

CHAPTER 4. JESUS' CLIMACTIC GLORY: ΔΟΞΑ AND THE CROSS

4.1. Introduction

In this chapter the focus is on the events of the cross as they reflect Jesus' δόξα. The ὑψόω-phrases word cross only occurs four times (3:14; 8:28; 12:32, 34) in the Fourth Gospel but there are many indirect allusions to it. In this context the word ὑψόω is of particular importance as it is often used by Jesus and John when referring to the events of the cross. This word is therefore considered in detail. Also of importance are Jesus' "Ἐγώ εἰμι" statements that have direct bearing on the events of the cross and these are therefore evaluated specifically with the events of the cross in mind.

The δόξα of the events of the cross is also apparent in the reaction of some people to these events and so these are reviewed briefly. Finally the δόξα evidenced in the events of the cross is examined in depth.

4.2. Ὑψόω-phrases and the Crucifixion of the Son of Man

4.2.1. Introduction

In John, the cross is softened or expressed in figurative language in the case of the ὑψόω-phrases (3:14; 8:28; 12:32, 34). Van der Watt (2005:476) comments that the ὑψόω-phrases are central to the Fourth Gospel as it deals with the cross.⁴²⁴ He (2002:610) indicates that the use of this verb ὑψόω falls into the category of 'double meanings': firstly, the ὑψόω means to be lifted up – Jesus was literally lifted up on the cross; secondly, there is a figurative meaning, it is that He is lifted up above this evil world to 'above' (heaven), which is naturally an allusion to His divine status.

John wants readers to see the events of the cross as the visible manifestation of divine power and δόξα by referring three times to the crucifixion as the

⁴²⁴ See also Schnackenburg (1984, 2:398-401).

moment when the Son of Man was “lifted up” (ὑψόω). Koester (1995:210) considers that the term ὑψόω holds together the physical and transcendent dimensions of the crucifixion because it refers both to physical elevation and exaltation in δόξα.

4.2.2. Lexical and Literary aspects of the use of ὑψόω

According to Thayer (1914:647), Friberg (2000:394-395), and Bauer's (2000:1045-1046) lexicons 'ὑψόω' in the Fourth Gospel, can mean 'to lift up spatially, lift up, raise high.' Also, Liddell and Scott (1996:1910) consider that 'ὑψόω' has the meanings 'lift high, raise up,' and metaphorically to 'elevate, exalt.' Since 'δοξάζω' can also mean 'to exalt, to enhance someone's honour, fame, position, or power,' these two words are interchangeable in certain contexts. It is therefore easy to see that, in the Fourth Gospel, the verb ὑψόω can refer both to Jesus being lifted up on the cross and to His exaltation in δόξα.⁴²⁵ Jesus compares the lifting up of the serpent by Moses in the wilderness (3:14; Num. 21:9) and His being lifting up 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).⁴²⁶ Schnackenburg (1984, 2: 393) considers that John takes advantage of the double dimension of ὑψόω to indicate both the physical lifting up of Jesus on the cross and His exaltation by God to His former heavenly world and soteriologically toward His δόξα and His saving power (cf. Jn. 3:14-15).⁴²⁷ 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.

⁴²⁵ See Hooker (1994:94-96). Ὑψόω is used to describe exaltation in the New Testament Christological tradition of Jesus' exaltation to God's right hand or to heavenly lordship (Acts 2:33; 5:31; cf. Phil. 2:9).

⁴²⁶ Carroll & Green (1995:102) comment that the ὑψόω motif builds upon a complex pattern of intratextual and intertextual echoes; both of Scripture (Num. 21:9; cf. 3:14) and of Jesus' own words (3:14; 8:28; 12:32-34; cf. 18:32).

⁴²⁷ Barrett (1962:356) indicates that Jesus was lifted up in execution on the cross and thereby exalted in δόξα.

The verb ὑψόω occurs 5 times in John (3:14 [x2]; 8:28; 12:32, 34) in connection with Jesus' public teaching about the Son of Man. The term ὑψόω is an apt image for the death of Jesus, for in four of them, Jesus is speaking about His return or ascent and this return is to be understood in connection with the death of Jesus which was by being lifted up in crucifixion. The term ὑψόω used in these verses constantly embraces the divine revelation, exaltation and the obedient suffering of the Son. Not only does the term ὑψόω suggest to the reader the lifting-up of the crucified one on the cross, but it also expresses the exaltation that the death of Jesus, described as His hour of glory, entails. However, John is able to express the idea that that lifting-up is also Jesus' exaltation, making the word synonymous with δοξάζω (LXX, Ex. 15:2; Isa. 33:10; Sir. 43:30). Brown (1978:146) asserts that its usage was probably influenced by Isaiah's depiction of the Servant of the Lord in Isa. 52:13,⁴²⁸ who suffered and was exalted and greatly glorified.⁴²⁹ We find that the Septuagint version of Isa. 52:13 which combines ὑψόω and δοξάζω at the beginning of the Song of the Servant's suffering, and some have suggested that John's choice of phrase was influenced by the vocabulary of this verse (also LXX Isa. 4:2).⁴³⁰

Any charge that 12:32 breaks this rule is soon dispelled when one bears in mind that, firstly, it draws the puzzled response from the crowd concerning the lifting up of the Son of Man (8:34), and secondly, the phrase "the Son of Man must be lifted up" (δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ Ἄνθρώπου) in 12:34, though it responds to 12:32, is so framed that it takes us back to 8:28 and in particular to 3:14.⁴³¹ Irrespective of the precise nuance in John's use of ὑψόω, whether it refers to the

⁴²⁸ Although a similar conjunction, together with the idea of vindication, is found also in Isa. 5:16; 33:10; 45:25.

⁴²⁹ See Schnackenburg (1984, 1:397).

⁴³⁰ See Schnackenburg (1984, 2:405); Brown (1978:146, 478); Barrett (1978:427); Bruce (1983:267); Carson (1991:444). However, Pamment (1983:16) considers that many commentators have not gone on to draw attention to the use of δόξα in Is. 52:14 and 53:2, where the word is used in the sense of 'appearance' and stresses the servant's marred δόξα. In other words, a contrast is made between the servant's want of glory in his suffering and his future glorification.

⁴³¹ Bultmann (1971:354-355) has attempted to resolve what he takes to be a problem by having 12:34 follow immediately after 8:28, an attempt roundly criticized by Brown and Schnackenburg. See Brown (1978:478); Schnackenburg (1984, 2:395)

lifting up to heaven in glorification that also involves the crucifixion or whether it refers primarily to the crucifixion (which is also His glorification to heaven),⁴³² it is clear that it includes the exaltation of the Son of Man in δόξα. Schnackenburg (1995:264) says that the lifting up (exaltation) in the Fourth Gospel means a Christological assertion of majesty and a soteriological promise (cf. Dan. 7:13-14). It is noteworthy, then, that both verbs (ὑψώω, δόξα) in the Johannine vocabulary that speak of the lifting up/ascending of Jesus are framed almost exclusively in terms of Son of Man thinking.

4.2.3. Exegetical perspective of the use of the term ὑψώω

The first reference (3:14-15) to the exaltation of the Son of Man explicitly connects the necessity of this exaltation with the gift of eternal life through faith, “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes may in Him have eternal life” (3:14-15). According to 3:14 the Son of Man is to be lifted up as Moses lifted up the serpent in the wilderness; this is a typological interpretation of Num. 21:4-9, and points quite clearly to a literal meaning that the Son of Man’s exalting comes about when Jesus is lifted up on the pole of a cross.⁴³³ It is plain enough that at one level of meaning this denotes the exaltation of Jesus to the position of divine δόξα appropriate to the apocalyptic Son of Man.⁴³⁴

Jn. 3:14-15	Jn. 17:1-2
ὑψωθήναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου	δόξασόν σου τὸν Υἱόν
ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.	ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

Also, we find that the literary aspects of Jn. 3:14-15 and Jn. 17:1-2 have a parallel pattern as follows; in 3:14-15, the Son is lifted up (ὑψώω) in order to give eternal life (ζωὴν αἰώνιον) to all who believe in Him while in 17:1-2, the Son is glorified (δοξάζω) and gives eternal life (ζωὴν αἰώνιον) to all those whom the

⁴³² The question is well studied by Thüsing (1960:174-249); cf. also Nicholson (1983:75-144).

⁴³³ Loader (1989:117) comments that this would give the meaning either that the actual death, itself, is the basis for the promise of the eternal life, namely death understood as a vicarious sacrifice.

⁴³⁴ See Lindars (1977:77-78).

Father has given Him.

The use of the verbal form $\delta\epsilon\iota$ in Jn. 3:14 and 12:34 indicates that the lifting up ($\upsilon\psi\acute{\omega}$, passive) of the Son of Man was a fulfilment of Scripture (Isa. 52:13-53:12) and thus an expression of God's will.⁴³⁵ Some might say that, characteristically for John, it is precisely the exaltation that is willed by God. Schnackenburg (1984, 1:395; 2:401) says that, in the Fourth Gospel, the $\delta\epsilon\iota$ of the passion becomes a God-determined way to the exaltation and glorification of the Son of Man because John turns the humility statement about the passion (cf. Phil. 2:8) into an exaltation statement. Also, John presents Jesus going to His death not at the hands of His opponents in this world; nor at the behest of the prince of this world; but in accordance with God's decision in 18:11, 12:27-28, and 14:30-31.

Carson (1991:202) comments that "even so must the Son of Man be lifted up, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου" (3:14), is the determined purpose of God. Morris (1995:200) points out that Jesus showed forth His $\delta\acute{o}\xi\alpha$ not in spite of His earthly humiliations, but precisely because of those humiliations, which, in the case of crucifixion are extreme. Also verse 3:14 reveals that to the eye of faith that it was, and is the greatest $\delta\acute{o}\xi\alpha$.

"When you lift up the Son of Man, then you will know that I am He" (8:28), Jesus' true identity as One who comes from the Father and is One with the Father will come to the fore clearest on the cross. Kysar (1993:42) expounds verse 8:28 as "When you execute Me as a common criminal in the most demeaning way, you will bring about my exaltation, the revelation of my true identity." Lindars (1982:322) comments that as with 3:14 this phrase in 8:28 shows John's technical expression of the story of the crucifixion of Jesus as the manifestation of the divine $\delta\acute{o}\xi\alpha$. In contrast to the other passages (3:14; 12:32-34), the $\upsilon\psi\acute{\omega}$ in 8:28 is actively asserted to the Jews. This verse states that the Jews responsible for the death of Jesus will afterwards know who He is, His

⁴³⁵ See Schnackenburg (1984, 1:397, 2:399); Brown (1978:146); Bruce (1983:89); Nielsen (1999:237-239).

relation to the Father, and the character of His ministry, for verse 8:29 continues the flow of thought in verse 8:28.⁴³⁶ “I speak these things as the Father taught Me” (8:28^d), Jesus repeats what He said earlier (8:26) that His message to the people is what God has spoken to Him.

In Jn. 12:32-34, the lifting up (ὑψόω) of Jesus refers not only to His crucifixion but also to His resurrection and ascension,⁴³⁷ and the exalted and glorified Christ draws all people,⁴³⁸ to Himself and to heaven.⁴³⁹ Moreover, in contrast to the expulsion of the ruler of this world (12:31), Ridderbos (19976:439) notes that Jesus draws all people to Himself from within this new centre of power, that is, by bringing them under His saving rule. In respect of the phrase “And I, if I am lifted up from the earth, will draw all men to Myself (κάγω ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν)” (12:32), Beasley-Murray (1987:214) comments that in virtue of Jesus’ crucifixion and resurrection the Son of Man brings saving sovereignty to the world, and He exercises that sovereignty by drawing all peoples (πάντας) without distinction to Himself in the kingdom. Also, it seems that the ideas of judgement and salvation in Jn. 12:31-32 are brought together in the glorification of Jesus.⁴⁴⁰

4.2.4. Summary and conclusion

‘Ὑψόω’ can have the metaphorical meaning ‘to elevate, exalt’ and, since ‘δοξάζω’ can have a similar meaning in some contexts, it is easy to see how, in the

⁴³⁶ See Beasley-Murray (1987:131).

