the words and do the works of God.”³³⁵

3.5.3 Petition for Sanctification in Vv. 17-19

3.5.3.1 Analysis of Vv. 17-19³³⁶

3.5.3.1.1 Meaning of ἀγιάζω

Three possible meanings of ἀγιάζω are “to dedicate to the service of God,” “to make holy,” or “to honor as holy.”³³⁷ This verb was used in 10.36 in reference to the Son, whom the Father sanctified and sent into the world ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον. The meaning there is that the Father consecrated his Son, i.e. set him apart for his purpose, and sent him as his emissary on earth.³³⁸ In 17.17 Jesus asks the Father to sanctify the disciples for the same purpose, since he will send them into the world as his emissaries,³³⁹ just as the Father had sent him into the world (17.18). They will do the same works that he did (14.12). Thus, in 17.17 ἀγιάζω has the same meaning as in 10.36, dedicate to the service of

³³⁰ Ibid.

³³¹ Schnackenburg, *John*, 3:180.

³³² Beasley-Murray, *John*, 299.

³³³ Justin S. Upkong, “Jesus’ Prayer for His Followers (Jn. 17) in Mission Perspective.” *Africa Theological Journal* 18 (1989): 49-60.

³³⁴ Whitacre, 412.

³³⁵ Dodd, 197.

³³⁶ Please see p. 188 for structural diagram of 17.17-19.

³³⁷ LNLEX; BDAG; FAL.

³³⁸ Barrett, 385; Beasley-Murray, *John*, 177; Bultmann, 389.

³³⁹ The sending actually takes place on Easter Day (20.21).

God, a common meaning in the OT; e.g. Jeremiah (Jer 1.5) and Aaron and his sons (Exod 28.41) were sanctified for God's service.³⁴⁰ In John 10.36 and 17.17 the context for sanctification is ἀποστέλλειν. The disciples will be set apart for their mission in the world.

There may be a second meaning here, "to make holy." "Marked off from the world, the community is to live in the world as holy community."³⁴¹ They are to be removed from the world of the evil one and be holy people dwelling in God's holy sphere.³⁴² Jesus' petition for sanctification is parallel with the request that they be kept in God's name and being, and it deepens that request.³⁴³ They already belong to God and no longer to the world (17.6, 9, 10, 14, 16). Jesus has already revealed God's name to them and has kept them in that name (17.6, 12). He has asked the Father to keep them in his name (17.11), and now he is asking that they be "included within the sphere of God and ... penetrated with God's nature and being."³⁴⁴ The state of sanctification and holiness is possible only if they continue in Jesus' word that separates them from the world and let his truth continually free them from the world.³⁴⁵

3.5.3.1.2 Meaning of ἀλήθεια

Ἀλήθεια here has the same meaning that it has in 8.32, where it refers to Jesus' λόγος (8.31), which means his teachings, and it also refers to Jesus himself, *the Son* (8.36), for he is both the Word and the Truth (1.14; 14.6).³⁴⁶ Barrett writes: "... [I]t means the saving truth revealed in the teaching and activity of Jesus."³⁴⁷ It is the revelation brought by Jesus and is the "power that does away with the world,"³⁴⁸ since by giving his disciples God's word, Jesus separated them from the world (17.14) God's name/character was revealed through giving God's words, which are ἀλήθεια. Jesus spoke God's words (3.34; 7.16; 14.10) and was himself the Word of God (1.1-3, 14).³⁴⁹ The words of Jesus are spirit and life (6.63), and the disciples, having received his words, have life and are spirit, having been born of the Spirit (3.6).

³⁴⁰ Barrett, 510; Beasley-Murray, *John*, 300; Carson, 566; Lindars, 528.

³⁴¹ Bultmann, 509.

³⁴² Ibid.; cf. Schnackenburg, *John*, 3:185.

³⁴³ Ibid.

³⁴⁴ Ibid.

³⁴⁵ Bultmann, 509.

³⁴⁶ Barrett, 310; Carson, 566.

³⁴⁷ Barrett, 510; Bultmann, 503.

³⁴⁸ Bultmann, 503.

³⁴⁹ Carson, 558; Lindars, 83-4.

3.5.3.1.3 How ἀλήθεια sanctifies them

The only way to be Jesus' disciples is to continue in his word (8.31), which is ἀλήθεια (17.17), remain in union with him (15.4, 5, 7), and have his words remain in them (15.7). Continuing in his word and having his words in one's heart imply obedience to his commandments (15.10), and the result is that true disciples dwell in Jesus' love, as Jesus dwells in his Father's love (15.10). The word of truth thus brings Jesus' disciples into the sphere of the Father's love, where God himself is present. Jesus' word has made his disciples καθάρως morally pure,³⁵⁰ without sin³⁵¹ (15.3). Obeying his word not only brings the disciples into God's sphere, but it also brings the presence of the Father, the Son, and the Spirit of truth into the disciple's being, so that the Spirit lives within him/her, and the Father and the Son also come to reside in that person's heart (14.15-17, 20, 23). The presence of the holy God thus makes the believer sanctified, holy. Sanctification is "being included within the sphere of God and being penetrated with God's nature and being."³⁵²

3.5.4 The Δόξα that God Has Given

In the FG, Jesus' opponents accuse him of exalting himself to a position equal to God's (5.18). To this he replies that he does not *testify about* himself, but the Father *testifies* on his behalf (5.31-32, 37). The works that the Father gave him to do and the scriptures also *testify* on his behalf that the Father has sent him (5.36, 39). After v. 40, the Evangelist switches from the μαρτυρία/μαρτυρέω word group to δόξα (vv. 41 and 44). The meaning of δόξα *from human beings* in v. 41 and δόξα *from one another* in v. 44 is *honor*. Human δόξα is here contrasted with the δόξα *that comes from God* in v. 44. The contrast is between the δόξα *that comes from the one who alone is God* and that which comes from human beings, none of whom is God.³⁵³ Another contrast is between Jesus, who seeks and accepts the *glory that God gives* and does not accept human honor, and the unbelievers, who accept human honor and do not seek the glory that comes from God. 17.5, 22, and 24 also speak of the *glory that comes from God*. This glory has been given to the Son before creation (17.5, 24). The Son, in turn, has given this glory to his followers (17.22). It is not clear, however, what this glory comprises.

3.5.4.1 God the Giver of Δόξα

It is obvious from 17.22 and 24 that the δόξα that Jesus has and shares with his followers comes from God, who is the source and original giver of true δόξα.

³⁵⁰ LNLEX; BDAG; FAL.

³⁵¹ BDAG; FAL.

³⁵² Schnackenburg, *John*, 3:185.

³⁵³ Westcott, 92.

3.5.4.1.1 God has given δόξα out of his love

The Father gave the Son δόξα before the creation of the world because he loved him (17.24). As the Father has loved the Son, so the Son has loved his disciples (15.9), and he also, out of love, gave δόξα to his loved ones (17.22). Love is the motivation for the giving of δόξα, first by the Father, who gave to his Son, and secondly by the Son, who passed the gift on to his disciples (17.22).

There are three passages in the FG which speak of the Father's love for the Son and how this love was expressed:

- 3.35: The Father ***loves the Son*** and has placed all things in his hands.
- 5.20: The Father ***loves the Son*** and shows him all that he himself is doing.
- 17.24: ...you have given me [δόξα] because ***you loved me*** before the foundation of the world.

In each of these three passages, the giving of a gift to the Son is motivated by the Father's love. There appears to be a correlation between the gift of δόξα and the gift of "all things" in 3.35 and the showing and sharing of all that God himself is doing in 5.20.

There is a parallel between the Father's love for his Son and the Son's love for his disciples. "As the Father has loved me, so I have loved you..." (15.9). The Son's love for his disciples led him to do three things: 1) to call them his friends (15.14-15); 2) to lay down his life for them (15.13); and 3) to reveal to them what he was doing, viz. everything that he had learned from his Father (15.15). The δόξα that he has given to his followers may be related to one or more of these.

3.5.4.1.2 The glory of God: The nature of God and its revelation

It has been seen that the δόξα of God in the LXX and the כבוד of the Lord in the OT stand for the divine essence or divine character that is revealed by God's work in creation and providence, and by his acts in history. God revealed himself in history as a God of great power and authority, the maker and ruler of creation and great king over all nations. He also showed himself to be a holy and righteous God, who demanded holy and righteous behavior of people, but at the same time he revealed his steadfast love and mercy. Because of his great power and his compassionate goodness, he was esteemed as worthy of honor, praise, and worship. His presence in the OT was often manifested as light and radiance. God's δόξα is the outward manifestation of his inward nature of holiness.

3.5.4.1.3 The purpose of revealing God's δόξα: The world's salvation

God is Spirit, invisible to human beings (4.24; 1.18; 6.46). The people of the world, alienated from God and in captivity to sin, needed to be saved. God's love

was so great that he sent his Son to reveal himself by manifesting his δόξα, i.e. his divine nature, to free people from sin and give them eternal life (1.10, 14, 18; 8.21, 24, 34-36; 3.16; 5.24). Unless God manifested himself to human beings, there would be no way for them to know him and to experience his redemptive love. The purpose of the self-revelation of God was to rescue the people of the world who were perishing in their sins.

3.5.4.2 The Δόξα God Has Given the Son

The Father gave δόξα to his Son, and this δόξα was seen by believers (1.14; 2.11; 11.40). Jesus' prayer in Chap 17 mentions a number of gifts that the Father has given to the Son:

1. ἐξουσία v. 2
2. disciples vv. 2, 6, 9
3. work v. 4
4. everything v. 7
5. words v. 8
6. God's name vv. 11, 12
7. mission v. 18
8. δόξα vv. 22, 24

Since it has been determined in previous chapters that God's δόξα is the manifestation of his character/nature, it seems appropriate to begin looking at the gift of God's name in vv. 11-12, since the name of God represents the character/nature of God. The next gift to be considered is ἐξουσία (v. 2), which may encompass *work* (v. 4), *words* (v. 8), and *everything* (v. 7), since God has placed everything in his hands (3.35; 13,3); following upon the gift of ἐξουσία, God gave him also a *mission* (v. 18), which overlaps with ἐξουσία (v. 2), *work* (v. 4), *words* (v. 8), and *everything* (v. 7), but *mission* will be considered next in closer detail. *Disciples* are a gift that comes with *mission*. It is suggested here that God's gift of δόξα to his Son comprises God's name, ἐξουσία, and mission, and these three merge into one another; the other gifts are subsumed under ἐξουσία and mission. Finally there will be a brief look at δόξα in the future, in the Father's presence (v. 24; cf. v. 5), when the Son has ascended to where he was before (6.62; cf. 20.17).

3.5.4.2.1 The δόξα of the Father's name/character (17.6)

God's name is a symbol of God's character and the revelation of it;³⁵⁴ moreover it denotes *God himself*.³⁵⁵ Δόξα also may be defined as the divine character/nature and its revelation and the revelation and presence of God himself as well. The

³⁵⁴ Dodd, 96, 417; Bruce, *John*, 332; Barrett, 505; Carson, 562.

³⁵⁵ Bultmann, 427, n.6; Haenchen, *John*, 2:154, 159; Whitacre, 412.

statement that the Father's name has been given to Jesus (17.11, 12) means that the *Father himself is present in Jesus and is made visible in him*, as Jesus repeatedly claims (14.7, 9-11; 17.21, 23). “[T]he name you gave me assumes that God has supremely revealed himself in Jesus.”³⁵⁶ In giving Jesus his name, the Father has given him his δόξα, namely his character of holiness, righteousness, and love.³⁵⁷ Thus, whoever sees Jesus sees the Father, and whoever knows Jesus knows the Father (8.19; 14.7, 9). The δόξα/character of the Father is manifested/revealed in Jesus. Those who believe in Jesus have seen his δόξα, viz. the δόξα of the only Son of God (1.14), whose character is like his Father's (8.19; 14.7, 9), holy, righteous, and loving (17.11, 23-26). Having the *name* of the Father means Jesus speaks the words of the Father and does the works of the Father, because the Father dwells in him and does the speaking and acting (14.10-11). In the person of Jesus, the Father has displayed his δόξα, viz. his being, nature, and presence.³⁵⁸

... in Christ God was revealed ..., His “Name,” that is, His essential nature as Father, being exhibited in the Incarnate Son. Thus that “Name” of the Father was “given” to Christ is yet another way of expressing the essential unity of the Father and the Son (10.30).³⁵⁹

Another aspect of the Father's δόξα is ἐξουσία, divine power and authority, which will be discussed in the following sub-section.

3.5.4.2.2 'Εξουσία: Authority to do all that the Father does (17.7; 3.35; 5.20; 13.3).³⁶⁰

Having given his Son the divine name and character, God also gave him “ἐξουσία over all people, to give eternal life to all whom [he has] given him” (17.2; cf. 5.21-22, 26-27). 'Εξουσία means right, power, authority,³⁶¹ and it is an expression of God's nature; therefore δόξα can have the sense of ἐξουσία.³⁶² Jesus' request for glorification (v. 1d-e) is connected by καθώς to the statement about granting ἐξουσία (v. 2a). Whether καθώς means *just as* or *since*,³⁶³ the petition for glorification (v. 1) and the granting of power are inseparable (v. 2).³⁶⁴

“Authority over all people” includes authority both to execute judgment and to give life (5.21-22, 26-27).³⁶⁵ This authority belongs to God, but he has given it over to the Son, so that he Son has authority to give life to all whom the Father has

³⁵⁶ Carson, 562.

³⁵⁷ Schnackenburg, *John*, 3:175.

³⁵⁸ Dodd, 206.

³⁵⁹ Bernard, 2:569.

³⁶⁰ Please see p. 173 for structural diagram of 17.1c-5b.

³⁶¹ BDAG; LNLEX; THAYER.

³⁶² TDNT, 2:243-4.

³⁶³ BDF, 453(2).

³⁶⁴ Schnackenburg, *John*, 3:170; Barrett, 502.

³⁶⁵ Schnackenburg, *John*, 3:171; Bultmann, 494; Moloney, 461.

given him (17.2), those whom the Father has drawn to him, whom the Father has taught, and who come to Jesus in faith (6.44-45).

Of the three passages in John which tell of the Father loving the Son and giving him a gift, the first two speak of the gift of πάντα, “πάντα...ἐν τῇ χειρὶ αὐτοῦ all things in his hands” (3.35) and “πάντα...ἃ αὐτὸς ποιεῖ all that he himself is doing” (5.20). 13.3 echoes 3.35: “...πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας the Father had given all things into his hands...” 17.7 also speaks of πάντα, “everything you have given me...” This may refer only to the words of God (v. 8),³⁶⁶ but it may also refer to everything the Father has given the Son, ἔξουσία and all the words and acts of Jesus, which are God’s words and works.³⁶⁷

πάντα...ἐν τῇ χειρὶ αὐτοῦ (3.35)

πάντα...ἃ αὐτὸς ποιεῖ (5.20)

πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας (13.3)

πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν (17.7)

The third passage that speaks of the Father’s love leading him to give a gift to the Son is 17.24, where Jesus said that the Father has given him δόξα because he loved him.

The Father ***loves the Son*** and has placed all things in his hands (3.35).

The Father ***loves the Son*** and shows him all that he himself is doing (5.20).

...my δόξα, which you have given me because ***you loved me*** before the foundation of the world (17.24).

Since these are the only passages in John that speak of the Father giving a gift to the Son because he loved him, there must be a connection between these verses. The first two are obviously related, but the precise relationship of the third one is not so clear. However, it has been seen above that δόξα can have the meaning ἔξουσία, and in Chap 2, it was observed that one of the definitions of the term כבוד in the OT when speaking about God is *glory, majesty, honor, power, and authority as attributes of God*. In the LXX the *power of God* is one of the aspects of the divine δόξα that has received added emphasis, so that the association of the concept of glory with power and strength is given more prominence in the LXX than was present in the Heb. OT. The NT, following the LXX, continues to correlate δόξα and δύναμις, κράτος, ἔξουσία, etc. The words for *power* and *glory* often occur together and are frequently used in parallelism in the OT and the NT (e.g. 1 Chron 29:11; Psa 63:2; 78:61; 145:11; Dan 2:37; Matt 24:30; Mark 13:26; Luke 21:27; 1 Cor 15:43; Eph 3:16; Phil 3:21; 1 Pet 4:11; 2 Pet 1:3; Jude 1:25; Rev 4:11; 5:12; 7:12; 15:8; 19:1). In the NT, *power* is sometimes very closely related semantically

³⁶⁶ Beasley-Murray, *John*, 298; Bruce, *John*, 330-1; Carson, 560; Schnackenburg, *John*, 3:177; Keener, 2:1056; Haenchen, *John*, (2:152) comments: “The theology of the Gospel of John is essentially a theology of the word... for the Evangelist the deeds of Jesus – however marvelous they may still be – are only pointers.... The Evangelist clings ... only to the word (to which Jesus’ deeds belong as *verba visibilia*).”

³⁶⁷ Westcott, 241; Morris, *John*, 641.

to *glory*, e.g. in Rom 6.4; 2 Thess 1.9; 2 Pet 1.3.³⁶⁸ “Christ was raised from the dead by the δόξα of the Father” (Rom 6.4); here δόξα is God’s *power* at work in Christ, the power of resurrection. We may conclude therefore that the δόξα that God gave his Son included the gift of ἐξουσία, i.e. *power* and *authority*.

The giving of God’s *name* to the Son is closely related to the *sending* of the Son and the *power/authority* the Father gave him to do his works, since Jesus came *in the name* of the Father (5.43)³⁶⁹ and protected his disciples *in the Father’s name* (17.12). Jesus’ statement about his having come *in his Father’s name* is no doubt linked with the statements in 5.20 about the Father having shown him *everything he himself was doing* and in 5.22, 26-27 about the Father having given him ἐξουσία to execute judgment as well as to give life. Everything that Jesus did was given him to do by the Father, who authorized and empowered him to do everything that the Father himself did (5.19-23, 30). Jesus does nothing on his own but only what the Father shows him or tells him to do (5.19-22, 30). Whatever the Father does, the Son does likewise (5.19). He does the work of the Father, viz. raise the dead and act as judge, because the Father has given him δόξα, viz. *authority and power* to do his works.

The statement about protecting his disciples in the Father’s name, as seen previously, can refer to either the name as instrumental, i.e. *power*, or the name as *a place* in which the disciples are protected, viz. the sphere of God’s being and presence, or both. In any case, Jesus may be seen as God’s *authority* on earth, having *power* to do God’s work, and the *locus* where God’s presence and power are operating.

3.5.4.2.3 The δόξα of sanctification and mission

There is a definite connection between the δόξα given to Jesus and the mission given to him by the Father, who sanctified and sent him into the world (10.36).³⁷⁰ There is a close relation between glorification and sanctification, since glory and holiness are two sides of one coin, holiness being God’s quintessential nature and glory the outward manifestation of the divine nature.³⁷¹ God is the God of glory, and the one God sends, being God’s representative, is given a share of his glory (ὄνομα, ἐξουσία), as has been seen. Although the emissary is not greater than the Sender (13.16; 14.28), Jesus, as God’s Son, to whom the Father has given his ὄνομα and his ἐξουσία, is worthy to receive the same δόξα and τιμή that people give to the Father (5.23). Furthermore, whoever receives him receives the Father, who sent him (13.20), and whoever does not honor him, does not honor the Father, who has delegated all authority to him (5.22-23). Thus, as the Father’s representative, he has received from the Father the δόξα of importance and high status, a position of honor, greatness, and majesty as well as of power and authority.

³⁶⁸ Lincoln, *Ephesians*, 56; Bauckham, *Jude, 2 Peter*, 172, 178.

³⁶⁹ See Bultmann, 270; Whitacre, 139; Brown, *Gospel*, 251; Schnackenburg, *John*, 2:127.

³⁷⁰ Bultmann, 492; Smith, *Theology*, 122, 144; Yu Ibuki, “Die Doxa des Gesandten – Studie zur johanneischen Christologie,” *Annual of the Japanese Biblical Institute* 14 (1988): 38-81.

³⁷¹ See Section 2.2.3.2.3.3, p. 35.

The gifts of God's ὄνομα, ἐξουσία, and ἀποστέλλειν merge into one another, as has already been mentioned above. The ὄνομα and the ἐξουσία equipped Jesus for his mission in the world, but certainly he had these gifts already in the beginning, for the Father had given him δόξα before the creation of the world (17.5, 24), and already in the beginning, he had the name of God and had creative, life-giving power (1.1-4, 10),³⁷² for “in him was life” in the beginning (1.4 RSV), since the Father granted him to have life in himself, just as the Father has life in himself (5.26), and he is “the resurrection and the life” (11.25).

The “sending of Jesus by God meant that in the words, works, and person of Jesus men were veritably confronted not merely by a Jewish Rabbi but by God himself (1.18; 14.9; and many passages).”³⁷³ His mission was to make the Father known (1.18; 17.6, 26) to a world that did not know him (1.10; 8.19; 17.26). He was also sent to save the world by giving his life in order to give others the gift of eternal life (3.14-17; 10.11, 15, 17-18; 12.24; 15.13). The Father gave him the work to do (17.4; 4.34; 5.36), the words to say (17.8, 14; 12.49), and the ἐξουσία to lay down his life and to take it up again (10.18). He was a totally committed and dedicated agent of the Father, for he came to do the Father’s will and not his own (5.30), he sought the Father’s honor and glory, never his own (8.50), he never acted on his own (5.19, 30; 7.18; 8.42) but spoke whatever the Father commanded him to speak and did all the things the Father instructed him to do (7.16-17; 8.40; 10.18; 12.49-50; 14.10, 31; 15.10), obedient even unto death (10.17-18; 12.23-25, 27-28; 14.31; 17.4).³⁷⁴ “ἀγιάζειν ... used in its normal biblical sense – ‘to set apart for God’s purpose’ – ... is an eminently suitable word to describe Jesus, who was appointed to fulfil on earth the Father’s supreme purpose as his messenger.”³⁷⁵ He was not only God’s messenger, he was the Message, the Word of God incarnate, the incarnation of God himself, “the invisible God ... now in Christ... manifested in his glory, grace, and truth.”³⁷⁶

3.5.4.2.4 The δόξα of exaltation and honor in heaven (17.5, 24)

Exaltation ὑψόω and glorification δοξάζω are paired in the FG, just as these two concepts are paired in Isa 52.13-53.12.³⁷⁷ Jesus must be lifted up on the cross and exalted to heaven in order to give eternal life to his people (3.14; 6.62; 8.28).³⁷⁸ He has come from heaven and returns to heaven (3.31; 13.1; 17.11, 13). When he is “lifted up from the earth,” he is lifted up on the cross to die (12.32-33), and in his death, he judges the world, drives out Satan, draws all people to himself, and is

³⁷² Carson, 554-5. Contra Barrett, 502.

