

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

6-1-1953

The Concept of Doxa Chiefly in the Gospel of St. John

Herman Charles Waejten

Concordia Seminary, St. Louis, ir_waetjenh@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Biblical Studies Commons](#)

Recommended Citation

Waejten, Herman Charles, "The Concept of Doxa Chiefly in the Gospel of St. John" (1953). *Bachelor of Divinity*. 406.

<https://scholar.csl.edu/bdiv/406>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE CONCEPT OF DOXA
CHIEFLY IN THE GOSPEL OF ST. JOHN

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by
Herman Charles Waetjen
June 1953

Approved by: William F. Arndt.
Advisor

Alfred von Rohr Sauer
Reader

TABLE OF CONTENTS

Chapter	Page
I. FOREWORD	1
II. THE MEANING AND USE OF ΔΟΞΑ IN CLASSICAL GREEK HISTORY	4
III. THE SEPTUAGINT MEANING OF ΔΟΞΑ AND ITS HEBREW COGNATE דָּבָר	18
IV. THE NEW TESTAMENT USE AND MEANING OF ΔΟΞΑ	45
V. THE CONCEPT, MEANING, AND USE OF ΔΟΞΑ IN THE FOURTH GOSPEL	58
BIBLIOGRAPHY	84

CHAPTER I

FOREWORD

After reading and rereading the Gospel of St. John, I am more and more convinced that the Fourth Gospel, alongside of Romans, is the greatest and profoundest book of the New Testament.

But it poses many problems. It is loaded with heavy concepts that are intensely related and interrelated. It is in reality a contemplation of the life of Jesus by one who himself beheld the Logos ἔνσαρκος in history and observed His life and glory. And it is an attempt to reproduce this life and glory in order that all succeeding generations might behold with John the works of Christ and hear the words of Christ, so that they too might more fully realize His nature, as the only-begotten Son of the Father, full of grace and truth, who has come to reveal the Father and to effect His plan of deliverance for all men, that believing in Him, they might have life through His name (John 1:14,18; 20:31).

This thesis is a small attempt to penetrate into the profound concepts of John, particularly that of δόξα, which seems to bind so many of John's other concepts together (μαρτυρία, κρίσις, λαμβάνω, πιστεύω, ἀλήθεια, σημεῖα, σάρξ, λόγος, μονογενής) and to make the entire Gospel such a solid whole and unity. This

is a feeble attempt to expose some of John's leading thoughts and ideas, so that both the writer of this thesis and the readers might be led into a fuller and richer understanding of the Gospel and its purpose.

The philological history of the tetragram, $\delta\acute{o}\xi\alpha$, is examined in order to elucidate the hidden and subtle connotations which the word possesses, both in Classical and Biblical history. The analysis of the Old Testament Kabod and its Septuagint counterpart, $\delta\acute{o}\xi\alpha$, is most important for a more complete understanding of John's $\delta\acute{o}\xi\alpha$, as well as the $\delta\acute{o}\xi\alpha$ of the New Testament. For John's Gospel is infiltrated with Old Testament thoughts and connotations, and although John rarely quotes directly from the Septuagint or the Hebrew Old Testament, his Gospel, nevertheless, evidences a very close acquaintance with Hebraic traditions, which then must be carefully and thoroughly investigated.¹

A brief scrutiny is also made of the New Testament usage and idea of $\delta\acute{o}\xi\alpha$, particularly the Synoptic and Pauline employment of the word, not that this analysis will shed any great light upon our ultimate goal, John's $\delta\acute{o}\xi\alpha$, even though his Gospel is one of the final New Testament books to be written, but simply to demonstrate how fully the Old Testament concepts of Kabod and Shekinah (LXX - $\delta\acute{o}\xi\alpha$) was assimilated into the thoughts and writings of the Evange-

¹W. F. Howard, The Fourth Gospel in Recent Criticism and Interpretation (London: The Epsworth Press, 1945), p. 224.

lists and Apostles.

John's δόξα is perhaps the most unique of all New Testament writers in that it is employed to express the glory of the Logos ἐνσαρκος . No other New Testament writer uses the word in this sense.

As we read the Prologue of the Fourth Gospel, the key to the meaning of John's book, we are confronted with the small but most important word, δόξα (1:14). John states that he and the other disciples saw the glory of the eternal Word as He pitched His tent and lived with earthly creatures for a short span of time. The Creator became a creature. And John says that this Creator as a creature possessed a certain glory, honor, or distinction. The question immediately arises, "What is the distinctive feature of this God-Man's glory? What explicitly determines Christ's δόξα in the Fourth Gospel? How is it revealed? How is it demonstrated? How is it seen? And what meaning does this δόξα have for us and our relationship to this Logos in the flesh?" These are the questions this thesis attempts to answer in a small, but broadest possible way.

CHAPTER II

THE MEANING AND USE OF ΔΟΞΑ IN CLASSICAL GREEK HISTORY

There is a most interesting history of change and behavior that underlies the subject of our study and research, the tetragram, Δόξα. Originally, this word can be said to be derived from the verb δοκέω, a verb which throughout its Biblical applications in the Septuagint and New Testament, as well as its classical usages, always retains its original meaning of: to have worth or value (etwas gelten). In antithesis to it, Δόξα demonstrates a strong and articulate inner evolution, so that in Biblical Greek it not only loses its secular meaning, but at the same time undergoes a specific religious development that is entirely foreign to its former classical meaning.¹ To serve as its verbal component, Δόξα does not select its verbal ancestor δοκέω. Instead, a new constituent is found and employed, the verb, Δοξάζω. As a result, δοκέω is enabled to continue a dull and colorless existence, garbed in its ancient meaning.²

From δοκέω, Δόξα is found to have inherited the same dual meaning: 1. the subjective sense of: what I myself think, (die Ansicht oder Meinung die ich habe); 2. and the objective sense of: what someone thinks of me, (der Ruf

¹Gerhard Kittel, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1933, 1935, 1938), II, 235.

²Ibid.

oder die Ansicht die man ueber mich hat).³ This dichotomy can be traced back to the sixth century before Christ, with the oldest tradition being represented by Homer. In the Iliad (10, 324) Homer uses the phrase $\sigma\upsilon\delta' \pi\acute{o}\sigma \delta\acute{o}\xi\eta\varsigma$, which evidences the sense of opinion in regard to definite forthcoming events or assumption in regard to the future or anticipation.⁴ Several centuries later, Herodotus, the Father of history, employs $\delta\acute{o}\xi\alpha$ in a similar connotation, as in the phrase $\pi\alpha\rho\alpha \delta\acute{o}\xi\alpha\upsilon$ (1, 79).

As the Homeric epics with their fabulous world of heroes and heroines, gods and goddesses, began to circulate among the Greek peoples, philosophical speculation arose with respect to the reality and existence of these divine beings. This inquiry became contagious and spread to the examination and scrutiny of all things. Helmuth Kittel, in his book, Die Herrlichkeit Gottes, aptly describes this phenomenon:

An der Fragwuerdigkeit der homerischen Goetterwelt hat sich die Frage nach der Wahrheit entzuendet, nach dem wahren Wesen des Goettlichen und aller Dinge. Mit dieser Frage aber zugleich war die Skepsis an der Moeglichkeit geboren, sie zu beantworten, das Misstrauen gegen die menschliche Erkenntnisfaehigkeit, und der erste Philosoph, den es draengt, seine Einsicht ueber die ganze griechische Welt zu verbreiten, traegt auch jene Skepsis durch die Laender von Ionien bis Sizilien.⁵

³Ibid., p. 236.

⁴Helmuth Kittel, Die Herrlichkeit Gottes (Giessen: Alfred Toepelmann, 1934), p. 2.

⁵Ibid., pp. 2 f.

It was then that $\delta\acute{o}\xi\alpha$ became an important word in the vocabulary of the philosophers. For after Homer, the subjective meaning of $\delta\acute{o}\xi\alpha$ - opinion (that I have), stemmed itself into two branches.⁶ The one branch retained the original subjective connotation used by Homer, Herodotus, and others, in the sense of hopeful anticipation or awaiting expectation, as we have seen in the phrases $\epsilon\upsilon\delta\prime\ \acute{\alpha}\pi\omicron\ \delta\acute{o}\xi\eta\varsigma$ and $\pi\alpha\rho\acute{\alpha}\ \delta\acute{o}\xi\alpha\upsilon$.

The other branch assumed a new connotation, with coming to mean the opinion or point of view that I wish to propose or follow or advocate, as found in the phrases $\acute{\omega}\varsigma\ \acute{\epsilon}\mu\eta\ \delta\acute{o}\xi\eta$ (Xenophon: De Vectigalibus 5, 2) and $\kappa\alpha\tau\grave{\alpha}\ \tau\eta\upsilon\ \acute{\epsilon}\mu\eta\upsilon\ \delta\acute{o}\xi\alpha\upsilon$ (Plato: Gorgias 472c).

In this second sense the word becomes a catchword for philosophical discussions, which after their ways can be founded or unfounded, true or false, as Plato states, $\delta\acute{o}\xi\alpha\ \acute{\alpha}\lambda\theta\epsilon\iota\varsigma\ \kappa\alpha\iota\ \psi\epsilon\upsilon\delta\epsilon\iota\varsigma$ (Philebus 36c).⁷ It was the mission of Socrates to expose $\delta\acute{o}\xi\alpha\iota$ by showing their shaky foundations.⁸ And Plato often employs the word $\delta\acute{o}\xi\alpha$ with this expressed meaning: $\acute{\omicron}\tau\iota\ \tau\alpha\iota\varsigma\ \mu\epsilon\upsilon\ \delta\epsilon\iota\ \tau\omega\upsilon\ \delta\acute{o}\xi\omega\upsilon\ \pi\rho\omicron\tau\acute{\epsilon}\chi\epsilon\iota\upsilon$ $\tau\omicron\upsilon\ \nu\omicron\upsilon\upsilon\ \tau\alpha\iota\varsigma\ \delta\acute{\epsilon}\ \acute{\omicron}\upsilon$ (Crito 46e). And in the dialogue of

⁶G. Kittel, op. cit., p. 237.

⁷Ibid.

⁸A. H. Forster, "Critical Note", Anglican Theological Review, XII (1929-30), 311.