⁴³⁷ Nicholson (1983:132) says that “κάγω ἐὰν ὑψωθῶ ἐκ τῆς γῆς” speaks about the time when Jesus has returned above to the Father rather than about the time when He draws near to the crucifixion. But it seems that this phrase does not only simply refer to the crucifixion, but also via the cross to the throne of heaven.

⁴³⁸ See Lindars (1972:434); Bruce (1983:267-268); Carson (1991:444). The phrase all people indicates that Gentiles as well as Jews, all without distinction will be drawn to Jesus. Beasley-Murray (1987:214) says that the term “all men (πάντας)” indicates the universal scope of the eschatological event disclosed in ὑψωθῶ (“if I be lifted up, ἐὰν ὑψωθῶ;” the saving sovereignty is for all humankind.

⁴³⁹ See Schnackenburg (1984, 2:393); Barrett (1978:427); Lindars (1972:434); Bruce (1983:267); Carson (1991:444).

⁴⁴⁰ Commenting on Jn. 12:41, Ferreira (1998:157) writes that John saw that burning altar as anticipating the sacrifice of Jesus on the cross, for herein, he says the prophet saw His δόξα. This imagery of the background (Isa. 6:9-10) may have provided John’s association of Jesus’ cross with His δόξα.

Fourth Gospel, it can refer both to Jesus being lifted up on the cross and to His exaltation in δόξα. Jesus links His lifting up on the cross to the lifting up of the serpent in the wilderness, the one to give life to those threatened by death from poisonous bites, the other to give eternal life to those under the penalty of death because of sin.

The verb ὑψόω is used 5 times in the Fourth Gospel in connection with Jesus' teaching about the Son of Man and His exaltation. This usage may well have been influenced by the language and thought of Isaiah 52 which speaks of the Servant of the Lord who suffered but was later exalted and given great δόξα. While the precise nuances of ὑψόω intended by John may be debated, it is clear that they include the exaltation of the Son of Man in δόξα.

The lifting up of the Son of Man referred to in John 3 is a typological interpretation of the incident in Numbers 21 pointing to the truth that the Son of Man's exalting occurs when Jesus is lifted up on a cross. He is lifted up to give eternal life to those who believe in Him and there is a parallel thought in John 17 where the Son is glorified and gives eternal life to all those whom the Father has given Him. These two passages clearly link the verbs lifting up and glorification as a single concept. It is important to note that the lifting up of Jesus on the cross was a fulfilment of Scriptures, it was the determined purpose of God. When this lifting up took place those who did so would come to know His true identity.

The lifting up of Jesus is also linked with His exaltation and His ascension and as this is the fulfilment of the work of salvation, flowing out of that ascension He will draw all peoples, without distinction, to Himself. Jesus' comments on His ascension also point to His pre-existence.

4.3. Δόξα and the Events of the Cross

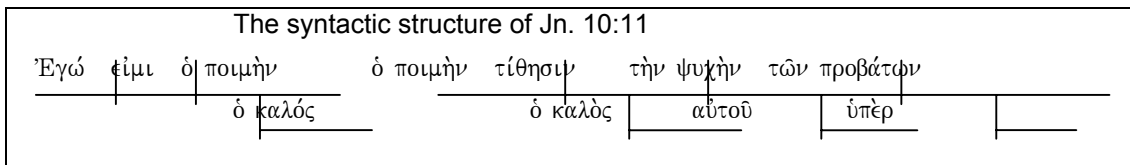
4.3.1. Δόξα and the Ἐγώ εἰμι statements

4.3.1.1. Ἐγώ εἰμι the Good Shepherd

Further in chapter 10 verse 11 Jesus says; “I am the good shepherd” and this phrase is repeated in verse 14. This affirmation tells us much about Jesus. Morris (1989:115) says that “it is important that the word for ‘good’ here is one that represents not the moral rectitude of goodness, nor its austerity but its attractiveness.”

Not only was Jesus attractive, He was prepared to lay down His life for the sheep. Shepherds were to protect the sheep from the hazards of the open country and not to die for them. The task of a shepherd is well set out in Psalm 23. He is to lead them to pasture and water, to protect them from danger. Thus the statement that the good shepherd would lay down his life for the sheep would arrest the attention of all His hearers. The fact that the expression is repeated indicates that it is a central, important aspect of Jesus’ work on earth.

This line of thought inevitably leads on to the reason for the necessity of the Shepherds death. This in turn leads to a realisation of man’s estrangement from God and our need for salvation. Then too, there is the realisation realise that Jesus’ death was entirely voluntary, He laid down His life for “the sheep.”



In the phrase “I am the good shepherd” (10:11^a), the word “good (καλός)” may suggest in the sense of “nobility” or “worth,” that is, “the noble shepherd” or “the worthy shepherd.”⁴⁴¹ Carson (1991:386) notes that Jesus is not contrasting Himself with temporal types, successful or otherwise, but with hired hands who have no real attachment to the sheep (cf. 10:12-16). Over against their deep self-interest, He is the noble shepherd who places an extremely high value on caring for the sheep. In Zechariah (11:17), we have a description of the

⁴⁴¹ Newman and Nida (1980:329) consider that the word good (καλός) may be understood “dedicated” or “devoted.”

worthless shepherd, in contrast to this Old Testament picture, here we have Jesus presented as the worthy shepherd.⁴⁴²

The phrase “the good shepherd lays down His life for the sheep,” means that Jesus distinguishes Himself from the hireling by risking His life for the sheep. Van der Watt (2000:78-79) says that the notion that the shepherd (Jesus) should die for His sheep is, however, strange and it is a question of what will actually happen to His sheep after His death. He (2000:79-80) considers that it is not a death in despair, but that in Jesus’ death in which the power of God will be illustrated. Carson (1991:386) comments that Jesus’ death is precisely what qualifies him to be the good shepherd – a point presupposed in Heb. 13:20, which acknowledges Jesus to be ‘that great Shepherd of the sheep.’ And by His death, far from exposing His flock to further ravages, He draws them to Himself (12:32). Moreover, Morris (1989:116) points out that this is another way in which John brings out the truth that Jesus’ death was no tragic accident, but the divinely appointed way whereby salvation would be brought to those who trust Him (cf. v. 14).⁴⁴³ With the realisation that Jesus was prepared to die for the sheep, comes a dawning wonder at His amazing love and a recognition of the inherent δόξα in His death.

Up to this point in the Fourth Gospel, the Ἐγώ εἰμι statements have been made to the populace in general. From now on, however, Jesus’ Ἐγώ εἰμι affirmations are made to His followers, those who had come to recognise who and what He truly was – the Son of God.

4.3.1.2. Ἐγώ εἰμι the Resurrection and the Life

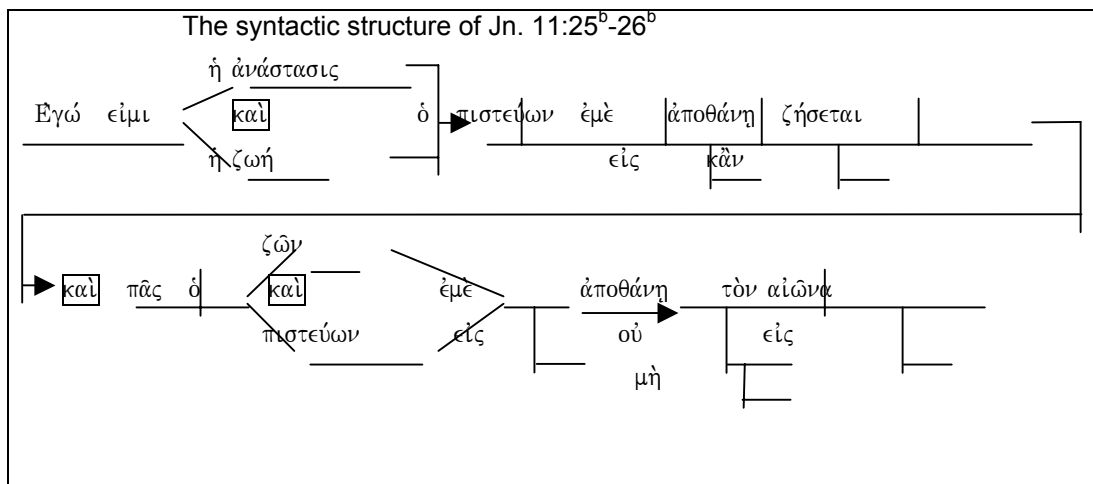
In the face of confirmed death Jesus said “I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me shall never die” (11:25-26). This is one of the most startling of

⁴⁴² See Moloney (1998a:301).

⁴⁴³ Lightfoot (1956:207) says that the good shepherd (Jesus’) laying down of His life, “is His right and is in no way forced upon Him.” This striking way of putting it emphasizes the voluntary nature of what the good shepherd (Jesus) does for His sheep.

the *Ἐγώ εἰμι* statements. Jesus does not say that he will raise Lazarus from the dead nor is He referring to the general resurrection of the dead but that He is the resurrection and the life. The context of the passage is that Lazarus had been dead for four days and Jesus had said that His death was for the *δόξα* of God. He then demonstrated this by raising Lazarus from the dead. We all face death but Jesus claims that those who believe in Him have an eternal life (cf. 20:30-31).

The phrase “I am the resurrection and the life,” means that Jesus is thoroughly involved in the bringing of life, and He identifies Himself with it. Morris (1989:117) says that the phrase means that death, which to us appears so final, is no obstacle, and that the quality of life that He imparts to us here and now never ceases.⁴⁴⁴ Jesus’ claim to be both the resurrection and the life means that all hope for life with God, both in the present and the future⁴⁴⁵ is vested in Him and Him alone.



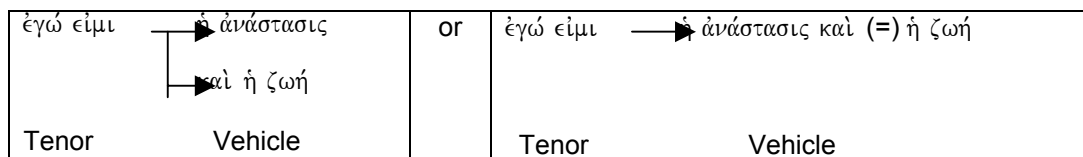
Jesus said “I am the resurrection and the life” (11:25), and where He is, there victory over the power of death, and belief in Him transforms the reality of death into a life that is not bounded by death. The meaning of the phrase “he who

⁴⁴⁴ Cf. Beasley-Murray (1987:191) comments that “the revelation to Martha thus is an assurance of resurrection to the kingdom of God in its consummation through him who is the Resurrection, and of life in the kingdom of God in the present time through him who is the Life. Both aspects of the “life” are rooted in the understanding of Jesus as the Mediator of the divine sovereignty in the present and in the future.”

⁴⁴⁵ See Turner & Mantey (1964:233); Koester (1995:109).

believes in Me will live even if he dies” (11:25^c) is, “suppose a man dies physically; if he believes in Me, he will continue to have spiritual or eternal life” (cf. 26).

According to van der Watt (2000:213-215), the phrase “I am the resurrection and the life” (11:25) has two vehicles which function in close association with each other, and which can be shown as follows:



He (2000:213) writes that the first metaphor, in I am the resurrection, the resurrection is personified (ἐγὼ εἰμι), and Jesus gets to share qualities common to resurrection. It suggests that Jesus makes resurrection possible by raising a person from death to life. The power, authority and δόξα of Jesus to raise people from death is substantiated by both an immediate sign (The story of Lazarus’ resurrection) and a future eschatological act (5:29). Jesus points out that where He is, the possibility of resurrection is present. He (2000:214) also denotes that the second metaphor ‘I am the life,’ serves as an explanatory extension of the first metaphor. Therefore, resurrection (ἡ ἀνάστασις) leads to life (ἡ ζωὴ).⁴⁴⁶ Jesus does not only raise a person, but also it is in His presence that that person lives. Since life logically follows resurrection it does not make a significant difference to the interpretation whether resurrection (ἡ ἀνάστασις) and life (ἡ ζωὴ) are read as two separate but connected vehicles or as one combined vehicle.

According to 11:25-26, it is Jesus who is the resurrection and the life and therefore that those who believe in Jesus receive the life that is no longer subject to the power of death.⁴⁴⁷ Koester (1995:108) says that these verses

⁴⁴⁶ Jesus explained that “resurrection” meant that “he who believes in Me will live even if he dies” (11:25^b, cf. 5:28), “life” meant that “everyone who lives and believes in Me will never die” (11:26^a, cf. 5:24).