³⁷³ Barrett, 569.

³⁷⁴ Carson, 251, 291, 438, 440; Beasley-Murray, *John*, 212.

³⁷⁵ Barrett, 385.

³⁷⁶ *Ibid.*, 170.

³⁷⁷ *Ibid.*, 214; Dodd, 375; Carson, 201, 444; Whitacre, 315; Appendix B, II.3.

³⁷⁸ Schnackenburg, *John*, 1:394-5; Brown, *Gospel*, 1:146; Dodd, 374-6; Beasley-Murray, *John*, 214, 219.

exalted to heaven, to his Father's house, where he and his followers will be honored by the Father (12.31-32, 26; 14.2-3; 17.24).³⁷⁹

Satan, the one who kills and destroys (8.44; 10.10), has no power over Jesus (14.30), since Jesus has ἐξουσία to lay down his life and ἐξουσία to take it up again (10.18); no one takes it from him (10.18). He has power that overcomes the world (16.33), the power of resurrection and life, and the power to give life and execute judgment (11.25; 1.4; 5.21-22, 26-27). The ruler of the world is not in control, for his kingdom is under judgment, and he has been driven out (14.30; 12.31). "The glorification of the Son of Man takes place in his 'lifting up' on the cross and to the throne of heaven; hence the 'ruler of this world' is dethroned...."³⁸⁰

The δόξα of God and of his Son was seen in the raising of Lazarus and was further revealed in Jesus' resurrection (11.4, 40).³⁸¹ "The 'Son of God' is not just calling this dead man into life, but also ... announcing his own resurrection."³⁸² Because he lives forever, his people will also live forever and never perish (10.28; 11.25; 14.19; 6.50, 58). He gives all his followers eternal life and will "raise them up on the last day" (6.39-40, 54). The FG does not focus on the suffering of crucifixion in speaking of Jesus' "hour" but presents it as "his hour ... to depart from this world and go to the Father" (13.1).³⁸³ "The whole dialogue ... is dominated by the ideas of going and coming."³⁸⁴ Jesus faced the cross assured of his victory and return to glory, for he knew "the Father had given all things into his hands, and that he had come from God and was going to God" (13.3; 16.33).³⁸⁵ Most commentators take "I sanctify myself" in v. 17 as a reference to the crucifixion.³⁸⁶ It probably does refer to his coming death as "the Lamb of God who takes away the sin of the world" (1.29) and as the good shepherd who "lays down his life for the sheep" (10.11). The emphasis in Chap 17 and in all of John is that the one who descended from heaven is returning there, and he returns by way of death on the cross, which is not seen as dishonor and disgrace but as glorification and exaltation, a return to the glory that he, the Son/Word had in the beginning, before the world was created, and that belongs to him still (3.13, 31; 6.62; 12.23-25; 13.31-32; 17.5, 24; 20.17).³⁸⁷ Jesus' return to the Father is by way of his "exaltation" on the cross, which is necessary (δεῖ) for the salvation of all believers (3.14).³⁸⁸ The FG views the cross as "exaltation" and the beginning of Jesus' glorification because through it and in his gift of himself as the Lamb of

³⁷⁹ Dodd, 374-5; Beasley-Murray, *John*, 211-12, 219; Bultmann, 426, 432; Bruce, *John*, 265, 336; Carson, 444, 439, 570; Haenchen, *John*, 2:97-98, 155; Moloney, 353-5, 394, 475.

³⁸⁰ Beasley-Murray, *John*, 246. So also Carson, 443.

³⁸¹ Schnackenburg, *John*, 2:323; Beasley-Murray, *John*, 187; Barrett, 390; Dodd, 374-5.

³⁸² Schnackenburg, *John*, 2:323.

³⁸³ Barrett, 498.

³⁸⁴ Dodd, 403.

³⁸⁵ Westcott, 236; Barrett, 498; Carson, 550; Bultmann, 593.

³⁸⁶ "Jesus, the ἅγιος τοῦ θεοῦ (6.69), proves his holiness by sacrificing himself for his own" (Bultmann, 510). So also Lindars, 529; Haenchen, *John*, 2:155; Barrett, 511; Morris, *John*, 648; Beasley-Murray, *John*, 301; Brown, *Gospel*, 2:766; Schnackenburg, *John*, 3:187

³⁸⁷ *Ibid.*, 1:392-7; 2:149, 176; 3:163; Godfrey C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema*. SBL Dissertation Series 63 (Chico: Scholars Press, 1983), 142-3.

³⁸⁸ Schnackenburg, *John*, 1:396-7.

God he glorifies the Father, i.e. reveals the glory of the loving Father who sent him to save the world, and the Father glorifies him, viz. reveals his glory as the only Son, the one who comes from God, and exalts him to heaven to his presence and to the glory given to him before the world existed.³⁸⁹ Love was the motivation for sending the Son into the world to save the world (3.16), and love was the motivation for the Father's gift of glory to the Son (17.24).

3.5.4.3 The Δόξα the Son Has Given His Followers

Jesus has given his people the δόξα his Father has given him (17.22). Just as the Father has given him the gifts of his name/character, ἐξουσία, mission, and exaltation, which are all aspects of δόξα, likewise Jesus has given the same δόξα, viz. the manifestation of the divine character/nature, which comprises these gifts, to his followers. As was seen above, the gifts of name/character, ἐξουσία, mission, and exaltation overlap and merge into each other. The gifts of name/character, ἐξουσία, and mission are for the disciples' service on earth, and the exaltation lies in the future. The future destiny of Christ's followers will be glorious, for they will be where he is, in his Father's heavenly house (14.2-3), where they will see and share his glory (17.24). As the Father has loved the Son, so the Son has loved his followers (15.9). The Father gave δόξα to the Son because he loved him (17.24); the Son has given δόξα to his followers no doubt for the same reason, since the Son imitates the Father in all that he does (5.19).

3.5.4.3.1 The δόξα of a Godlike character through knowing the Father's name (17.26)

As the Father has given Jesus his name/character (17.11-12), so Jesus has revealed the Father's name, viz. the character of the Father, to his followers (17.6, 26), and in so doing, he has given them the divine love to dwell in them and his own presence to be in them (17.26). He has kept them in this name while he was with them and asks the Father to keep them in his name after his departure (17.11-12). The purpose for and/or result of revealing the Father's name/character is so that the Father's love will be in the disciples, and Jesus himself in them (17.26). Here ἵνα may be translated either "in order that" (indicating purpose) or "so that" (indicating result). Both purpose and result are probably intended. The goal of Jesus' revelatory work was the indwelling of God's love and his own indwelling presence in the believers, but the fulfillment of this goal was in the future, "on that day," i.e. on Easter day (14.20). Then the objective will become realized, will be a result. But since the revelation will continue after Easter day, the meaning of ἵνα will continue to be both purpose and result, as new converts will be gained, and it will be a continuing purpose and goal that the Father's love and the Son himself

³⁸⁹ Westcott, 238; Whitacre, 91, 341-2; Beasley-Murray, *John*, 246; Schnackenburg, *John*, 1:392-9.

may live in them, and it will continually be fulfilled as people receive Christ and his revelation.

ἡ ἀγάπη ἦν ἡγάπησάς με ἐν αὐτοῖς ἢ καὶ γὰρ ἐν αὐτοῖς may be understood in three ways: (1) both the Father's love and Jesus himself are present in the disciples as distinct elements;³⁹⁰ (2) the Father's love is present in them, because Jesus is in them as the one who brings the Father's love;³⁹¹ or (3) the presence of divine love in them is the same thing as Jesus' presence in them.³⁹² Schnackenburg asserts that Jesus is "not only the mediator of God's love for that community and the link in the members' community with God, but also the constant presence of God in the community."³⁹³ It is really impossible to dissect the gift of God and differentiate the love of God and the presence of the Son one from the other and separate them. We have learned that the Father and the Son are one, and their δόξα is one. Jesus speaks of believers abiding in him and in his love (15.4, 5, 7, 9-10). One cannot separate the presence of the love of God from the presence of Jesus himself, because Jesus abides in the love of the Father (15.10). The disciples are also instructed to abide in the love of Jesus, who himself abides in the Father's love, so that the love of Jesus is inseparable from the love of the Father (15.9-10). The Father and the Son both love the disciples who love them, and both Father and Son come to dwell in the disciples, and this means that their love also dwells in the disciples by virtue of their own presence there (14.21, 23). The Spirit also dwells within them (14.17), and the Spirit is another Paraclete (like Jesus), who comes in Jesus' name (14.26), abides with and within the believer (14.16-17), and does the same work Jesus does (does not speak on his own but speaks whatever he hears, viz. the teachings of Jesus, which are the Father's [16.13-15], and witnesses to the world on Jesus' behalf [15.26; 16.8-11]). All of these texts in Chaps 14-16 give a picture of the heart of a disciple as the home of the Father, the Son, and the Holy Spirit, each of whom comes to the believer and remains with and within the believer's heart, to bring empowerment for service (works), love, help, instruction, and guidance (14.12-14, 16-17, 21, 23; 26; 15.26; 16.13-15). The presence of the Divine Being in the believer's heart is the δόξα, just as the glory of the Lord dwelled in the tabernacle in the wilderness and in the temple (Exod 40.34; 1 Kings 8.10-11).

Name, glory, and word are closely related, all being ways in which God reveals himself to people. *Glory* may be defined as "the manifestation of God's

³⁹⁰ Brown, *Gospel*, sees a similarity between this and Paul's statement in Rom 5.5: "ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν." In John as well as in Paul, the Holy Spirit has been given to the believer and dwells within. There is no text in John, however, that relates the Holy Spirit with the love of the Father given to disciples. In 14.21 and 23, however, Jesus speaks of the disciples' love for him, his love for them, the Father's love for them, and the indwelling of the Father and the Son in the disciples. Both Brown, *Gospel*, (2:781) and Schnackenburg, *John*, (3:197) refer to B. Schwank, "Erklärung von Joh 13-21 in Einzelaufsätzen" in *Sein und Sendung* 28 (1963), 531-46 and 29 (1964), 546, where he cites the exegesis of medieval scholar Rupert of Deutz, who Schwank thought was the first to suggest that the Holy Spirit is the indwelling love.

³⁹¹ Brown, *Gospel*, 2:781.

³⁹² Lindars, 533.

³⁹³ Schnackenburg, *John*, 3:197.

character or person in a revelatory context,³⁹⁴ and *the name of God* may be defined similarly, e.g. as “the (revealed) character of God”³⁹⁵ or “the disclosure of God himself.”³⁹⁶ Just as *name* and *glory* are closely related and are sometimes used interchangeably, so also *name* and *word* speak of the same thing, although each has its own unique semantic range. The *word of God* is “the main form of all divine revelation,” by which God reveals himself and his will,³⁹⁷ it is the “truth of the revelation of God,”³⁹⁸ and *God’s name* is similarly the revelation of God.³⁹⁹

Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. 17.6

καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἧ καὶ ἐν αὐτοῖς. 17.26

The recipients of the revelation of God’s name in v. 6 are the first disciples. V. 26a also speaks of revealing God’s name to the first disciples, for this verse speaks of the same people as are mentioned in v. 25c, where the pronoun “these” no doubt refers to the disciples who are present with Jesus at the Last Supper, the same group who are referred to as “these” in v. 20a. The disciples mentioned in v. 6 are “those whom you gave me from the world.” The disciples who were chosen from the world are now distinct from the world and no longer belong to the world (vv. 14, 16). Likewise, in v. 25, Jesus contrasts the world with the believers: “the world does not know you, but I know you; and these know that you have sent me.” Jesus is the bridge between the Father and his disciples, and he, who knows the Father, is the one who imparts to them knowledge of the Father, whereas the world has no knowledge of the Father. “These” who *know that God has sent Jesus* (v. 25c) are the same as the disciples in v. 8 who “*have believed that you sent me.*”⁴⁰⁰ Brown mistakenly surmises that “this past revelation [in v. 26a] is the work of the ministry that his disciples will communicate to [future] believers.” The revelation of the Father’s name in v. 26a is a past accomplishment, since the tense of ἐγνώρισα is aorist. At the Last Supper, Jesus looks back on his ministry and makes mention that he has made the Father’s name known to these who are with him at table. Then γνωρίσω (future tense) probably refers to future revelation of divine δόξα, e.g. the resurrection appearances in Chaps 20 and 21 followed by the post-resurrection work of the Paraclete, reminding them of Jesus’ words, testifying on Jesus’ behalf, and leading them into all truth (14.26; 15.26; 16.13-15).⁴⁰¹ The Holy Spirit’s work is to glorify the Son, viz. reveal his δόξα, his divine being, his teachings; this is what is meant by “he will take what is mine and declare it to you” (16.14), viz. “all that the Father has” (16.15). Thus, the Spirit reveals the the Son’s

³⁹⁴ Carson, 569; Bultmann, 498.

³⁹⁵ Barrett, 505; Dodd, 96, 417. See also 2.3.2.5.9 and Appendix A, 13.

³⁹⁶ Bultmann, 498.

³⁹⁷ TDNT, 4:98, 95, 99.

³⁹⁸ Carson, 564. See also Bultmann, 498, n. 3.

³⁹⁹ Bultmann (427, n. 6) writes: “The ὄνομα of the Father denotes the Father himself.”

⁴⁰⁰ Cf. Schnackenburg, *John*, 3:195.

⁴⁰¹ Beasley-Murray, *John*, 305; Brown, *Gospel*, 2:779, 781; Carson, 570; Westcott, 248; Whitacre, 423.

words, which are the Father's words, and, like the Son, he does not speak on his own but speaks only what he hears from God (16.13; 7.18; 8.28; 12.49; 14.10). Although the Spirit is not mentioned in Chap 17, it is clear that the continuing revelation of the Father's name is done through the Spirit.⁴⁰² The recipients of future revelation by Christ through the Paraclete will include both the first disciples and later believers. The witnessing of the Spirit will be done through the disciples (15.26-27).⁴⁰³ All believers will know the Father's name, i.e. the Father himself, through Christ's and the Spirit's revelation, and thus, they will all have eternal life through this knowledge (17.2-3), and they will have God's love and Christ indwelling them (17.26).

The disciples have come to know who the Father is through knowing Jesus' person, message, and works. "Jesus conveyed the revealed character of God to his disciples not only in his teaching but in his deeds and in his own person."⁴⁰⁴ The revelation of God's character is δόξα.⁴⁰⁵ Jesus has thus conveyed God's character to his disciples. The purpose of revealing the Father's name/character to people is not to impart cognitive knowledge but to unite them to the Father and the Son in an intimate relationship of love, so that they will be in God (17.21) and God in them (17.23; 14.23).⁴⁰⁶ Thus, God's love and Christ's dwelling in them (17.26) will result in a Godlike character expressed in godly, loving deeds, the same deeds Jesus performed (14.12). As Jesus did not act on his own but did everything as he was directed by his Father, who lived in him (5.30; 14.10), so believers will do what the Father tells them to do through the Son, who dwells in them, (8.38); the works they do will not only be similar to Jesus' works but will be even greater (14.12), and it is actually Jesus who does these works in answer to their request (14.13-14). Their works will be greater because of the increased power made available and effective by Jesus' salvific sacrifice and exaltation to his heavenly kingdom (16.33; 18.36; 20.17) and the enlightenment brought by the Spirit (2.22; 7.39; 12.16; 16.12-15).⁴⁰⁷ Ἐάρις καὶ ἀλήθεια in 1.14 convey the fact that God's character is one of enduring love, which ties in with the statement in 17.26 about God's love indwelling the believers.

Brown rightly sees the motif of the new covenant present in the Johannine Last Supper, in that Jesus gives his "new commandment" in 13.34, even though there is no explicit reference to the Eucharistic meal.⁴⁰⁸ The early church believed that Jesus brought a new way of life that was the fulfillment of the new covenant described in Jer 31.31-34, by which people's sins are forgiven, the word of God written on their hearts, and they come to know the Lord and be truly his (holy) people. "The themes of intimacy, indwelling, and mutual knowledge run through the Last Discourse"⁴⁰⁹ and Jesus' Farewell Prayer. The Father's love for the Son is

⁴⁰² Schnackenburg, *John*, 3:197; Beasley-Murray, *John*, 305; Westcott, 248.

⁴⁰³ Bultmann, 553-4; Barrett, 482-3; Beasley-Murray, *John*, 276-7.

⁴⁰⁴ Barrett, 515.

⁴⁰⁵ Carson, 569; TDNT, 2:244; Bultmann, 68 n.2; Keener, 1:410; Whitacre, 59.

⁴⁰⁶ Whitacre, 423.

⁴⁰⁷ Carson, 496.

⁴⁰⁸ Brown, *Gospel*, 2:781.

⁴⁰⁹ *Ibid.*, 2:614.

exceedingly great, so great that they are one, know each other completely and share everything, so that whatever belongs to the Father belongs also to the Son, and whatever the Son possesses is also the Father's possession (3.35; 5.20; 10.15, 17, 30; 14.10, 11; 15.9-10; 17.10). The Father loves the Son so much that he has given him all things, all ἐξουσία, all his works, and all honor (3.35; 5.20, 22, 23; 13.3), and the Son's love for his Father is demonstrated in his total obedience (5.30; 8.55; 12.49-50; 14.31). Jesus loves his followers just as his Father loves him (15.9), and the Father loves Jesus' followers with the same love with which he has loved the Son (16.27; 17.23). Just as the Father's love moved him to show his Son all that he himself is doing and to put all things in his hands (5.20), even so the Son's love for his disciples moved him to reveal to them everything that he has learned from the Father (15.9, 13-15), to the end that they will be one with the Father and the Son (just as the Father and the Son are one) (17.11, 21, 22) and will do the same works that the Son does, which are the works of the Father (14.12). The Father and the Son are one because the Father dwells in the Son, and the Son in the Father (14.10-11; 17.21, 23). The revealing of the Father's name to the disciples results in the imparting of the divine love to be within them (17.26), and the indwelling presence of Christ (17.26; 14.23).

Through Jesus' revelation and its reception among believers, [the Father's good and holy] being is implanted in the disciples, so that the love of God, with which he loves his Son, is also present in them, dwells in them and continues to have an effect in them...[Jesus] is not only the mediator of God's love for that community ..., but also the constant presence of God in the community.⁴¹⁰

Jesus is the "embodiment of the love of God."⁴¹¹ With Christ in them and the Father's love in them, they will be one with God, and the divine nature of love will be manifested in them, for the Father's love in them and Christ in them will produce a Christlike character, full of love. ἐν αὐτοῖς can be translated "within them," i.e. "within each of them," or "among them." "Each implies the other."⁴¹²

[If] the love of God as an active divine principle is at work within the heart of the Christian ... the same divine love cannot fail to be the relation existing between those who are so inspired. Because the love of God is in them it must needs be among them; and *vice versa*. The church is not a coterie of Gnostics enjoying esoteric knowledge but a community of love.⁴¹³

The δόξα Christ has given to his followers is the gift of the divine nature, a nature that is characterized by love and holiness.⁴¹⁴

⁴¹⁰ Schnackenburg, *John*, 3:197.

⁴¹¹ Westcott, 337.

⁴¹² Barrett, 515.

⁴¹³ *Ibid.*

⁴¹⁴ See 2.5.6.5.3 above. See also Schnackenburg, *John*, 3:175; Oden, *Living God*, 98.