Theaetetus (206b), Plato claims that, ἀλήθει δόξα δόξαται . However, the loss of a true opinion is registered when someone is found to have stolen, become inebriated, or forced to render an opinion under duress.⁹

Like Plato, Aristotle is a frequent user of δόξα , applying the word with a similar connotation and meaning. In defining his system of ethics and describing man's attainment to truth and the perfect life, Aristotle declares, ὑπόληψι γὰρ καὶ δόξα ἐνδέχεται διαψεῦσασθαι (Nic. Ethics 6, 3, 1).

Diogenes Laertius, in his historical and analytical philosophical work, Lives of the Philosophers (10, 34), says of the Epicureans, τῶν δὲ δόξαν καὶ ὑπόληψιν λεγουσιν , ἀληθῆ τε φασι καὶ ψευδῆ .

It is of interest to note that δόξα is used in the title of certain books of antiquity. Aristotle's work, called Philosophical Axioms, appears as οἰ κοινὰ δόξα in Greek. Epicurus wrote a book which he designated Κύρια Δόξα .

Other usages of δόξα are utilized with the connotation of fancy, vision, dream, being linked with φαντασία , as in contrast to its subjective tone and quality of a conjecture or supposition.¹⁰ So Alexander Trallianus (1, 17)

⁹G. Kittel, op. cit., p. 237

¹⁰Ibid.; also cf. Liddell & Scott, Greek-English Lexicon, (Oxford: The Clarendon Press, 1940), I, 444

uses δόξαι ἐνύπνιου with the meaning of hallucinations, or dream stories, or imaginations, or delusions.

Opposite concepts of δόξα that are widely used by the philosophers to set δόξα in sharp relief are γνώμη, νόησις, and ἐπιστήμη.¹¹ Δόξα always stands in contrast to νόησις, the opposite pole and hemisphere of ἀλήθεια.¹²

Percy in his examination of Johannine concepts writes:

Ἀλήθεια ist also zunaechst das, was wir den wahren Sachverhalt, den wirklichen Tatbestand nennen. Ihr Gegensatz ist δόξα, der blosser Schein. Daneben kann das Wort auch, gleichwie entsprechende Worte in anderen Sprachen, von einem menschlichen Verhalten verwendet werden und 'Wahrhaftigkeit' oder 'Aufrichtigkeit' bedeuten. Die fuer ἀλήθεια am meisten charakteristische Bedeutung ist aber die zuerst erwaehte.¹³

This is most significant, because it lucidly demonstrates the remarkable metamorphosis of this word. In the final chapters of this dissertation we shall discover that δόξα, formerly devoid of ἀλήθεια, or at least signifying unreliable and unauthentic opinion (Meinung) and subjective postulation, has become a δόξα full of ἀλήθεια (John 1:14), a δόξα of γνώμη, of νόησις, and of ἐπιστήμη in the full sense of the classical Greek.

However, for a more lucid understanding of the trans-

¹¹For further analysis, cf. H. Kittel, op. cit., p. 14; Also G. Kittel, op. cit., p. 237.

¹²For a more detailed study, cf. H. Kittel, op. cit., pp. 14 ff.

¹³E. Percy, Untersuchung ueber den Ursprung der Johann-eischen Theologie (Lund: Hakan Ohlssons Buchdruckerei, 1939), p. 107.

formation of δόξα, we must investigate its other meanings. We have already stated that at the time of Homer δόξα already existed in two articulate meanings, subjective and objective. Since we have made a brief examination of δόξα in its subjective connotation of opinion or assumption, we turn to a short analysis of δόξα in its objective sense.

Surprisingly enough, fame, in the sense of what people think about me, (Ruhm), is the commonest meaning of δόξα throughout Greek literature.¹⁴ In this objective connotation, δόξα is first found in Solon (VI century B.C.) (13, 4), when he writes ἂνθρώπων δόξαν εἶχειν ἀγαθὴν. It must be pointed out that δόξα in this sense usually connotes good repute, honor, or glory: δόξαν σκεῖν τις (Euripides: Hercules Furens, 157) and δόξαν φύτας (Herodotus 5, 91). It is rarely found to signify ill-fame or ill-repute, as λαμβάνειν δόξαν φαυλὴν (Demosthenes: Epistles 3, 5) and κληρονομῆσαι τὴν ἐπ' ἀρεθείᾳ δόξα (Polybius 15, 22, 3).

Δόξα occurs four times in the Funeral Oration of Pericles (Thucydides 11, 35-46). Only once is it employed in its subjective meaning of expectation or opinion about the future. Thrice Pericles uses it in the sense of renown. Menander (343 - 291 B.C.), a companion of Epicurus and contemporary of Zeno, used δόξα three times in the extant fragments of his writings, all meaning not merely opinion,

¹⁴A. H. Forster, op. cit., p. 311.

but favorable opinion, fame, reputation, honor. Thus says a character in the Arbitrants, εἰς τίς ἀναμάρτητος εἰς δόξαν βλέπων.

In its meaning of honor (Ruhm), the highest, the ideal "Lebenswert" of the Greek is capitulated. So says Gerhard Kittel and cites his example:

Nach dem 'Ruhm' bemisst sich der Wert des Menschen.
So das Musengebet des Solon (1, 3), ὄλβον μοι πρὸς
θεῶν μακάρων ὅτε καὶ πρὸς πάντων ἀνθρώπων
αἰεὶ δόξαν ἔκείν' ἴδωθίν.¹⁵

According to this, honor or fame is meted out in proportion to the worth of the individual. It is this idea of worth or weight that will become predominant in the development of δόξα and its transition into a religious term and concept.

Our word is also employed as a name for women and ships. A. Deissmann has set forth this application of the word in order to support his conjecture that the meaning of lustre or brightness arises out of the pure Greek tradition of δόξα,¹⁶ However, whether such an hypothesis can be substantiated is another problem which can not be discussed here. Suffice it to say that δόξα is found as the name of women and ships, whether a meaning of brightness can be developed out of its historical usage or not. We only add that G. Kittel calls it a worthless and unnecessary hy-

¹⁵G. Kittel, op. cit., p. 238.

¹⁶For a fuller study of this problem, cf. H. Kittel, op. cit., pp. 23 ff.

pothesis.¹⁷

Thus far our consideration has only been focused upon the noun $\delta\acute{o}\xi\alpha$. Before we concentrate on its antithetical shift from a secular heritage toward a voluble religious tradition, we must pause for a glance at its verbal counterpart, $\delta\omicron\phi\acute{\alpha}\zeta\omega$, a word which like $\delta\acute{o}\xi\alpha$ plays a significant role in Biblical literature and especially the Fourth Gospel.

$\Delta\omicron\phi\acute{\alpha}\zeta\omega$ also possessed two different connotations in classical usage, subjective and objective. Its subjective meanings of: to think, imagine, suppose, or expect, were extensively employed and broadened by the Tragedians.¹⁸ Aeschylus in his drama, Choephoroi, exclaims, $\pi\acute{\omega}\varsigma \tau\alpha\upsilon\tau\acute{\alpha}$ $\acute{\alpha}\lambda\eta\theta\eta$. . . $\delta\omicron\phi\acute{\alpha}\zeta\omega$? And again $\delta\omicron\phi\acute{\alpha}\nu\epsilon\iota \tau\iota\varsigma \acute{\iota}\kappa\omicron\upsilon\omega\nu$ in his Supplikes (60). In Sophocles' tragedy, Philoctetes, (545), we find the phrase $\delta\omicron\phi\acute{\alpha}\zeta\omega\nu \mu\acute{\epsilon}\nu \delta\upsilon$, evidencing that he too used the word in its subjective sense.

Since Plato frequently used our word $\delta\acute{o}\xi\alpha$, it is only natural then to suppose that he employs its verbal complement, $\delta\omicron\phi\acute{\alpha}\zeta\omega$, especially since we have found the verb to contain similar connotations. And he does. In his dialogue Crito (46d), Plato puts both our words of study together, $\delta\acute{o}\xi\alpha\varsigma \delta\omicron\phi\acute{\alpha}\zeta\omega\nu$, clearly exhibiting the subjective sense of: to entertain opinions. In the Theaetetus (189),

¹⁷G. Kittel, op. cit., p. 238.

¹⁸Ibid., p. 256.

from which we have already quoted, we meet with the phrase $\deltaοξάζων ψευδῆ$; and in the Republic (5886) the phrase $\deltaοξαζόμενος ἰδίκος$.

Later there comes a gradual rise of signification: to do honor to or praise or magnify. Thucydides (3, 45) uses the verb in this sense when he writes, ἐπὶ πλείον αὐτόν $\deltaοξάζων$. And Polybius (6, 53, 10) likewise ἐπ' ἄρετῆ $\deltaεδοξασμένοι ἄνδρες$. In the Orientalis Graeci Inscriptiones Selectae (circa II century B.C.) we meet with the phrase ἱερόν $\deltaεδοξασμένον ἐξ ἱερκαίων$.¹⁹ In speaking of the position that Father Abraham occupied among the Jews, Josephus in his history (Ant. Jud. 1, 160) says, τοῦ Ἀβραάμου ἐτί καὶ νῦν. . . τὸ ὄνομα $\deltaοξάζεται$.

But in passing from the Orientalis Graeci Inscriptiones to Josephus, we have made a wild leap across a span of some two hundred years. We must retrace our steps because the era of the translation of the Old Testament by the "Seventy" unknown Jewish scholars belongs to these two centuries. It has been said that the Septuagint is one of the "Energiequellen" of the Greek language.²⁰ It made a tremendous impact upon the Greek tongue. But even more, it set the stage and prepared the way for the New Testament and its writers. We shall, therefore, make a careful examination of the

¹⁹Ibid.

²⁰F. W. Gingrich, in a lecture at Concordia Seminary, February 26, 1953.

influences of the Hebrew language upon the words of our consideration, $\delta\acute{o}\phi\alpha$ and $\delta\acute{o}\phi\alpha\iota\varsigma$.