⁴⁴⁷ See Ridderbos (1997:398).

indicate that God alone had the power to give life to the dead, and by exercising that same power, Jesus revealed His unity with the God who had sent Him (cf. 5:21). Moreover, these verses show us the δόξα of God shining through Christ who has power over death.

4.3.1.3. Ἐγώ εἰμι in the Passover Supper

During the last meal before the crucifixion Jesus told His disciples of His impending betrayal saying (13:18^b-20): “I know the ones I have chosen; but it is that the Scripture may be fulfilled, ‘He who eats My bread has lifted up his heel against Me.’ From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am (Ἐγώ εἰμι) He. Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.” Not only was Jesus demonstrating His omniscience in knowing who was to betray Him but in quoting Ps. 41:9 Jesus was directing their thoughts to the fulfilment of the prophetic content of this Psalm. Also, Jn. 13:19 seems related to Isa. 42:8-9. Once Jesus had been betrayed, crucified and had risen again, the memory of Jesus’ prediction of His betrayal, His foreknowledge of His betrayer’s identity and His use of the phrase I am (Ἐγώ εἰμι) He would confirm His deity.

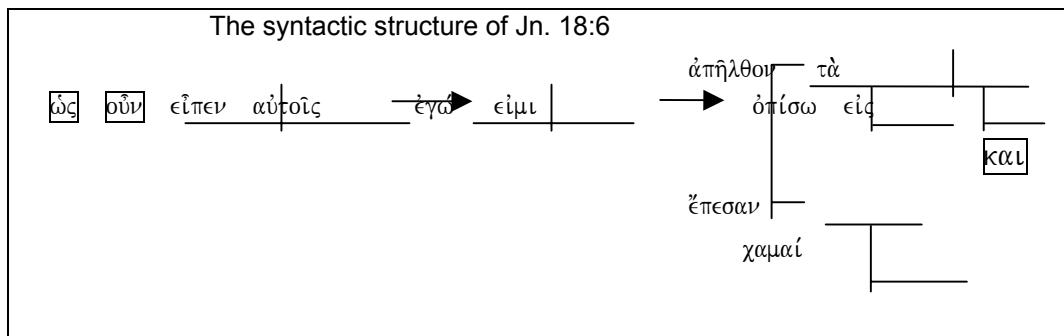
Harnier (1970:38) comments that John indicates that the meaning of the phrase “I am He (Ἐγώ εἰμι)” in 13:19 will be known only to faith and only after the death and glorification of Jesus (cf. 8:28). The phrase “that I am He (Ἐγώ εἰμι)” in verse 13:19, is a way of identifying Jesus with God (cf. 8:24; LXX Isa. 43:10). It reveals that Jesus is Christ, the Son of God (20:31).⁴⁴⁸

4.3.1.4. Ἐγώ εἰμι in the Gethsemane

Verses 5, 6 and 8 of chapter 18 of the Fourth Gospel record the last use of the term Ἐγώ εἰμι by Jesus. Up to now the use of the term has had an intellectual effect on His hearers and they have either accepted His claims or, as so

⁴⁴⁸ Harnier (1970:39) says that the absolute “I am He” (Ἐγώ εἰμι) in 13:19 with 8:58, expresses the unity of the Father and the Son.

frequently done by the Jewish leaders, rejected them. Now, for the first time there is a physical outcome as the band sent to arrest Jesus are thrown to the ground when He says Ἐγώ εἰμι – I am. In this passage, even the world could sense the δόξα of God through an encounter with the divine “Ἐγώ εἰμι.”



In this passage, Ἐγώ εἰμι is good Greek for “I am the One” or “It is I,” which echos the divine name, but throughout the Fourth Gospel John has played on Ἐγώ εἰμι without an expressed predicate giving voice to Jesus’ divine claim: “Before Abraham was born, I am” (8:58; cf. 8:24, 28; 13:19). While in the hymn of Phil. 2:6-11, “the name which is above every name (Phil. 2:9)” is bestowed on Jesus after His death on the cross and His exaltation, in John we find that before His death Jesus speaks to the Father saying “Your name which You have given Me” (Jn. 17:11). To use God’s name, “Ἐγώ εἰμι,” might be considered an act of power; and honour is always attached to power. There the name seems to have the power to keep the disciples safe (Jn. 17:6, 11-12); in Jn. 18:6 the name seems to have the power to paralyze His enemies; for as soon as He speaks the arresting party “drew back (εἰς τὰ ὀπίσω)” and “fell (ἔπεσαν)” to the ground (χαμαί).⁴⁴⁹ Falling to the ground characterizes human reactions in the presence of the δόξα of God (Ezek. 1:28; 44:4) or at least an honour-bestowing posture in the presence of a superior person (Dan. 2:46; Rev. 1:17). As in Jn. 6:20 the term may be taken as simply an identifying statement but the effect on the mass of Roman soldiers and Jewish religious officers is an

⁴⁴⁹ See Brown (1994:260-261). Brown (1994:261) comments that Old Testament antecedents for this reaction have been proposed: drew back (εἰς τὰ ὀπίσω, Ps. 56:9; 35:4); fell (ἔπεσαν, Ps. 27:2; and as a reaction to divine revelation in Dan. 2:46; 8:18; Rev. 1:17).

indication that it was far more than just an identifying statement and was a declaration and demonstration of Jesus' divine authority and δόξα.

4.3.1.5. Conclusion

Ἐγώ εἰμι is the phrase used by the LXX translators when translating words spoken by God and when Jesus used this emphatic form of I am he was adopting phraseology associated with deity in the Greek Hebrew scriptures.

As the Good Shepherd, Jesus is presented as the one who, in contrast to hired hands, really cares for the sheep. He is prepared to die for them and thus reflects something of God's incredible love for those He created.

As the Resurrection and the Life, Jesus is presented, not just as having eternal life and being able to mediate it to others, but rather as the source and spring of eternal life.

During the Passover supper Jesus predicted His betrayal and His death with the explicit intention that His disciples might believe He truly was the I AM, the Ἐγώ εἰμι.

In the garden of Gethsemane Jesus used the phrase Ἐγώ εἰμι to identify Himself to those sent to arrest Him. At His words, however, the crowds drew back and fell to the ground, showing that, on Jesus' lips, these words are more than a statement of identity, they become a declaration of His true being, power and authority and they reflect something of the δόξα that was, for a while, veiled in His flesh.

They demonstrate Jesus' foreknowledge of coming events, His power over the forces of nature, the fulfilment of prophecy and His claim to an eternal existence. In doing so they reflect His deity and the implicit δόξα that is His as God.

4.3.2. The events of the cross and recognition of Jesus' δόξα by people

4.3.2.1. The captors

When the crowd said they were seeking Jesus the Nazarene, Jesus responded Ἐγώ εἰμι the “I am” title of God. These words of Jesus, which implied His deity, had a force and power that stopped the mass of people in their tracks and drove them to the ground. Here (19:11) Jesus shows how powerless before him are the troops of the Roman cohort and the police attendants from the chief priest.⁴⁵⁰ As in 6: 20 the term may be taken as simply an identifying statement but the effect on the mass of Roman soldiers and Jewish religious officers is an indication that it was far more than just an identifying statement and was a declaration and demonstration of His divine δόξα and power.

4.3.2.2. Pilate

The events of the cross are interspersed with other references to the kingship of Jesus.⁴⁵¹ Chapter 18-19 indeed deal with a court case in which Jesus is tried by Pilate. Much has been written about the interaction between Jesus and Pilate. John records Pilate’s fear as the character and nature of Jesus emerges during the interrogation. In his interrogation of Jesus Pilate asks Him whether He is the king of the Jews and in His response Jesus says that “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm” (18:36). Jesus’ affirmation of His kingship is reiterated in the following verse where He says “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice.” John treats Jesus’ kingship as a major messianic motif. The kingship of Jesus does not have its origin, in and therefore does not receive its character from, this world (18:36),⁴⁵² and the royal power exercised by Pilate on Caesar’s behalf is only possible because it had been given “from above” (19:11).⁴⁵³ The vindicator of His kingship, then, must

⁴⁵⁰ See Brown (1994:261).

⁴⁵¹ The term βασιλεύς is employed 12 times (Jn. 18:33, 37, 39; 19:3, 12, 14, 15, 19, 21). Cf. Jn. 1:49; 6:15; 12:13, 15.

See Morris (1967:179); Barrett (1978:547, 549); Panackel (1988:238); Koester (1995:200-206).

⁴⁵² See Meeks (1967:63-67).

⁴⁵³ See Richard (1988:208).

be a most powerful person also ‘not of this world,’ namely God.⁴⁵⁴ Pilate become aware of Jesus’ declaration commenting: “So You are a king?” (11: 37). Moreover, it is significant that Pilate seems to recognise the otherworldliness of Jesus and on three occasions when talking to the leaders of the Jews refers to Him as their king (Jn. 18:39; 19:14, 15) and goes on to put this title on the inscription on the cross. Pilate also declares Jesus to be innocent on three occasions (Jn. 18:38; 19:4, 6) but because of the political situation allows an innocent man to be crucified.

According to Jn. 19:11, Pilate would not have any authority over Jesus unless it had been given to him from above (οὐκ εἶχεξ ἐξουσίαν κατ’ ἑμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν) thus Jesus’ present situation was not because of the power Caesar wielded but because it was God’s predetermined will. The development within the narrative demonstrates that this statement of Pilate’s authority is not an incidental remark about his political power.

While the Pharisees and the high priests could not appeal the superscription beyond the authority of Pilate, Jesus could appeal directly to God Himself. Thus the final judge of the ministry of Jesus is not Pilate, but the Father. Still, in spite of the fact that the judgement of Pilate is not the final judgement of Jesus; his statement is the final and unconditional commitment of his witness to Jesus, a witness which is to the whole world and which stands as one of the supreme examples of the irony of the Fourth Gospel. Rome, though it did not believe, witnessed to Jesus in the action of its representative, Pontius Pilate. Consequently Pilate was used as a tool for the manifestation of Jesus’ δόξα in the Fourth Gospel. Van der Watt (2002:613) comments that Jesus’ cross is and becomes His throne – the title (“Jesus of Nazareth, the King of the Jews,” 19:19) testifies to this. Thus to ascend your throne as king is indeed glorifying.

4.3.2.3. Thomas

John records just four appearances of Jesus after His resurrection. They were,

⁴⁵⁴ See Neyrey (1999:163-166).

in order, Mary Magdalene (20:11-18), the disciples (20:19-23) in hiding, Thomas with disciples (20:26-29) and finally the fishing party (21:1-23) consisting of Simon Peter, Thomas, Nathanael, the sons of Zebedee and two other disciples.

The significance of the resurrection and the associated δόξα was not immediately understood by those who saw Jesus but there was a growing awareness of this during the days that followed.

In John it is Thomas who truly acknowledges the δόξα of the resurrected Jesus. After emphatically rejecting the claims of his fellow disciples that they had seen Jesus and setting his requirements for believing that the resurrection had really happened it is Thomas who, when he sees Jesus says “My Lord and my God!” (20:28).⁴⁵⁵ This confession reveals that a central aspect of the δόξα of Jesus lies in the public confession of the disciples on the ground of their understanding of who Jesus is and what He did.⁴⁵⁶ Also, in that short statement there is an unreserved acknowledgement of Jesus’ divinity and a full submission to His authority. It also implies all the δόξα and majesty one would associate with divinity.⁴⁵⁷ This will be further developed eschatologically when the disciples see the eschatological δόξα of Jesus where He now is (17:24).

4.3.2.4. Summary and conclusion

In different ways and for different reasons many people recognised that Jesus had and exercised great power, authority and δόξα. It is significant that the exercise of His authority had a divisive effect on people. They either accepted Jesus’ claim that He was from God and responded accordingly, or they attributed His power to some other source such as “Beelzebul, the ruler of the

⁴⁵⁵ Senior (1991:139) points out that this phrase is one of the Gospel’s most profound confessions of Jesus’ true identity.

⁴⁵⁶ Cf. Jn. 20:31.