3.5.4.3.2 Ἐξουσία to be God's children, do God's works, testify on Jesus' behalf, and forgive and retain sins

Ἐξουσία to be God's children is very closely related to the knowledge of God's name, for acceptance of the revelation of the Father's name brought by Jesus (which is the same as receiving Jesus' words) is inseparable from receiving Jesus and believing in Jesus' name, and it is this positive response to Jesus and his words that opens the door to the gift of ἐξουσία to be children of God (1.12-13). As we have observed in 3.5.2.7.2.2 the Father gave ἐξουσία to the Son because he loved him (3.35; 5.20). The Son loves his followers (14.21; 15.9) and has given to all who believe in him the ἐξουσία to become children of God, meaning they are born of God, born from above, born of water and Spirit (1.12-13; 3.3, 5, 6, 7).⁴¹⁵ Ἐξουσία is translated by "power" in the NAB, NJB, NRS, RSV, and KJV; "right" in NASB, NIV, NKJV, and REB. Brown thinks that "right" is an inappropriate word to translate ἐξουσία here, since "sonship is based on divine begetting, not on any claim on man's part," preferring the word "power."⁴¹⁶ Bultmann suggests that the word ἐξουσία was inserted merely for clarity, since the Semitic ןן (διδόναι) can be used alone to express the idea of "give permission" or "delegate authority."⁴¹⁷ "Authority" and "power" both seem more appropriate here than "right" for the reason given by Brown⁴¹⁸

The meanings of γίνομαι include (1) *to be*: "to possess certain characteristics, with the implication of their having been acquired;" and (2) *to become*: "to cease being one thing and be another."⁴¹⁹ Another definition for

⁴¹⁵ The expressions ἐκ θεοῦ ἐγεννήθησαν (1.13), γεννηθῆ ἄνωθεν (3.3), γεννηθῆ ἐξ ὕδατος καὶ πνεύματος (3.5), and γεγεννημένον ἐκ τοῦ πνεύματος (3.6) all have the same meaning and result in the same objective: "to become children of God" (1.12). Being "born of God" means the same as being "born from above" or "born of the Spirit." There is a possible connection between these passages in Chaps 1 and 3 and the sayings in Chap 6, especially 6.63. In 3.6, those born of the flesh are contrasted with those born of the Spirit, and 6.63 also contrasts flesh and spirit, saying "the flesh is useless" but the spirit "gives life." Likewise, being born of the flesh does not qualify one to enter God's kingdom, but one must be born of the Spirit (3.3, 6), for it is the Spirit that gives life, and it is God's words, given by Jesus, that give spiritual life (6.63). In John water is a symbol of the Spirit (7.38-39), and it is very likely this symbolism that the Evangelist had in mind. It may also be a symbol of baptism (1.31, 33), or of both baptism and the Spirit. Water is also a symbol of spiritual cleansing, as when Jesus washed the disciples' feet; the word of Christ also has a cleansing effect (15.3; cf. Eph 5.26, where the church is cleansed with "the washing of water by the word."). The new covenant in Jeremiah includes forgiveness of sins as an important element in God's renewed people (Jer 31.34). See Morris (191-3) for a discussion of explanations of this symbol, but his second suggestion (that "water" may be related to procreation as a symbol of male semen, thus pointing to natural birth, which must be followed by spiritual birth, seems implausible. Lindars' comment that if John had wished to mention natural birth he would have said "of blood" as in 1.13 makes sense.

⁴¹⁶ Brown, *Gospel*, 1:11. Haenchen, Schnackenburg, Moloney, and Whitacre also use "power." Barrett and Morris accept "authority" and "right," while Bruce and Bultmann use "authority," and Carson and Westcott opt for "right."

⁴¹⁷ Bultmann, 57 n. 5.

⁴¹⁸ See 3.2.5.3 above for a possible parallel with Moses' giving δόξα (authority/power) to Joshua before he died.

⁴¹⁹ LNLEX.

γίνομαι is: “to experience a change in nature and so indicate entry into a new condition, *become something*.”⁴²⁰ Bultmann suggests that “the notion that men are related to God as his children develops into an eschatological concept...: man becomes God’s child (or son) only when he has been transferred into a new existence....”⁴²¹ Jesus gives to those who believe in him the authority/power *to be or to become* children of God, and this could be saying that they now “*possess certain characteristics*” which they did not have before, and this came about because *they have “ceased being one thing and have become another.*”⁴²² In the words of BDAG’s definition, they have “experienced a change in nature” and have been given “entry into a new condition.” “Becoming children of God means we begin to share his divine life, without ceasing to be creatures it means sharing in the divine life (cf. 6:40) and reflecting God’s character.”⁴²³ Before they received and believed in Jesus, they were only σάρξ, but through faith in him they have become πνεῦμα (3.6), just as God is πνεῦμα (4.24). Before they had no life in them, but now they have eternal life (6.53-54). Faith in the Son and knowledge of the truth has liberated them from slavery to sin, so that they are no longer in bondage but set free to do what God tells them to do (8.35, 38) instead of being bound to doing the devil’s will (8.44), for Jesus gives them power and authority to be God’s children (1.12), and they are no longer under the domination of the devil (8.44).

[T]he point ... is to bring out the fact that the Old Testament religion and Judaism ... is [sic] inadequate; it cannot move forward continuously into the kingdom of God... ‘By the term *born again* He means not the amendment of a part but the renewal of the whole nature. Hence it follows that there is nothing in us that is not defective’ (Calvin).⁴²⁴

Having been born from above, they may see and enter God’s kingdom (3.3, 5). They are members of God’s family and have a place in God’s house (8.35 RSV; 14.2-3).⁴²⁵ As the Father has loved the Son and has shown him all (πάντα) that he himself is doing (5.20) and placed all things (πάντα) in his hands (3.35, 13.3), so the Son has loved his followers and has revealed to them everything (πάντα) he has learned from the Father (15.15). They will do the works Jesus does (14.12), which are the works that the Father does (5.19; 14.10).⁴²⁶ They will listen to God’s words, spoken by Jesus (8.47), and they will never die, since those who keep Jesus’ word will never taste death (8.51). “Birth leads to life.... Ordinary

⁴²⁰ BDAG.

⁴²¹ Bultmann, 58.

⁴²² LNLEX.

⁴²³ Whitacre, 57.

⁴²⁴ Barrett, 206.

⁴²⁵ If verse 35 is recognized as a parable in itself, as Lindars (325) and Bruce (197) believe it is, then we can conclude that Jesus’ disciples enjoy the freedom of sons and have a permanent place in the Father’s house. This is in accord with Jesus’ promise that he goes to his Father’s house to prepare a place for them, where they shall be with him forever (14.2-3; cf. 12.25-26; 17.24).

⁴²⁶ Jan van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel according to John* [CD-ROM] (Leiden: Brill, 2000), 156.

birth leads to ordinary life...while spiritual birth leads to spiritual, eternal life (3.15, 16; 6.63; 7.39) in the family of God.”⁴²⁷

As Jesus’ disciples, they are given authority by Jesus to forgive sins and retain sins (20.23). This is parallel with Jesus’ authority to give life and to judge (5.21-22, 27).⁴²⁸ Just as Jesus did nothing on his own, but as he heard from the Father, he judged (5.30), even so, the disciples will not exercise this authority on their own, but they will receive instruction from above through the Spirit, who will lead them into all the truth (16.13).⁴²⁹ People have a choice in what they love and seek, whether their desire is for human δόξα or for the δόξα that comes from God; those who love human δόξα and seek their own glory will not receive the glory that comes from God (5.44; 7.18; 12.43), because they remain in the darkness of the world below and do not come to the light that comes from the world above (3.19-20; 8.12, 23; 12.35-36, 46). They are satisfied with their own achievement, their own understanding, and the glory they receive from people, not seeking the true glory. Because they think they “see,” Jesus’ word to them is “Your sin remains” (9.41). “It should be noted that men ‘predestinate’ themselves by their confidence, or lack of confidence, in their own spiritual vision.”⁴³⁰ When the disciples go forth in mission, they will preach the message they received from Jesus, and those who heard Jesus will hear them, and those who rejected Jesus’ word will reject their message also (15.20). Jesus bestowed on his disciples the Holy Spirit and gave them authority and power to testify to the world on his behalf (15.26-27; 20.21-23). “The judgment that took place in the coming of Jesus (3.19; 5.27; 9.39) is further achieved in the activity of the disciples.”⁴³¹ Those who reject the message they bring are rejecting God, because the message of Jesus has come from God, and this rejection brings on the judgment of God,⁴³² while those who receive the message will receive forgiveness of sins.

There is no doubt from the context that the reference is to forgiving sins, or withholding forgiveness. But though this sounds stern and harsh, it is simply the result of the preaching of the gospel, which either brings men to repent as they hear of the ready and costly forgiveness of God, or leaves them unresponsive to the offer of forgiveness which is the gospel, and so they are left in their sins.⁴³³

⁴²⁷ Ibid., 149.

⁴²⁸ Haenchen, *John*, (2:211) considers this an addition of the redactor, since in Johannine theology no one can understand Jesus’ message on one’s own, and it depends on the will of God whether one will receive Jesus’ message. Haenchen seems to fail to take into account the various passages in John that emphasize not only God’s love for the world and his desire to save, not condemn, the world but also human responsibility, choice, and accountability, e.g. 3.14-21. Brown, *Gospel*, (1:148) points out that people’s reaction to Jesus in John is “very much dependent on man’s own choice, a choice that is influenced by his way of life, by whether his deeds are wicked or are done in God (vss. 20-21)...[T]here is no determinism in John...” See Brown, *Gospel*, 2:1039-45 for a lengthy and complete discussion on the authority given to disciples for the forgiving and retaining of sins. See also Barrett (571) for a more concise presentation leading to a similar conclusion.

⁴²⁹ Barrett, 571.

⁴³⁰ Ibid., 366.

⁴³¹ Bultmann, 693.

⁴³² Beasley-Murray, *John*, 218.

⁴³³ Marsh, 641-42.

Jesus has given his disciples ἐξουσία to continue his ministry (14.12; 20.21-23).⁴³⁴ As Jesus was given the Spirit without measure to fulfill his mission (1.32-34; 3.34), so the disciples receive the Spirit to fulfill theirs. “The two passives – ‘they are remitted’ and ‘they are retained’ – imply divine agency: the preachers’ role is declaratory, but it is God who effectively remits or retains. The servants of Christ are given no authority independent of his....”⁴³⁵ In the end it will not be the disciples’ judgment that determines people’s eternal destiny, but Jesus’ word, which is God’s word, that acts as judge (12.48-49).

The disciples are commissioned to testify on behalf of Jesus (15.27); he has chosen them and appointed them to go and bear fruit, i.e. to bring people to faith in Jesus (15.16; 12.24).⁴³⁶ Their preaching will bring people to believe in Jesus as the Messiah (17.20), but they cannot accomplish this on their own, just as Jesus was not able to accomplish anything on his own (15.5; 5.19, 30; 14.10). It was the Father who lived in him who did his works (14.10), and it will be Jesus dwelling in the disciples who will do his works in answer to their requests (14.12-14; 15.4-5, 7-8), and it continues to be the Father, who is in Jesus and in whom Jesus dwelt, who does the works in and through Jesus, for Jesus said that when he does his works in the disciples, the disciples will bear fruit, and *the Father will be glorified, viz. the Father will be revealed* (14.13; 15.8). It is the Father who is “glorified [revealed] in the Son,” for the Father is the one who does his works in the Son (14.10), and the Son who does his works in the disciples (14.13).⁴³⁷ The ἐξουσία that Jesus had on earth to do God’s work has now been given to the disciples, who have become the locus where God’s presence and power are operating.

3.5.4.3.3 The δόξα of sanctification and mission in the world

The motif of ἐξουσία merges with the theme of mission. Just as the Father gave the Son ἐξουσία, sanctified him (set him apart for holy work) and sent him into the world, so the Son gave his followers ἐξουσία, asks the Father to sanctify them, and sends them into the world to do the same works he has done (17.18; 14.12). To sanctify is to “dedicate” or “make holy.”⁴³⁸ God’s will is that his people be holy as

⁴³⁴ Barrett, 571; Beasley-Murray, *John*, 383; Bruce, *John*, 391; Carson, 656; Moloney, 533.

Haenchen, *John*, (2:211) rejects this passage as not belonging to the Johannine message but as an addition of the redactor, stating that the Johannine view is that only God can determine whether a person will be counted as a disciple.

⁴³⁵ Bruce, *John*, 392. So also Carson, 655.

⁴³⁶ Carson, 523; Brown, *Gospel*, 2:683; Barrett, 478; Haenchen, *John*, 2:132; Lindars, 492; Morris, *John*, 600. Schnackenburg, *John*, (3:112) and Bruce, *John*, (312) think the fruit refers to fruitfulness in Christian living.

⁴³⁷ Brown, *Gospel*, (2:633) comments that it is the Father who performs in the Son’s name works “capable of manifest-ing the Son’s glory,” but in 14.13 Jesus says “I will do whatever you ask in my name,” indicating that *he* is doing the works. Schnackenburg, *John*, (3:72) declares: “Jesus will, with the Father, (v. 12c), hear their requests and do what they ask.” Barrett (461) states more accurately: “The Father acts in and through the Son.”

⁴³⁸ LNLEX.

he is holy (e.g. Lev 11.44-45; 19.2; 20.7). Glory is the outward manifestation of God's holy nature, and so sanctification is closely related to glorification. The word of God makes them holy, like God, for it separates them from the world and places them in God's holy sphere (17.14). This does not mean that Jesus' followers are deified; it means that by believing in Jesus and obeying his commandments, they receive God and God's love into their hearts and are transformed by God's words and God's Spirit into new people who reflect God's holy and loving character (14.23; 17.26). Bultmann declares that the prayer for protection in God's name is the same as the prayer for holiness.⁴³⁹ Knowing and being kept in the name of God unites believers to the Father's love and to the Son (17.26), and receiving the word of God brings them out of the world below into God's holy realm of the Spirit (17.14, 17).

In the OT people must sanctify themselves before coming before God (Exod 19.22). A priest or a prophet in the OT must be sanctified for God's service (Exod 19.22; Jer 1.5). Jesus' disciples are to be holy because God is a holy God (John 17.11), and they have been chosen to do God's work (15.16). They are sanctified in the truth of God's word (17.17). Ἀλήθεια, here as at 8.32, means "the saving truth revealed in the teaching and activity of Jesus."⁴⁴⁰ If they are to be sent into the world to bring Jesus' saving message to the world, they must continue in his word (8.31), keep his words in their hearts and obey his commands so that he will be in them and they in him, for only thus will they be fruitful in their missionary endeavor (15.7, 10; cf. 14.21, 23).

They will be given the Holy Spirit (15.26; 20.22), the Spirit of truth, who will testify on Jesus' behalf, and the Spirit and the believers together witness about Jesus to the world (15.26-27).⁴⁴¹ The Spirit continues Jesus' work of revelation (16.12-15) and "is the power of the proclamation in the community."⁴⁴² Through their word, others will come to believe in Jesus (17.20), since the work of the Spirit, which will be done through them, is to glorify (reveal) Jesus by taking Jesus' teachings and declaring them (16.14). This is the work of the disciples, not to speak on their own but to speak what comes from Christ and the Father (16.13), just as Jesus did not speak on his own but spoke the Father's words (3.34; 14.10). In revealing Jesus by declaring his words, they are declaring the Father's words and revealing the Father.

Whoever receives Jesus' messengers receives Jesus, and whoever receives Jesus receives the Father (13.20). Thus Jesus gives his servants the same honor that belongs to him and to the Father, because they are his emissaries. If they follow Jesus in not loving their lives in this world but are willing to lay down their lives for their friends, just as he did, then the Father will honor them and receive them in his house, so that where the Son is there they may be also (12.24-25; 15.13; 14.2-3). This leads into the δόξα that awaits them in the heavenly kingdom, where Jesus has gone before them (17.24).

⁴³⁹ Bultmann, 502.

⁴⁴⁰ Barrett, 510.

⁴⁴¹ Ibid., 482; Bruce, *John*, 315.

⁴⁴² Bultmann, 553.

3.5.4.3.4 Future δόξα: Exaltation and honor in heaven (17.24)

Those who serve Jesus must follow him in the same path he traveled, to death and then to heavenly glory, not loving their lives in this world, thus gaining eternal life (12.24-26). His servants will be where he is (12.26; 14.2-3), viz. in heaven, for the Father will honor them for their sacrificial service (12.26). In 12.26, the verb τιμάω has the same meaning as one of the senses of δοξάζω, *to honor*. The *honor* God gives them is that they will be with Jesus where he is and will see and share his glory (17.24).⁴⁴³ Jesus prays “that his followers may behold this glory and, by implication, have a share in it,”⁴⁴⁴ for no one can look on his glory without being affected by it.⁴⁴⁵ This is a promise of eternal life, life beyond death; believers will be *with Jesus where he is*, which is “something other than his being ‘in them,’ of which v. 23 spoke.”⁴⁴⁶

There are three passages about the future destiny of Jesus’ followers which are linked together by a common phrase: 12.26, 14.2, and 17.24.

ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· 12.26

ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε. 14.2

ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὡσιν μετ’ ἐμοῦ 17.24

In each of the above passages, the words ὅπου εἰμι ἐγὼ occur. In 12.26, it is Jesus’ servant who will be where he is. In 14.2, those who will be where Jesus is are his disciples, the Eleven, who are with him at the Last Supper, but since 12.26 speaks of those who serve and follow him, and 17.24 speaks of those the Father has given him (presumably the first disciples and later converts), all believers must be included in all three passages.⁴⁴⁷ 12.25 mentions *eternal life*, 14.2 gives *the Father’s house* as the place where Jesus was going to prepare a place for his loved ones, and in 17.24, ὅπου εἰμι ἐγὼ is linked to παρὰ σεαυτῷ *the Father’s presence* in 17.5, since both 17.5 and 17.24 speak of the glory Jesus had before the world came into existence. Thus, Jesus was going to *his Father’s house*, returning to *his Father’s own presence*, a place of *eternal life*, and this is where his followers will be also.

The δόξα that Jesus wishes his followers to see in v. 24 is the δόξα he had in the Father’s presence before the world existed, the δόξα to which he returns after the crucifixion. When he is lifted up from the earth, he draws all people to himself (12.32). “The lifting up is not simply on the cross, but via the cross to the throne of heaven. The thought is not that Jesus will draw all *to his cross*, but that he will

⁴⁴³ Haenchen, *John*, 2:155; Bruce, *John*, 336; Beasley-Murray, *John*, 304; Brown, *Gospel*, 2:779; Schnackenburg, *John*, 3:195; Whitacre, 422.

⁴⁴⁴ Bruce, *John*, 336.

⁴⁴⁵ Haenchen, *John*, 2:155.

⁴⁴⁶ *Ibid.*, 520.

⁴⁴⁷ Morris, *John*, 648; Haenchen, *John*, 2:155; Lindars, 532; Brown, *Gospel*, 2:779; Schnackenburg, *John*, 3:194.

draw all to *himself* as the crucified and exalted Redeemer.”⁴⁴⁸ He draws them to him “in the heavenly realm.”⁴⁴⁹ Because he lives, they will also live with him forever in the Father’s house (14.2, 19; cf. 10.28; 6.50, 51, 57; 8.35).

3.5.4.3.5 Summary: The gift that Jesus has given his followers

The gift Jesus has received from the Father that he has passed on to his followers is the δόξα of the Father’s divine nature of holiness, righteousness, and love, which they receive through Jesus’ revelation of the Father/Father’s name and through the gift he has given of ἐξουσία to become God’s children through birth from above, of the Spirit, by which they have been born of God. They now have the δόξα of the children of God, a nature like their Father’s, holy and loving. Christ has given them ἐξουσία also to testify on his behalf and to give or withhold the forgiveness of sins. Ἐξουσία is an expression of the divine δόξα/character of God, which is revealed in God’s children, just as God’s divine character was revealed in Jesus. Christ also gives them the Holy Spirit to empower them to continue his work of glorifying/revealing the Father through proclaiming his words, which are God’s words. Because they are serving and following Jesus, the Father will honor them by exalting them to his heavenly home, where they will see and share the eternal glory of the Son.

3.5.4.4 A Comparison of the Δόξα of the Son with the Δόξα of His Followers

In seeking a “sharper differentiation than John provides between God’s incarnation in Jesus and God’s indwelling in the Christian – in other words between natural Sonship and general Christian sonship,”⁴⁵⁰ several observations may be made. First, there are a few contrasts. Jesus is God’s unique Son, and therefore his δόξα is unique, being the δόξα of the μονογενῆς παρὰ πατρός (1.14). The fact that the Evangelist refers to Jesus as ὁ υἱὸς τοῦ θεοῦ and to the believers as τέκνα θεοῦ (1.12; 11.52) may be his way of indicating a distinction between Jesus and his followers.⁴⁵¹ The Son was with God, was God, and was the agent of creation (1.1-3, 18), while the believers are and will remain creatures and do not have a pre-existence. The Father gave the Son δόξα before the world was created (17.24); the believers did not receive δόξα until Easter day, when Jesus gave them the Spirit and the birth from above (20.22; 3.3, 5-7).⁴⁵² In becoming incarnate, he who was God in the beginning and was πνεῦμα became σάρξ (1.1-3, 14; 4.24); in contrast, the believers were σάρξ and became πνεῦμα through being born of the Spirit (3.6). The Son alone has seen and known God and heavenly things, for he descended from

⁴⁴⁸ Beasley-Murray, *John*, 214; Carson, 444; Barrett, 427.

⁴⁴⁹ Schnackenburg, *John*, 2:393.

⁴⁵⁰ Brown, *Gospel*, 2:779.

⁴⁵¹ Ibid.

⁴⁵² Ibid., 1016.

heaven (1.18; 3.11-13, 32); the believers are from the world below but are born from above through faith in him (3.3). They know of heavenly things and know God only through hearing, seeing, and knowing Jesus (3.11-12, 32-33; 14.7, 9). “The one who comes from heaven is above all” (3.31) and ranks above human beings (1.30). He is the only way to the Father; they have access to and knowledge of God only through him (14.6-7). He has power to lay down his life and power to take it up again (10.18). His followers do not have this power; Jesus will raise them up on the last day (6.39, 40, 44).