But before we attempt to bridge this chasm of two important centuries and the transition of our words of study, we shall undertake a brief analysis of the writings of Philo and Josephus. Both utilize the Common Dialect. Both have been influenced by the Septuagint, and in turn may have had some influence upon the writers of the New Testament, although it is difficult, if not impossible - and much controversy is raging among scholars on this matter - to ascertain just what impress they made upon the Common Dialect and the New Testament writers who employed the language of the common people. However, here we turn to Gerhard Kittel for his valuable comment:

So stehen Josephus und Philo, der eine obwohl palästinischer Pharisäer, der andere obwohl juedischer Interpret des Alten Testaments, mit dem Sprachgebrauch der Vokabel voellig bei der nichtbiblischen, gegen die biblische Graezitaet. Sie sind die strengen Antipoden der neutestamentlichen Schriftsteller, und zwar nicht allein der Judenchristen und Palaestiner, sondern auch der Heidenchristen und Griechen.²¹

Both Josephus and Philo made extensive use of the noun $\delta\acute{o}\phi\alpha$. What makes them so noteworthy is the fact that they applied all three meanings of $\delta\acute{o}\phi\alpha$ in the books and writings that flowed from their pen. Both of them employed $\delta\acute{o}\phi\alpha$ in the subjective and objective connotations of classical Greek.

²¹G. Kittel, op. cit., p. 240.

So we read in Josephus (Ap. 2, 179, 254, 256) δόξα περὶ Θεοῦ, a lucid illustration of the subjective meaning: opinion, idea. This δόξα can also be erroneous, as Josephus uses it in the phrase ματαίαις δόξαις (Ap. 1, 6).

Philo in many instances regards δόξα as right or wrong opinion, frequently a philosophical term, or an axiom of Aristotle or Epicurus. And like so many of the classical writers, he applies δόξα in the sense of presumption or deception as an antithesis to ἀλήθεια.

Eine Strukturveraenderung dieser Bedeutung liegt insofern vor, als fuer Philo die δόξα nicht bloss mit dem philosophischen Maszstab des Richtig, oder Falsch gemessen wird, sondern zugleich ἰσθεος, ἀνεβής oder Θεοφιλίας, φιλοθεος, ὀρθία sein kann. In dieser Praedikation duerfte sich der Einfluss der von Philo paraphrasierten alt-testamentlichen Gedankenwelt spiegeln. (Poster C. 42) ἀνεβή και ἰσθεον εἰτηγούμενοι δόξαν γενει τῷ καινὸν προσκεκληρωτων. (Or. Poen. 27) ὁ μὲν οὖν ἡγεμῶν τῆς Θεοφιλοῦς δόξης. ²²

Both Josephus and Philo also employ δόξα in the sense of fame or honor, which can fall to a person's lot. Josephus (Ant. 2, 268) δόξα καὶ τιμή and (Ant. 13, 63) δόξα αἰώνιος. Philo includes δόξα as one of the great possessions a man can have: χρυσός, ἀργυρός, δόξα, τιμαί, ἀρχαί, - in the meaning of prestige. Here a definite trend towards glory (Pracht) becomes discernible. It was in its connotation of worth, weight, glory that δόξα was absorbed into the vocabulary of the Common Dialect and its

²²Ibid., p. 239; for further information, cf. H. Kittel, op. cit., p. 174.

greatest use in the Septuagint as a substitution for $\Upsilon\tilde{\eta}\lambda\tilde{\nu}$. This metamorphosis from prestige to splendor has also become manifest in Philo, and Josephus as well. For in his history Josephus writes, "The Queen of Sheba came $\mu\epsilon\tau\acute{\alpha}$ πολλῆς δόξης καὶ πλοῦτος παρασκευῆς (Ant. 8, 166). Of all this G. Kittel says:

Hier wirkt ein Sprachgebrauch ein, fuer den δόξα nicht mehr durch Denken und Meinen des Menschen seinen Inhalt gewinnt, sondern durch eine unabhaengig von diesem vorhandene Praechtigkeit. Doch tritt fuer den Schriftsteller die Umbildung kaum ins Bewusstsein, weil die Anwendung und Lob preis entstehen, die also auch δόξα im gewoehnlichen griechischen Sinne der Beruehmtheit besitzen.²³

Philo uses δόξα in the exceptional sense of splendor (Pracht) about two hundred and fifty times.²⁴ Moses, for example, is quoted as speaking to God (Spec. Leg. 1, 45) saying:

Durch deine Unterweisungen bin ich ueberzeugt worden dasz ich ein klares Bild deines Wesens nicht aufzunehmen vermag. So begehre ich wenigstens die dich umgebende δόξα zu schauen. Ich glaube aber, deine δόξα seien die dich umgebenden, dienstbaren Kraefte, dasz ich sie bisher noch nicht erfassen konnte . . .²⁵

Here it is quite evident that δόξα possesses the exceptional connotation it has come to receive through its Biblical usage in the Septuagint. And we can only declare

²³G. Kittel, op. cit., p. 239.

²⁴Ibid.

²⁵Ibid.

that this and other exceptional usages of δόξα in Philo are and must be based upon the meaning δόξα has assumed in the Septuagint through its union and consolidation with the Hebrew תִּכְבֹּד.

Perhaps the degrees of sensitivity to this connotation of splendor in δόξα that exist between Josephus and Philo are best exemplified in the manner each narrates Exodus 34: 30 ff., where Moses is described as descending from Mt. Sinai with a shining and radiant countenance. Josephus quietly passes over this part of the story, while Philo pauses for a brief explanation, stating that on the return of Moses from the craggy summits of Sinai to the Israelites, his countenance and appearance δεδόξασται, and that this awesome phenomenon was due to and caused by the inner purity and beauty of the man Moses.²⁶ Philo's simile of Jehovah's descent and encampment upon Sinai is also very significant. He compares this manifestation of God to the δόξα and the δύναμις of an earthly king: ἐπει καὶ βασιλέως λέγεται δόξα ἡ στρατιωτικὴ δύναμις.²⁷ (Quaest. in Ex. 2, 45).

In this brief analysis of δόξα, we have attempted to evince the philological remodeling of this noun and its verbal component, δοξάζω, through classical literature. Its

²⁶Ibid.

²⁷Ibid.

history has been, and even more shall prove to be, a unique metamorphosis, ascending heavenward from the vacillating and "subject-to-error" opinion of man to its ultimate meaning of divine glory, full of truth, knowledge, and wisdom; from the fame and prestige a man can acquire to the full splendor and magnificence of the Almighty God.

In the following chapter we shall retrace our steps two hundred years to examine succinctly the influence and power the Old Testament has exerted upon the molding of $\delta\acute{o}\xi\alpha$ into a specifically religious term, and the theological implications that are so important for its understanding in the New Testament dimension, and particularly the Fourth Gospel. Suffice it to say that the alteration of $\delta\acute{o}\xi\alpha$ has been unique. In the following chapter its alteration will prove to be more unique through the dynamic of the Septuagint.

CHAPTER III

THE SEPTUAGINT MEANING OF ΔΟΞΑ AND ITS

HEBREW COGNATE 𐤀𐤏𐤁

Our study of *δοξα* and *δοξίω* now brings us face to face with a peculiar phenomenon in the history of the Hellenic language: its employment by an alien and deeply prejudiced race to set forth the highest conceptions of its religion. This means a new demand on the resources of the Greek tongue, and a new test of its plasticity and scope.

But the Greek speech had already begun to be altered. "Nothing is more striking than the change which meets one on passing from the Attic of Plato and Demosthenes to that of Xenophon," says Kennedy.¹ Xenophon (cir. 434 - 355 B.C.) had deliberately spent most of his life away from his native land, traveling through many lands, visiting the courts of many kings, and mingling with men of many dialects, some of them cognate to his own, in which, as Kennedy writes:

subtle shades of meaning and the refinements of pure Attic were replaced by laxness of usage and clumsier notions of the requirements of language, he abandoned the purity of Athens, and became a noteworthy precursor of the future history of the Greek tongue.²

There was also a process of change experienced by the

¹H. A. A. Kennedy, Sources of New Testament Greek (Edinburgh: T. & T. Clark, 1895), p. 11.

²Ibid., pp. 12 f.

Attic dialect in the semi-barbarian country of Macedonia, where Attic became the language of the court. But the greatest determining factor of the Greek tongue was the conquests of Alexander the Great.³ Macedonian Attic became the official and imperial speech throughout the Eastern world. There was already laxity as regards the words used and the nature of their usage. All thought of refinement of idiom and purity of vocabulary had disappeared. The only aim of the Macedonian who diffused this Attic-type of Greek was to be intelligible.⁴ This element was to effect further corruption and produce the important consequence that this strange new dialect would never become a literary instrument, but instead become the parent of a new type of colloquial Greek, the speech of the mixed populations of Asia, Syria, and Egypt.⁵ Out of this welter arose the literary language, the κοινὴ διάλεκτος.

The Macedonian influence produced more rapid and far-reaching effects in Egypt than in any other country. Alexandria, the capital founded and built by the great Macedonian conqueror, became a world center of prosperity and culture. So Egypt too must yield to the official and conventional Macedonian mode of speech.

³Ibid., p. 18.

⁴Ibid., p. 19.

⁵Ibid.

Not that Greek was a strange language there, but that from this time it was to be the language of court life and letters, trade and commerce; soon also, the language of common life and ordinary intercourse.⁶

Alexandria was truly a cosmopolitan city, with a remarkable blend of diverging elements: Egyptians, pure Greeks, Macedonians, Africans, Jews, and representatives of various Asiatic kingdoms, who all combined to form a "motley crowd".⁷ They must have constant dealings with each other, and the means of intercourse must inevitably be Greek. Here a certain type of Greek arose or was stereotyped, which was rapidly diffused. Kennedy says that it was no literary language and could not be, but rather that it was a blending of words and idioms on an Attic basis, contributed to the common stock by the shifting masses which made up the population of the city; and in this way East and West alike impressed their stamp on the Alexandrian speech.⁸

An unbroken line of tradition and a consensus of opinion tell us that the whole, or at least a part of the Old Testament was translated into Greek in Alexandria, the version being known as the Septuagint. Many Jews of the generation native to Alexandria could no longer intelligently follow the reading of the Hebrew sacred books in their public worship, and the demand would naturally arise for a rendering of at least the Torah into the language which they

⁶Ibid., pp. 22 f.

⁷Ibid., p. 22.