⁴⁵⁷ Kistemaker (2004:129) says that Thomas fully understood Jesus’ teaching of the unity of Father and Son, that is, as the Father is divine, so is the Son. Schnackenburg (1984, 3:333) comments that “The evangelist is not yet thinking from the point of view of the teaching of the two natures, he combines the Godhead of Jesus with the revelatory and saving function of the Son: he is the *Messiah*, the Son of God, that is, he is the messiah to the extent that he is the Son of God, and the Son of God in his messianic ministry. This functional understanding can be found expressed likewise in the personal confession formula: ‘My Lord and my God.’”

demons” (Lk. 11:15).

In recognising Jesus’ power, authority and δόξα there was also an inherent acknowledgement of the δόξα associated with the performance of the signs and in the power of His words.

4.4. The events of the cross and Jesus’ Δόξα

4.4.1. The events of the cross in relation to Jesus’ δόξα

In the Fourth Gospel, the events of the cross actually reveal Jesus’ oneness with God, manifest His δόξα, and signal the triumph of the Son of God over the forces of Satan.⁴⁵⁸ A key thought in the Fourth Gospel is that of sin and that the sacrificial death of Jesus dealt in full with the penalty of sin. The author notes John the Baptist’s designation of Jesus as “the Lamb of God who takes away the sin of the world!” (1:29, 36) and that the Baptist also recognizes Him as “the Son of God” (1:34). John the Baptist regards sin in an extremely serious light as is reflected in 3:36 “He who believes in the Son has eternal life; but who does not obey the Son will not see life, but the wrath of God abides on him.” In 8:24, Jesus is recorded as saying “therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins.” These are the dire but unspecified consequences of sin. Similar thoughts are expressed in Jn. 3:18-21. The righteous removal of the consequences of sin indicates the need for a divine intervention and would reflect the intrinsic δόξα of the One who could and did make this possible. According to John this is just what took place at Calvary.

While “exaltation and glorification in abasement” is the most widely known and understandable of the leading motifs of Jesus’ crucifixion in the Fourth Gospel,⁴⁵⁹ in the times in which John wrote, crucifixion was the punishment for criminals – those who had committed heinous crimes. This cruel punishment was handed out to robbers, murderers and rebels. As a result one of the key

⁴⁵⁸ See Koester (1995:206).

⁴⁵⁹ See Panackel (1988:235-238).

questions in the early days of the era of grace was “How can there be any ‘δόξα’ in dying such a death?” This is one of the questions that John set out to answer in the Fourth Gospel.

John’s method of dealing with the perceived problem is to present the intrinsic δόξα of the Lord as manifested in His person, His deeds, His obedience to the Father in all things and in the response of people who, because of what was said or done, recognized Him as the Messiah or the Son of God. This presentation of the Lord’s δόξα takes place throughout the Gospel.

In the Fourth Gospel the concept of δόξα is closely related to Jesus’ death. The death of Jesus is thus a central feature of John’s Son of Man emphasis, but it will be noted that for Him the death of Jesus is at the same time His δόξα. It seems that John understands Jesus’ death to represent at once His plunge into the depths of humanity and at the same time to be the beginning of His ascent to the δόξα of the Father. Only John among the Gospel writers sees the death of Jesus as His ‘glorification,’⁴⁶⁰ because the cross was not the end.

The cross is the means by which Jesus obtained salvation for all men.⁴⁶¹ This deed of salvation for all is full of δόξα and while men did not see any δόξα in His ignominious death on a cross it was nevertheless glorious in what it gained for man. Jesus Himself speaks of being “glorified (δοξάζω)” by His crucifixion, “The hour has come for the Son of Man to be glorified” (Jn. 12:23. cf. Jn. 13:31-32). According to John the crucifixion itself was a self-evident glorification – an enthronement, a ‘lifting up,’ which carried with it exaltation. It would seem that at one level the ‘descent’ of Jesus to earth and to crucifixion is itself the beginning of His ‘ascent’ in δόξα.⁴⁶²

⁴⁶⁰ When John records, that “for the Spirit was not yet given, because Jesus was not yet glorified” (Jn. 7:39), and that after Jesus had been ‘glorified’ His disciples applied to Him Zechariah’s prophecy regarding the triumphant arrival of the messianic king in Jerusalem (Jn. 12:16; cf. Zech. 9:9), he is referring to the crucifixion of Jesus, which he sees as also being His exaltation.

⁴⁶¹ 2 Cor. 5:14, 15 “for all”; Rom. 8:32 “for us all”; Heb. 2:9 “for us all,” 9:28 “many.”

⁴⁶² See Rahner & Thüsing (1980:84).

In terms of the integration of Jesus' death with the Johannine Christology as a whole, the most widespread motif is that of "lifting up" or "exaltation (glorification)." In Jn. 3:14, Jesus says "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." This thought of being "lifted up" occurs again in 12:32 "And I, if I am lifted up from the earth, will draw all men to Myself" John goes on to say that, in using this phraseology, Jesus was indicating the type of death He would die. The thought of being lifted up is carried forward in 8:28 where Jesus is speaking to His enemies, those who would put Him to death. While it may be thought that this "lifting up (ὑψόω)" is an exaltation of Christ, it really refers to the act of crucifixion.⁴⁶³ In crucifying Jesus, however, His divinity, character and the very nature of His being, as the Lamb of God, were demonstrated and in doing so, would, of necessity, reflect His δόξα. The glorious deed of bearing the penalty of sin redounds to the δόξα of the One who was not only able to do so but actually did the deed. John therefore understood the intimate connection between Jesus' crucifixion and His exaltation (glorification), and this suggests that Jesus' death must be set within the larger Johannine portrait of Jesus' earthly career. According to John, the life of the Son of God is best understood as a journey: He comes from His pre-existent state in heaven, dwells among women and men, and then returns to heaven. He who descended from δόξα must ascend to δόξα (Jn. 3:13, 31; 6:38; 8:23; 13:1–3).

The Lord Jesus Christ uses the term δόξα and related words in connection with His death, claiming that, in His death, He and God would be glorified. The underlying thought relates to the fact that His death would be the fulfilment of all God's promises regarding the salvation of mankind and the culmination of God's work in relation to that universal salvation. In His death Jesus fulfilled many of the prophetic details regarding the promised Messiah as recorded in the Old Testament (19:24, 28, 36-37).⁴⁶⁴ Thus one aspect of the "δόξα" of the

⁴⁶³ This analysis of exaltation (ὑψόω) is developed further in chapter 4.2.

⁴⁶⁴ Isa. 52:13-53:12; Gen. 3:15; Ps. 69:9 (cf. Jn. 2:17); Num. 21:9 (Jn. 3:14); Ps. 41:9 (Jn. 13:18); Ps. 35:19/69:4 (Jn. 15:25); Ps. 22:18 (Jn. 19:24); Ps. 22:15 (Jn. 19:28); Ex. 12:46 (Jn. 19:36); Zech. 12:10 (Jn. 19:37).

cross is due to the fact that in the crucifixion the repeated promises of salvation made by God in the Old Testament were fulfilled.⁴⁶⁵

A further “δόξα” of the cross comes from the events that followed. The burial was a fulfilment of Isa. 53:9 and the resurrection a fulfilment of Jesus’ own statements that He would rise on the third day. These events clearly demonstrated the divinity of Jesus and, viewed in retrospect, shed a δόξα on the crucifixion.

Unlike the emphasis in the Synoptic Gospels, we find that the emphasis of the crucifixion record in the Fourth Gospel is different. Jesus is not led to a humiliating and degrading death on the cross where He is despised and rejected by men and abandoned by God. The Fourth Gospel does not tell the story of the crucifixion in terms of a movement through suffering and death to exaltation and glory (e.g. Mk. 8:31; 9:31; 10:33f.). Rather, the Johannine record of Jesus’ death on the cross is presented in terms of victory and δόξα. Jesus gives Himself up to His arrestors, He becomes the judge, and when He is ready to die (and not before), having cared for His earthly mother’s future and having now paid in full the penalty of sin on behalf of mankind, He lays down His life – no one takes it from Him (cf. Jn. 10:17f.). Smith (1997:42) says that it is the distinctively Johannine Jesus who moves toward death as one who wills and controls His own destiny in obedience to God.

Moreover, as Morris (1989:56) points out, there is a paradox that real δόξα is to be seen in lowliness rather than in a display of majesty.⁴⁶⁶ He notes that throughout the Fourth Gospel Jesus takes a lowly place, and it is one of John’s great paradoxes that the true δόξα is to be seen in this lowly service and especially in the death of Jesus on the cross (Jn. 12:23-24; 13:31). Therefore,

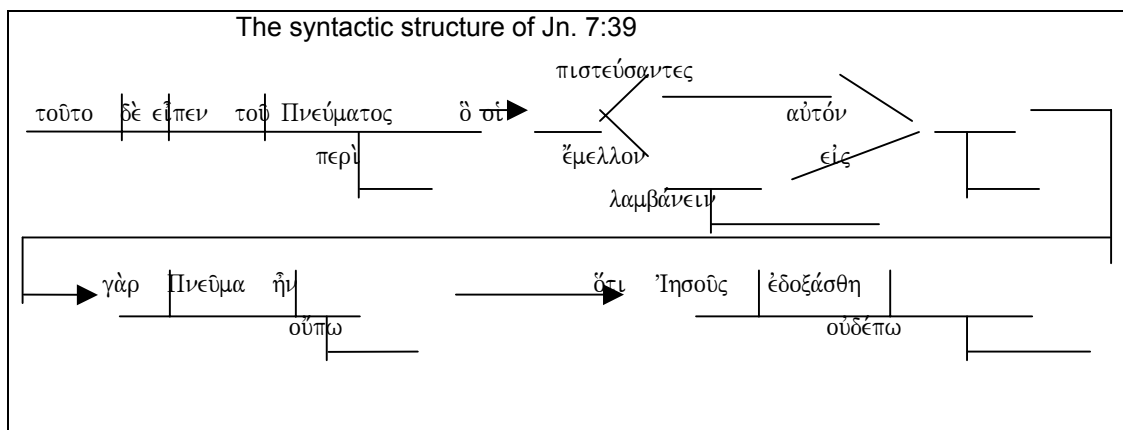
⁴⁶⁵ See further, resurrection as glory, Newman (1998:59-89).

⁴⁶⁶ Barrett (1982:51) describes the glory in the Fourth Gospel as follows: “The story of Jesus can be told in terms of glory – He had laid aside but will resume the glory He had with the Father before creation; He seeks not His own glory but the glory of the Father, yet in His voluntary humiliation and obedience, and pre-eminently in the disgrace of the cross, He is glorified and manifests His glory (Jn. 2:11; 8:50; 12:23; 17:5). There is a characteristic Johannine paradox here”

when John tells of the events of the cross, Jesus is sketched throughout as the One who has all power and is in control (18:1-11; cf. 10:17-18; 19:28) from beginning to end. In the Fourth Gospel Jesus speaks about His death from the beginning. As early in 2:4, He says that His hour has not yet come; so, too, in 7:6, 8, 30; but finally, in Jerusalem, He announces that His hour has come (12:23, 27).⁴⁶⁷ But we find that Jesus controls His own destiny, since in the Fourth Gospel it is called His hour. Jesus knows that Judas will betray Him (6:70), and the Jews are plotting His death (7:1, 19f.; 8:37, 40): but no one can do anything to Him until His hour arrives. According to the Fourth Gospel's account of the crucifixion, instead of the horror, the taunts, the cry of dereliction and the darkness presented in the other Gospels, we have an atmosphere, a scene of calm. Jesus is presented as still majestic and in control of what is happening.⁴⁶⁸

4.4.2. Exegetical perspective of the events of the cross and Jesus' δόξα

Koester (1995:212-213) rightly comments that the cross events are the moment of δόξα that brings Jesus' ministry to its climax as well as the visible sign of the δόξα of the exalted Lord. Also, the cross events revealed the scope of divine δόξα by revealing the depths of divine love.



“Οὕτω γὰρ ἦν Πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἔδοξάσθη” (7:39), here the giving of the

⁴⁶⁷ Cf. 8:20; 13:1; 17:1.

⁴⁶⁸ See Hooker (1994:107). Jesus' words to His mother and to the beloved disciple (19:25-27) show that He is in control of the situation.