Because of his great love for his followers, Jesus has made known to them everything he has heard from the Father (15.15), which includes all that the Father himself is doing (5.20), viz. the Father’s works (14.10) and the Father’s words (17.8). As Jesus was given the Holy Spirit to empower him for ministry, even so he has given his followers the Holy Spirit to empower them for their mission (1.33; 3.34; 20.22). The authority the Father has given him to forgive sins (give life) and retain sins (judge), he has given to them (5.21-30; 20.23). The Son’s giving of δόξα and ἐξουσία to his followers is reminiscent of Moses giving some of his δόξα to Joshua, so that he could continue his work (Num 27.20).⁴⁵³ Elijah similarly gave Elisha a portion of his πνεῦμα before he departed (2 Kings 2.9, 15).⁴⁵⁴

There are numerous parallels between the δόξα and ἐξουσία of the Son and the δόξα and ἐξουσία of his followers. He has life in himself, but is nevertheless dependent on the Father for life; they have life only in him and are totally dependent on him for life (1.4; 5.26; 11.25; 14.6; 6.53-54, 57). He is the true light (1.4, 5, 9); they have light by following him and become children of light by believing in him (8.12; 12.26). Although he is God, he abides in the Father’s love by obeying the Father’s commandments (15.10). They will abide in Christ’s love by obeying his commandments (15.10). He came to bear witness to the truth (18.37; 3.11); they are to bear witness to Jesus, who is the truth (15.27; 14.6). People believed in him through his words (4.42; 5.24; 6.68; 7.46), people will believe in Jesus through their word (17.20). He can do nothing on his own but is totally dependent on the Father (5.19, 30); they can do nothing apart from Christ but are totally dependent on him (15.4-5). The Father dwells in him and does his works in him, and he dwells in the Father (14.10). They are in Christ, Christ is in them, and the Father is in Christ (14.20); the Father also dwells in them (14.23). As the Father does his works in Christ, so Christ does his works in them, for when they pray, then Christ will do whatever they ask in his name (14.13-14).

⁴⁵³ See 3.2.5.3 above.

⁴⁵⁴ See p. 168, n. 122.

3.5.4.5 Purpose of the Gift of Glory in Vv. 22-23: Oneness as Father and Son Are One

3.5.4.5.1 Oneness: “I in them and you in me”

The purpose for giving δόξα to the believers is so that they will be one, as the Father and Son are one (v.22), and here it is explained that the Son is in the believers, and the Father in the Son (v. 23). In v. 21 the oneness is described as the believers being “in us,” viz. in the Father and the Son, but here it is said that the Son and the Father dwell in the believers, as in 14.23, where the believer becomes the place where the Father and the Son make their μονή. God is in the Son and reveals himself in the Son by his works (14.10-11); now “both Father and Son make themselves known in the believers,”⁴⁵⁵ and God’s and the Son’s glory is revealed in *their works* (14.12-13; 15.8; 17.10). When Jesus’ disciples do the same works that he was doing, through faith in him and prayer to him (14.12-13), then the result is the *glorification*, viz. *revelation* of the Father (14.13), because it is the Father, who dwells in the Son, who does his works (14.10), and it is Jesus, who dwells in the disciples, who in turn does *his* works, in answer to their request (14.13-14). When believers abide in Jesus, they will bear much fruit (15.4-5), and when they bear fruit, the Father is *glorified*, viz. *revealed* (15.8), for the same reason given in the preceding sentence, i.e. because it is the Father who is doing *his works*, hence *making his and the Son’s glory known in and through the believers to the world*. Similarly, 17.10 declares that Jesus has been *glorified* in his followers, viz. *Jesus’ divine character has been revealed in his disciples*. Since God is invisible, he sent his Son to make him known to those who received and believed in him as the one whom God sent (1.18), and after the Son returned to heaven, the invisible God reveals himself in the followers of Jesus, through their works and words (14.12). The glory of God was manifested in Jesus, i.e. the glory of the only Son of the Father (1.14), and before Jesus returned to heaven, he imparted his glory to the disciples, so that the divine glory could be manifested in them, to give the world the possibility of seeing the unseen God.

... he is not “in them” in the sense of being an image in their historical recollection, such as awakens sentimental or pious veneration, or challenges to enthusiastic imitation, but precisely as the Revealer, as the one in whom God is... [H]is being is made real in them in the witness they bear to him through the word which proclaims him.⁴⁵⁶

3.5.4.5.2 “Reciprocal formula of immanence”

There is no real difference between saying that Christ dwells in the believers and that the believers dwell in Christ.⁴⁵⁷ Christ is in the Father and the Father in him

⁴⁵⁵ Smith, *Theology*, 144.

⁴⁵⁶ Bultmann, 516.

⁴⁵⁷ Barrett, 513.

(14.10). “This ‘reciprocal formula of immanence’ is a linguistic way of describing ...the complete unity between Jesus and the Father.”⁴⁵⁸ The statements in 17.21, 23, and 26 “include the disciples in Jesus’ community with the Father.”⁴⁵⁹

[Believers] share [Christ’s] life, which manifests itself in doing His works; it is really He who does them (just as the works of Christ are done by the Father), and by the doing of them the Father is glorified in the Son. This is what is meant by the expression, ‘I in you and you in me.’⁴⁶⁰

3.5.4.5.3 Mutual indwelling, shared life, shared works

The glorification of the Father in the Son is the revelation of the Father in the Son, since the works that the Son does are really the works of the Father who dwells in him (14.10), and everything the Son does is what he sees the Father doing, and everything the Father does, the Son does the same (5.19). Likewise, the Father is glorified/revealed in the works of the disciples in that the Father is in the Son and the Son is in the disciples (14.10-13). Since Christ dwells in the disciples, just as the Father dwells in him, the works that believers do are done by Christ who dwells in them. It is he who does his works in them in answer to their prayer (14.13-14). The Father and the Son are one through mutual indwelling, a shared life, and shared action (10.30; 14.10-11), and now the Father, the Son, and the disciples are one through mutual indwelling, a shared life, and shared works (6.53-57; 14.12-13, 20, 23; 15.4, 5, 7-8, 15-16). The life of God is in them through their faith in the Son of God which leads to a new birth as God’s children (1.12-13; 3.5; 6.53) and to the indwelling of the Holy Spirit (14.17), through their keeping of God’s word (6.63; 14.15, 21, 23), through Jesus’ life-giving presence and revelation (10.10; 14.6, 21), and through the indwelling of the Father and the Son (14.23).

3.5.4.5.4 Not a unity of “human-brotherly/[sisterly] concord”⁴⁶¹

The concept of oneness is not an earthly phenomenon that can be achieved through human organizations and creeds.⁴⁶² One can hear an echo of Jesus’ words in 14.20: “On that day you will know that I am in my Father, and you in me, and I in you.” It is inconceivable that Jesus would confer glory for the purpose of achieving a human, organizational kind of unity. Nor is the goal a oneness of “human-brotherly/[sisterly] concord.”⁴⁶³ Any interpretation that focuses on a unity that is the result of human effort is not in accord with the concept of oneness we find

⁴⁵⁸ Schnackenburg, *John*, 3:69.

⁴⁵⁹ *Ibid.*, 99.

⁴⁶⁰ *Ibid.*, 196.

⁴⁶¹ Bultmann, 517.

⁴⁶² *Ibid.*

⁴⁶³ *Ibid.*; so also Brown, *Gospel*, 776.

here.⁴⁶⁴ “This unity stands for the radical other-worldly orientation of the community, that binds all individual believers ... into a supra-worldly unity, across and beyond all differences of a natural, human kind. Accordingly, the kind of unity it is, and the ground of that unity, are described by means of the clause καθὼς ἡμεῖς ἔν (v. 22, cp. v. 21), and v. 23 can say: they are *perfected* into unity.”⁴⁶⁵ The idea is that *God and his people* are a unity because of their mutual indwelling, shared life, and shared works, just as the Father and the Son are a unity because of their mutual indwelling, shared life, and shared works.

Further, Jesus is not said to be the trunk and believers the branches; rather he is the tree in which (better, in whom!) the branches are alive and productive. The figure accordingly is closely similar to that of Christ as the Body, in whom believers are limbs (so 1 Cor 12.12, “As the body is one ... so also is the Christ”).⁴⁶⁶

John, in including the indwelling presence of the Father in addition to that of the Son in the unity, extends the imagery beyond that of the body of Christ in Paul.⁴⁶⁷

3.5.4.5.5 A triple mutuality of Jesus and the Father and the disciples

Dodd calls it a “triangle of relations”: “the Father, the Son, and the disciples dwell in one another by virtue of a love which is the very life and the activity of God.”⁴⁶⁸ Lindars refers to this relationship as “a triple mutuality of Jesus and the Father and the disciples,” and explains that Jesus “takes them to himself ... into the relationship which he himself has with his Father”⁴⁶⁹ Just as Jesus was not able (δύναμαι) to do anything apart from the Father (5.19), so the disciples are unable to do anything apart from the Son (15.5).

The disciples are called, not to a mystical experience, but to bear abundant fruit and they will do this thanks to the community with Christ that they have been given. The admonition to abide in Christ, then, is reinforced so that it can lead to action; apart from him they can do nothing...only the Christian who lives from his communion with Christ can produce the fruits of his Christian condition.⁴⁷⁰

3.5.4.5.6 Various ways of speaking of indwelling in the FG

The following table shows the various ways in which believers are said to dwell in God and Christ and in God’s love, name, light, etc. (in the left column), and the

⁴⁶⁴ Ibid.

⁴⁶⁵ Bultmann, 517.

⁴⁶⁶ Beasley-Murray, “John 13-17: The Community of True Life,” *Review and Expositor* 85 (1988): 473-483.

⁴⁶⁷ Brown, *Gospel*, 776.

⁴⁶⁸ Dodd, 196.

⁴⁶⁹ Lindars, 481. Here he is commenting on 14.20, which speaks of the same relationship of mutual indwelling described in 17.11, 21, and 23.

⁴⁷⁰ Schnackenburg, *John*, 3:100.

various ways in which believers are indwelt by God, Christ, God's words, God's Spirit, etc. (in the right column). As the Son is in the Father, even so believers are to abide in Christ, and as the Father is in the Son, Christ similarly will abide in the believers (15.4-5). Followers of Christ are also to remain or be kept in Christ's love (15.9), in the Father's name and word/truth (17.11; 8.31; cf. 17.17), and are to walk in the light, which is Christ (12.35). Not only is it Christ's will that he abide in the believers, but that his words (15.7), his joy (15.11), his life (6.53), his light (11.10), God's love (17.26), and the Holy Spirit (14.17) live and remain in them. Dwelling in God's and Christ's love (15.9-10) is another way of speaking of abiding in Christ (15.3, 5);⁴⁷¹ To be kept in God's name (a name which belongs to Christ [17.11-12]), to continue in Jesus' word, to be sanctified in the truth (which is God's word), and to walk in the light (which Christ himself is [8.12]) are other ways of saying a Christian is connected to and remaining in Christ. Likewise, to speak about the indwelling of the Father's love, the Spirit, and Jesus' words, joy, life, and light within the believer is to say that Christ is present there, for he *is* the word of God, the life, and the light, and he is the source of joy and the one who imparts love and sends the Spirit, who is another Paraclete like Jesus (14.26).

Table 11. Various Ways in which Believers Dwell in God and Are Indwelt by God

BELIEVERS DWELL IN GOD AND CHRIST AND IN GOD'S LOVE, NAME, LIGHT, HOUSE, TRUTH, WORD	BELIEVERS ARE INDWELT BY GOD, CHRIST, GOD'S WORDS, SPIRIT, JOY, LIFE, AND LOVE
Abide in me 15.4	I in you 14.20 ...I abide in you 15.4
Abide in my love 15.9, 10	...that the love with which you have loved me may be in them (disciples), and I in them (disciples) 17.26
Those who eat my flesh and drink my blood abide in me and I in them 6.56	unless you eat the flesh of the Son of Man and drink his blood, you have no life in you 6.53
Holy Father, protect them in your name 17.11	the Spirit of truth... will be in you 14.17
If you continue in my word, you are truly my disciples 8.31 Sanctify them in the truth; your word is truth. 17.17	my words abide in you 15.7 my joy may be in you 15.11
Walk [in] the light 12.35	the light is in those who walk in the day (implied)... 11.10
The son has a place [in God's] household 8.35; cf. 14.2: In my Father's house there are many dwelling places...	we will come to them and make our home with them 14.23
I am in my Father, and you in me...14.20	... and I in you (disciples) 14.20
May they (disciples) be in us 17.21	I in them (disciples) and you (Father) in me ... 17.23

⁴⁷¹ Whitacre, 377.

In the OT, God's glory dwelt in the Tabernacle and in the Temple, and now the δόξα τοῦ θεοῦ has a home in the believer's heart. God's glory is revealed in the Son, and with the Son abiding in the believers, the glory is revealed in the believers. With Christ in them, and the Father in Christ, the disciples can ask whatever they will in Jesus' name, and it will be done for them by the indwelling Christ and the indwelling Father (14.13a); thus, the Father will be revealed in the Son (14.13b) and through the Son in the disciples.

By Jesus being in the disciples and the Father being in Jesus, the community of disciples is entirely filled with God's being and in this way joined and kept together themselves. It becomes a perfect unity (εἰς ἓν) and is at the same time called to make the mystery of divine unity visible in brotherly love. It is this that will enable the world to know that Jesus, who makes the Christian community the visible manifestation of the divine being, is the one sent by God.⁴⁷²

The δόξα, the character of God that was present in Jesus and that he revealed to those who believed in him, has now been given to his followers, so that they might now be the revealers of Christ to the world.

3.5.4.6 Purpose of oneness according to v. 23: Conversion of unbelievers

3.5.4.6.1 That the world may know that God has sent Jesus

The first purpose of the oneness Jesus prays for according to v. 23 is that the world may know that God has sent him, the same purpose as that given in v. 21, but here the verb γινώσκειν is used instead of πιστεύειν. There is no difference between "knowing" and "believing" in the FG.⁴⁷³ The verb πιστεύειν is sometimes used interchangeably with γινώσκειν (e.g. 6.69; and cf. 17.3 with 3.15 and many other passages); "knowledge itself implies relationship in addition to cognition: to know God is to be united with him...."⁴⁷⁴ Jesus' desire that the world may know that he is the agent sent by God is motivated by his and the Father's love for the world, which does not know God; they are the people for whom he will be lifted up on the cross, in order that he might give them eternal life (3.14). To have eternal life they must know the only true God and Jesus Christ whom he has sent (17.3). Jesus is the way to the Father, the only mediator (14.6). Knowing that Jesus is the one God sent is the "key response Jesus has received from his disciples (17.8),"⁴⁷⁵ and Jesus is anticipating the ingathering of more disciples through the witness of his first followers (17.20), so that they, too, may come to know God through him and have eternal life (17.3).

⁴⁷² Schnackenburg, *John*, 3:193.

⁴⁷³ Bultmann, 518; Barrett, 82; Morris, *John*, 651; Brown, *Gospel* 1:513; Whitacre, 420; Smith, *Theology*, 144.

⁴⁷⁴ Barrett, 82.

⁴⁷⁵ Whitacre, 420.

3.5.4.6.2 That the world may know that God has loved the disciples as he has loved Jesus

The second purpose of oneness is that the world may know that God has loved the believers even as he has loved Jesus (v. 23f-g). In v. 26 Jesus says that the “love with which you have loved me” is present in the disciples as a result of his revelation of the Father’s name. Not only has the Father loved the believers with the same love with which he loved the Son, this love dwells/will dwell in them. Since the Father and the Son are one, the Father’s love and the Son’s love must necessarily be the same. Jesus said, “As the Father has loved me, so I have loved you.” How did the Father love the Son? He loved the Son and gave him δόξα (17.22, 24) and ἐξουσία to do all the works that he himself is doing (17.2; 5.20) and has placed all things in his hands (3.35; 13.3).

There are three passages outside of Chap 17 that speak of the Father’s love for Jesus’ followers: 14.21, 23; 16.23-27, and six that speak of Jesus’ love for them: 13.1, 34; 14.21; 15.9, 12, 13. The following texts speak of the Father’s love for believers:

	<u>Recipients of the Father’s Love</u>	<u>How the Father’s Love Is Expressed</u>
14.21	Those who love [Jesus] and keep [his] commandments	I (Jesus) will reveal myself to them
14.23	Those who love [Jesus] and keep [his] word	We will come to them and make our home with them
16.23-27	Those who have loved [Jesus] and have believed that [he] came from God	If you ask anything of the Father in my (Jesus’) name, he will give it to you.

The following texts speak of Jesus’ love for his disciples:

	<u>Recipients of Jesus’ Love</u>	<u>How Jesus’ Love Is Expressed</u>
13.1	Jesus’ own who were in the world	He loved them to the end.
13.34	Jesus’ own who were in the world	-----
14.21	Those who love me and keep my commandments	I will reveal myself to them.
15.9	Jesus’ disciples	I have loved you as the Father has loved me
15.12-13	Jesus’ disciples	by laying down my life for you v. 13
15.15	Jesus’ disciples	I have called you friends, I have made known to you everything that I have heard from my Father v. 15
15.16	Jesus’ disciples	I chose you, appointed you to go and bear fruit, so that the Father will give you whatever you ask him in my name v. 16

For those who love Jesus and keep his word/commandments, the Father will love them, Jesus will come to reveal himself to them (14.21), and the Father and the Son will both come to make their home with them (14.23). The commandments/word Jesus gave his disciples may be summed up in the “new commandment” in 13.34 (cf. 15.12), “Love one another as I have loved you.” 16.23-27 contains Jesus’ promise that after the resurrection the disciples may pray directly to the Father in his name, because they will not need his mediation, since the Father himself loves them, because they have loved him and have believed that he came from God. All petitions to the Father made in Jesus’ name will be granted (16.23). Thus the believers’ mission will be immensely productive, and the world should be able to see this.

Although 15.9-17 does not say explicitly that the Father loves the believers, it is implied, since the Father loves Jesus, and Jesus loves the believers, and Jesus abides in the Father’s love. Because Jesus loves his followers, he calls them friends and reveals to them everything the Father has taught him, viz. to do all the things that the Father himself does (15.9, 14, 15). Furthermore, he chose and appointed them to do his works (15.16). These are the works he learned from the Father (15.15), which the Father has given him to do, viz. to give life and to execute judgment (5.20-30). The Father loves the Son and has given him authority to do his works. The Son loves his followers and has given them authority to do his works, which are the Father’s works. Because the Father loves the Son, he has placed everything in his hands (3.35; 13.3). Because the Son loves his friends, he has made known to them everything that he heard from the Father (15.15); upon his departure to heaven, he places everything in their hands. They will do the work he was doing (14.12). They are his appointees (15.16), and the Father will give them whatever they ask in Jesus’ name (15.16).

Jesus’ prayer is that the world would discover and know that the Father has loved the believers in the same way he loved Jesus. This is a very great love, and these are very generous, overwhelming honors and privileges that have been given. When the friends of Jesus demonstrate in their lives that the Father has come to make his residence in them and to do his powerful works in them, the work of giving life and forgiveness of sins through the proclamation of the Gospel about Jesus Christ, then surely there will be those who will believe in Jesus through their ministry. There are two key factors: love and obedience. They must love Jesus, and they must obey his commandments, which consist of one main command: “Love one another as I have loved you” (15.12, 17). If they do so, the Father will love them. He will live in them, and speak and do his works through them (14.12-14). “...if the incarnation (and death) of the Son was an act of the Father’s love for the world, the post-resurrectional indwelling is a special act of love for the Christian.”⁴⁷⁶ They will bear fruit, and their fruit shall remain, viz. the fruits of the apostolic mission,⁴⁷⁷ and the Father will grant them whatever they ask (15.16).

⁴⁷⁶ Brown, *Gospel*, 2:648.

⁴⁷⁷ Barrett, 478.

“Bearing fruit, and prayer which is sure of its answer, are the twin privileges which flow from the appointment of Jesus.”⁴⁷⁸

“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.”⁴⁷⁹ “Love and obedience are mutually dependent. Love arises out of obedience, obedience out of love.”⁴⁸⁰ If they love Christ and love one another in obedience to his commandment, then God and Christ will come to live in them (14.23), and they will achieve great things, and the world will have the possibility of hearing God’s message, seeing God’s works, and believing in Jesus and will discover how much the Father has loved them and will themselves be drawn into that sphere of love.

3.6 Mutual Indwelling in 17.20-21, 17.22-23, 14.20, and 17.26

The petition in vv. 20-21 and the statement that follows in vv. 22-23 give us a picture of three entities mutually indwelling one another, similar to that in 14.20. In 14.20, the three relationships mentioned are:

1. The Son in the Father
2. Believers in the Son
3. The Son in the believers

In 17.21, the relationships are:

1. The Father in the Son
2. The Son in the Father
3. The believers in the Father and the Son

In 17.23, the relationships are:

1. The Son in the believers
2. The Father in the Son

There is one more passage that deals with these mutual relationships: 17.26:

1. The love with which the Father has loved the Son in the believers
2. The Son in the believers

Putting these four passages side by side gives a clearer and more complete picture of the concept of mutual indwelling and the intimate union for which Jesus is praying and for the actualization of which he has been given the $\delta\acute{o}\xi\alpha$ that comes from God, which he then passes on to his followers. In the following table, similar statements are placed in the same horizontal row.

⁴⁷⁸ Ibid.

⁴⁷⁹ Ibid., 465.

⁴⁸⁰ Ibid., 476.

Table 12. Mutual Indwelling of the Father, the Son and the Believers

14.20	17.21	17.23	17.26
	The Father is in the Son. σύ, πάτερ, ἐν ἐμοὶ	The Father is in the Son. σὺ ἐν ἐμοί	
The Son is in the Father. ἐγὼ ἐν τῷ πατρὶ μου	The Son is in the Father. ἐγὼ ἐν σοὶ		
Believers are in the Son. ὕμεις ἐν ἐμοὶ	Believers are in the Son and the Father. ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν		
The Son is in the believers. ἐγὼ ἐν ὑμῖν		The Son is in the believers. ἐγὼ ἐν αὐτοῖς	The Son is in the believers. ἐγὼ ἐν αὐτοῖς.
			The love of the Father is in the believers. ἵνα ἡ ἀγάπη ἧν ἠγάπησάς με ἐν αὐτοῖς ἧ

Each of the above verses has a different combination of the various statements regarding indwelling relationships, but the overlapping is obvious. Vv. 17.21 and 23 both declare that the Father is in the Son, but 17.21 states that the Son is in the Father, while 17.23 does not; 17.21 states that believers are to be in the Father and the Son, while 17.23 states that the Son is in the believers. 17.21 emphasizes the oneness of the Father and the Son, who indwell each other, and believers are to become a part of that oneness by dwelling in them (in the Father and the Son). 17.23, on the other hand, emphasizes the Son's dwelling in the believers and the Father's dwelling in the Son (as opposed to the believers' dwelling in God). Since the Father dwells in the Son, and the Son dwells in the believers, both Father and Son are present in the believers (cf. 14.23, where both Father and Son come to make their home in the disciples).