⁸Ibid., p. 23.

could understand, that is, Greek. Whether any kings took special interest in the translation is not a question that can or should be discussed here. No definite date can be set for the translation. Kennedy states that the Pentateuch was most likely translated about the middle of the third century, and that by 130 B.C. most of the Old Testament books were extant in the Greek tongue.⁹

Because the original Old Testament was considered to be sacred, not a syllable must be lost in its translation. Every jot and tittle of the original must be preserved. The very peculiarities in its use of words and the meanings it gives to them are due to nothing else than the "sheer literalness of the translation performed by unskilled hands".¹⁰ Because of this literal character, it is deeply impregnated with Semitic characteristics. Its vocabulary has many marked features. In the first place, an important and interesting element in the vocabulary of the Septuagint is that which consists of words belonging to Greek literature as represented by the Tragedians and poets like Homer and Pindar.¹¹ The Septuagint also contains a new formation of verbs, with a special tendency toward forms in -όω, -εῦω, -ἄγω, and -ίγω, for which Kennedy cites the example of: ἐνδοξάγω.¹²

⁹Ibid., p. 24.

¹⁰Ibid., p. 140.

¹¹Ibid., p. 33.

¹²Ibid., p. 43.

Finally, there is a goodly number of words found more or less in Greek literature of all periods, which appear in both the Septuagint and New Testament in an altogether peculiar and abnormal sense. Again Kennedy gives two significant illustrations, $\delta\acute{o}\xi\alpha$ and $\delta\omicron\grave{\xi}\acute{\alpha}\lambda\omega$ - the words of our consideration.¹³

$\delta\acute{o}\xi\alpha$ is used about four hundred and forty-five times in the Greek Bible. The number is approximate because in a few places the text is uncertain.¹⁴ It translates about twenty-five different Hebrew words, the large number being due mostly to the translator or translators of Isaiah who employ $\delta\acute{o}\xi\alpha$ to translate sixteen Hebrew words. Of these sixteen words, eight are found in Isaiah and nowhere else.¹⁵

Five tables are given on the following pages, indicating these twenty-five Hebrew words and their peculiarities and meanings to demonstrate what a wide conception the Jewish translators of the Septuagint possessed of the word $\delta\acute{o}\xi\alpha$. In these tables it will become evident that $\delta\acute{o}\xi\alpha$, aside from being the unique word selected by the Septuaginta to translate twenty-two Hebrew words with various and subtle shades of meaning, invariably translates one of three He-

¹³ Ibid., pp. 92 f.

¹⁴ A. H. Forster, "Critical Note", Anglican Theological Review, XII (1929-30), 312.

¹⁵ Ibid., pp. 312 f.

TABLE 1

Hebrew words that $\delta\acute{o}\xi\alpha$ translates in the Septuagint.

In Isaiah alone

used only once to translate these particular words.

- | | | |
|----|----------------------------|--|
| 1. | שָׂרָף | , Is. 6:1 - flowing skirt, train, hem |
| 2. | קְרַאֲזַת עֵינָיו | , Is. 11:3 - appearance of his eyes |
| 3. | בָּשָׂר | , Is. 17:4 - flesh
(Grk. counterpart $\sigma\acute{\alpha}\rho\kappa\acute{\iota}\varsigma$) |
| 4. | מִשְׁכָּל | , Is. 22:25 - debt, burden, usury
(Idea of weight) |
| 5. | עֲבוֹרָה | , Is. 28:1 - honor, beauty, gazelle |
| 6. | רַחֲמִים | , Is. 40:6 - mercy
(elsewhere $\acute{\epsilon}\lambda\acute{\epsilon}\omicron\varsigma$) |
| 7. | יָצוּר | , Is. 40:26 - faculty, ability, substance |
| 8. | תְּאֵרָה | , Is. 52:14 - form, external appearance |

TABLE 2

Hebrew words that סֹפֵא translates in the Septuagint.

Outside of Isaiah

- | | | |
|----|-----------|---|
| 1. | יָסָר | , Ps. 111:3 - wealth, riches, substance |
| 2. | יָד | , 2 Chr. 30:8 - hand |
| 3. | שֶׁטֶף | , Jer. 23:9 - sacredness, holy |
| 4. | סֶלָע | , Ezek. 27:7 - ensign
(one of two instances
סֹפֵא does not trans-
late יָרִיב in this book.) |
| 5. | בַּיִת | , Ps. 48:15 - dwelling, habitation |
| 6. | קַרְנָיִם | , Num. 23:22 - unicorn (meaning uncertain)
24:8 |
| 7. | טוֹב | , Ex. 33:19 - goodness |

Tables 1 and 2 represent 15 out of 25 instances in which סֹפֵא is used only once to translate these particular words.

TABLE 3

Hebrew words translated by **כֹּחַ** 2 or 3 times in the LXX.

1.	כֹּחַ	, Is. 12:2 45:25	might, power
2.	כָּבוֹד	, Es. 1:4 6:3	honor
3.	צֶלֶם וְדֹמָיו	, Num. 12:8 Ps. 16:15	form, semblance
4.	יְפֵי	, Is. 33:17 Lam. 2:15	beauty
5.	שִׁבְחָהּ	, Ex. 15:11 Is. 61:3	praise
6.	שִׁבְחָהּ	, Ex. 15:7 Is. 14:11 24:14 26:10 Mic. 5:4	exaltation

TABLE 4

Three Hebrew words which סוֹפֵא translates frequently.

1. **יָפֵף** , Ex. 28:2, 40 beauty
 Is. 3:8
 4:2
 10:12
 20:5
 28:1
 52:1
 60:19
 63:12, 14
 Jer. 13:11, 18, 20
 1 Chr. 22:5
 2 Chr. 3:6
2. **תִּירָא** , Ps. 20:6 splendor
 Job 37:22
 39:20
 40:5
 Is. 30:30
 1 Chr. 16:27
 29:25
 Dan. 11:21
3. **תִּירָא** , Ps. 149:9 ornament
 Pvb. 14:28
 20:29
 Is. 2:10
 19:21
 53:2
 Ezek. 27:10 (Second of 2 instances in
 Ezek. where סוֹפֵא does
 not translate תִּירָא .)

TABLE 5

One third of all the occurrences of $\delta\omicron\zeta\alpha$ translates $\tau\iota\gamma\zeta$.

Gen.	-	$\delta\omicron\zeta\alpha$	found 3 times	-	translates $\tau\iota\gamma\zeta$	2 times
Ex.	-	"	found 15 times	-	translates "	9 times
Lev.	-	"	found 2 times	-	translates "	2 times
Num.	-	"	found 11 times	-	translates "	7 times
Deut.	-	"	found 1 time	-	translates "	once
Hag.	-	"	found 2 times	-	translates "	2 times
Zech.	-	"	found 2 times	-	translates "	2 times
Mal.	-	"	found 2 times	-	translates "	2 times
P's.	-	"	found 57 times	-	translates "	51 times
Ezek.	-	"	found 21 times	-	translates "	19 times

brew words: 1. קָבוֹד , honor, glory, splendor; which $\delta\acute{o}\xi\alpha$ translates about one hundred and eighty-one times, according to Forster,¹⁶ and about one hundred and fifty times according to Kennedy.¹⁷ 2. יְפָאוֹר , beauty, glory, which $\delta\acute{o}\xi\alpha$ translates about twenty times. And 3. קָבוֹד , splendor, majesty, which $\delta\acute{o}\xi\alpha$ translates about nine times. As is obvious, the most common use of $\delta\acute{o}\xi\alpha$ is to translate the first of these three words, קָבוֹד . Interpreting this, Forster says:

In the case of twenty-four words, $\delta\acute{o}\xi\alpha$ with few exceptions is seen to translate Hebrew words which can bear the meaning of strength, wealth, and beauty. seems therefore to connote to the translators the external manifestation of male and female power and position, whether it appears in money, or clothes, or appearance. This connotation brings us close to the Hebrew word which is represented by $\delta\acute{o}\xi\alpha$ one hundred and eighty-one times in the Septuagint.¹⁸

Thus the question of the meaning of $\delta\acute{o}\xi\alpha$ becomes essentially the question of the meaning of קָבוֹד . And from here we shall proceed to an investigation of Kabod and its Hebrew history, meanings, and connotation in order definitely to ascertain in what sense $\delta\acute{o}\xi\alpha$ replaces it in the Septuagint and assumes its meaning in the New Testament.

About the history of קָבוֹד , von Rad, in his article on Kabod in G. Kittel's Woerterbuch zum Neuen Testament;

¹⁶Ibid., p. 312.

¹⁷H. A. A. Kennedy, op. cit. p. 97.

¹⁸A. H. Forster, op. cit., pp. 312 f.

says:

Eine Geschichte des Begriffes zu geben, ist nicht wohl moeglich; so gewiss die Bedeutung von קָבוֹד Abwandlungen erfahren hat, so sind doch solche Unterschiede keineswegs immer aus einem zeitlichen Nacheinander zu erklaren, und ausserdem ist zu beachten, dasz sich gerade die literarisch spaeten Stellen, sei es durch dichterische Archaismen, sei es durch priesterlich starke Traditionsgebundenheit auszeichnen.¹⁹

Though we cannot present a history of Kabod, we shall nevertheless attempt to analyze and examine all of its connotations and meanings. Von Rad states, "קָבוֹד war zunaechst zu allen Zeiten ein Wort der Profansprache und bedeutete Ehre".²⁰ Yet honor is not the basic meaning of the word, but rather the importance of the individual, that which makes him noteworthy. Qimhi's Book of Roots finds in the idea of heaviness and manifoldness the primitive sense of the root, with importance as a near derivative.²¹ Gray says that the root idea is apparently weight, and what gives weight or importance to a person or thing is his or its Kabod.²²

So Kabod can refer to the material possessions or wealth,

¹⁹Gerhard Kittel, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1933, 1935, 1938), II, 242.

²⁰Ibid., p. 240.

²¹Quoted by Israel Abrahams, The Glory of God (Humphrey, Milford: Oxford University Press, 1925), p. 18.