Holy Spirit is related to the $\delta\omicron\zeta\acute{\alpha}\zeta\omega$ of Jesus, which is to take place sometime in the future.⁴⁶⁹ In the Fourth Gospel, Jesus is glorified in His crucifixion and death (13:31); therefore, Jesus gave the Spirit in connection with His crucifixion and death. Moreover, John sees the source of the promised Holy Spirit to be Jesus Himself (1:32; 3:34), once He had been ‘glorified;’ once He had been crucified, died, risen and ascended to His Father. The verb $\delta\omicron\zeta\acute{\alpha}\zeta\omega$ also occurs in 12:16, where after the $\delta\omicron\zeta\acute{\alpha}\zeta\epsilon\iota\nu$ of Jesus the disciples’ comprehension of events is deepened and they recall “that these things were written of Him.” The verb $\acute{\epsilon}\delta\omicron\zeta\acute{\alpha}\sigma\theta\eta$ links 7:39 and 12:16 together.

οὕτω γὰρ ἦν Πνεῦμα, ὅτι Ἰησοῦς οὐδέπω <u>ἔδοξάσθη</u> (Jn. 7:39)	ἀλλ’ ὅτε <u>ἔδοξάσθη</u> Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. (Jn. 12:16)
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The concept 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). One gift of the Spirit was given on the day of Jesus’ resurrection after His crucifixion and death,⁴⁷⁰ and a subsequent outpouring took place at Pentecost (20:22).⁴⁷¹ John himself recognizes clearly the dependence of the gift of the Spirit upon the completed work of Jesus, and in this recognition he is in close touch with the eschatological roots of the Christian proclamation.

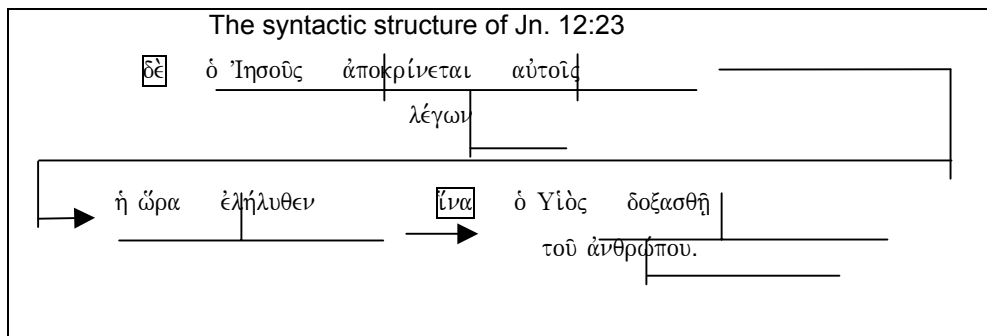
According to Jn. 12:16, the disciples understood the meaning of “ὅτε ἔδοξάσθη Ἰησοῦς” (12:16) after His death and resurrection (cf. 2:22; 7:39). It means that they grasped the nature of the kingship of Jesus: the king of peace and salvation brought to the world the messianic kingdom of peace and salvation

⁴⁶⁹ Jonggil (1992:177) says that here John speaks not of the absolute existence of the Holy Spirit, but ‘comparatively.’

⁴⁷⁰ Bruce (1983:261) asserts that it is one continuous movement of which Jesus’ crucifixion (His being ‘lifted up’), resurrection and ascension are phases. Cf. Jn. 2:22.

⁴⁷¹ See Morris (1995:744, 747).

precisely through His death and resurrection.⁴⁷²



“ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Υἱὸς τοῦ ἀνθρώπου” (12:23), is a clear reference to His impending death. Jesus’ glorification in Jn. 12:23 is associated in the context with the mission to the entire world, the Greeks (12:20-22), the seed bearing fruit (12:24), and the Son of Man drawing all to Him through His exaltation (12:32). The meaning of *μόνος μένει* (12:24) would seem to be that without His death His life will have been in vain. It seems that the Son of Man’s glorification by the Father will lead to the spread of the gospel, through the gift of the Spirit, the sending of the disciples and their bearing fruit.⁴⁷³ 12:23 to 12:28 show that the hour (ἡ ὥρα) of the *δόξα* of Jesus relates to His death;⁴⁷⁴ also 13:31-32 and 17:1, 5 clearly indicate that the concept of *δόξα* includes His exaltation and return to the Father.⁴⁷⁵ We understand that the death of Jesus Christ on the cross is not regarded as the depth of shame from which He is raised to glory and honour, but the death itself is His moment of *δόξα* wherein God is glorified (12:28) and one with His exaltation to the throne of God.

Though Ferreira (1998:155) has noted that Jesus’ *δόξα* does not only refer to His death on the cross, the cross nevertheless remains the primary revelation of His

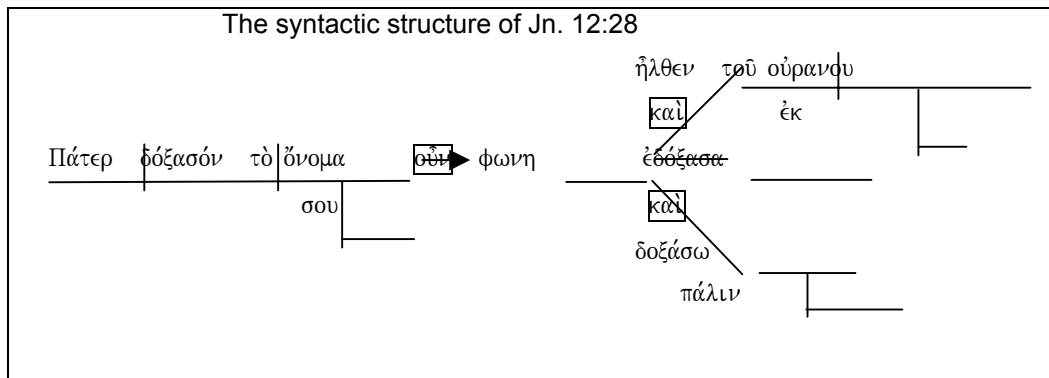
⁴⁷² See Beasley-Murray (1987:210).

⁴⁷³ See Loader (1989:109).

⁴⁷⁴ The noun *ὥρα* occurs 26 times in the Fourth Gospel, in 8 instances it is used for the “hour (*ὥρα*)” of Jesus (2:4; 7:30; 8:20; 12:23, 27; 13:1; 17:1).

⁴⁷⁵ Neyrey (1988:59-80) comments that Jesus’ death in Jn. 10:17-18 and 28-38 assert that Jesus has God’s eschatological power over death, and demonstrates the earlier claim of eschatological power whereby Jesus is equal to God.

δόξα.⁴⁷⁶



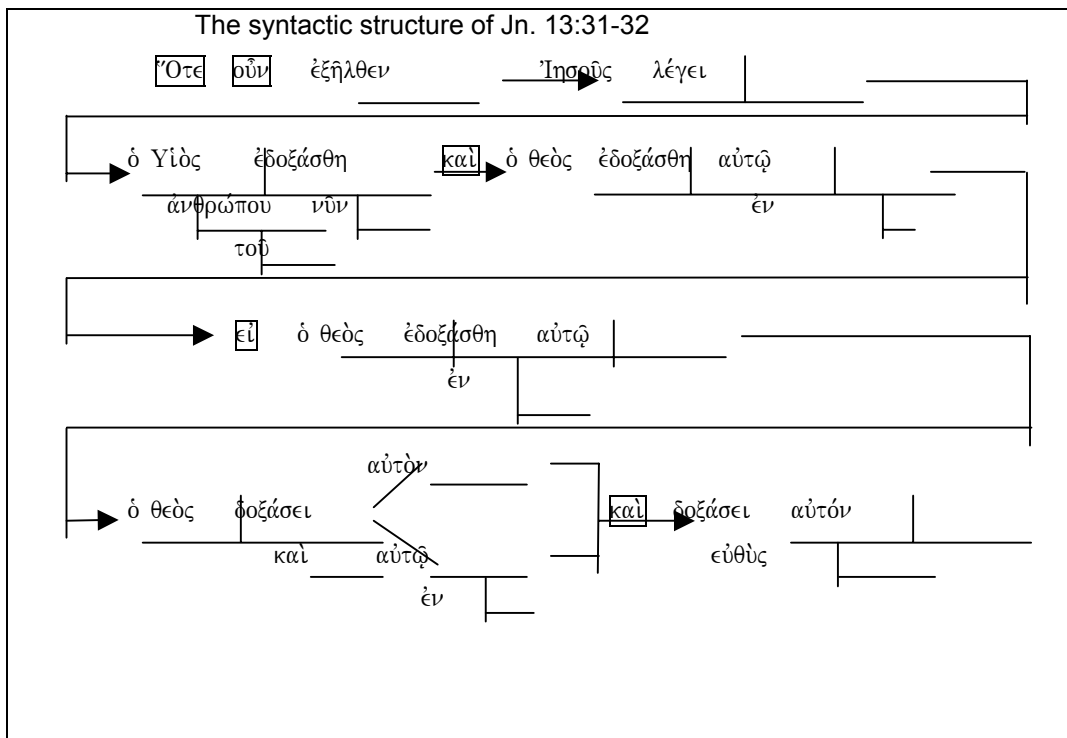
At the same time we have the Lord Jesus Christ saying, in 12:28^a; “Father, glorify Thy name.” Jn. 12:28^a gives us the Johannine form of the petition in the Prayer of the Lord (cf. 17:1). The verb (δόξασόν) is in the aorist tense, and as such indicates a single act, and if so it will be on Jesus’ willing obedience (cf. 7:18; 8:29, 50), to the death on the cross. Then, in response to Jesus’ prayer there came a voice out of heaven “I have both glorified it, and will glorify it again” (12:28^c).⁴⁷⁷ This is God’s response to His beloved Son. It seems that “I have glorified (ἐδόξασα) it,” includes the entire earthly ministry of Jesus and especially in the powerful signs; “I will glorify (δοξάσω) it,” relates to the death by crucifixion, resurrection, and exaltation of Jesus and the results that flow from this. Jn. 12:28 again involves the distinctive Johannine language of glorification.

Suggit (1985:65) comments that the hour had now come (13:1). Anticipated from 2:4 the hour is the hour of the exaltation of the Son of Man, on the cross and in δόξα. 12:23 makes it quite clear that the exaltation on the cross is the exaltation in δόξα. According to 13:1, we find that it is the cross which gives meaning to the whole ministry and work of Christ from the conception to the

⁴⁷⁶ See Pamment (1983:12-16). She understood that Jesus’ δόξα only refers to His death on the cross.

⁴⁷⁷ According to the Synoptic Gospels a voice spoke from heaven at Jesus’ baptism (Mt. 3:17; Mk. 1:11; Lk. 3:22) and from a cloud at His transfiguration (Mt. 17:5; Mk. 9:7; Lk. 9:35), and also Acts 11:7 and Rev. 10:4. In each one of these New Testament instances, the voice from heaven is understood as the directly heard voice of God.

ascension.⁴⁷⁸



The theme of the glorification of the Son of the Man recurs in the words spoken by Jesus at Judas' departure from the last supper: "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately" (Jn. 13:31-32). The departure of Judas to betray the Lord set in motion the events which would culminate in Jesus' death on the cross. Jesus could have prevented this step but by His willing acceptance of the initiation of this train of events He signalled His total obedience to God's will and He could therefore speak of His being "glorified." This δόξα is referred to again and again in the following chapters of the Fourth Gospel, especially in the prayer of the Lord in chapter 17 (14:13; 15:8; 16:14; 17:1-5, 10, 22, 24).⁴⁷⁹ Moreover, Carson (1991:482) has shown that the now (νῦν), brings to a climax a theme developed throughout this

⁴⁷⁸ Although Bultmann (1967:53-55) notes the close connection between the cross and the whole of ministry, as John represents it, he refuses to assign to the cross the importance.

⁴⁷⁹ See Caird (1968/1969:265-277); de Boer (2005:12-13).