The emphasis in 14.20 seems to be on the role of the Son as the intermediary who dwells in both the Father and the believers, and the believers are joined to him and dwell in him (as branches dwell in the vine) and through their union with him are inevitably joined to the Father. Lastly, in 17.26 the focus is on the dwelling of God in his people, through the indwelling of his love in them, the same love with which he has loved the Son and with which he now loves them (cf. 16.27). The Son also resides in them, for he has said, "I will not leave you orphaned; I am coming to you" (14.18), and "I am going away, and I am coming to you" (14.28).

Rewriting this table so that Father and Son are in the same place as a unity, since they mutually indwell each other and are one and act as one, a clearer picture emerges of the oneness for which Jesus prays.

Table 13. Mutual Indwelling of God and His People

	14.20	17.21	17.23	17.26
FATHER AND SON ARE INDWELT BY EACH OTHER AND BY THE BELIEVERS	The Son is in the Father, and the believers are in the Son [and therefore in the Father also since the Son is in him].	The Father is in the Son, and the Son is in the Father. Jesus prays that the believers may also be in them.	The Father is in the Son.	
BELIEVERS ARE INDWELT BY THE FATHER AND THE SON	The Son is in the believers.		The Son is in the believers. [From above, the Father is also in the believers, since he is in the Son.]	The love with which the Father has loved the Son is in the disciples, and the Son is in them (cf. 14.23).

In 14.20, it becomes clear that since the Son is in the Father and in the believers also, and the believers are in the Son, then God and his people have been united into oneness. In 17.21 the believers are united to the Father and the Son (and are now in the same box with the Father and the Son), because it is Jesus' prayer that they be "in us." 14.20 and 17.23 both declare that the Son is in the believers, but 14.20 states that the Son is in the Father, while 17.23 mentions only that the Father is in the Son. While 14.20 mentions that believers are in the Son, this is omitted in 17.23. The closing sentence in Jesus' prayer is an echo of 14.23, for both 14.23 and 17.26 speak of the Father's love for his people and his or his love's presence in them together with the Son.

14.23: "... my Father will love them, and we will come to them and make our home with them."

17.26: "... that the love with which you have loved me may be in them, and I in them."

The implication in 17.26 is probably that since the Father's love is in the believers, the Father himself is present in them, following the promise in 14.23. 17.23 indicates that since the Son is in the believers and the Father is in the Son, then both Father and Son are in the disciples. If this is true, then in 17.26 as in 14.23, both the Father and the Son come to live in the disciples. Another alternative is that the Holy Spirit is the love that is in the disciples.⁴⁸¹

⁴⁸¹ Brown, *Gospel*, (2:781) suggests that the indwelling love mentioned in 17.26 is the Holy Spirit (See 3.5.4.3 above and p. 224, n. 390). Barrett (515) writes: "The love which inspires and rules the church, and is its life, is the essential inward love of the Godhead, the love with which the Father eternally loves the Son (the love which God *is*, 1 John 4.8, 16)." Commenting on love in 15.12, Barrett (476) writes: "Love is, as it were, the bond of existence within the unity of Father, Son, and believers (the Holy Spirit is not here in mind)." Barrett (515) associates the idea of love in 17.26 with that in 15.12.

3.7 Fulfilment: The Imparting of Δόξα and Completion of Oneness

Although the two verbs δέδωκάς, δέδωκα in 17.22 are in the perfect tense, the δόξα has not yet been given to the disciples at the time of the Last Supper, just as in v. 18 the verb ἀπέστειλα is aorist but the disciples will not be sent until 20.21. The Evangelist is writing from the standpoint of his own day, but “also regards the mission of the Son as virtually completed, and the mission of the church as virtually begun, at the last supper.”⁴⁸² The oneness about which Jesus speaks in 17.21-23, in which the disciples are to be “in us,” viz. in the Father and the Son, having the Son in them and the Father in him, will not be actualized until “that day” (14.20), for Jesus has said, “*On that day* you will know that I am in my Father, and you in me, and I in you” 14.20).

3.7.1 “On That Day”

The phrase ἐν ἐκείνῃ τῇ ἡμέρᾳ occurs in 14.20 and 16.23, 26. The context of 14.20 gives a number of hints as to when “that day” will be. 14.16-17 tells of the giving of the Spirit to dwell in the disciples. Vv. 18-19 tells of Jesus’ coming to them and of their seeing him. He will reveal himself to them (v. 21). In v. 19 he tells them, “Because I live, you also will live.” All these statements seem to be about Easter,⁴⁸³ when they will see Jesus again, alive from the dead, for he will reveal himself to them and give them the Holy Spirit to be in them. Likewise, preceding the statements about “that day” in 16.23, 26, Jesus tells them in 16.22 that he will see them again, and their hearts will rejoice. It is precisely on Easter day that “the disciples rejoiced when they saw the Lord” (20.20).

We have argued that the Son has given them the δόξα of a godlike character through giving them the Father’s name, so that the love of the Father will be in them, and the Son in them, and that he has given them ἐξουσία to be God’s children and to do God’s works, speak God’s words, as they have been given a mission in the world. The godlike character is theirs only through being born of God, i.e. born of the Spirit, and becoming children of God (1.12; 3.3, 5, 6), and they will have power to do God’s works only through the Spirit. Fulfillment of the promise of the gift of δόξα and of oneness comes on Easter day, when Jesus *comes to them, reveals himself to them* as the risen Lord, and *gives them the Holy Spirit* and ἐξουσία to go into the world to testify on his behalf. Until the Holy Spirit comes, their capabilities will be limited, for it is the Spirit who gives them birth into God’s family, birth from above (3.3, 5-6), and it is the Spirit who will lead them into all the truth, for he will teach them everything (14.26; 16.13), and on their own they can do nothing (15.5). As Jesus has promised, if he goes away, meaning if he

⁴⁸² Barrett, 510.

⁴⁸³ See Schnackenburg, *John*, 3:79; Barrett, 464; Lindars, 481; Carson, 501.

returns to the Father by way of the cross, he will send the Paraclete (16.7). In the FG, the Paraclete is imparted to them on Easter evening.

3.7.2 God's New Family

Before Jesus ascends to heaven, he leaves a message with Mary Magdalene for his disciples, saying, "I am ascending to my Father and your Father, to my God and your God" (20.17). This is a statement of identification,⁴⁸⁴ in which Jesus includes his disciples in the family of God, for now *his Father* will be *their Father*, and he *their brother* (20.17). It seems unlikely that the intention was to indicate a distinction between the Son and the children here. The Farewell Prayer has made it clear that the Father loves the believers with the same love with which he has loved the Son (17.23, 26), and Jesus has consistently shown inclusiveness and total love, acceptance, and mutuality towards his followers (e.g. 13.1, 8; 14.12; 15.13, 15). In 15.15 he calls them "friends," and here he calls them "ἀδελφοί," i.e. *brothers and sisters*.⁴⁸⁵ The family theme is in accord with the emphasis on the *oneness* of believers with the Father and the Son in Chaps 13-17.⁴⁸⁶ Jesus' ascension makes possible "the giving of the Spirit who will beget the believing disciples as God's children."⁴⁸⁷ The believers "by virtue of the 'lifting up' of Jesus and the impending bestowal of the Spirit are to become sharers in his sonship with the Father."⁴⁸⁸

3.7.3 The Imparting of Δόξα and the Giving of Ἐξουσία

On Easter evening when Jesus appeared in the house where the disciples were gathered and showed them his hands and his side (20.19), he gave them the joy that he promised them in his Farewell Discourse (16.22). In this study, we have concluded that the gift of δόξα comprises ἐξουσία to be children of God and Jesus' emissaries to the world. Jesus imparts the gift of δόξα to the disciples in 20.19-23. Here he sends them on their mission as the Father has sent him (v. 21, echoing

⁴⁸⁴ Brown, *Gospel*, 2:1016. Some interpreters, with Brown, take this as a statement of identification (e.g. Haenchen, *John*, [2:210], Schnackenburg, *John*, [320], Bruce, *John*, [390], Moloney [526], Whitacre [477], Beasley-Murray, *John*, [378]), others as an expression of distance (Barrett [566], Morris, *John*, [743]), and still others see both distancing and identification (e.g. Bultmann [689], Carson [645], Lindars [608]).

⁴⁸⁵ LS; BDAG.

⁴⁸⁶ Brown, *Gospel*, (2:921, 925-6) and Barrett (550, 552) see in John's mention of the indivisible χιτῶν of Jesus (19.23-24) a symbol of the unity of the church, and in Jesus' giving his mother to the Beloved Disciple (19.26-27) an allusion to the new family of God. Whitaker (459-60) makes a good point, saying that the Evangelist mentions the seamless tunic in order to show that scripture (Psa 22.18) has been fulfilled and that Jesus' death was God's will. He agrees that Jesus' commending his mother to the Beloved Disciple indicates Jesus' formation of a new community, "now seen to be a new family" (461).

⁴⁸⁷ Brown, *Gospel*, 2:1016.

⁴⁸⁸ Beasley-Murray, *John*, 378.

17.18), and he breathes on them and gives them the Holy Spirit (v. 22, in fulfilment of 14.15-17, 26; 15.26-27; 16.7-15). This is the hour of their birth into the family of God. The event in 20.22, when Jesus breathes on them (ἐνεφύσησεν) recalls the creation of Adam in Gen 2.7, when God breathed on him the breath of life ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς. Most commentators agree that the author of this Gospel intended to show a parallel between this event on Easter evening and the creation of Adam.⁴⁸⁹ When God breathed on Adam, he became a living being (Gen 2.7). When Jesus breathes on his disciples, they are born from above, born of God, born of the Spirit (3.3, 6; 1.12-13). Now they are children of God through the life-giving Spirit. Jesus, who gives his followers ἐξουσία to become children of God, is also the giver of ἐξουσία to forgive and retain sins. “So the forgiving of sins by the disciples must be understood as the bestowing of salvation provided by Jesus.”⁴⁹⁰ As the message of Christ is proclaimed, those who believe in Jesus as the Son of God will receive the forgiveness of their sins, but for others Christ’s salvation remains unavailable, because they do not believe in him, and their sins will not be forgiven (8.24).⁴⁹¹

The Father’s sending of the Son is a key motif in the FG. Repeatedly Jesus declares that he did not come on his own, but the Father sent him, and he did not come to do his own will or to speak his own words, but to do the will and speak the words of him who sent him (5.30; 7.16, 17, 28; 12.49). It is the Father who is present in him who speaks and acts through him (14.10). Now the disciples will be sent by Jesus to be his emissaries, and whoever receives them will receive him and the Father who sent him (13.20). They will not be going on their own, but Jesus has sent them and given them the power of the Holy Spirit, who will guide them (16.13). Therefore, they will not speak on their own, because the Spirit, who is now in them by Jesus’ impartation, “will not speak on his own, but will speak whatever he hears” (16.13). The Spirit in them will glorify Jesus; thus, what the Spirit speaks through the believers will reveal Jesus through the proclamation of his word (16.14-15). The Father has glorified Jesus, i.e. has caused Jesus to be recognized and has supplied the power to accomplish his mission, but the Spirit “participates in the continuation of his saving work and therefore contributes to Jesus’ ‘glorification.’”⁴⁹²

“The mission of the Son has not finished with his ‘lifting up’ to heaven. ‘As the Father has sent me’ implies a sending in the past that continues to hold good in the present. Such is the force of the Greek perfect tense....”⁴⁹³ The

⁴⁸⁹ Barrett, 570; Beasley-Murray, *John*, 380; Brown, *Gospel*, 2:1037; Haenchen, *John*, 2:211; Morris, *John*, 747; Bultmann, 692; Schnackenburg, *John*, 2:325. Contra Carson (653), who maintains that Jesus only *breathed* and did not *breathe on* the disciples, and therefore this is only a symbolic act pointing to a future enduement. There had been other utterances of Jesus announcing something as having arrived, e.g. when he spoke about the imminence of his “hour,” and yet it had not actually arrived. If this were true, it would make no sense for the author to write about a merely symbolic enduement with the Spirit, for then his account would seem to end prematurely.

⁴⁹⁰ Schnackenburg, *John*, 3:327.

⁴⁹¹ Bruce, *John*, 392; Moloney, 536; Whitacre, 483.

⁴⁹² Schnackenburg, *John*, 2:136.

⁴⁹³ Beasley-Murray, *John*, 379.

disciples are given ἐξουσία to continue Jesus' mission, not to start a new one.⁴⁹⁴ Jesus' sending by the Father "still continues... he only gives the disciples a share in it for the earthly continuation of his work (cf. 14.12) with the assistance of the Paraclete (14.16f., 26; 15.26f.).⁴⁹⁵ There may be a parallel between Jesus' giving δόξα to his followers so that they can continue his work and Moses giving δόξα to Joshua, his successor, so that he could continue his work (Num 27.20).⁴⁹⁶ Elijah similarly gave Elisha a portion of his πνεῦμα before he departed (2 Kings 2.9, 15).

If it is true that the Spirit is ... to take Jesus' place, and if the Spirit's leadership is to bring the believer for the first time to the fullness of truth, then this is because Jesus and his word only come to their true fruition by this means... The statement affirms that the word that is at work in the community really is the word of revelation and not human discourse; it is like the word that Jesus spoke, which did not come from himself.⁴⁹⁷

The Spirit will not bring new teaching or speak anything other than what Jesus has already spoken; in the witnessing of the believers, empowered by the Spirit, "the word that Jesus spoke continues to be efficacious."⁴⁹⁸

3.7.4 Completion of Oneness

"The possession of the divine 'glory' -- the absolute harmony of life -- furnishes the sure foundation for spiritual unity."⁴⁹⁹ Since Jesus dwells in the disciples and the Father dwells in Jesus, the Christian community becomes "entirely filled with God's being" and is united and kept as one in God.⁵⁰⁰ It is Jesus who "makes the Christian community the visible manifestation of the divine being."⁵⁰¹ Believers have become one by "participating in the *koinonia* of the Father and the Son" in v. 21 and by "participation ... through their union with the Son" in v. 23.⁵⁰² Thus, they "**become completely one**" (v. 23). The verb τετελειωμένοι means *is made perfect, is completed, is finished* and in the FG is used with reference to Jesus accomplishing his work (4.34; 5.36; 17.4; 19.28).⁵⁰³ Beasley-Murray therefore suggests that the use of this verb in 17.23 indicates that the unity which is Christ's will is achieved by Christ himself and not by human effort, "while it yet calls for an appropriate ethical response from those drawn into it."⁵⁰⁴

⁴⁹⁴ Westcott, 294.

⁴⁹⁵ Schnackenburg, *John*, 3:324.

⁴⁹⁶ See 3.2.5.3 above.

⁴⁹⁷ Bultmann, 574-5.

⁴⁹⁸ *Ibid.*, 575.

⁴⁹⁹ Westcott, 247.

⁵⁰⁰ Schnackenburg, *John*, 3:193.

⁵⁰¹ *Ibid.*

⁵⁰² Beasley-Murray, *John*, 302.

⁵⁰³ *Ibid.*

⁵⁰⁴ *Ibid.*, 302-3.

This oneness clearly must come from God and is not something people of goodwill can manufacture. It is predicated on sharing in the divine glory (v. 22) and name (v. 26). Oneness can only come through being born from above, hearing the voice of the Good Shepherd and accepting the witness of the Paraclete, thereby revealing the glory of the Father within history.⁵⁰⁵

The unity of believers, being “rooted in the unity of God and the redemption achieved in Christ,” is a unity that has already been accomplished, in answer to Jesus’ prayer, for “God has made the Church one in Christ.”⁵⁰⁶ Bultmann thinks this unity may be described as its *raison d’être* so that it can be “regarded as an essential characteristic of the community only in so far as it is eschatological.”⁵⁰⁷ An “eschatological community” is one in which

...the world is annulled, and in which the differences of human individuality, that are typical of any human association and in fact help to make it up, are simply excluded. This unity stands for the radical, other-worldly orientation of the community, that binds all individual believers and every empirical association of faith into a supra-worldly unity, across and beyond all differences of a natural, human kind.⁵⁰⁸

Knowledge of this unity is essential if the Church is to remain the eschatological community.⁵⁰⁹ Lindars disagrees with the characterization of the community as an eschatological one; instead he insists that the language is “relevant to all times.”⁵¹⁰ He sees the unity of the Church as a “given fact which has an ultimate quality.”⁵¹¹

Viewed from a heavenly perspective, the unity is already a reality, for Jesus has already given the $\delta\acute{o}\xi\alpha$ to the believers, the gift of God’s divine nature, presence, and power that makes them one. “That which is completed at once on the divine side has to be gradually realised by man. So the essential unity is personally apprehended, and issues in the perfection of each believer as he fulfils his proper part.”⁵¹² As the allegory of the vine in Chap 15 focused on *Jesus* and was intended to give encouragement,⁵¹³ so the Farewell Prayer, like the Farewell Discourse(s), is also focused on *Jesus*, and on the *Father* as well, and is meant to give not only *encouragement* but also *joy* (17.13; cf. 14.1, 27; 15.11; 16.20-24). Therefore the emphasis is on God and Christ and what they have done and will do for the disciples. It is **God** who will keep the disciples *one*. In 15.1-11, Jesus seems to be saying, “and be assured, I am remaining in union with you.”⁵¹⁴ In

⁵⁰⁵ Whitacre, 421.

⁵⁰⁶ Beasley-Murray, *John*, 306.

⁵⁰⁷ Bultmann, 517.

⁵⁰⁸ *Ibid.*

⁵⁰⁹ *Ibid.*

⁵¹⁰ Lindars, 531. Perhaps Lindars misunderstood what Bultmann meant by “eschatological.” By this description, Bultmann simply meant that the orientation of the believers is not worldly but “other-worldly,” “supra-worldly,” so that they are bound together across all natural, human differences.

⁵¹¹ *Ibid.*

⁵¹² Westcott, 247.

⁵¹³ Beasley-Murray, *John*, 272.

⁵¹⁴ *Ibid.*

Chap 17, Jesus' message seems to be, "Be assured, the Father will keep you in his name, protect you from the evil one, and sanctify you in the truth, his word. The Father will sanctify you and I will do the same, for I have sent you into the world, just as I have been sanctified and sent into the world. I have given you my glory so that you may be kept in the Father's name, protected from the evil one, and sanctified in the truth of his word. Thus, you will proclaim the word to the world, and people will come to me through your word and believe in me, and they will know that the Father has sent me and has loved you in the same way he loved me. Do not let your hearts be troubled, but let them be filled with joy, because I have given you my glory."

We have asked: "What is this glory that the Father has given to Jesus and that he has passed on to his followers?" In the final analysis, perhaps a most fitting answer has been provided by Holwerda, who wrote:

The NT uses δόξα to designate the manifestation of the Being of God – His honor, power, splendor, brightness, majesty – i.e. what we call the glory of God. It is impossible to draw a fine line of distinction between the various connotations of this term, for the one flows into the other. Therefore, it is best to follow NT usage by summing up these various connotations in the single term "glory."⁵¹⁵

The Word became flesh and dwelt among human beings. Those who believe have seen his glory, the glory as of the only Son from the Father, and from his fullness believers have all received. "The Father loves the Son and has placed all things in his hands" (3.35). "He whom God has sent speaks the words of God, for he gives the Spirit without measure" (3.34). As the Father has loved the Son, so the Son has loved his followers and has made known to them everything that he has heard from the Father. He sends them into the world, as the Father has sent him into the world, and they speak the words of God, as he has spoken the words of God, for he gives them the Spirit without measure, just as he has been given. As the Father has given him his glory, and he has glorified the Father, so he has given them his glory, and they will glorify him, in life and in death. And God will honor them after their life of faithful service and will grant them to be where Jesus is, and they shall see him and participate in his heavenly glory.

3.8 Summary

The objectives of this chapter were first to explore the potential meanings for δόξα and δοξαζω in John offered in lexicons, Bible translations, and commentaries, and through an original study of several passages in John where these words occur. Terms in John with meanings closely related to the meanings of these words and those with meanings that are in contrast to their meanings were studied. After an analysis of the structure of John 17, a detailed study of vv. 20-23 and of other paragraphs in Chap 17 followed, in order to find answers to the following

⁵¹⁵ David Earl Holwerda, *The Holy Spirit and Eschatology in the Gospel of John: A Critique of Rudolf Bultmann's Present Eschatology* (Kampen: J. H. Kok N.V., 1958), 2.

questions: (1) Who are the people to whom Jesus has given the δόξα that the Father has given him? (2) What is this δόξα that was given to Jesus and that Jesus in turn gave to his followers according to John 17.22? (3) If the oneness of the believers is the purpose for which Jesus has given his followers this δόξα, what is the nature of this oneness?