²²F. B. Gray, "The Glory of Jehovah", A Dictionary of the Bible, edited by James Hastings, II, (New York: Charles Scribner's Sons, 1901), 183. Also cf. Job 6:3 and Prov. 27:3, where the verb Kabed and the noun Kabod are used.

the outward tokens of prosperity, of an individual, because they give him worth or an important place in society. The glory (כְּבוֹד) of Abraham was his cattle, silver, and gold (Gen. 13:2). Jacob gained great wealth (כְּבוֹדוֹ) from Laban, his father-in-law (Gen. 31:1). Psalm 49:16 f. describes a man's house as his glory or wealth (כְּבוֹדוֹ). Nahum (2:9) speaks of silver and gold being a treasure of wealth (כְּבוֹד). The king's daughter is described as glorious (כְּבוֹדוֹ) in virtue of her gold-woven robes (Ps. 45:13). Likewise God commands Moses to make garments for Aaron כְּבוֹדוֹ (Ex. 28:2).²³ Kabod then, is that which makes a man impressive or imposing, and von Rad affirms that in this metaphorical sense it comes close to its anthropological concept.²⁴

Not only individuals, but also nations possess glory. This glory is one of reputation or honor, which is derived from wealth, material possessions, or some other distinctive feature. The Kabod of Assyria (כְּבוֹדָהּ) is her armies (Is. 8:7). The Kabod of Lebanon (כְּבוֹדָהּ) is her trees (Is. 60:13). The Kabod of David (כְּבוֹדוֹ) is Jehovah (Ps. 3:4; 62:7). The Kabod of Israel (כְּבוֹדוֹ) is the Ark of the Covenant (1 Sam. 4:21, 22). Jehovah is also Israel's glory,

²³Comp. Job 19:9, where כְּבוֹד is used metaphorically.

²⁴G. Kittel, op. cit., p. 241.

but Israel has changed his glory (קְבוֹדָא) for that which does not profit (Jer. 2:11). And in the Exodus, Israel changed his glory - Jehovah - (קְבוֹדָא) into the similitude of an ox that eateth grass (Ps. 106:20).

But does Kabod just connote external honor and material possessions? Much dispute has centered on this question. Von Gall states that Kabod exclusively refers to external associations, never to inner qualities when applied to man or when applied to God.²⁵ As we have seen above, this is true of many of the usages of Kabod. In the majority of cases men enjoy in Kabod the honor and esteem acquired by wealth, office, or position in life. Nations acquire reputation by their armies, natural resources, or favor with God, as in the case of Israel.²⁶

But then Israel Abrahams sets forth a significant question:

If Kabod has no meaning of inner worth (of the soul), how comes it that the Greek equivalent, δόξα, of the Hebrew קְבוֹדָא loses, when adopted by the New Testament from the Septuagint, this purely external meaning and use?²⁷

So the question confronts us, "Does קְבוֹדָא convey inner grace and character when applied to both man and God, as well as external luster?"

²⁵As quoted by I. Abrahams, op. cit., p. 18.

²⁶Abrahams says that from this meaning of Kabod it is evident where both Philo and Josephus obtained such a meaning of δόξα, its Greek counterpart. Ibid.

²⁷Ibid.

The Old Testament also speaks of a Kabod of the forest (Is. 10:8), which von Rad alleges to be neither aesthetic, nor materialistic, nor botanical; but rather the Kabod of an inner determining essence (Wesensbestimmung).²⁸ Jehovah will annihilate the כבוד of the forest of Asshur, both כבוד צד שגפן. Thus the text equivocates כבוד and שגפן and makes כבוד a synonym for אני.²⁹ Here we have come upon a notable use of Kabod, namely, to describe the "self" and not merely the external qualities or possessions that might belong to the "self". For here it is most evident that Kabod forms the parallel of Nephesh, a most frequent Hebrew word for the "self", as Gen. 49:6, Ps. 103:1, Jer. 4:19, and others indicate. Since in Assyrian Kapitu (כד- liver) is frequently used as a synonym for Napistu (נפש - soul), it has been suggested by Gray and other scholars,³⁰ that in such Hebrew passages as Gen. 49:6, Ps. 57:8, and others, Kebodi should be pointed Kebedi and literally translated "my liver", that is, myself. But it must be remembered that while the Assyrians may have thought the seat of life was located in the liver; to the Hebrew, the life was in the blood (Gen. 9:4; Lev. 17:11). However, it is interesting to note that the Jewish translators of

²⁸G. Kittel, op. cit., p. 241.

²⁹Ibid.

³⁰F. B. Gray, op. cit., p. 184.

the Septuagint translated ' קָבוֹד as ἡπατὴ μου or my liver (Gen. 49:6). Thus we find קָבוֹד scattered throughout the Old Testament and translated (A.V.) as "my glory" and (R.S.V.) as "my soul" (Gen. 49:6; Ps. 16:9; Ps. 57:8). Here, I. Abrahams maintains, "'my glory' [or 'my soul'] ' קָבוֹד would poetically denote soul, spirit, the most glorious part of man," and continues by saying: "It is noteworthy how intense are these texts in which Kabodi appear; there is an amazing passion, whether of adoration or of hope, of petition or of joy".³¹

So we conclude by stating that there is an ethical Kabod, as well as a material Kabod, a Kabod that is the seat of character, be it human or divine, as well as a Kabod of external manifestations of wealth, dress, and possessions. It is the most precious gift of mind and soul.³² As in the case of Kabod in the external sense, the Kabod of character and inner grace also receives honor and reputation. This Kabod is the antithesis to Qalon - shame; just as δῶξια is opposed to δῖσχυσὴν (whose glory is their shame. Phil. 3:19) in the New Testament.³³ This connotation is employed by God in His complaint against the sons of men, "How long will you turn My glory [ethical reputation] into shame?" (Ps. 4:2). And again in Job 29:20, "My glory [ethical virtue] was

³¹I. Abrahams, op. cit., p. 18.

³²Ibid., p. 20.

³³Ibid.

fresh in me".

We now approach the most important and most notable usage of קָבוֹד in the Old Testament: its association with Jehovah in serving as a term to describe the personality and character of God. Of this von Rad declares:

War קָבוֹד vom Menschen ausgesagt etwas, das ihn ansehnlich macht, sei es sein materieller Besitz oder seine sinnenfaellige Gravitas, die Anerkennung fordert, so kann קָבוֹד auf Gott bezogen gleichfalls das fuer den Menschen Sinnenfaellige an ihm, die Wucht seiner Erscheinung bezeichnen.³⁴

As men possess an exterior Kabod in their wealth and material possessions, thus Jehovah also possesses an external Kabod by which His existence and presence is known or may be discerned. The earliest manifestations of God and His Kabod appeared in the medium of storm phenomena or individual features of the storm such as, fire, cloud, wind, smoke, and earthquake. In Ex. 3:2 Elohim appeared to Moses in a bush that burned with fire but was not consumed. In Ex. 13:21 Jahweh sent a cloud by day and a pillar of fire by night to guide the Israelites in their wildreness journey. In Ex. 19:18; 24:17 God descends upon Mt. Sinai in the midst of devouring fire and smoke, while the entire mountain quakes. As a consequence of coming into close proximity with the glory of Jehovah, Moses' face shone with a brightness so fierce that he had to veil his face (Ex. 24:18; 34:29-35). In Lev. 9:22 f. the glory of God appeared

³⁴G. Kittel, op. cit., p. 241.

to all the people, "and there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which, when all the people saw, they shouted and fell on their faces".³⁵ When Solomon dedicated his Temple, the priests were unable to fulfill their ministrations because of the cloud, "for the glory of the Lord had filled the house of the Lord" (1 Kings 8:10 f.; cf. 2 Chr. 5:14).³⁶

However, there were other manifestations of the Kabod of Jahweh through the medium of storm phenomena which were not visible to the naked eye.³⁷ Such were the visions of Isaiah and Ezekiel. In Is. 6 the prophet describes his call as a vision in which he saw Jehovah sitting on His throne in the midst of clouds, thunder, fire, and smoke - all storm phenomena. In Ezekiel we meet that puzzling vision of the Chariot, a vision which had a powerful influence on the New Testament Apocalypse.³⁸ The Kabod of Jahweh is a bright or fiery appearance out of a raging storm, that resembles the rainbow (1:28; 10:4), causing the ground to shine wherever

³⁵Here, while the Kabod of Jahweh is a visible manifestation, it is also connected with and directly evidences the holiness of His Person, or that which is a distinctive feature of His inner character. Cf. G. Kittel, op. cit., p. 242.

³⁶Comp. 1 Kings 8:27; earth and heaven cannot contain God, but His Kabod, for which His name is inserted in vs. 29, is present in the sanctuary.

³⁷F. B. Gray, op. cit., p. 185.

³⁸I. Abrahams, op. cit., p. 28.

it appears (43:2), which moves from one place to another (9:3; 10:4; 43:2), or is borne from one place to another on Cherubim (10:19; 11:22 ff.), with each movement being accompanied by a rushing sound (2:12). In his visions Ezekiel witnesses the removal of this Kabod, or presence of God, from Jerusalem and its subsequent return after the exile is ended (9:3 ff.).

As we have discerned that men own an ethical Kabod - as well as a material Kabod - which is the seat of his character; thus God likewise possesses a Kabod of ethical character and inner virtue. In fact, God never reveals His external glory without simultaneously manifesting His ethical Kabod. This Kabod is a summary term for the self-revealed character and being of God.³⁹ It may indicate God's holiness, power, mercy, truth, or wrath. So Moses, when approaching the flaming bush, must remove his shoes, for the ground on which he stood was holy (שֹׁפָר) ground because of the presence of the Kabod (Ex. 3:2). In Ex. 16:7, 10, the Kabod of the Lord appeared unto the children of Israel as a sign of favor and promised them manna and quails for food. To vindicate His holiness, the Kabod of God appears before all the people and by fire consumes the burnt offerings upon the altar, which Aaron had offered for the atonement of the sins of Israel (Lev. 9:22 ff.). At the murmuring of the Israel-

³⁹F. B. Gray, op. cit., p. 185.

ites, the Kabod appeared as a sign of wrath to the people (Num. 14:10). Even more, at the rebellion of Korah and his sons, the Kabod appeared, and in wrath caused the earth to swallow up Korah and his sons, and there came a fire from the Lord that consumed the two hundred and fifty men that offered incense (Num. 16:19 ff.). Psalms 29 and 97 illustrate that storm phenomena are God's servants of justice and declare His righteousness and glory. Of this I. Abrahams remarks:

All the great theophanies of the Old Testament with their storm phenomena and visible manifestations, are also revelations of the Divine essence. The Glory of God, witnessed in storm scenery, is a moral and spiritual Glory. Its most prominent feature is power, but a power directed to righteousness.⁴⁰

So, because of His righteousness and holiness, God's erring people are warned to flee, to enter the clefts of the rock and hide in the dust, for fear of the Lord and for the glory of His majesty, when He arises to shake terribly the earth (Is. 2:10,21). For as Isaiah's vision indicates (Chap. 6), God is the holy Lord of hosts and the whole earth reflects the luster of His righteousness. Abrahams says that this vision of glory is a proclamation of right as well as a manifestation of might.⁴¹ In Ezekiel the Kabod also demonstrates the character of God's holiness in that it leaves Jerusalem, because it could not abide evil.⁴²

⁴⁰I. Abrahams, op. cit., p. 28.