Gospel,⁴⁸⁰ John makes it clear that the supreme moment of divine self-disclosure, the greatest moment of displayed δόξα, was in the shame of the cross. In 13:31, the hour which has “now” (νῦν) struck is both the hour of Jesus’ departure in death (cf. Jn. 12:23), and the hour of His δόξα. Caird (1968/1969:268-277) refers to the aorist passive of δοξάζω (‘to glorify’), used twice in 13:31 and once in the first clause of 13:32, as being the expected way to translate the niphal tense of the Hebrew verb נִכְבַּד, used of the revelation of God’s splendid activity.⁴⁸¹ Since the verb in 13:31 is in the aorist tense, we should take the strictest sense and consider that the glorification refers to the whole life of Jesus right down to the present time.⁴⁸² The shift to the future tense of the verb δοξάζω in 13:32^b enables one to see the ongoing nature of glorification, and it points beyond the crucifixion to the eternal δόξα of the Father that the Son will share. In 13:32, the δόξα achieved by Jesus through His death on the cross is sealed by His exaltation to the δόξα which He had with the Father before the world was (17:5). Barrett (1978:450-451) comments that “ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ” (13:32^b), means that “God was glorified in Jesus’ temporal act of self-consecration; Jesus is glorified in the eternal essence of God the Father, which, in a sense, He re-enters at the resurrection and ascension.” “Ἐν αὐτῷ” (12:32^b) means “in God,” Plummer (1891:271) comments that “as God is glorified in the Messianic work of the Son, so the Son shall be glorified in the eternal blessedness of the Father (cf. Jn. 17:4-5; Phil. 2:9).” “Ἐὐθὺς δοξάσει αὐτόν” (13:32^c), indicates that God will resurrect and glorify the Son of the Man immediately and not wait until the general resurrection.⁴⁸³ Marsh (1991:495-496) says that the account in Jn. 13:31-32 highlights the unity between the two;

⁴⁸⁰ Also, Bruce (1983:293) describes 13:31 as indicating the climax of the δόξα revealed in the Son of Man.

⁴⁸¹ Ramsey (1949:71) indicates that the first clause in 13:31 speaks of a past event and that in Hebrew idiom the aorist can be used in anticipation of a future action (cf. Gen. 15:18). Burkett (1991:125) comments that the aorist tense is equivalent to a ‘prophetic perfect,’ and the past tense here is an anachronism.

⁴⁸² See Johnson (1993:47-49).

⁴⁸³ Barrett (1978:450-451) contends that this mention of an immediate glorification is intended as a contrast to the Synoptic idea of the glorification of the Son of Man at the *parousia*.

He wants to make it perfectly plain that it was not the case that Jesus died in shame and ignominy and was afterwards restored to honour and glorified, as if the cross were dishonour and shame, and the resurrection for the first time the moment of victory and glory. To John the whole story was the glorification....The real issue concerns God who has come to man in the form of man in the Person of Jesus Christ. So the real actor in the drama is God Himself, and so God will be glorified in the Son, as the Son will glorify the Father.

Loader (1989:109) commenting on 13:31 and 13:32 says that there is a mutuality (cf. 17:4): the Son of Man will glorify God (13:32^c) through His obedience in fulfilling His commission by facing crucifixion and death, and then, in response, the Father will 'glorify the Son of Man' (13:32^b), God's glorifying adding weight, as it were, to the honouring, for it is the restoration of δόξα in the divine heavenly presence. As Christ is glorified, the Father too is glorified.

The references in Jn. 17:1, 4, 5, are to Jesus' glorification and this is to be seen in His crucifixion and death. It is a prayer that the Father's will may be done in Him. Westcott (1890:238) says that the δόξα of the Son resting upon His perfect work issues in the δόξα of the Father; for to know God is to give Him honour. In 17:1, it is significant that with the cross in view Jesus prays that God will glorify Him. Jn. 17:4 could be said to look back on the finished work of Christ on the cross (cf. 19:30), especially in view of the phrase "on the earth." "Now, Father, glorify Me" (17:5) might mean 'Father let Me go through the events of the cross (glorification).' Therefore, in 17:5 it seems that Jesus now prays God to glorify Him. He looks for δόξα in the last place that people would look for it, namely in the cross.⁴⁸⁴

The title on the cross (*titulus* Latin) in Jn. 19:19-22, followed the custom of the

⁴⁸⁴ Smith (1997:122) comments that John speaks of Jesus' death revealing God's δόξα; the revelatory manifestation of God, and that this δόξα has existed from the foundation of the world (17:5, 24).

times whereby a placard or tablet stating the reason for a person's execution was affixed above the criminal's head or tied it round his neck.⁴⁸⁵ The title on Jesus' cross is in fact the revelation and proclamation of who Jesus of Nazareth really is: Jesus of Nazareth, King of the Judeans (for Romans, "Judean" referred to all Israelites).⁴⁸⁶ The wording of the title on the cross shows Jesus' kingship, Schnackenburg (1984, 3:271-272) says that "Pilate becomes a witness to Jesus' kingship, the inscription an honorific title. ... its validity strengthened by Pilate, proves this: Jesus is the King who rules from the cross." Therefore, the real story of the Jesus' crucifixion reveals that the Lord Jesus is indeed the King of the Israel; the cross is the means of His exaltation and the very manner of His δόξα.

Jesus' cry "It is finished!" (τετέλεισται, perfect passive) in Jn. 19:30 confirms John's preceding statement in verse 28 that He knew that "all things had already been accomplished."⁴⁸⁷ It means that Jesus' work was done, not only 'to the end' but to the full extent mandated by His mission. Dauer (1972:20) rightly comments that "So the last word of Jesus interprets His suffering and dying as the crowning conclusion and high point of the work that He has performed in obedience – the obedience of the Son finds here its most radical expression – and enables the believing eye to see the glorifying of the Son through the Father."

In Jn. 19:31-37 the breaking of the legs (*crurifragium*, Latin) was an established custom when it was desired to hasten the death of a crucified person; they were never killed by a spear.⁴⁸⁸ Jesus' bones are not broken but His side is pierced, both events take place in order to fulfil the prophecies of Scripture. The fact that Jesus' bones were not broken might be a reference to Ps. 34:20, but Hooker (1994:108) says that here certainly there is a reference to Ex. 12:46 or Num. 9:12, where instructions are given about the Passover lamb. The piercing of

⁴⁸⁵ See Bruce (1983:368); Beasley-Murray (1987:346).

⁴⁸⁶ See Malina & Rohrbaugh (1998:268-269).

⁴⁸⁷ Cf. Jn. 4:34; 17:4 (Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω).

⁴⁸⁸ See Barrett (1978:555); Bruce (1983:375); Beasley-Murray (1987:353-354); Ridderbos (1997:618).

Jesus' side is a clear reference to Old Testament passages such as Ps. 22:16, Isa. 53:5 and Zech. 12:10.

These two differences in the usual crucifixion procedure fulfil prophecy precisely and confirm that, not only is Jesus the promised one, the Messiah, but also that God was glorifying Himself in the fulfilment of the manifold details of the way of salvation given to the prophets hundreds of years earlier.

According to Jn. 21:19, Jesus' death was not the end of His being glorified on earth; Jesus continues to be glorified in the lives of those who are united with Him in faith. As believers commit themselves to the will of God, they increasingly reflect the nature of God and thereby glorify God. The result may be that they encounter the same kind of antagonism and hatred that Jesus experienced and that this may lead to a physical death. In Jn. 21:19, this is reflected in John's comment on Jesus' statement to Peter, "Now this He (Jesus) said, signifying by what kind of death he (Peter) would glorify God," where it refers to the martyr's death by which Peter would glorify God (for death as a glorifying of God, cf. 12:23; 15:8; 1 Pet. 4:16). The phrase "Follow Me (ἀκολουθήτω μοι)," seems to indicate that Peter who had denied that he was a disciple is given the opportunity to begin again on the path of discipleship and is warned that following Jesus will mean that he, like Jesus, will glorify God through martyrdom.⁴⁸⁹

4.4.3. Summary and conclusion

John's view that the crucifixion was Jesus' departure to the Father underscored the positive aspects of the cross. Jesus' death is viewed as "δόξα" rather than shame. Neyrey (1999:154) indicates that despite all the shameful treatment of Jesus,⁴⁹⁰ He is, in the Fourth Gospel, portrayed not only as maintaining His honour, but even gaining δόξα and prestige. In the Fourth Gospel the crucifixion and death of Jesus is never referred to as something humiliating or degrading,

⁴⁸⁹ See Hooker (1994:111).

⁴⁹⁰ See Patterson (1998:80).

but a triumph to be celebrated. Moreover, it must be underlined that John does not want to say that Jesus' death did not include suffering. By specifying some details relating to the cross, what John is saying is that he wants to highlight certain aspects which point to the δόξα of Jesus. Moreover, Carroll and Green (1995:82) comment that in the historical highlights surrounding Jesus' death, which still deprive Him of honour in the public eye; John celebrates what only faith can see, the lifting up in δόξα of the Son of God.

We may say that the Fourth Gospel views the cross as the visible sign of the exaltation and glorification of the Son of Man in the presence of God. Those who are properly disposed and drawn by the Father, go beyond what is visible in Jesus' works and see the glory of God revealed in Him. Those who view the cross with faith are able to see beyond it the risen and ascended Lord who has manifested God's δόξα by revealing His love. The crucifixion is an elevation of the Son of Man as a means of salvation for those who view it with faith, just as the Hebrews of old had to look to the brazen serpent for healing (Num. 21:6-9). It is also the hour of Jesus' glorification whereby He in turn glorifies the Father. This glorification is a visible manifestation of the power and presence of God among men.

Vermeulen (1956:17) indicates that the record of Christ's crucifixion given in the Fourth Gospel is not only the strongest evidence of His δόξα, but also meant the beginning of the heavenly δόξα for Him. In the same way, where the faith of a believer leads to his or her death at the hands of unbelievers, there is, in that death, a reflection of the δόξα inherent in Jesus' death on the cross. Beyond this the 'death' of any believer is simply a transition from an earthly life to the δόξα of Jesus' eternal presence. To the Christian, Christ's death was no σκάνδαλον, but δόξα.

Although caution must be exercised in laying too much stress on the change in the Fourth Gospel's record of the crucifixion, it is true that there is more stress on the element of victory and completion in its account than is found in the Synoptic Gospels. In this respect the actual crucifixion and death of Jesus in the

Fourth Gospel is a witness to His power, authority and His δόξα. John presents Jesus firmly in control: knowing all that will happen, asking questions, controlling the events, and giving commands. In his trial Jesus shows up the vindictiveness of the Jewish leaders and uncovers the moral flaws in His judge, Pilate. Therefore, Ashton (1991:489) comments that in the case of the Fourth Gospel, “‘passion’ is a misnomer; Jesus controls and orchestrates the whole performance.”⁴⁹¹

Finally, the δόξα motif in the crucifixion and death of Jesus in the Fourth Gospel helps to communicate several truths. Firstly, the idea of δόξα suggests a form of revelation; hence, Jesus’ true character of grace was most clearly revealed in His glorification on the cross. Secondly, Christ’s δόξα in the crucifixion was the commencement of the renewal of the divine δόξα He had before creation and suggests that the divine life always had been characterized by self-giving.⁴⁹² Thirdly, God’s people can share Jesus’ δόξα and this implies their victory over the world (16:33). Therefore, Jesus is glorified in and through His death (12:23; 17:1, 5; cf. 2:21f.; 3:14; 12:16; 13:31f.).⁴⁹³

4.5. Concluding Summary

Unlike the synoptic Gospels, which tend to focus on the outward, visible humiliation of crucifixion, the Fourth Gospel presents the cross as being the glorification (δοξάζω) of Jesus. John makes only limited direct reference to the cross but alludes to it frequently often using words and phrases that have potential double meanings.⁴⁹⁴

One of the words used in this way is ὑψόω which has the prime, direct meaning of being physically lifted up as well being a metaphorical reference to being

⁴⁹¹ Cassidy (1992:52) indicates that according to the crucifixion and death of Jesus in the Fourth Gospel, Jesus’ dignity, Jesus’ sovereign bearing, Jesus’ autonomy remain untarnished even though He undergoes all of the specific aspects of Roman crucifixion.

⁴⁹² Pfitzner (1976:9) says that the features of the passion narrative serve to picture Christ’s passion as the glorification of the King.

⁴⁹³ Morris (1995:379) comments that John invariably uses it (δοξάζω) of the glorifying of the Son or the Father, and he sees this glorifying particularly in the cross.