3.8.1 Summary of Possible Meanings for Δόξα and Δοξάζω in John

It was found that in the seven Bible translations examined, only five different nouns are used to represent δόξα in John: *glory, praise, honor, approval, reputation*, while more than thirty expressions are offered in the lexicons examined, BDAG, FAL, LNLEX, TDNT, UBSICT, THAYER, e.g. *approbation, brightness, dignity, divine mode of being, exalted state, excellence, fame, glorious condition, glory, good opinion, grandeur, greatness, honor, image of God, magnificence, majesty, manifestation of God's power and majesty, manifestation of power characterized by glory, perfection, power, praise, prestige, recognition, reputation, respect, revealed presence of God, revelation of the divine nature, splendor, status, sublimity, worth*. In the Bible translations studied, the following expressions were used for δοξάζω: *glorify, bring glory, give glory, seek glory, confer glory* (or a similar expression). In only one instance, the REB uses *my glory is revealed* to render δοξάζω (17.10). The following definitions were offered for δοξάζω in the lexicons: *adorn with luster, cause the dignity and worth of some person or thing to become manifest and acknowledged, celebrate, clothe in splendor, do honor to, exalt to a glorious rank or condition, extol, give and have a share in the divine δόξα, glorify, hold in honor, honor, impart glory, magnify, make great, make glorious, make gloriously great, make renowned, praise, render excellent, render illustrious, respect, transfigure*. In defining δόξα, only FAL, LNLEX, UBSICT and THAYER acknowledge that in some contexts the word has the meaning *revelation/manifestation of divine glory*. For δοξάζω, only THAYER includes the sense of *revelation* in its definitions. Commentators, in contrast, seem generally to recognize and point to John's emphasis on the revelatory significance of δόξα and δοξάζω.

A study by the present writer shows that in John, δόξα has two basic meanings: (1) *divine glory*, meaning *the manifestation of the divine nature either in a visible or invisible form*, and (2) *honor*, which can be given by people to other people or to God, or given by God to people. *Honor* can mean *recognition, renown, fame, praise, prestige, respect, reputation, or enhancement or recognition of status or performance*. The primary meaning of δόξα in John is the *divine glory*, which is the revelation of God's nature, i.e. *the manifestation of the essential characteristics and qualities of God*. God cannot be seen, and he can be known only when he reveals himself. His essential characteristics and qualities of holiness, righteousness, and love have been displayed in his Son Jesus Christ. God's characteristics also include majesty, power, and authority. These characteristics are all revealed in Jesus Christ, for whoever sees Jesus sees God

(8.19; 14.7, 9). The word δόξα can also mean *God's honor* and *God's presence*, but the one word that encompasses all of these qualities and aspects of the divine being is the word *glory*.

In the FG the word δοξάζω has three meanings:

- (1) to exalt to a glorious position or condition: *of God exalting, or rather restoring, the Son to a state of glory in heaven* (7.39; 12.16, 23; 13.31, 32; 17.1, 5);
- (2) to cause the divine character of the Father and/or the Son to be revealed: *of Christ the Son* (8.54; 11.4; 13.31; 16.14; 17.1, 10); *of God the Father* (13.31, 32; 14.13; 15.8; 17.1, 4; 21.19); *of the Father's name* (12.28);
- (3) to honor, do honor to, praise, extol, magnify (8.54; 21.19)

3.8.2 Summary of Semantically Related Words and Contrasting Terms

In the FG, the following words are semantically related to δόξα and δοξάζω: τιμή/τιμάω, μαρτυρία/μαρτυρέω, ἐξουσία, ὑψόω, ἐμφανίζω, γνωρίζω, φανερόω, δείκνυμι, and ἐξηγέομαι, so that in certain contexts δόξα may be used interchangeably with τιμή, μαρτυρία, or ἐξουσία, and δοξάζω with τιμάω, μαρτυρέω, ὑψόω, ἐμφανίζω, γνωρίζω, φανερόω, δείκνυμι, or ἐξηγέομαι. Thus, δόξα can have the meanings *honor, praise, approval, or authority/power*. Δοξάζω can have the meanings *to honor, to praise or approve of someone, to exalt someone or to reveal the divine character*.

Words that represent meanings that are in contrast to the meanings of δόξα and δοξάζω include: κρίσις, κρίνω, θάνατος, ἀπωλεία, ἀπόλλυμι, ἀποθνήσκω, θύω, ἀποκτείνω, λύω, ὀργή, ἀτιμάζω, διώκω, ἐκβάλλω. It is the Father's will that all should honor the Son, but instead most people *dishonor* him (ἀτιμάζω), *persecute* him (and later the disciples) (διώκω), and *kill* him (and the disciples) (λύω, ἀποκτείνω). Satan *kills* (θύω) and *destroys* (ἀπόλλυμι) people, while Jesus gives them life. Those who believe in Jesus will be saved and are given eternal life and the δόξα that comes from God, but those who do not believe in him are under *condemnation* (κρίσις) and the threat of *death* (θάνατος), must endure God's *wrath* (ὀργή), and will *die* (ἀποθνήσκω, ἀπολλύμι) in their sins. Those who come to Jesus, however, he will not *drive away* (ἐκβάλλω).

3.8.3 Summary of the People for Whom Jesus Prays in John 17

There are two groups of people for whom Jesus prays in John 17: *the first disciples* and *the later converts*. The first disciples are people whom God gave to Jesus from the world, who no longer belong to the world but belong to God and Christ. The Father had taught them through the law of Moses and through John the Baptizer, who introduced Jesus to them as the Son of God. Because they

believe in Jesus, he has given them ἐξουσία to be born of God and become God's children, so that they are now from above and belong to God and to Jesus. Moreover, they have received and kept God's word, which has separated them from the world. Now the world hates them, just as it hates Jesus. They have continued in the word, and Jesus' words are in their hearts, giving them spiritual life. In obedience to Jesus' commandments they follow him in the path of self-giving love and service. Because Jesus has revealed God's name to them, they have entered into an intimate relationship with God, and Jesus' glory is manifested in them, i.e. Jesus' character is seen in them, for they will do the works that he does, because he lives in them and speaks and acts through them when they pray. Similarly, the later believers will hear the words of Jesus through the proclamation of the first disciples, and they will receive the words, which come from God, and will believe in Jesus as the one God sent. Like the first disciples, they will belong to the Father through receiving the words of the Father. Both the first disciples and the later believers are recipients of Jesus' glory.

3.8.4 Summary of the Δόξα that God Has Given to the Son

Chap 17 mentions seven gifts given by the Father to the Son besides δόξα. These are: ἐξουσία (v. 2), *disciples* (vv. 2, 6, 9), *work* (v. 4), *everything* (v. 7), *words* (v. 8), *God's name* (vv. 11, 12), and *mission* (v. 18). These are all related and merge into one another. The giving of *God's name* is the gift of *the divine character*, since God's name denotes *God's character and the revelation of his character*. In giving Jesus his *name*, the Father has given him his own δόξα, i.e. his character of holiness, righteousness, and love,⁵¹⁶ since δόξα may have the meaning *God's nature/character* and the *revelation of God's nature and character*. God's gift to Jesus of his name means that God has revealed himself in Jesus; God is present in him and does his works in him.

Ἐξουσία is an important aspect of δόξα. The Father has given the Son ἐξουσία to give eternal life to all their people (v. 2). Ἐξουσία means *right, power, authority*, and is an expression of God's nature. The Son's ἐξουσία includes *authority* to execute judgment and to give life (5.21, 22, 26, 27). Because of his love for his Son, the Father has put all things in his hands (3.35; 13.1) and shows him everything that he himself is doing (5.20). The gifts of God's *name, authority*, and the *mission* (ἀποστέλλειν) merge into one another. The "sending of Jesus by God meant that in the words, works, and person of Jesus men were veritably confronted not merely by a Jewish Rabbi but by God himself (1.18, 14.9; and many passages)."⁵¹⁷ His mission was to make the Father/the name of the Father known (1.18; 17.6, 26) to a world that did not know him (1.10; 8.19; 17.26). He was sent also to save the world by giving his life in order that others might have eternal life (3.14-17; 10.11, 15, 17-18; 12.24; 15.13). The Father gave him the *work* to do and the *words* to say (17.4, 8, 14; 4.34; 5.36; 12.49); he also gave

⁵¹⁶ See 2.2.3.2.3.3; Schnackenburg, *John*, 3:175.

⁵¹⁷ Barrett, 569.

him ἔξουσία to lay down his life and take it up again (10.18), in fulfillment of his mission. The disciples who believe in him are also gifts from the Father (vv. 2, 6, 9). The revelation of God's name, the authority to give eternal life, the mission, the works, and the words are all closely related and are all gifts of the Father. These gifts are all inseparably connected, because they are all expressions and manifestations of the divine nature in his work of self-revelation and salvation.

Finally, the Father has given his Son the δόξα of exaltation and honor in heaven after he finished the work he was given to do (17.5, 24). Exaltation ὑψώω and glorification δοξάζω are paired in the FG, just as they are paired in Isa 52.13-53.12.⁵¹⁸ Jesus is lifted up on the cross and exalted to heaven in order to give eternal life to all believers (3.14; 6.62; 8.28).⁵¹⁹ When he is "lifted up from the earth," he is lifted up to die (12.32-33), and in his death, the world is judged, Satan is driven out, all people drawn to Jesus, and he is exalted to heaven, to his Father's presence, where he will be honored by the Father (12.31-32, 26; 14.2-3; 17.24).⁵²⁰ The cross is the beginning of Jesus' glorification. In his gift of himself as the Lamb of God he glorifies the Father, i.e. reveals the glory of the loving Father who sent him to save the world, and the Father glorifies him, viz. reveals his glory as the only Son, the one who comes from God, and exalts him to heaven to his presence and to the glory given to him before the world existed.⁵²¹

3.8.5 Summary of the Δόξα that the Son Has Given to His Followers

The Son in turn gives these same gifts to his followers. The gifts of God's character of holiness, righteousness, and love, ἔξουσία, and mission are for the disciples' service on earth, and the exaltation lies in the future. Jesus has revealed the Father's name, viz. the character of the Father, to his followers (17.6, 26), and in revealing the Father's name, he has given them the divine love to dwell in them and his own presence to be in them (17.26). Acceptance of the revelation of the Father's name brought by Jesus is inseparable from receiving Jesus and believing in his name, and this positive response to Jesus and his words leads to the gift of ἔξουσία to be children of God (1.12) through being born from above, of the Spirit (1.12-13; 3.3, 5, 6, 7). Before they believed in Jesus, they were σάρξ, but now they are πνεῦμα (3.6). They no longer belong to the world and are not children of the devil but children of God (1.12; 8.44; 17.14, 16). He has kept them in the Father's name while he was with them and asks the Father to keep them in his name after his departure (17.11-12). The goal of Jesus' revelatory work is the indwelling of God's love and his own indwelling presence in the believers (17.26). Because of their faith in Jesus and their faithful keeping of his words, God has come to dwell in them, and it is God who does his works and speaks his words in and through

⁵¹⁸ Ibid., 214; Dodd, 375; Carson, 201, 444; Whitacre, 315.

⁵¹⁹ Schnackenburg, *John*, 1:394-5; Brown, *Gospel*, 1:146; Dodd, 374-6; Beasley-Murray, *John*, 214, 219.

⁵²⁰ Dodd, 374-5; Beasley-Murray, *John*, 211-12, 219; Bultmann, 426, 432; Bruce, *John*, 265, 336; Carson, 444, 439, 570; Haenchen, *John*, 2:97-98, 155; Moloney, 353-5, 394, 475.

⁵²¹ Whitacre, 91, 341-2; Beasley-Murray, *John*, 246.

them (14.12-14, 23). The presence of the Divine Being in the believer's heart is the δόξα, just as the glory of the Lord dwelled in the tabernacle in the wilderness and in the temple (Exod 40.34; 1 Kings 8.10-11).

Jesus gives them ἐξουσία to continue his ministry and to do his work. He gives them the Spirit to fulfill their ministry (20.22), just as he was given the Spirit to fulfill his ministry (1.32-34; 3.34). With the gift of the Spirit he gives them the authority to do the work of forgiving and retaining sins (20.22-23), just as he did in Chap 9 when he gave sight to the blind man and retained the guilt of those who thought they could see. As the Father who lived in Jesus did his works through Jesus (14.10), so Jesus dwelling in the disciples will do his works, in answer to their requests (14.12-14; 15.4-5, 7-8), and it continues to be the Father, who is in Jesus and in whom Jesus dwells, who does the works in the believers through Jesus. Thus, the Father will be *glorified*, i.e. *revealed*, in the works of the believers (14.13; 15.8). The ἐξουσία that Jesus had on earth to do God's work has now been given to the disciples, who have become the locus where God's δόξα, presence and power are operating. The motif of ἐξουσία has merged with theme of mission.

Just as the Father gave the Son ἐξουσία, sanctified him and sent him into the world to do his work (10.36; 17.18), even so the Son asks the Father to sanctify the believers, for he is sending them into the world to do the Father's work (17.17-18; 14.12). Sanctification is closely related to glorification, since glory is the outward manifestation of God's holy nature. The word of God sanctifies them, i.e. makes them holy, for it separates them from the world and places them in God's holy sphere (17.14). To be sanctified and made holy is to be given the δόξα (a holy character like God's), as the revelation of God's name has accomplished (v. 26) and as the giving of God's words has done, separating them from the world below and placing them in the realm of God's name and Spirit (17.11, 17). The Spirit and the believers together witness about Jesus to the world (15.26-27). Through their word others will come to believe in Jesus, since the work of the Spirit is to glorify (reveal) Jesus by taking Jesus' teachings and declaring them (16.14). They will reveal Jesus by declaring his words, which means they are declaring the Father's words and revealing/glorifying the Father (17.20; 15.8, 27).

In doing the work Jesus gives them to do and following him in laying down their lives in loving, self-giving service, they will receive *honor* from the Father, who will receive them in his house, so that where the Son is they will also be (12.24-25; 15.13; 14.2-3). This leads into the δόξα that awaits them in the heavenly kingdom, where Jesus has gone before them and where they will see and participate in his heavenly δόξα (17.24). Seeing Christ's *glory* means that "believers will participate in his glory, on which no one can look without himself being affected."⁵²² They will have *eternal life* (12.24), they will be provided a place *in the Father's house* (14.2), and they will be with Jesus *in the Father's presence* (17.5, 24). Because Jesus is alive, they will never perish but will live with him forever in the Father's presence (14.2, 19; cf. 6.50, 51, 57; 10.28).

⁵²² Haenchen, *John*, 2:155.

3.8.6 Summary of the Nature of the Oneness of Believers

The prayer for oneness in 17.20-23 is related to the petition for oneness in 17.11-16, which has connections with the sheep and shepherd imagery in Chap 10. As Jesus is about to take leave of his disciples, he is thinking about the dangers that face them in the hostile world. Without him they will be like sheep without a shepherd. While he was with them he kept his first disciples safe in the Father's name, and they were all preserved except for Judas, who was destined to be lost. Jesus held the sheep in his hand, where they were protected (10.28); the Father also holds them safe in his hand (10.29). In 17.11-16 Jesus asks the Father to protect them after his departure, so that the evil one cannot snatch them away. The prayer in vv. 20-21 is that both the new converts ("other sheep" that Jesus had [10.16] and the "dispersed children of God" [11.52]), together with the first disciples may be gathered as one in the Father's care, one flock tended by one shepherd. The prayer that they be "in us" (v. 21) is a request that just as the Father dwells in the Son and the Son in the Father, even so the believers should dwell in God (Father and Son). This idea seems to be an echo of Chap 15, which portrays believers as branches and Christ as the vine. The branches will be healthy and productive by remaining in the vine. Likewise, believers must remain united to Christ, for apart from him they will wither like branches separated from the vine. Between the first petition for oneness in v. 11 and this second petition, v. 18 has introduced the idea of Jesus sending the disciples into the world to proclaim his word. The second petition is thus for the uniting of the original disciples with the new converts who will have been won through their missionary activity.

Vv. 22-23 tell what Christ has done for his followers to enable them to be one as the Father and Son are one. He has given them the glory that the Father has given him. This is the divine glory, viz. the manifestation of the divine nature in them, which is granted to them when they put their trust in Jesus and are given the ἐξουσία to become God's children. Now they are one family, with God as their Father and Jesus as their brother. Thus the FG presents the people of God as a united whole using three different metaphors: a flock of sheep, a grapevine with many branches, and a family. Not only are Christians children of God, they are also sent into the world as Christ's witnesses to tell others of him. The petitions for oneness include the request that they be protected from the power of the evil one and the hatred of their opponents as they engage in mission in the hostile world.

The first petition for oneness is the simple petition "that they may be one, as we are one." The second petition asks that they may all be one, that they be "in us," in the Father and the Son. The third passage about oneness is not a petition, but a statement of fact, that Jesus has given them glory so that they may be one, viz. Christ dwelling in the believers, and the Father in Christ. With the first petition is a request that the Father keep them in his name, which means keep them in the truth of God's word, keep them safe in the sphere and by the power of his name, keep them as God's. The second petition asks that they be "in us," which is

a similar idea. Being in God means they are in the sphere of his kingdom, which is holy, and not in Satan's evil realm. They are in God's family, not in the devil's family, in the light and not in the darkness, in life not in death, freed from sin and not in sin, in God's fold and not outside, in the vine and not as disconnected branches that will be thrown into the fire and burnt. The glory of Christ is given to the disciples so that they may be one, with Christ living in them, and the Father living in Christ. Thus they will be completely one. This is not an earthly phenomenon that can be achieved through human organizations and creeds, nor is it a unity of human-brotherly-sisterly concord. This is a oneness of mutual indwelling, shared life, and shared works, a triple mutuality of Jesus and the Father and the disciples. The Father's love with which he loves the Son is given to the believers and dwells in them, and as they show love to one another in obedience to Christ, the glory of God will be seen in them and will draw others to faith in Jesus. The purpose of oneness, according to 17.23, is that the world may know that God has sent Jesus and that he has loved the disciples just as he has loved Jesus. The statements in vv. 21, 23 do not mean that the whole world will come to believe in Jesus, but that the believers will give the world an opportunity and a challenge to recognize Jesus as God's Son. Those whom God draws to Jesus from the world will accept him, and the others will be self-condemned.⁵²³

3.8.7 Summary of the Fulfillment

Fulfillment of the promise of the gift of δόξα and of oneness comes on Easter day, when the risen Christ gives his disciples the Holy Spirit and ἐξουσία to carry on his mission in the world. They are born of the Spirit and become children of God, with the result that they now have the character of their Father, the character of holiness, righteousness, and love, and have power to do God's works through the Spirit who now lives in them. Now Jesus' Father and his God will be *their Father and their God*, and Jesus will be *their brother*. Jesus calls them “ἀδελφοί,” i.e. *brothers and sisters*. The believers “by virtue of the ‘lifting up’ of Jesus and the ... bestowal of the Spirit ... become sharers in his sonship with the Father.”⁵²⁴

Jesus' lifting up to heaven does not mark the end of his mission. The disciples are authorized to continue his mission, not to begin a new one. They do not bring a new teaching but, empowered by the Spirit, they proclaim the same message that Jesus taught. Since Jesus has given them the divine δόξα, they have the fullness of God's presence dwelling in them and are united and kept as one in God. Jesus makes the community of believers the “visible manifestation of the divine being.”⁵²⁵ The unity of believers, being “rooted in the unity of God and the redemption achieved in Christ,” is a unity that has already been accomplished, and Jesus' prayer has been answered: “God has made the Church one in Christ.”⁵²⁶

⁵²³ Brown, *Gospel*, 2:778.

⁵²⁴ Beasley-Murray, *John*, 378.

⁵²⁵ Schnackenburg, *John*, 3:193.

⁵²⁶ Beasley-Murray, *John*, 306.

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."¹ 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.

¹ 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.² 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."³ All of Jesus' deeds are full of δόξα.⁴

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,

² Ibid.

³ Dodd, 207, n. 2.

⁴ 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.”⁵ 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.”⁶ The participation of Jesus’ followers in his glory is the aim not only of the prayer in Chap 17 but also

⁵ Barrett, 465.

⁶ Barrett, 514.

of the Gospel.⁷ 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, 7⁸; 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

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

⁸ 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."⁹ 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).

⁹ 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*."¹⁰ TDNT offers

¹⁰ 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.”¹¹ 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.”¹² 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...”¹³ 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.”¹⁴ 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

¹¹ TDNT 2:243-4.

¹² Barrett, 167.

¹³ Ibid., 168-9.

¹⁴ 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.¹⁵

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."¹⁶ 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."¹⁷ 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."¹⁸ 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."¹⁹ 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)."²⁰

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

¹⁵ Caird, "Glory of God," 277.

¹⁶ 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.

¹⁷ Westcott, 242; cf. *ibid.*, 182.

¹⁸ *Ibid.*, 238, with added emphasis.

¹⁹ Carson, 554.

²⁰ 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.”²¹ 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.²² 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.”²³ 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.²⁴ 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.”²⁵ 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.

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

²² See Bultmann, 301, n. 2.

²³ Westcott, 165

²⁴ 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.

²⁵ TDNT 2:248.

The question might be asked: “Why is a correct understanding of the meaning of $\delta\acute{o}\xi\alpha$ in John 17.22 important?” First, it is important to have a correct understanding of the meaning of $\delta\acute{o}\xi\alpha$ here, since it relates to the Christology of the FG, for $\delta\acute{o}\xi\alpha$ here first of all refers to the $\delta\acute{o}\xi\alpha$ 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 $\delta\acute{o}\xi\alpha$ 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.²⁶ 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 $\delta\acute{o}\xi\alpha$ 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 $\delta\acute{o}\xi\alpha$ and $\delta\omicron\zeta\acute{\alpha}\zeta\omega$ in John. Lexicographers Newman and Nida recognize that $\delta\omicron\zeta\acute{\alpha}\zeta\omega$ in John may mean “to reveal the glory of” rather than “to bring honor to,”²⁷ and they are to be commended, for this shows that they have

²⁶ Brown, *Gospel*, 2:775.

²⁷ 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.²⁸ 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.”²⁹ 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.”³⁰ Lee commends Louw and Nida for initiating the use of definitions to indicate meaning and credits them for having “blazed a trail to follow.”³¹ Their method has had a notable impact on BDAG (2000), but Lee finds the quality of the definitions in BDAG uneven.³² 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.”³³ 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.”³⁴ 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.