⁴¹Ibid., p. 25.

⁴²A. H. Forster, op. cit., p. 314.

The prophecy of Habakkuk presents a prayer that is unique because it is the picture of a storm. It is introduced by a prophecy in which bloodshed is denounced, and violence, rapacity, and idolatry are attacked, and the ideal set out, of the time when the earth shall be filled with the knowledge of the glory (כבוד) of the Lord, as the waters cover the sea (2:14). In view of this Abrahams writes:

Here all the elements of the glory are united, the power, and the judgment, the external manifestation and the inner message to the soul of the righteousness that he shall live by faith.⁴³

We have seen that the Kabod of Jahweh has a double significance, an external glory of power and an internal glory of righteousness. Both are so intimately related and connected, that God's inner character is never revealed without the outward manifestation of His power. Indeed, it is often difficult, if not impossible, to distinguish between the revelation of God's glory and God Himself. Here again we quote Abrahams, who confirms this. "The Glory of God is not so much a manifestation, it is too intimately God Himself manifest, for the vision of it to be permissible to mortal gaze."⁴⁴ However, at times and in certain instances we are able to discern between the two. The storm is spectacular in providing a setting for the Glory, but it is not the Glory itself. For God is not in the wind, or the earthquake, or the fire, but in the still small voice, as Elijah discov-

⁴³I. Abrahams, op. cit., p. 24.

⁴⁴Ibid., p. 40

ered.⁴⁵ Psalm 19:1 ff. speaks of a cosmological revelation of the Kabod of Jahweh in the heavens and the earth. Here too, God cannot be equivocated with this glory, for it is the glory of a masterpiece creation wrought by His hands, behind which He hides and in which He condescends to dwell in His immanence.⁴⁶

Gray and von Rad both set forth the thesis of the Kabod of God as a developmental phenomenon. Von Rad states that Israel in her early history saw in a storm the self-revelation of Jehovah, but adds that a storm could not for long describe God's glory.⁴⁷ Gray divides the concept of the Kabod of Jahweh into a two-fold significance:⁴⁸ Isaiah's concept, which was chiefly a term for the self-revealed char-

⁴⁵Ibid., p. 16.

⁴⁶For further study, cf. Horace Hummel's B.D. Thesis, an excellent analysis of: The Shekinah Concept in the Biblical Era, (Concordia Seminary, St. Louis, 1951).

⁴⁷G. Kittel, op. cit., p. 242.

⁴⁸Gray speaks of three influences in the use and concept of כבוד: Isaiah, Ezekiel, and P. To Gray, Isaiah was the first to employ the word כבוד to express the manifestations of Jehovah's power, or more generally, of His nature. Ezekiel developed the word and idea to one of a physical phenomenon under which in his visions he realizes the movements of Jehovah. The post-exilic writer, P, materialized the word into a physical phenomenon that was actually supposed to have been visible to the naked eye. Op. cit., p. 185. Von Rad goes along with this theory, G. Kittel, op. cit., p. 243. We, however, do not accede to this theory.

acter and being of God; and the concept of Ezekiel, which exerted a great influence upon the "Priestly" writer, and was a Kabod to denote a particular physical appearance indicating the divine presence.⁴⁹ Here we emphasize the statement of the great Jewish rabbinic scholar, whom we have already quoted, Israel Abrahams, who says:

Essentially there is nothing inherently different between Ezekiel's vision, when the heavens were opened by the river Chebar, and Isaiah's experience in the Temple in the year when King Uzziah died. The difference is that Isaiah's vision points forward messianically more clearly than Ezekiel's does. To both prophets, however, the vision is accompanied with a moral mission. The holiness and glory go together; both are adorable and adored.⁵⁰

תִּלְוָה also has Messianic implications and eschatological yearnings. The Psalmist commands the gates of Zion to be opened that the King of Glory might pass through. The question is shouted, "Who is the King of Glory?" And the reply is echoed, "The Lord strong and mighty, the Lord mighty in battle; the Lord of hosts, He is the King of Glory" (Ps. 24:7 ff.). Again, in Ps. 102:15 the prophecy is made that the heathen shall fear the name of the Lord, and all the kings of the earth, His glory (cf. Is. 35:2). Isaiah also prophesies that every valley shall be exalted and every mountain and hill made low, and the crooked shall be made straight and the rough places plain; and the glory of the

⁴⁹F. B. Gray, op. cit., p. 184.

⁵⁰I. Abrahams, op. cit., pp. 28 f.

Lord shall be revealed (Is. 40:4 ff.). And yet again in 60:1 the command is "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee", and although darkness shall cover the earth and gross darkness the people, the Lord shall rise up, and His glory shall be seen upon thee (60:1 ff.; also cf. 62:2; 66:18 f.; Micah 1:15; Hab. 2:14; Hag. 2:7). Here the Kabod of Jehovah seems to be more than an apparition or a manifestation, but rather a Person, One who is the Victor over darkness, One who brings light, and One who points the way to Paradise.⁵¹

Probably the most important parallel to the Shekinah in the Old Testament is the divine glory (קִדְּוָה), says Mr. Hummel in his study of the Shekinah.⁵² We could reverse this and say that probably the most important parallel to the Kabod of Jahweh in the Old Testament is the Shekinah. Although the Targums never translate the קִדְּוָה (שְׁכִינָה - Aramaic parallel) in the Biblical text with Shekinah save in one instance (Zech. 2:9), the concepts which these two words

⁵¹Comp. Is. 58, which Abrahams says is the bridge between the Messianic and pragmatic realization of God's glory. "This chapter is perhaps Messianic, but it is a message of earthly morality, leading up to the future culmination." Op. cit., p. 47. "Thy righteousness shall go before Thee and the Kabod of the Lord shall be thy reward." (Is. 58:8). Christ is God's righteousness; His Kabod, who relieves the oppressed, feeds the hungry, satisfies the thirsty, heals the sick, and houses the orphan.

⁵²H. Hummel, The Shekinah Concept in the Biblical Era (St. Louis: Concordia Seminary, 1951), p. 58.

express are almost identical, and more often the Kabod and the Shekinah are found synonymous in Jewish literature.⁵³ For in consulting the Jewish Encyclopedia for the concept of the "Glory of God", we find that it simply states, "See Shekinah", indicating how closely the authors of that work associated and connected these two expressions.⁵⁴ The Septuagint and the New Testament translate both terms alike with δόξα.⁵⁵

Kittel certifies this:

Dasz die Schekina und der Kabod auf das engste zusammengehören, zeigte sich schon an der Umschreibungen von Tg J (Jonathan's Targum). Wenn die Schekina zum Zion kommt, wird der Kabod sichtbar fuer ganz Israel.⁵⁶

As we have seen, Kabod in many instances points forward messianically and eschatologically. And Mr. Hummel states in his thesis that the rabbis later appropriated this characteristic to the Shekinah (cf. Ps. 72:19; Is. 66:18; 40:5; 43:7).⁵⁷ And we turn to a quotation from the Midrash, "Im kommenden Aeon, wenn ich meine Schekina zum Zion gefuehrt habe, werde ich mich in meinem רִיבֹן enthuelen fuer ganz Israel, und

⁵³Ibid., p. 46.

⁵⁴Jewish Encyclopedia (New York: Funk and Wagnalls Co., 1907), V, 679.

⁵⁵Cf. Horace Hummel's "The Shekinah Concept in the Biblical Era", Unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1951, p. 59.

⁵⁶G. Kittel, op. cit., p. 249.

⁵⁷Ibid., p. 245.

sie werden schauen und werden leben in Ewigkeit".⁵⁸

Oehler says that for the name and countenance of God, the indefinite expression $\text{שׂוֹמֵר} \text{ } \text{לִפְנֵי}$ is used to alternate with $\text{לִפְנֵי} \text{ } \text{שׂוֹמֵר}$, as in Ex. 33:17 ff.⁵⁹ Here Moses begs God that he may behold His glory. And Jehovah replies, "Thou canst not see my face, for there shall no man see me and live". But the Lord will place him in the cleft of a rock and cover it with His hand until He has passed by, and then withdraw His hand that Moses may see His "back parts, but My face shall not be seen" (13:20).

In the Septuagint $\delta\acute{o}\xi\alpha$ has become identical with לִפְנֵי (and also $\text{שׂוֹמֵר} \text{ } \text{לִפְנֵי}$, as stated above). The classical Greek meaning of opinion or supposition is completely gone, because לִפְנֵי can never have such a sense or meaning.⁶⁰ Other Old Testament words with the meaning of opinion (זֵטָוֶן) are translated by the Septuaginta as " Βουλή ". However, there is one instance in which we find $\delta\acute{o}\xi\alpha$ with the meaning of opinion, but only one. It occurs in the Old Testament Apokrypha, 4 Maccabees 5:18.

$\Delta\acute{o}\xi\alpha$ is employed to mean might, splendor, glory. But

⁵⁸Ibid., p. 253; again for more detail, cf. H. Hummel's thesis, The Shekinah Concept in the Biblical Era.

⁵⁹Gustave Oehler, Theology of the Old Testament (Grand Rapids: Zondervan Publishing House, nd.), p. 128.