⁴⁹⁴ See van der Watt (2005:463-481)

exalted. An additional dimension comes into play via Jesus' reference to the Old Testament incident where a brazen serpent was lifted up on a pole so that those bitten by a serpent might look at it and be healed. The result is that in the Fourth Gospel the word ὑψόω, being lifted up, takes on a multidimensional character and simultaneously presents the concepts of Jesus' death by crucifixion, salvation for those who understand the reality of what is transpiring and believe in Him and the first phase of His return to the Father.

The δόξα of ὑψόω is found in the significance of what it entailed, the complete obedience of the Jesus to the father's will, the fulfilment of the Old Testament promises and prophecies regarding salvation and the complete triumph over the forces of darkness.

A further unique feature of the Fourth Gospel is John's record of Jesus' repeated use of the phrase Ἐγώ εἰμι. This phrase is clearly associated with the Old Testament language of divinity and is used by Jesus on several occasions when the implication is that He is divine. Of particular interest are those discourses where the phrase is used in a context that has relevance to the events of the cross. Using the phrase Ἐγώ εἰμι Jesus says that he is the good shepherd and that the good shepherd lays down his life for the sheep. This is a clear reference to His death and, though not necessarily a death by crucifixion, certainly the death of One who is divine. At the Passover supper Jesus uses the phrase as an absolute claim to divinity and links it to His betrayal. In the garden of Gethsemane Jesus uses Ἐγώ εἰμι to identify Himself to the armed band sent to arrest Him and at His words they were forced to the ground – a demonstration of His power, authority, δόξα and a clear indication that He is control of the situation. Far from being a helpless victim the whole incident shows His superiority – Jesus is going to the cross but of His own volition and at the time determined by God. Again using the term Ἐγώ εἰμι He claims that He is the resurrection and the life. Here the claim refers not to the cross but to the subsequent events. The promise is that those who believe in Him will experience a similar resurrection and participate in a similar eternal life. In all

these incidents Jesus uses Ἐγώ εἰμι and in that use there is a pointer to δόξα.

In the Fourth Gospel the reaction of some people to the events of the cross is singled out and in their response there is a reflection of δόξα. As mentioned those sent to capture Jesus are forced to the ground. Pilate finds that, in his interrogation of Jesus, it is he that is on trial and that Jesus is not only in control but is the judge. Thomas, who wanted proof that Jesus had in fact been raised from the dead, was given that proof in full and acknowledged that Jesus was God.

John does not see the events of the cross from the perspective of the Synoptic Gospels. His view is that every aspect of Jesus' life reflects His δόξα whether it be His heavenly origin, His humility and lowly service, His complete obedience to the Father, the gracious words that He spoke, the challenging teaching He gave, the manifold mighty signs that He performed or the events of the cross.

John presents Jesus' crucifixion as His glorification and does so by highlighting the spiritual aspects of the events of the cross. Early in the Fourth Gospel there is the record of Jesus' prophetic statement that as the serpent was lifted up in the wilderness He, too, must be lifted up so that whoever believes Him would not perish but have eternal life. While there is no mention of δόξα the promise of eternal life points to the unlimited value of Jesus' sacrifice and the δόξα of one who could and did secure eternal life for those who believe in Him.

John returns to this motif again in chapter eight where He states that when Jesus is lifted up His opponents will know that Ἐγώ εἰμι a clear claim to divinity. In chapter twelve the thought of being lifted up is again prominent as Jesus says that if He were "lifted up" He would draw all men to Himself.

The way this eternal life could be made available to mankind would be by the righteous removal of the consequences of sin. This would have to be by a sacrificial, substitutionary death of someone who was able and willing to die for mankind. This indicates the need for divine intervention and that, that death,

would reflect the intrinsic δόξα of the One who could and did die in order to make this possible. John maintains that this is precisely what happened when Jesus was crucified at Calvary hence his view that, in that death, Jesus was glorified.

Crucifixion was the punishment for murderers, robbers and rebels. The indignities heaped on the felon were designed to strip him of all dignity and honour and to cause intense pain and suffering. John does not gloss over this aspect of crucifixion but counters it by pointing to the hidden δόξα implicit in the person of Jesus and the events of the cross. He points to the δόξα inherent in Jesus as revealed by His penetrating words, His powerful works, His purposeful willingness to obey the Father's will in every detail. John also records the reaction of those who encountered Jesus and saw beyond the physical and temporal to the reality of who He was, the Messiah – the Son of God. John develops this theme further by pointing to messianic prophecies that were fulfilled in Jesus' death, the underlying thought being that if these were fulfilled then Jesus' must be the Messiah and therefore must have an intrinsic δόξα.

John records that, when Jesus died he said "It is finished" and gave up His spirit. This was a fulfilment of His statement in 10:17-18 that the Father loves Him, "because I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father." Jesus accurately predicted that the timing of His death would be His decision not that of others. The cry "It is finished" also indicates that the penalty for sin had been fully met and that His work on earth was now complete in every detail. It also meant that the repeated promises of salvation made by God were now fulfilled.

John continues the theme of fulfilled prophecies both in the Old Testament and those made by Jesus by recording details of the way His body was treated on the cross. It was customary for the legs of the crucified to be broken in order to hasten their death but, because Jesus was already dead, His legs were not broken and this fulfilled Old Testament prophecies and types (Ps. 34:20; Ex.

12:46; Num. 9:12). It was not customary to use a sword or spear to ensure the death of a person crucified but that is what happened to Jesus' (Jn. 19:34). This is regarded as the fulfilment of passages such as Ps. 22:16, Isa. 53:5 and Zech. 12:10. This theme is developed further by John's account of Jesus' burial showing that it was in accordance of Isa. 53:9. Jesus' resurrection on the third day is a fulfilment of His words in Jn. 2:19. Once again the underlying thought is that the fulfilled prophecies point to the δόξα of the one who so completely fulfilled them. The death of Jesus led to the disciples understanding what had been previously obscure to them. In 12:12-19 John records Jesus' entrance into Jerusalem. This was a fulfilment of Zech. 9:9 but the significance of the event only dawned on the disciples after Jesus had been "glorified." The same was true of His resurrection (2:19-22).

John presents Jesus' crucifixion as a step in a series of events that culminate in His ascension to heaven and the δόξα He had with the Father "before the world was." While Jesus' whole life was directed towards the events of the cross the final movement started with Judas leaving the Paschal supper on his way to betray the Lord. The moment he had left Jesus says "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately." (Jn. 13:31-32). Jesus could easily have prevented Judas from reaching the Jewish leaders but He was totally committed to accomplishing the Father's will and so allowed Judas to set in motion the events that would lead to His crucifixion and His δόξαζω.

John's whole record of the crucifixion presents Jesus as being totally in control. He knows beforehand what is to happen, He questions the questioners, He shows up the vindictiveness of His accusers and uncovers the moral flaws in the Roman judge, He endures the rigors of the cross and in the end it He who dismisses His spirit. In all that He did Jesus honoured the Father and was totally obedient to His will. In doing all this He also secured for mankind the only way to eternal life and δόξα with the Father and Himself in heaven.

CHAPTER 5. CONCLUSION

5. 1. Summary and Discussion

5.1.1. Introduction

The prologue to the Fourth Gospel includes the following arresting phrase; “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth” (Jn. 1:14). This theme of δόξα recurs throughout the Gospel and, given the frequency with which the author uses the term and its related verb glorified (δοξάζω), particularly in relation to Jesus and God, it is evident that the concept which he wishes to

convey by its use is important. The question that arises is “What is the author’s intended meaning when he uses these words?”

In today’s usage δόξα usually conveys the thought of great honour or praise given to a person, fame or renown; radiant beauty, brightness, magnificence and splendour; finally, in a religious context, it carries the thought of adoring praise and thanksgiving. As one reads the Fourth Gospel these meanings do not seem to relate aptly to Jesus. The only recorded instance of a manifestation of δόξα, which fits current thinking, is that of the transfiguration and there is no direct reference to this event in the Fourth Gospel. Another startling factor is that the Fourth Gospel is the only Gospel which associates the concept of glory (δόξα and δοξάζω) with the events of the cross in relation to Jesus.⁴⁹⁵ This occurs in several passages and leads to a further question “How can there be any δόξα in Jesus’ ignominious death by crucifixion?”

It is evident that, in understanding the meaning of δόξα and δοξάζω, the intended readers of this Gospel would be influenced by the then current concepts associated with these words. These concepts would be based on the prevailing secular use of δόξα and δοξάζω in ordinary conversation, in the literature extant in that era and, of great importance because of its intended purpose, its use in the Greek versions of Jewish religious records.

Therefore, in order to determine the significance of δόξα and δοξάζω in the Fourth Gospel, the most likely meanings associated with these words at the time of its composition were determined. The meanings and use of other Greek terms used to convey the sense of δόξα within the Fourth Gospel were also explored. In doing this it was necessary to establish for whom the Gospel was intended, when it was written and who the author was. A further consideration is the content of this Gospel itself, of all that Jesus did and said, what was included and what was left out and what seems to be the reason for this selection by the author. Finally, this broad framework is used to establish the intention of the

⁴⁹⁵ Jn. 7:39; 12:16, 23; 13:31-32; 17:1-5.

author of the Fourth Gospel when he used δόξα and δοξάζω in his writing.

5.1.2. Methodology

The method used in this study is based on the principles and approaches set forth by Nida and Louw in their Greek-English Lexicon of the New Testament Based on Semantic Domains, Louw's Semantics of New Testament Greek, and in Nida and Louw's Lexical Semantics of the Greek New Testament. According to Louw (1982:40), a word outside a context does not have a concept, but only 'possibilities of concept.' In order to determine the concept of any word, it is necessary to look at its context, since the context will indicate, from the list of possible concepts, the particular potential of the word to be realized in that particular case. A concept depends on the relationships among words, their grammatical structure, and the occasion or situation in which the utterance was made. Everything that contributes to the concept of a word must be explored in order to truly comprehend the meaning intended by its use.

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 Septuagint (LXX). The concept of δόξα in the Greek OT, however, is partly dependent on the concepts communicated by it in extra-biblical Greek and partly on the concepts associated with the Hebrew words that were translated as δόξα in the LXX. The survey therefore began with an examination of δόξα in extra-biblical Greek as exemplified by Philo and Josephus, followed by an examination of the concepts of קְבוֹד and closely related words in the Hebrew Bible. The survey of the lexicographical background of δόξα concluded with a discussion of the concepts conveyed by the use of δόξα in the NT.

It is not an easy task to discover the precise meanings of δόξα and δοξάζω, and an equally hard task to formulate definitions for the two words. Lexicons and commentaries are often at variance with each other. Brown (19768:268) defines δόξα as (I) "praise,' 'honour,' that can sometimes be gained on a purely natural level," and (II) "a visible manifestation of (God's) majesty in acts of power."

Kittel (1974, 2:243-244) offers this definition for the word: (I) “glory or honour ascribed to someone,” “reputation,” and (II) the “divine nature or essence either in its invisible or its perceptible form.” Perhaps the issue here is what is meant by the words “visible,” “invisible” and “perceptible.” Brown’s definition also needs revision, not only on this point, but also on his second point regarding “acts of power.” Barrett (1978:167) writes that the δόξα of God “is shown by His acting in faithfulness to His own character, and by His character’s revealing itself in mercy.” Furthermore, he adds (1978:168-169): “Glory (δόξα) 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...” 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.”

Taken overall, the primary concepts of δόξα in the Fourth Gospel are (I) human glory, honour, reputation, prestige, and (II) divine glory, including the six aspects of divine glory (i . glory, honour, majesty, power, authority as attributes of God; ii . God’s self-manifestation, God’s presence, God’s dwelling; iii . God’s essence and character; iv . praise, acknowledgement of God’s majesty and glory; v . God Himself, God as source of דבִּרָה; vi . glory, splendour, and magnificence of heaven). As with דבִּרָה, the most important concept of δόξα in the LXX is divine glory, i.e. any of the six concepts listed above that are related to God (i -vi), although δόξα may also represent the concepts power, splendour, human glory, brightness, honour, majesty, magnificence, and greatness in general.

In writing about the meaning of δόξα, Caird (1968/1969:277) states 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 niph'al נִכְבַּד, 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 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.