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

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

³⁰ *Ibid.*, 32.

³¹ *Ibid.*, 180.

³² *Ibid.*, 169.

³³ *Ibid.*, 180-1.

³⁴ *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.

APPENDIX A

WORDS SEMANTICALLY RELATED TO כְּבוֹד

1. הוֹד *splendor, majesty, vigor, glory, honor*¹

The basic meaning of the word הוֹד is “majesty,”² i.e. “impressive stateliness, dignity, or authority.”³ הוֹד, when applied to God, frequently refers to the manifestation of God’s majesty by various means: through his voice (Isa 30.30), in the heavens (Hab 3.3, 13), and above the heavens (Psa 8.1-2[2-3]; Hab 3.3). הוֹד is sometimes paired with הִדָּר (majesty and splendor) (e.g. Psa 104.1; 96.6; 111.3).

2. הִדָּר *splendor, ornate appearance*

The semantic range of הִדָּר includes: “magnificence, great show of riches; eminence, impressive character, majesty; ornate appearance.”⁴ The sense “magnificence, eminence” is predominant; “ornate appearance” is a secondary meaning.⁵

2.1 Magnificence, eminence

When applied to God, הִדָּר denotes the magnificence or impressive character of God. For example:

May your deeds be shown to your servants, your *splendor* to their children (Psa 90.6 NIV).

Human beings have been crowned with כְּבוֹד and הִדָּר (glory and splendor), probably because God has given them authority to rule over nature (Ps 8.5[6]).

2.2 Ornate appearance

A second meaning of הִדָּר is “ornate appearance.”⁶ In Prov 20.29, הִדָּר (splendor/ornate appearance) is in parallel with הַפְּאֵרָה (beauty). God bestows his own *splendor* (הִדָּר) on Jerusalem to perfect her beauty (Ezek 16.14). This means “ornamentation,” since the chapter is about the beauty of the city.

¹ TWOT in BibleWorks.

² NIDOTTE 1:1016.

³ *Oxford English Reference Dictionary*, ed. Judy Pearsall and Bill Trumble (Oxford: Oxford University Press, 1995), 869.

⁴ NIDOTTE 1:1013, 1015.

⁵ *Ibid.*

⁶ NIDOTTE 1:1014.

2.3 The phrase הַדְרָה קִדְשׁ

The phrase הַדְרָה קִדְשׁ occurs 4x in the OT (Ps 29.2; 96.9; 1 Chr 16.29; 2 Chr 20.21). NIDOTTE agrees with Kidner that if one assumes that the phrase means the same thing in each occurrence, the syntax of 2 Chr 20.21 determines the meaning. Thus הַדְרָה-קִדְשׁ לְהַלְלִים means “praising the splendor of holiness,” i.e. the *splendor of God’s holiness*.⁷ It is not the holiness of the people, but *God’s* holiness that is emphasized.⁸ Thus, we are to “worship the LORD *in the splendor of his holiness*” (Psa 29.2, NIV).

3. הַפְּאֲרָה, תְּפָאֲרָה beauty, dignity, boasting, glory, the divine presence

הַפְּאֲרָה and תְּפָאֲרָה are two forms of the same word. NIDOTTE gives four basic meanings for these words: (1) beauty, adornment; (2) glory, dignity; (3) boasting; (4) divine glory and divine presence.⁹ The following words are used in parallel with הַפְּאֲרָה and are listed in TWOT as “synonyms”:¹⁰ עֹז (glory),¹¹ עֹז (strength);¹² גְּדוּלָה (greatness); גְּבוּרָה (power); נִצְחָה (victory); הוֹד (majesty);¹³ קְבוּדָה (glory);¹⁴ תְּהִלָּה (praise); שֵׁם (name);¹⁵ גָּאוֹן (excellent);¹⁶ קְדוּשָׁה (holy).¹⁷

3.1 Beauty, adornment

Solomon decorated the Temple with precious stones for הַפְּאֲרָה (beauty) (2 Chr 3.6). Zion is urged to put on garments of beauty (Isa 52.1). Because of the sin of Ephraim, the “fading flower of its glorious beauty” (צִיץ נֹבֵל צְבִי הַפְּאֲרָה) will disappear (Isa 28.1, 4), but the LORD will be “a garland of glory and a diadem of beauty (הַפְּאֲרָה) to the remnant of his people” (Isa 28.5). In the LXX δόξα is used to translate הַפְּאֲרָה in v. 5.

⁷ D. Kidner, *Psalms 1-72*, TOTC 1973, at Ps 29.2; NIDOTTE 1:1015.

⁸ Cf. TWOT 1:208.

⁹ NIDOTTE 3:573. HALOT gives four meanings: 1) beauty, 2) glory, splendor, radiance, 3) fame, honor, 4) pride. BDB gives: 1) beauty, 2) glory, 3) honor, glory, boasting.

¹⁰ This does not mean they have exactly the same meanings, but that they are very close semantically, that there is an overlap in their semantic ranges.

¹¹ Isa 28.5.

¹² Psa 96.6.

¹³ 1 Chr 29.11.

¹⁴ Exod 28.2, 40.

¹⁵ Deut 26.19.

¹⁶ Isa 4.2.

¹⁷ Isa 64.11[10]; 63.15.

3.2 Glory, dignity, renown

In Exod 28.2 and 40, garments were to be made for Aaron and his sons for glory (כְּבוֹד) and for beauty (תְּפִאָּרָה) (RSV, NASB).¹⁸ Jer 13.18 speaks of the king's "beautiful/glorious crown (תְּפִאָּרָה עֲטָרָה)." ¹⁹ God has placed a "beautiful crown/glorious diadem"²⁰ on Zion's head (Ezek 16.12), and Zion is to be a "crown of beauty/glory" in God's hand (Isa 62.3).

To be a crown is to be that which expresses kingliness the possession of royal worth and dignity. The LORD's people will be the sign that he is King.²¹

The beauty of the Aaronic priests' vestments (Exod 28.2, 40) is related to the dignity of the office and also to the glory of Yahweh's presence. The tent was made holy by the LORD's glory, i.e. the brightness of the LORD's presence (Exod 29.43; 40.34-5, 38).

The essential point of the priestly vestments is : Yahweh is present .²²

There is a close correlation between beauty and glory, not only in the sense of dignity and renown but also in the sense of the holy presence of Yahweh and having a share in his holiness and glory.

תְּפִאָּרָה is used together with שֵׁם (name, fame, renown) (Deut 26.19, Jer 13.11, Jer 33.9, 1 Chr 22.5). Israel, as God's covenant people, is "set high above all nations in praise (תְּהִלָּה) and in fame (שֵׁם) and in honor (תְּפִאָּרָה)" (Deut 26.19). This is *covenant language*, indicating the people's honor and dignity as God's elect.²³ However in disobeying God's words and serving other gods, the nation has failed to be a people of renown and dignity who bring praise and glory to God's name (Jer 13.10-11). We see תְּפִאָּרָה in this sense when speaking of God's glory (inherent or ascribed honor, dignity, renown), as in Isa 63.12, where God's beautiful/glorious arm accompanied Moses with the intention of gaining for himself everlasting renown²⁴ and in Isa 63.14 and 60.7 where the prophet speaks of God's glorious name ('name of beauty'²⁵) and glorious house ('house of beauty'²⁶), respectively. Motyer comments (on Isa 63.14cd):

¹⁸ NJB has instead "dignity and magnificence," NRSV and NAB "glorious adornment," and NIV "dignity and honor."

¹⁹ "beautiful crown" in NASB, RSV, NRSV; "crown of your glory" in NKJV, DR; "glorious crowns" in NIV, NJB. See also Isa 62.3; Ezek 16.12; 23.42; Prov 4.9; 16.31.

²⁰ NIV, NASB, RSV, NRSV, NKJV, DR have "beautiful crown"; NAB "glorious diadem"; NJB "beautiful diadem."

²¹ Motyer, 506.

²² Durham, 389.

²³ Ian Cairns, *Word and Presence: A Commentary on the Book of Deuteronomy* (ITC; Grand Rapids: Eerdmans, 1992), 228-9; NIDOTTE 3:573.

²⁴ *Ibid.*; Motyer, 515.

²⁵ Motyer, 515.

²⁶ *Ibid.*, 495.

what about God's *glorious name*, 'a name of beauty'? The beauty of the LORD (cf. 60.7) is everything that attracts about him, the glory of his lovely and winning ways. Will he not still work so that his name may be seen in all its beauty?²⁷

3.3 Glorifying, boasting

תפארת can have the sense of *pride* or *boasting*. In Isa 10.12 the LORD says he will punish the "*boastfulness* of [the Assyrian king's] haughty eyes" (NAB). God will also overthrow Babylon, "*the glory* of the Chaldeans' pride" (Isa 13.19 NASB). Because of Israel's sin the LORD will destroy the temple, the object of their *glorifying* and *boasting* (Ezek 24.25).²⁸

There are examples of appropriate boasting as well as the unacceptable sort. Sons may properly take *pride* (תפארת) in their fathers (Prov 17.6). There is "*great jubilation*" (תפארת) when the righteous triumph (Prov 28:12 NAB). God considers his people Israel to be his *glory* (תפארת) (Isa 46.13; Jer 13.11; cf. Isa 62.3; Jer 33.9).

3.4 Divine glory, divine presence

Used at times interchangeably with קבוד, תפארת has the meaning of "*the revealed presence of the LORD*" (e.g. Psa 78.61). There God's תפארת was given into the hand of the enemy, alluding to 1 Sam 4.21-22, which states that "*the glory* (קבוד) has departed from Israel, for the ark of God has been captured." In Ps 96.6 תפארת is used in conjunction with עז, הוד, and קדר:

Splendor (הוד) and majesty (קדר) are before him; strength (עז) and glory (תפארת) are in his sanctuary (Psa 96.6 NIV).²⁹

As with קבוד, this specialized usage is possible because God's presence with his people in the cult reveals his own inherent glory and importance.³⁰ In Isa 60.1-2 the glory (קבוד) of Yahweh has shone on his people like the rising sun, imparting his glory to them by his appearing. The LORD himself will arise upon them (v. 2), and the light of his glory becomes their light (v. 3). In v. 7 the LORD promises to glorify (פאר) his glorious (תפארת) house. V. 9 speaks of the glorifying (פאר) of God's people.

²⁷ Ibid., 515.

²⁸ Bruce Vawter and Leslie J. Hoppe, *Ezekiel*, ITC (Grand Rapids: Eerdmans, 1991) 115.

²⁹ Other modern translations (e.g. NRSV, NASB, NJB, NKJV) use "beauty" to translate תפארת in this verse. Since, however, קבוד and עז are paired in v. 7b ("ascribe to the LORD glory and strength") and also in 1 Chr 16.28 and Ps 29.1, תפארת in v. 6 can be seen to be very close semantically to קבוד, since there תפארת is paired with עז and appears to be used in combination with עז in place of קבוד. תפארת/תפארת is combined with עז also in Jer 48.17 and Ps 89.17, where it is translated "glorious/glory" (NRSV, NIV). In Jer 48.17: "splendor" (NASB); in Ps 89.17: "glory" (NASB; NKJV).

³⁰ NIDOTTE 3:574.

4. גָּאוֹן, גְּאֹרָה, גְּאָה, גְּאָה, גְּוָה, גְּאוֹת, גְּאוֹת **majesty, pride, exaltation**

גָּאוֹן may be used in reference to human majesty or glory, e.g. the past glory of Israel, the people God loved (Ps 47.4 NASB). There is glory awaiting God's people in the future in the restoration (Isa 4.2; 60.15; Nah 2.2[3]). גָּאוֹן may also refer to God's majesty, excellence, or glory, particularly the majesty that was made manifest in his deliverance of Israel at various points in history. Exod 15.1, 7, 21 tell of God's majestic power in overcoming the Egyptians, extolling him for being "highly exalted" (vv. 1, 21 NIV). "In the greatness of your majesty (גָּאוֹן) you overthrew your adversaries" (Exod 15.7). God is majestic when he rides through the heavens to come to the aid of his people (Deut 33.26). This powerful God rules in majesty over Israel (Ps 68.34).

On the Day of the LORD the glory (הִדְרָה) of God's majesty (גָּאוֹן) will appear, and "the pride of everyone shall be humbled" (Isa 2.10-11), for "the LORD alone will be exalted on that day" (Isa 2.17). God honors the "lowly in spirit" but brings down the proud (גְּאֹרָה) (Prov 29.23). The proud (גְּאֹרָה, גְּאֹרָה) are headed for destruction (Prov 16.18; 15.25). Not only do the Gentiles come under God's judgment for their pride [Babylon (Isa 13.11); Moab (Isa 16.6; Jer 48.29); Tyre (Isa 23.9); Sodom (Ezek 16.49); Egypt (Ezek 30.6)], but the Israelites are also condemned for their arrogance (Isa 2.11, 12; 3.16; Amos 6.8).

5. קִדְּשׁ **holiness**

קִדְּשׁ (holiness) is often found in parallel with כְּבוֹד:

Who among the gods is like you, O LORD?

Who is like you —

majestic in holiness,

awesome in glory,

working wonders? (Exod 15:11 NIV).

In those who are close to me *I show my holiness,*
 and before all the people *I show my glory* (Lev 10:3 NJB).

Holiness is "the quintessential nature of Yahweh as God,"³¹ "an expression for his perfection of being."³² "When Yahweh manifests himself, his holiness is visible as glory."³³

God is holy, separate from humankind because he is righteous, and people are sinful (Isa 6.5). כְּבוֹד refers to the immanence of God, who manifests himself to humans because he desires closeness to his people and wants them to know him, and thus, the Most High and Most Holy One "can also be the

³¹ Hartley, lvi.

³² Jackie A. Naude, "קִדְּשׁ," NIDOTTE 3:879.

³³ Hartley, lvi.

nearest and dwell among us.”³⁴ Efros views קדוש and כבוד as “two fundamental concepts which, though they tend in opposite directions, always operated in the history of Jewish philosophy.”³⁵ The concept of holiness (קדוש) lifts God always higher, and the concept of glory (כבוד) brings the Deity back down closer to human beings.³⁶

6. צדקה, צדק righteousness

God’s righteousness (צדקה, צדק) is closely related to his holiness.³⁷ The term righteousness refers to that which is “upright or virtuous, displaying integrity, purity of life, and correctness in feeling and action. with reference to man it has to do with man’s conformity to God’s holiness.”³⁸ God’s nature is holy, and righteousness is the way in which God’s holiness is expressed toward his creation.³⁹

God’s righteousness is not merely characterized by purity, although this is an important aspect of it, but it is God’s commitment to his relationship to people to fulfill the demands of the relationship.⁴⁰ The righteous God does not give up on his sinful people but acts to save them from their iniquitous ways, forgiving them their unrighteousness and establishing them in a new life of righteousness.

Righteousness (צדקה, צדק) appears in parallelism with glory (כבוד) in the following verses:

The heavens proclaim his *righteousness*; and all the peoples behold his *glory* (Ps 97:6 NRSV).

They will be called oaks of *righteousness*, the planting of the LORD, to display his *glory* (Isa 61:3 NRSV).

Then your light will break forth like the dawn, and your healing will quickly appear; then your *righteousness* will go before you, and the *glory* of the LORD will be your rear guard (Isa 58:8 NIV).

The nations will see your *righteousness*, and all kings your *glory*; you will be called by a new name that the mouth of the LORD will bestow (Isa 62:2 NIV).

³⁴ Israel Efros, “Holiness and Glory in the Bible,” JQR 41 (1950-51), 366.

³⁵ Ibid., 363.

³⁶ Ibid., 363.

³⁷ G. W. Bromiley, “God,” ISBE 2:499.

³⁸ A. H. Leitch, “Righteousness,” ZPEB 5:104.

³⁹ Ibid.

⁴⁰ Ibid., 107.

7. עז, גְבוּרָה **power**

Glory (כְבוֹד) and power (עז or גְבוּרָה) occur in parallelism in the following passages:

So I have looked upon you in the sanctuary, beholding your *power* (עז) and *glory* (Ps 63:2).

They shall speak of the *glory* of your kingdom, and tell of your *power* (גְבוּרָה) (Ps 145:11).

Vriezen defines כְבוֹד as “the radiant power of His Being.”⁴¹ Van Imshoort states that glory “stresses power which is included in holiness” and “is often the manifestation of power and holiness.”⁴² There is thus a very close correlation between glory and power.

8. גְדוּלָה, גְדֻלָּה, רְבוּ **greatness**

Greatness (גְדֻלָּה, גְדוּלָּה, or רְבוּ) is often paired with glory (כְבוֹד or a word semantically related to כְבוֹד, e.g. תְּפִאָּרָה, תְּפָאֵרֶת, תְּפָאֵרָה, זִיו, יָקָר).

and you said, "Look, the LORD our God has shown us his *glory* (כְבוֹד) and *greatness* (גְדֻלָּה), and we have heard his voice out of the fire (Deut 5:24).

Yours, O LORD, are the *greatness* (גְדוּלָּה), the power, the *glory* (תְּפִאָּרָה), the victory, and the *majesty*; for all that is in the heavens and on the earth is yours (1 Chron 29:11).

O king, the Most High God gave your father Nebuchadnezzar kingship, *greatness* (רְבוּ), *glory* (יָקָר), and *majesty* (הֶדָּר) (Dan 5:18).

The senses greatness and majesty are also in the semantic range of כְבוֹד.

9. טוֹב **goodness**

In Exod 33.18 Moses asked the LORD to let him see his glory (כְבוֹד), and the LORD replied, “I will make all my goodness (טוֹב) pass before you” (v. 19). “In biblical thought, the most profound and absolute sense of ‘good’ is predicated of God alone.”⁴³ Exod 33.19 indicates that God’s nature is

⁴¹ Th. C. Vriezen, *An Outline of Old Testament Theology* (Newton Centre, MA: Branford, 1966), 150.

⁴² P. van Imshoort, *Theology of the OT. I. God*, trans. K. Sullivan and F. Buck (New York: Desclee, 1954), 47.

⁴³ R. C. Togtman, “Good” in ISBE 2:526.

goodness.⁴⁴ To understand God's goodness is to understand his glory. Yahweh is the source of "good things" for his people (Jer 2.7).

10. חֶסֶד וְאֱמֻנָה **steadfast love and faithfulness**

Exodus 34.5-7 is said to be "the most extensive statement about the name, i.e., character, of God in the whole Bible representing the very heart of God's self-revelation within Israel."⁴⁵ The LORD denied Moses' request to show him his glory; instead he gave him a description of his nature. Making all his goodness (טוֹב) pass before Moses meant giving him a "recital of [his] character."⁴⁶ Included in this description was the characteristic of "abounding in steadfast love and faithfulness" (רַב־חֶסֶד וְאֱמֻנָה) (Exod 34.6).

חֶסֶד is one of the most important theological terms in the Hebrew scriptures, occurring over 200x.⁴⁷ It "connotes God's (or human beings') consistent ('steadfast') allegiance and willingness to do good ('love') on behalf of another."⁴⁸ Although some scholars think חֶסֶד refers to an obligatory loyalty within a covenant relationship, others, especially Sakenfeld, argue for a more *freely given love*.⁴⁹ Jonah 4.2 is an example of God's merciful and gracious attitude towards people who are not in a covenant relationship with him.

חֶסֶד is used in parallel with רַחֲמִים (compassion) and טוֹב (goodness). The root רחם denotes "a compassion which goes the second mile, which is ready to forgive sin, to replace judgment with grace."⁵⁰ Isa 54.8, 10, and Lam 3.32 tell of the compassion and steadfast love of God and of his willingness to forgive sinners. God's goodness and steadfast love are also closely related (1 Chron 16.34; 2 Chron 5.13; Psa 86.5; Psa 100.5; Mic 6.8). His goodness and his forgiving nature are closely intertwined (Psa 86.5). His goodness and compassion are available to all his creatures (Psa 145.9).

אֱמֻנָה is frequently joined to חֶסֶד by a copula (at least 28x). This means they are very closely related semantically. אֱמֻנָה means reliability, security, fidelity, truth.⁵¹ It is used frequently of speaking the truth (e.g. 1 Kgs 10.6; 2 Chron 9.5). God's law and commandments are held to be true (Ps 19.9; 119.43, 142, 151, 160); this refers not only to their being true but also to their trustworthiness and reliability so that people can confidently live by them.⁵² The use of אֱמֻנָה in the OT takes on these wider implications.

The most important use of אֱמֻנָה is in describing the divine character, which is known to be full of חֶסֶד וְאֱמֻנָה. Yahweh can be relied on to keep his

⁴⁴ Gary A. Lee, "Goodness" in ISBE 2:527.

⁴⁵ R. W. L. Moberly, "אֱמֻנָה" in NIDOTTE 1:428.

⁴⁶ Ibid.

⁴⁷ D. K. Stuart, "Steadfast Love" in ISBE 4:613.

⁴⁸ Ibid.

⁴⁹ K. D. Sakenfeld, *The Meaning of Heseḏ in the Hebrew Bible: A New Inquiry*. (Missoula: Scholars Press, 1978).

⁵⁰ Mike Butterworth, "Rhm," NIDOTTE 3:1094.

⁵¹ NIDOTTE 1:427.

⁵² Ibid., 428.

covenant with Israel in spite of their sin and faithlessness.⁵³ The word אֱמֶת is also often linked with צְדָקָה/צִדְקָה (righteousness) and sometimes with מִשְׁפָּט (justice) (e.g. Ps 15.2; 85.10(11); Isa 48.1; 59.14; Jer 4.2).⁵⁴ This indicates that there is a strong moral content in Yahweh's covenant faithfulness to Israel. He is gracious and merciful, and his love is reliable and steadfast, but by no means will he permit any compromise on Israel's part but will require them to observe his commandments and to renounce all idolatrous ways (Exod 34.11-26).