⁶⁰G. Kittel, op. cit., p. 246.

the most important connotation of $\delta\acute{o}\xi\alpha$ in the Septuagint begins there where God is the subject of the description.⁶¹

So like with $\tau\acute{\iota}\lambda\omicron\zeta$, God's honor and God's power, His internal and external Kabod, can be spoken of, because His power is part of His divine being. His honor mortals can give Him as an affirmation of His existence and creation.⁶²

So we summarize in the inimitable words of von Rad:

Dort, wo zum erstenmal ein Uebersetzer des Alten Testaments auf den Gedanken kam, $\tau\acute{\iota}\lambda\omicron\zeta$ mit $\delta\acute{o}\xi\alpha$ wiederzugeben, vollzog er einen Eingriff in die Gestaltung des Sprachgebrauchs von ungewoehnlicher Tragweite. Es begann eine Umpraegung des griechischen Wortes, wie sie staerker nicht gedacht werden kann. Zu einem Begriff des Denkens und Meinens, zu dessen Inhalt alle Subjektivitaet und damit alle Schwankung menschlichen Denkens und Vermutens gehoert, ist die Aussage des Objektivums schlechthin geworden, der Gotteswirklichkeit.⁶³

⁶¹Ibid., p. 247.

⁶²Ibid.

⁶³Ibid., p. 248.

CHAPTER IV

THE NEW TESTAMENT USE AND MEANING OF ΔΟΞΑ

The concepts of the Kabod of God and the Kabod of men are directly absorbed into the New Testament from the Old under the Septuagint-assumed and meaningful translation of Δόξα for קִבְּדָה.¹ However, instead of the Δόξα belonging to God, we find the Δόξα belonging to Jesus and Jesus being the Δόξα of God (Heb. 1:3; John 1:14; Rom. 16:27), so that in Christ the Deus absconditus has become the Deus revelatus. Jehovah and His divine character, formerly surrounded by and concealed in His Kabod, has been fully disclosed in Christ. And instead of simply a Δόξα of men through their own integrity, ethical virtue, or material possessions, we find a Δόξα that has been given by God to men through the vicarious intercession and atonement of Jesus Christ (Rom. 9:23 f.; Heb. 2:10). We quote Kittel who supports this:

Dagegen tut die neutestamentliche Graezitaet ihrerseits einen entscheidenden Schritt, indem sie das Wort, das Traeger der Gottesaussage macht. Das Verhaeltnis kann auf mancherlei Weise ausgedrueckt werden und spiegelt dabei in der Anwendung der Vokabel die ganze Bewegtheit des Gott/Christus - Verhaeltnisses.²

¹Thayer says that practically all the New Testament writers employ Δόξα in a sense equivalent to that of קִבְּדָה or the קִבְּדָה of the Targums and Midrashes. A Greek-English Lexicon of the New Testament (Chicago: American Book Co., 1889), p. 156.

²Gerhard Kittel, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1933, 1935, 1938), II, 251.

The Synoptics speak of a δόξα of Christ, but give us only a few glimpses of this glory. We read that the angels heralded the glad tidings of Christ's birth to the Shepherds and sang their doxology, δόξα ἐν ὑψίστοις Θεῷ (Luke 2:14). This was a δόξα sung in praise to God for His entrance into history and His assumption of the σαρκί. This δόξα is again evident in Christ's Transfiguration (Matt. 17:1-6; Mark 9:2-8; Luke 9:28-36). Both Moses and Elijah appeared ἐν δόξῃ, but when the disciples awakened from their slumber, they only saw τὴν δόξαν αὐτοῦ, but not that of the two heavenly visitors. Whether there were two types of glories in the minds of the Synoptists cannot be determined nor examined here.³ The matter that is of account is that this is one of the rare instances in the Synoptics where Christ's true δόξα is directly revealed to the disciples, which also directly recalls to mind the cloud and the כבוד in the Sinai experience of Moses and the children of Israel (Ex. 16:17). Another instance in which Jesus receives δόξα is His triumphal entry into Jerusalem to commence His Passion. But this δόξα, unlike the δόξα of the Transfiguration, was given to Him by the people, by human beings rather than God (Matt. 21:1 ff.; Mark 11:1 ff.; Luke 19:29 ff.). Perhaps we could also say that the δόξα of Christ was re-

³Cf. Horace Hummel's thesis, The Shekinah Concept in the Biblical Era (St. Louis: Concordia Seminary, 1951), p. 85.

vealed at His death, when the veil of the Temple was rent in twain from top to bottom and the earth quaked and the rocks rent, and the Centurion standing under the cross "glorified God saying, 'Certainly this was a righteous man'" (Luke 23:45 ff.).

These are the few instances in the Synoptics in which the Christ of God receives δόξα both from the Father and His countrymen. On the other hand, however, the Synoptists repeat again and again that God was δοξάζει through and in His life, words, and works by the people (as Matt. 9:8; 15:31; Mark 2:12; Luke 2:20; 4:15; 5:25; 13:13; 17:15; 18:43; 23:47 indicate). This δόξα, which belonged to Christ from eternity is revealed only in rare instances in the Synoptics. It does not become a permanent possession of Christ ἐνσαρκος until He is glorified by the Father (comp. John 7:39) through and after His resurrection and especially His ascension to the right hand of God (Acts 3:13; 7:55).

The Synoptics also mention the realization and fulfillment of the Old Testament eschatological ἑλθὼν in the person of Christ, but this too is rare. Simeon, as he holds the Babe of Bethlehem in his arms, exclaims that he can at last depart in peace, because his eyes have seen the δόξαν λαοῦ σου Ἰερουσαλήμ (Luke 2:32; comp. Is. 9:2; 42:6; 60:1-3). Christ's triumphal ride into Jerusalem is in fulfillment of the prophecies by Isaiah (62:11) and Zechariah (9:9) to demonstrate to the people that He is the promised Kabod of God

to Israel (Matt. 21:1 ff.; Mark 11:1 ff.; Luke 19:29 ff.). On the road to Emmaus Christ reprimanded His unbelieving disciples, "Ought not Christ to have suffered these things and to enter εἰς τὴν δόξαν αὐτοῦ ", and then expounded Moses and the prophets to them (Luke 24:18 ff.).

By far the greatest use of δόξα is by Jesus Himself, who employs the word with an eschatological emphasis. In speaking of the Last Judgment when every man will be rewarded according to his works, Jesus describes Himself as the Son of man who ἔρχεται ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ (Matt. 16:27; comp. Mark 8:38; Luke 9:26). The disciples shall sit upon the twelve thrones judging the twelve tribes of Israel when the Son of man καθίση ἐπὶ θρόνου δόξης αὐτοῦ (Matt. 19:28; comp. Matt. 25:31). At that last day all the tribes of the earth shall mourn and they shall see the Son of man ἐρχόμενον μετὰ συνάμεως καὶ δόξης πολλῆς (Luke 24:30; comp. Mark 13:26; Luke 21:27).

Before we proceed to St. Paul's use and concept of δόξα, we must analyze the most difficult problem that is posed by the New Testament δόξα. To what extent does this δόξα represent a literal, symbolical, or ethical quality?

The literal use of δόξα is perhaps most evident in the Synoptics, the Book of Acts, and the Apocalypse. The glory which surrounded the Shepherds on the plains of Bethlehem was a literal δόξα (Luke 2:9) similar to the Old Testament theophanies and angelophanies with their light and bright-

ness.⁴ Likewise the Transfiguration of Christ on Mt. Hermon (Matt. 17:1 ff.; Mark 9:1 ff.; Luke 9:28 ff.), the appearance of Moses and Elijah ἐν δόξῃ (Luke 9:29), and St. Paul's vision of the Lord on the road to Damascus (Acts 9:3 ff.; comp. Acts 22 and 26) are literal representations of the δόξα τοῦ Θεοῦ. John is speaking of a literal light substance when he describes the heavenly Temple filled with smoke from the glory of God (Rev. 15:8) and the whole earth lighted with the glory of the angel who came down from heaven with great power (18:1). In fact, the book of Revelation is filled with descriptions of the literal manifestation of the δόξα of the Lord.

The ethical usages of δόξα are also not too difficult to determine in New Testament literature. St. John states that the disciples beheld the δόξα of Christ, the only-born Son of the Father, full of grace and truth (John 1:14). Δόξα is ethically used of God by St. Paul when he writes that all have sinned and come short of God's glory ethical character (Rom. 3:23).⁵ Paul again employs δόξα in an ethical sense in 2 Cor. 3:18, where he discusses the spiritual transfiguration of human nature. In fact, Massie points out that, "the ethical sense of the glory is so preeminent as

⁴J. Massie, "Glory of God in the New Testament", A Dictionary of the Bible, edited by James Hastings (New York: Charles Scribner's Sons, 1901), II, 186.

⁵Ibid.

to suggest not merely an extension of the physical, but even a supplantation of it".⁶

The greatest perplexity arises when we attempt to distinguish between the literal and the freely symbolical usage of Paul's δόξα, a word which is very elastic and pliable in Paul's molding hands; a word which, as Massie puts it, "is thrown out at an idea".⁷ So we read of Paul's prayer in Eph. 1:18 (comp. Eph. 3:16; Col. 1:27; 1 Thes. 2:12) for the enlightenment of the eyes of his readers' understanding, that they may discern the hope of their calling and the riches of the δόξα of His inheritance in the saints. Paul here simply understands this luminous substance (which effects the enlightenment of the eyes) to be symbolical of the πνεῦμα and His operations. Much discussion has ranged over this problem. Pfeiderer is induced to define the specially Pauline δόξα as:

the brilliant light that is everywhere the manifestation of the πνεῦμα and forms a special attribute of the majesty of God, the δόξα being heavenly supersensuous matter originally belonging to God and then to Christ, the Son of God, in such wise that it constituted their divine essence and is presented in a concrete form in them.⁸

Weiss, while denying that the essence of the Spirit is conceived as a luminous substance, affirms that it is charac-

⁶Ibid.

⁷Ibid.