5.1.3. Intended readers

Many recent scholars have postulated the existence of a Johannine Christian Community, separate from the general church, and undergoing a series of progressive developments in belief and emphasis in teachings brought about by changes in the religious environment of the day. The differences in the suggested reconstructions indicate that the process of “reconstruction” is inexact and speculative and there is considerable doubt as to whether the Johannine Christian Community is a reality or simply a construct of fertile imaginations. “The question is not how many bricks in this or that wall are solid, but rather whether there is any solidity to the foundation of the entire edifice.” After a careful appraisal of the literature, the view taken in this thesis is that the postulated Johannine Christian community is a figment of the imagination and that the intended readers of the Fourth Gospel are the general Christian community, not only of John’s day, but every successive generation.

5.1.4. Δόξα in the Fourth Gospel

An overall review of the use of δόξα in the Fourth Gospel was done and a more detailed analysis of its use in specific arenas was undertaken. These arenas included the Prologue, Jesus’ inherent δόξα, His relationship with the Father, the σημεῖα, the Ἐγὼ εἰμι statements, Jesus’ prayer (Jn.17), Jesus’ claims to δόξα, the recognition of Jesus’ δόξα by people and His lowly service. In addition the use of other Greek words used to convey the sense of “glory (δόξα)” was explored.

One aspect of the δόξα of Jesus is His awesome power and authority. He has the power to change water into wine of a superior quality and He has the power to raise the dead. Both these demonstrations of power are linked by John to the δόξα of Jesus. There are, however, other many other instances where Jesus reveals His power, He heals leprosy with a word and touch, and diseases with just a word. He restores sight to the blind and in one memorable case He gives the man born blind, not only his sight, but also the ability to understand what he is seeing for the very first time. He multiplies food and feeds thousands. The cohort of Roman soldiers and the officers of the chief priests and Pharisees sent to arrest Him are forced to the ground by His use of the words Ἐγώ εἰμι.

In His discourses with the disciples Jesus' use of the Greek Old Testament Ἐγώ εἰμι associated with the divine pronouncements of God, is a clear claim to divinity and the implicit accompanying δόξα. John records seven such claims in which Jesus presents Himself as the Bread of Life, the Light of the world, the Door of the sheep, the Good Shepherd, the Resurrection and the Life, the Way and the Truth and the Life, and the True Vine. Each of these arresting claims points to an aspect of power implicit in Jesus' divinity.

The record of Jesus' works continues and the evidence of Jesus' supra natural great power grows more and more impressive and so does the understanding of His δόξα.

The vast sweep of Jesus' authority, as recorded in John, creates a sense of reverential fear. The judgement of all mankind has been entrusted to Him. He has the authority to lay down His life and to take it again. He has authority over all mankind and can give eternal life to all those the Father has given Him. A person with such authority must, of necessity, have great δόξα.

At Jesus' trial Pilate claims to have authority ““You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?” Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me up to you has

the greater sin.”” Thus confirming that there is only one with greater authority than Jesus and that is the Father. But this statement must be considered in the light of Jn. 10:30 where Jesus says that: “I and the Father are one.” The implication is that Jesus is allowing Pilate to exercise His temporal authority, but that in the end, the Father’s will would be done.

Finally there is the thought, introduced by Morris,⁴⁹⁶ that John wants his readers to see the δόξα of Jesus in every aspect of His life, not just in the remarkable events and demonstrations of power and authority. This has been ably argued and is regarded as a valuable insight into John’s intentions. Jesus’ obedience to the Father’s will is another source of δόξα, as is His fulfilment of the many Old Testament prophecies regarding the Messiah.

5.1.5. Δόξα and the events of the cross

In the Fourth Gospel John makes only a few references to the cross, but alludes to it frequently using words which have potential double meanings. A key word used in this way is ὑψόω which, in John, takes on a multidimensional character in that it simultaneously presents concepts of Jesus’ death by crucifixion, salvation for those who look to him in faith and the first phase of His return to the father. The δόξα associated with ὑψόω is in the significance of what it pointed to, Jesus’ complete obedience to every aspect of the Father’s will, the fulfilment of Old Testament prophecy and His triumph over the forces of darkness.

The Greek words Ἐγώ εἰμι are used to translate the I AM of the Hebrew Bible and carry with them the force of divine pronouncements. John records Jesus’ use of these words on several notable occasions. Some of these are particularly relevant to the events of the cross as they give insight into John’s perception of the δόξα of the cross. Jesus says that He is (Ἐγώ εἰμι) the good Shepherd and as such He lays down His life for the sheep. This points to His death and, while crucifixion is not suggested in any way, it is the death of One who is divine.

⁴⁹⁶ Morris (2000:17).

At the Passover supper Jesus tells His disciples that He is to be betrayed and explains that when this happens they will know that “Ἐγώ εἰμι.” A direct claim to divinity with all the δόξα inherent in the claim. Jesus uses the words Ἐγώ εἰμι when claiming to be ‘the Resurrection and the Life.’ This is an indirect pointer to the resurrection that would only become clear after Jesus was raised from the dead. In Gethsemane Jesus uses Ἐγώ εἰμι to acknowledge that He is the One the Roman cohort and Jewish officers sought. At the use of those words the whole crowd were forced to the ground. This incident, in leading up to the events of the cross, is a clear indication that Jesus is divine and therefore has an intrinsic δόξα.

The reaction of some people to the events of the cross reflects Jesus’ δόξα. Prominent among these is Thomas’ confession that Jesus is Lord and God.

John presents Jesus’ crucifixion as His glorification and does so by drawing attention to the fulfilment of Old Testament, and Jesus’ own, prophecies in the events of the cross. He records Jesus’ reference to the serpent being lifted up in the wilderness. In chapter eight John records Jesus’ own prophecy that He would be lifted up and that, at that time, those who did so would know that Ἐγώ εἰμι. In chapter 10 Jesus declares that He had the authority to lay down His life and to take it again accurately predicting that the timing of His death would be by His decision and not that of His opponents.

The way in which Jesus’ body was treated is also a fulfilment of prophecy. In contrast to customary practice no bones were broken but He was pierced by a spear. Again this was in fulfilment of Old Testament prophecy. His burial was in accordance with Isa. 53:9, and His resurrection on the third day was as He predicted in 2:19. John pictures Jesus’ crucifixion as a step that culminates in His ascension to heaven and the δόξα He had with the Father “before the world was.”

In the end it seems that, while the concept of δόξα in John carries with it all the connotations reviewed above, such as power, authority, and obedience to God,

there is another less recognised element. Rather than physical or material demonstrations of $\delta\acute{o}\xi\alpha$, this relates to the moral or ethical characteristics shown by Jesus. It relates, as it were, to the character of God as revealed by Jesus.

Jesus had the power to destroy His enemies, but he did not. He could have assumed the title of King, but He did not. He could have commanded prestige, honour and reverence, but He did not. He could have demanded that He be served by His disciples, but He did not. Instead He displayed all the attributes of God as recorded by the prophet Jeremiah⁴⁹⁷ “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things,” declares the LORD. Jesus also reflected the characteristics claimed by God Himself.⁴⁹⁸ “Then the LORD passed by in front of him (Moses) and proclaimed, “The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”” Lovingkindness, compassion and ‘slow to anger’ were characteristics evident in all that Jesus did and could be summed up in a single word “Love.” Forgiving iniquity, sin and transgression demanded sacrifice and this is precisely what Jesus did at Calvary. Truly in Jesus we see that God so loved the world that He gave His Son.

The true $\delta\acute{o}\xi\alpha$ of Jesus, then is that He reflected of the character of God in all that He did and said and this is what John wants us to comprehend as we read the Fourth Gospel.

5. 2. Suggestions for Future Research

⁴⁹⁷ Jer. 9:23-24.

⁴⁹⁸ Ex. 34:6-7.

This study into the significance and meaning of δόξα in the Fourth Gospel's account of the events of the cross lays a foundation for future research into a deeper study of the concepts conveyed by the use of the term. In particular there appears to be a gap in the study of δόξα in the letters of Paul as compared with its use in John.

In the letters by Paul, as in the Fourth Gospel, δόξα takes its place with important key Christological terms.⁴⁹⁹ Scott (1966:263-270) and others⁵⁰⁰ appear justified in considering δόξα as a Christological term: Paul closely connects Christ with δόξα. He entitles Christ “the Lord of glory” (1 Cor. 2:8) and declares “that the God of our Lord Jesus Christ” (Eph. 1:17^a) is the “Father of glory” (Eph. 1:17^b), thereby paralleling Jesus and δόξα.

Paul connects key events in Jesus' life with δόξα. Jesus was raised from the dead through the glory of God (Rom. 6:4; 1 Tim. 3:16). As the resurrected and exalted Lord, Jesus possesses a body of δόξα (Phil. 3:21). The future parousia of Jesus will be an apocalypse in δόξα (Col. 3:4; cf. Tit. 2:13), in which sinners will be judged and believers transformed (2 Thess. 1:9-10). Paul also argues the δόξα possesses a final, eschatological character (2 Cor. 3:10).

Jesus reveals and mediates δόξα. The knowledge of δόξα is discovered in Jesus (2 Cor. 4:6). The saving deeds of Jesus make known the mystery of δόξα, hidden from the ages past, to all the nations (Rom. 9:23; Col. 1:27^a). The gospel which Paul preaches – a Gospel which features the death, resurrection and future coming of Jesus – is a “gospel of glory” (2 Cor. 4:4; cf. 1 Tim. 1:11).

Incorporation into Christ transfers δόξα to the believer. In salvation, God calls the believer to δόξα (1 Thess. 2:12; cf. 2 Tim. 2:10). Paul defines the eschatological goal of salvation as obtaining the δόξα of the exalted Christ (Rom. 8:30; 2 Thess.

⁴⁹⁹ By books, the order of frequency is as follows: Romans and 2 Corinthians (22 times each), 1 Corinthians (15 times), Ephesians (9 times), Philippians (7 times), 2 Thessalonians (5 times), Colossians (4 times), Galatians, 1 Thessalonians and 1 Timothy (3 times each), 2 Timothy (2 times) and Titus (1 times).

See Kittel (1934:191-221); Ramsey (1949:46-52, 148-151).

⁵⁰⁰ See Kittel (1974, 2:232-237, 242-255); Aalen (1986, 2:44-52); Hegermann (1994, 1:344-348).

2:14).⁵⁰¹

Paul characterizes the spiritual life of transformation into the resurrection likeness/image of Christ as a metamorphosis of δόξα (2 Cor. 3:18). God enables and sustains transformational progress by the δόξα of Christ (Eph. 3:16; Phil. 4:19; Col. 1:11). At the parousia of Jesus, God will culminate the transformation of believers by conforming their earthly bodies to Christ's resurrection body of δόξα (Phil. 3:21). The believer, as does all creation, longs for this final transformation into the δόξα of Christ (Rom. 8:21).

The indwelling of the exalted Jesus confirms the future glorification of all believers: the Christian therefore lives in the certain hope of a future δόξα (Rom. 5:2; Col. 1:27^b). Despite present suffering, God certifies that sharing Christ's δόξα will eclipse any suffering experienced in the earthly life (Rom. 8:18); indeed, present suffering produces future δόξα (Rom. 8:17; 2 Cor. 4:17).

An inquiry into the δόξα of Jesus in Paul's letters, like the Fourth Gospel, would be a worthwhile undertaking. But John differs from Paul, John focuses less upon issues having to do with how the specific mode of Jesus' cultic sacrificial death effected salvation, and more upon the nature of that salvation as a revelation of God made possible through Jesus' death. In the Fourth Gospel, John expresses and underscores the events of the cross of Jesus as being important, because, for him, they are the moment of Jesus' glorification; according to Paul, the believer is justified, but must await the final δόξα to be revealed at the resurrection (Rom. 6:5; cf. 1 Cor. 15:12-28).

This study of the δόξα in relation to the events of the cross according to the Fourth Gospel has come to a close. I have offered a fresh, focused, and methodical inquiry into the concepts of δόξα as evidenced in the events of the cross. The Fourth Gospel is not only about the confrontation of the world by the δόξα of Jesus, but also the continued manifestation of His δόξα in His disciples

⁵⁰¹ Newman (1992:245) says that Paul also identifies Jesus as the one who mediated the eschatological δόξα of God as revealed in the coming, life, death and resurrection of Jesus.

after the events of the cross, so that the world, through His disciples in every age, might continue to be confronted with the challenge of the demonstration of Jesus' δόξα.