Steadfast love and the glory of God are correlated. When God acts to save his people, thus demonstrating his steadfast love for them, then his glory is revealed (Psa 85.7, 9; cf. Psa 57.3, 5, 10-11; 108.5).

11. אור light and אש fire

Light (אור) and fire (אש) are associated with God in a number of places in the OT. The LORD was present with Israel in the wilderness in a pillar of fire at night and descended on Mt. Sinai in fire (Exod 13.21-22; 14.24; 19.18; 24.17; 40.38). Light dwells with God (Dan 2.22). He is "wrapped in light as with a garment" (Ps 104.2). David calls the LORD his light (Ps 27.1). In David's song of thanksgiving in 2 Sam 22.29, he calls God "my lamp," the one who "lightens my darkness." Motyer points out that the "metaphorical use of *light* and *darkness* is special, though not unique, in Isaiah."⁵⁵ Isaiah is the only prophet who frequently associates light with the Messiah.⁵⁶

Fire (אש) or light (אור) and glory (כְּבוֹד) and are found in parallel or in close correlation in the following OT passages:

Now the appearance of the glory (כְּבוֹד) of the LORD was like a devouring fire (אש) (Exod 24:17).

Then the cloud covered the tent, and the glory (כְּבוֹד) of the LORD filled the tabernacle. and fire was in the cloud by night (Exod 40.34, 38).

Then the LORD will create a cloud by day and the shining of a flaming fire (אש) by night. Indeed over all the glory (כְּבוֹד) there will be a canopy (Isa 4:5).

Then your light shall break forth like the dawn the glory (כְּבוֹד) of the LORD shall be your rear guard (Isa 58:8).

your light has come, and the glory (כְּבוֹד) of the LORD has risen upon you (Isa 60:1).

אור and הַפְאָרָה, words semantically related to כְּבוֹד, also occur in parallel with אור (Hab 3.3-4; Isa 60:19).

⁵³ Ibid., 429; ISBE 2:273.

⁵⁴ NIDOTTE 1:429.

⁵⁵ Cf. Isa 2.5; 5.20, 30; 42.6, 16; 45.7; 51.4; 58.8, 10; Motyer, 487.

⁵⁶ Ibid.; Isa . 9.2(1); 49.6; 60.1, 3 (cf. 10.17; 30.26; 60.19-20).

12. תהלה praise

תהלה means “praise” or “renown”⁵⁷ and occurs in parallel with כבוד where כבוד means “glory” or “honor.”⁵⁸

Sing the glory (כבוד) of his name; give to him glorious praise (תהלה) (Ps 66:2).

my glory (כבוד) I give to no other, nor my praise (תהלה) to idols (Isa42:8).

תהלה also occurs in parallel with words closely related to כבוד, e.g. תפארת and הוד (Psa 71.8; Jer 13.11; Hab 3.3).

13. שם יהוה the name of the LORD

שם יהוה the name of the LORD “is nearly synonymous with his honor, reputation, and glory”⁵⁹ and is often found in parallel with glory (כבוד, תפארת, or הוד). This is because “[God’s] nature and operation are summed up in the divine Name,”⁶⁰ and כבוד likewise refers to the nature and power of God,⁶¹ and in poetic prayers such as Pss 66 and 79 “כבוד often amounts to little more than another word for Yahweh.”⁶²

The nations will fear the name of the LORD, and all the kings of the earth your glory (כבוד) (Psa 102.15).

Let them praise the name of the LORD, for his name alone is exalted; his glory (הוד) is above earth and heaven (Psa 148.13).

14. אלהים, יהוה God, LORD

כבוד occurs frequently in parallel with אלהים and יהוה, so that כבוד appears to be another word for God and the LORD.⁶³ In Ps 57.5, 11, and 108.5, we see “synonymous parallelism,” where God is exalted above the heavens, and his glory is exalted over the earth. In Ps 113.4, the LORD is “high above all nations, and his glory above the heavens.” In Ps 26.8 also, “the LORD” is parallel with “his glory.”

⁵⁷ NIDOTTE 1:1035.

⁵⁸ TWOT 1:218.

⁵⁹ NIDOTTE 3:879.

⁶⁰ W. Eichrodt, *Theology of the OT*, vol. 1, trans. J. Baker (Philadelphia: Westminster, 1961), 274.

⁶¹ TDNT 2:244.

⁶² *Ibid.*, 241. See Ps 66.2; 79.9.

⁶³ TDNT 2:241.

In Ps 3.3, David regards the LORD as his glory. In the restored Jerusalem in Zechariah’s third vision, the LORD will be the glory within the city (Zech 2.5). In Isaiah’s vision of triumphant Zion, Jerusalem’s light that has risen upon the city like the sun at dawn is the “glory of the LORD” in v. 1b, and in v. 2b it is the LORD himself. V. 19 promises that there will be no need for the sun by day or the moon by night, for

the LORD will be your everlasting light, and *your God* will be *your glory* (תפארת) (Isa 60.19).

1. Words meaning honour, good repute, glory

τιμή (honour, payment, price, compensation; valuable; tax, royal dignity; honorable conduct).¹ “Assume now a lofty bearing and power and clothe thyself with glory and honour (τιμή) (Isa 40.10 LXXe). Τίμη is used for 12 Heb. words, mainly קָדַשׁ, כָּבוֹד, עֲבוֹרָה, and מִשְׁכָּב.² In the LXX the pairing of τιμή and δόξα is sometimes found (e.g. Ps 8.6, 49.3, Exod 28.2), but occurs not yet as a hendiadys as it is in the NT.³

δύναμις (good repute, glory) “But he, resolving to die with honour (δόξα) rather than to live disgraced, walked of his own accord to the torture of the wheel” (7 Marc 6.19 NAB).

εὐδοκία (goodly appearance; dignity, comeliness)⁴ “I am become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of the excellence (εὐδοκία) of his glory” (Jer 23.9 LXXe). “She puts on strength and honour (εὐδοκία), and rejoices in the last days” (Prov 31.25[26] LXXe).

κόσμος (order, good behavior, decency, honor, form, ornament)⁵ “Chasten thy son, and he shall love thee, and give honour (κόσμος) to thy soul: he shall not obey a sinful nation” (Prov 28.17b LXXe).

2. Words meaning greatness, majesty

μεγαλειότης (mighty power, majesty, greatness, importance, prominence)⁶ “And it shall be for joy and praise, and for glory (μεγαλειότης) to all the people of

¹ TDNT, 8:172.
² Ibid.
³ EDNT 1:558.
⁴ LS Greek Lexicon in Bible Words.
⁵ Ibid.
⁶ Ibid.
⁷ FAL.

APPENDIX B

WORDS SEMANTICALLY RELATED TO ΔΟΞΑ AND ΔΟΞΑΖΩ IN THE LXX AND WORDS WITH MEANINGS THAT CONTRAST WITH MEANINGS OF ΔΟΞΑ AND ΔΟΞΑΖΩ

I. WORDS SEMANTICALLY RELATED TO ΔΟΞΑ

1. Words meaning honor, good repute, glory

τιμή (honor; payment, price, compensation; valuables; tax; royal dignity; honorable conduct).¹ “Assume now a lofty bearing and power; and clothe thyself with glory and *honour* (τιμή)” (Job 40.10 LXXe). Τιμή is used for 12 Heb. words, mainly יָקָר, יָקָר, עָרָב, and כְּבוֹד.² In the LXX the pairing of τιμή and δόξα is sometimes found (e.g. Psa 8.6; 95.7; Exod 28.2), but perhaps not yet as a hendiadys as it is in the NT.³

εὐκλεια (good repute, glory)⁴ “But he, resolving to die with *honour* (εὐκλεια) rather than to live disgraced, walked of his own accord to the torture of the wheel” (2 Macc 6.19 NJB).

εὐπρέπεια (goodly appearance, dignity, comeliness)⁵ “I am become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of the *excellence* (εὐπρέπεια) of his glory” (Jer 23.9 LXXe). “She puts on strength and *honour* (εὐπρέπεια); and rejoices in the last days” (Pro 31.25[26] LXXe).

κόσμος (order, good behavior, decency, honor, form, ornament)⁶ “Chasten thy son, and he shall love thee, and give *honour* (κόσμος) to thy soul: he shall not obey a sinful nation” (Prov 28:17b LXXe).

2. Words meaning greatness, majesty

μεγαλειότης (mighty power, majesty, greatness, importance, prominence)⁷ “And it shall be for joy and praise, and for *glory* (μεγαλειότης) to all the people of

¹ TDNT, 8:172.

² Ibid.

³ EDNT 3:358.

⁴ LS Greek Lexicon in BibleWorks.

⁵ Ibid.

⁶ Ibid.

⁷ FAL.

the earth, who shall hear all the good that I will do...”(Jer 40.9a [33.9] LXXe).⁸ (See also Dan 7.27; 1 Esd 1.4; 4.40.)

μεγαλοπρέπεια (magnificence)⁹ “O Lord, our Lord, how wonderful is thy name in all the earth! for thy *magnificence* (μεγαλοπρέπεια) is exalted above the heavens” (Ps 8.2[1] LXXe). (See also Ps 20.6 [21.5]; 110.3 [111.3]; 144.5 [145.5].)

μεγαλωσύνη (greatness, importance; majesty)¹⁰ “For I have called on the name of the Lord: assign ye *greatness* (μεγαλωσύνη) to our God” (Jer 32.3 LXXe). (Cf. Deut 32.3; 1 Chron 22.5; 29.11; Ps 70.21[71.21].)

ὑψος (exaltation, important rank, high position)¹¹ “And Josaphat increased in *greatness* (ὑψος) exceedingly, and built in Judea places of abode, and strong cities” (2 Chron 17:12 LXXe). (Cf. Job 5.11; Ps 11.9 [12.8].)

3. Words meaning moral excellence, holiness, righteousness, goodness, glory

ἀγαθωσύνη (goodness, uprightness, generosity, moral excellence)¹² “So they ate, and were filled and became fat, and delighted themselves in your great *goodness* (ἀγαθωσύνη)” (Neh 9.25 NRSV).

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

ἀρετή (excellence, goodness; of God: excellence, praise, goodness, power)¹³ “His *excellence* (ἀρετή) covered the heavens, and the earth was full of his praise” (Hab 3.4 LXXe; cf. Zech 6.13; 2 Mac 6.31).

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

κλέος (good report, fame, glory, praise)¹⁴ “They are sons of fools and vile men, whose name and *glory* (κλέος) are quenched from off the earth” (Job 30.8 LXXe).

κῦδος (glory, renown)¹⁵ “... their *glory* (κῦδος) shall be taken away from their shoulders” (Isa 14.25 LXXe).

⁸ NRSV also translates this ‘glory.’

⁹ LS.

¹⁰ FAL.

¹¹ Ibid.

¹² Ibid.; TDNT I: 18.

¹³ Ibid.

¹⁴ LS.

¹⁵ Ibid.

χρηστότης (goodness)¹⁶ “Good art thou, O Lord; therefore in thy *goodness* (χρηστότης) teach me thine ordinances” (Psa 119:68 LXXe).

4. Words meaning power, might

δύναμις “Assume now a lofty bearing and *power* (δύναμις); and clothe thyself with glory and honour” (Job 40.10; cf. Ps 62.3 [63.2]).

ἰσχὺς “Glory and praise are in his presence; *strength* (ἰσχὺς) and rejoicing are in his place” (1 Chron 16:27; cf. Ps 28.4 [29.4]; 77.61 [78.61] LXXe).

κράτος “The hand of our God is upon all that seek him, for good; but his *power* (κράτος) and his wrath are upon all that forsake him” (Ezr 8.22 LXXe).

ἐξουσία (authority, right, power, dominion)¹⁷ “... to him was given the *dominion* (ἐξουσία), and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his *dominion* (ἐξουσία) is an everlasting *dominion* (ἐξουσία)...” (Dan 7.14 LXXe).

5. Words meaning light, brightness, splendor

λαμπρότης “And let the *brightness* (λαμπρότης) of the Lord our God be upon us: and do thou direct for us the works of our hands” (Ps 89.17 [90.17]; cf 109.3 [110.3]; Isa 60.3; Bar 4.24 LXXe).

φῶς “... who dost robe thyself with light (φῶς) as with a garment; spreading out the heaven as a curtain” (Psalm 104:2; cf. Isa 60.3 LXXe).

φέγγος “And his *brightness* (φέγγος) shall be as light ...” (Hab 3.4 LXXe).

φωστήρ “And the wise shall shine as the brightness (φωστήρες) of the firmament, and some of the many righteous as the stars for ever and ever” (Dan 12.3 LXXe).

6. Words meaning beauty, loveliness

κάλλος “His *beauty* (κάλλος) is as the firstling of his bull...” (Deut 33.17; cf. Psa 45.3 LXXe).

καλλονή “He has chosen out his inheritance for us, the *beauty* (καλλονή) of Jacob which he loved” (Psa 47.4 LXXe).

¹⁶ UBSDICT.

¹⁷ FAL.

εὐπρέπεια “O Lord, I have loved the beauty (εὐπρέπεια) of thy house, and the place of the tabernacle of thy glory” (Psa 26.8 LXXe; cf. 2 Sam 15.25).

7. Words meaning praise, boasting

αἰνεσις “...let them bless thy glorious name, and exalt it with all blessing and praise (αἰνεσις)” (Neh 9.5 LXXe).

ἑξομολόγησις “O Lord my God, thou art very great; thou hast clothed thyself with praise (ἑξομολόγησις) and honour” (Psa 103.1 [104.1 LXXe]; cf. 95.6 [96.6]; 148.13).

ἔπαινος “Glory and praise (ἔπαινος) are in his presence ...” (1 Chron 16.27).

καύχημα “Thine, O Lord, is the greatness, and the power, and the glory (καύχημα), and the victory, and the might ...” (1 Chron 29.11).

8. Word meaning form

εἶδος “...he is as a root in a thirsty land: he has no form (εἶδος) nor comeliness (δόξα) ...” (Isa 53:2 LXXe). In this passage, εἶδος and δόξα are in parallel, just as in Isa 52.14: “ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδος σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων.” In Num 12.8 δόξα translates תְּמוּנָה (form).

II. WORDS SEMANTICALLY RELATED TO ΔΟΞΑΖΩ

1. Τιμάω

The LXX uses τιμάω to translate 6 Heb. verbs: הָרַר (to honor, adorn, glorify); יָקָר (to be precious, valuable, esteemed); כָּבַד (pi. to honor, glorify; pu. to be made honorable, honored); נָשָׂא (to lift, carry, take away); עָרַךְ (to value, estimate, tax); and שָׁקַל (to weigh).¹⁸ τιμάω occurs 27x in the Gr. OT, and in 13 occurrences it translates כָּבַד. Thus, in about half of the occurrences of τιμάω in the canonical books of the LXX, it translates כָּבַד.¹⁹ It is therefore reasonable to conclude that τιμάω is semantically closely related to כָּבַד and therefore to δοξάζω.

¹⁸ TWOT.

¹⁹ In five instances it does not represent any Heb. word, and in five instances it translates עָרַךְ (assess, estimate) (Lev 27.8, 12, 12, 14, 14, NRSV). It represents four other words once each (הָרַר Lev 19.32; יָקָר Psa 138 (139).17; נָשָׂא Est 9.3; שָׁקַל Isa 55.2).

2. Αἰνέω

Αἰνέω means “to praise.” Αἰνέω and δοξάζω often appear together, as in the following passages: “Ye that fear the Lord, *praise* him; all ye seed of Jacob, *glorify* him: let all the seed of Israel fear him” (Psa 21:24 [22.23] LXXe). “The sacrifice of *praise* will *glorify* me ...” (Psa 49[50].23 LXXe).

3. ὕψόω

ὕψόω (exalt) and δοξάζω are used in parallel and are semantically related. “... [T]his is my God and I will *glorify* him; my father's God, and I will *exalt* him” (Exod 15:2 LXXe). “...[T]he enemies of the Lord at the moment of their being *honoured* (δοξασθῆναι) and *exalted* (ὕψωθῆναι) have utterly vanished like smoke” (Psa 37:20 LXXe). “But the Lord of hosts shall be *exalted* (ὕψωθήσεται) in judgement, and the holy God shall be *glorified* (δοξασθήσεται) in righteousness” (Isa 5.16 LXXe).

4. Εὐλογέω

Εὐλογέω (to praise, extol; give thanks; bless, consecrate) is another word closely related semantically to δοξάζω. Its use in parallelisms shows the closeness of meaning: “*Blessed* are you (εὐλογημένος) in the firmament of heaven, and to be sung and *glorified* (δεδοξασμένος) forever” (Pr Azar 1:34 NRS). “...I *blessed* (εὐλόγησα) the Most High, and praised him that lives for ever, and *gave him glory* (ἐδόξασα)” (Dan (TH) 4.34 LXXe). “Then the three with one voice praised and *glorified* (ἐδόξαζον) and *blessed* (εὐλόγουν) God in the furnace ...” (Pr Azar 1:28 NRS).

5. Μεγαλύνω

Μεγαλύνω means “to make great, magnify, extol, praise, honor,” and is another word that is semantically related to δοξάζω. “... O Lord, thou didst *magnify* (ἐμεγάλυνας) thy people, and *glorify* (ἐδόξασας) them” (Wis 19.22 LXXe). “... I will be *magnified* (μεγαλυθήσομαι), and sanctified, and *glorified* (ἐνδοξασθήσομαι); and I will be known ...” (Ezek 38.23 LXXe).

6. Καυχάομαι

Καυχάομαι, meaning “to boast, rejoice in, glory in,” is semantically related to the verb δοξάζω. “Save us, O God of our salvation, ... that we may ... *glory* (καυχᾶσθαι) in thy praises” (1 Chron 16.35 LXXe). “O Elias, how wast thou

honoured (ἐδοξάσθης) in thy wondrous deeds! and who may *glory* (καυχᾶσθαι) like unto thee!” (Sir 48.4 LXXe).

III. WORDS WITH MEANINGS THAT CONTRAST WITH MEANINGS OF ΔΟΞΑ AND ΔΟΞΑΖΩ

“Behold, all thine adversaries shall be ashamed (αἰσχυθήσονται) and confounded (ἐντραπήσονται); for they shall be as if they were not: and all thine opponents shall perish” (Isa 41:11 LXXe). “For the zeal of thine house has eaten me up; and the reproaches of them that reproached (ὀνειδιζόντων) thee are fallen upon me” Psa 69:9 LXXe). “By night the land of Moab shall be destroyed (ἀπολεῖται); for by night the wall of the land of Moab shall be destroyed (ἀπολεῖται)” (Isa 15:1 LXXe).

“... for a person's own *honour* (δόξα) derives from the respect (τιμῆ) shown to his father, and a mother held in *dishonour* (ἀδοξία) is a reproach to her children” (Sir 3:11 NJB).

“The wise shall inherit *glory* (δόξα); but the ungodly have exalted their own *dishonour* (ἀτιμία)” (Prov 3.35 LXXe).

“Her *dishonor* (ἀτιμία) now grew as great as her *glory* (δόξα); her exaltation was turned into mourning” (1 Macc 1.40 NRS).

“According to their multitude, so they sinned against me: I will turn their *glory* (δόξα) into *shame* (ἀτιμία)” (Hos 4.7 LXXe).

“... but the Lord of hosts shall send *dishonour* (ἀτιμίαν) upon thine honour (τιμῆν), and burning fire shall be kindled upon thy *glory* (δόξα)” (Isa 10.16 LXXe).

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). Ezra speaks of Israel's *shame* (αἰσχύνη) because of her transgressions, on account of which she has been conquered by her enemies (Ezra 9.6-7). The Psalmist also writes about Israel's *humiliation* (ἐντροπή) and *shame* (αἰσχύνη) when the Lord rejects her and allows her to be defeated in battle (Psa 44.15 [LXXe 43.16]). In Isaiah's prophecy the LORD is aggrieved that his “apostate children” have made covenants with Egypt apart from his Spirit (Isa 30.1), and declares that the protection of Pharaoh will become their *disgrace* (αἰσχύνη) and *reproach* (ὄνειδος) (Isa 30.2-3). In Hosea the people of Israel are indicted because they have “forgotten the law of your God,” and their sin against

the LORD keeps increasing (Hos 4.6-7). The LORD will change their *glory* (δόξα) into *disgrace* (ἀτιμία).

These words meaning *shame* and *disgrace* refer primarily to “the shame brought by the divine judgment.”²⁰ Isaiah, Jeremiah, and other prophets speak of the *shame* of a nation that is under the judgment of God (Isa 1.29; 30.3; 54.4; Jer 2.26; 3.24-5; 6.15; Dan 9.8; Hos 4.7; Obad 1.10; Mic 7.10; Nah 3.5; Hab 2.10). Those who acted shamefully shall “utterly fall when they do *fall* (πίπτω),” and they shall *perish* (ἀπόλλυμι) (Jer 6.15). 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* (ἐξαρθήση) for ever” (Obad 1.10). Those who are guilty of injustice go into the “eternal darkness” and *are destroyed* (ἀπώλετο 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* (ἐντραπώσιν) 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). Thus, for those who sin and dishonor God there will be everlasting *shame* and *dishonor*, *darkness* and *death*, while for those who honor God, trust him and obey his commandments, there will be *eternal salvation* and *glory*.

²⁰ Bultmann; “αἰσχύνω, ἐπαισχύνω, καταισχύνω, αἰσχύνη, αἰσχρός, αἰσχρότης” in TDNT 1:189; cf. J. Schneider, “ὄνειδος, ὀνειδίζω, ὀνειδισμός” in TDNT V:239.

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