⁸Ibid.

teristic of Pauline theology to transform the idea of the divine δόξα into an altogether concrete notion, - that of a heavenly radiant light proceeding from a supramundane substance of light or a luminous light-substance in which God has revealed Himself.⁹

Paul's δόξα is intimately associated with his Christology, which starts from the fact that Jesus is the exalted Lord,¹⁰ the Κύριος τῆς δόξης (1 Cor. 2:8; cf. 2 Thes. 2:14). This δόξα, which belongs originally to the one true God (Rom. 1:23; 5:2), Paul beheld in the face of Christ (2 Cor. 4:6). so that he proclaimed the Gospel of the glory of Christ, who, for the very reason that in His exaltation He possesses this δόξα is the image of God (2 Cor. 4:4, εἰκὼν τοῦ Θεοῦ). We can also say that because Christ is the image of the invisible God, because He is the first-born of every creature, because in Him all things were created, because He is the Lord of history and of the Church, and finally because He is Der Weltvollender,¹¹ this δόξα belongs to Him in all its fulness, for it pleased the Father that in Him all fulness should dwell (Col. 1:19).

⁹Bernhard Weiss, Biblical Theology of the New Testament (Edinburgh: T. & T. Clark, 1879), I, 396 f.

¹⁰J. Massie, op. cit., p. 186.

¹¹For an excellent study on this subject, cf. Norbert Streufert's thesis, Christ, the Lord of All (St. Louis: Concordia Seminary, 1953).

In regard to Christ $\acute{\epsilon}\nu\tau\alpha\phi\kappa\omicron\varsigma$, Weiss maintains that Paul did not, like the original apostles, look up from the picture of the earthly Jesus, which they themselves had seen, to the divine light of this glory of the exalted Lord; he looked back from the radiant light of this glory in which Christ had appeared to him, to His earthly life; and whatever he may have seen or heard of that earthly life, it was not it that determined his idea of Christ.¹²

Christ was glorified by the Father through His resurrection. His body, which was sown in dishonor and weakness, was raised in glory and power (1 Cor. 15:43 f.). His body which was sown a natural body, was raised a spiritual body (15:44). Weiss describes this "glorified corporeity" as one which was woven out of a heavenly radiant light - "a pneumatic body".¹³ Thus this glorified corporeity is no longer an antithesis to the Spirit, for as Weiss says, "Out of that supramundane light-substance the Spirit forms for itself a corporeity which is altogether in keeping with it, and which does not conceal but reveals its nature".¹⁴ Because Christ has received this pneumatic body of light, He has become altogether $\pi\nu\epsilon\upsilon\mu\alpha$ (1 Cor. 15:45), and therefore, it can be said in 2 Cor. 3:17 that He, $\delta\ \acute{\kappa}\upsilon\omicron\upsilon\tau\omicron\varsigma$, $\tau\omicron\ \pi\nu\epsilon\upsilon\mu\alpha\ \acute{\epsilon}\nu\tau\iota\nu$;

¹²B. Weiss, op. cit., p. 403.

¹³Ibid., p. 396.

¹⁴Ibid., p. 397.

and again in 3:18 Κύριος πνεύματος. Such a glorified corporeity Christ bears now that in consequence of His exaltation He has become an inhabitant of heaven (1 Cor. 15:48; Phil. 3:31); and this same δόξα believers will yet bear (Rom. 5:2; cf. 2 Thes. 2:14) when they are conformed to His image (1 Cor. 15:49; Rom. 8:29; comp. 2 Cor. 3:18).

As we have learned from our study of Kabod in the preceding chapter, the Lod Testament speaks of the Kabod of the Lord as a visible or visionary phenomenon, which is physically or spiritually observed by God's people and prophets. Thus Moses told the children of Israel that the Kabod of Jahweh would appear unto them (Ex. 9:6). Isaiah εἶδεν τὸν Κύριον (6:1). This physical and spiritual observation of the Kabod is also the highest eschatological goal for God's people. Isaiah prophecies, ὄψονταί τὴν δόξαν μου (66:18) and ὄψεται τὴν δόξαν Κυρίου (35:2). Kittel observes this when he asserts and quotes:

Das Leben der Gerechten im jenseits ist nach rabbinischer Anschauung, 'Sie sitzen mit ihren Kronen auf ihren Haeuptern und erquicken sich an dem Glanz der Schekina', denn es heisst (Ex. 24:11), 'Sie schauten Gott, und so assen und tranken sie'.¹⁵

The New Testament speaks of more than an observance of God's δόξα. Its greatest emphasis is an eschatological participation in God's δόξα. So St. Matthew writes (13:13) τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ

¹⁵G. Kittel, op. cit., p. 253.

τοῦ πατρὸς ἰσθῶν. Jesus promises His disciples that when He shall sit upon His throne of glory, they, who have followed Him, shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28). There will also be a physical participation in the glory of Christ. Instead of having σῶμα τῆς ταπεινώσεως, the believer will become σῶμα-μορφος τῷ σώματι τῆς δόξης αὐτοῦ through participation with Christ in His resurrection (Phi; 3:21; cf. Rom. 8:11). And our bodies which were sown in dishonor and weakness shall be raised in glory and power (1 Cor. 15:43). And we too shall become pneumatic beings like Christ (1 Cor. 15:44), possessing spiritual bodies and bearing the heavenly image (1 Cor. 15:49). So St. Paul prays that God according to the riches of His glory would grant his readers to be strengthened with might by His Spirit in the inner man (Eph. 3:16).

But most significant of all Paul's expressions on δόξα is 2 Cor. 3:7 ff., where Paul makes a comparison between the ministration of the Law given through Moses. and working death, and the ministration of the Spirit given through Christ and working life. If the ministration of Moses, which works death, was glorious, how much more glorious shall not the ministration of Christ be, which works life? Indeed, the δόξα of Moses is insignificant when measured with the true δόξα of Christ. And when we behold this δόξα Κυρίου, we ourselves are changed ἀπο δόξης εἰς δόξαν. In this respect we quote Kittel who confirms this:

Die Bruecke zwischen Gegenwart und Eschatologie steckt in ἀπὸ δόξης εἰς δόξαν . Das Jetzt ist zwar ἐν δόξῃ , traegt aber zugleich in dem εἰς den Blick auf eine noch kommende Vollendung. Das entspricht in der Bejahung und in der Begrenztheit genau der ἀπαρχὴ τοῦ πνεύματος .¹⁶

There seems to be a direct line of connection running from 2 Cor. 3 to John 17. The disciples saw the δόξα Ἰησοῦ (John 1:14). Jesus, however, prays in John 17:24 θεωρῶσιν τὴν δόξαν τὴν ἐμὴν . He is glorified in them (17:10). And the glory which the Father has given Him, He has δέδωκα αὐτοῖς (17:22).

When Christ shall appear ἐν δόξῃ , then we shall appear with Him ἐν δόξῃ . Because we are joint heirs with Christ, we shall also συνδοξαθῶμεν (Rom. 8:17). Christ is the ἐλπίς τῆς δόξης in us (Col. 1:27). Again we set forward Kittel's statement:

Teilhaben an der δόξα , hier ihrer Hoffnung und dort ihrer Vollendung, heisst: Teilhaben an Christus. Wie erst in der Auferstehung Gottes Handeln mit dem Menschen zum Ziel kommt, so vollendet sich seine δόξα erst in der αἰώνιος δόξα , die das eigentliche Ziel (εἰς) seiner Berufung ist. (1 Peter 5:4, 10; 1 Thes. 2:12; 2 Thes. 2:14; 2 Cor. 4:17; 2 Tim. 2:10).¹⁷

Therefore, because we have this access by faith into the grace of God, we can rejoice in hope of the glory of God (Rom. 5:2). And Paul can maintain that the sufferings of the present time are not worthy to be compared with the glory which

¹⁶ Ibid., pp. 254 f.

¹⁷ Ibid., p. 253.

shall be revealed in us (Rom. 8:18).

It is strange to note that St. John never employs in his epistles, whereas it forms such a central theme and idea in his Gospel (which we shall discuss in the following chapter).

The only other New Testament writer who is noteworthy because of his use of δόξα is Peter, who was one of the three disciples to behold Jesus' glory on the mount of Transfiguration. In Peter (4:16) eternal life is described as being such a life as God lives (ἢνυ κατὰ Θεόν). According to 1 Peter 5:10, however, the characteristic expression for this blessing is the eternal divine δόξα in which the approved disciples will participate along with their glorified Lord (1 Peter 5:1.5).¹⁸ Since δόξα also denotes everything which is brilliant, everything which catches the eye, this idea, like that of φῶς (1 Peter 2:9) can become a "symbolical description for the greatest happiness of perfect blessedness".¹⁹ Glory has succeeded eternal life as the common expression for the completion of salvation. Weiss says that Peter here was not thinking of the resurrection, for he writes as though he expected to live to see the Parousia along with his readers. For those already dead, it is evident that only by means of the resurrection can their

¹⁸B. Weiss, op. cit., p. 239.

¹⁹Ibid., p. 240.

souls attain to this δόξα and godlike-life in the restoration of their corporeity.²⁰ Thus Peter's δόξα is primarily an eschatological concept, a glory at the day of Christ's return (1 Peter 5:1). We are partakers of that δόξα now, for it rests upon us (1 Peter 4:14), but when His δόξα shall be revealed, we shall be glad with exceeding joy (1 Peter 4:13).

²⁰Ibid., pp. 241 f.

CHAPTER V

THE CONCEPT, MEANING, AND USE OF

ΔΟΧΑ IN THE FOURTH GOSPEL

The Old Testament manifestations of the Kabod is still incomplete (John 12:41). Its hope was for the future, that the glory of God would be exalted above all the earth, that all nations would see His glory (Is. 66:18; cf. 35:2), and that He would deliver His people by a great act of judgment (Ps. 57:11; 108:5; Ezek. 39:21 ff.). To the author of the Fourth Gospel, however, this Jewish hope has been fulfilled in the incarnation of the Logos, whose body is the tabernacle of God (1:14). This is the author's purpose in writing his Gospel. He is not merely an historian, but a theologian, a pastor, speaking with apostolic authority, writing for all believers of all ages, to lift the veil of Christ's tabernacle (σκηνη = σάραξ) and present all believers with a marvelous glimpse of the Δόξα of the Logos - not the Δόξα the Logos shared with His Father in eternity - but rather the Δόξα of the σάραξ which the Logos assumed in time.¹ The author himself states that his aims are to bear witness to the historical Christ, the Christ ἐνσαρκος, and the eternal life which this Christ has wrought for all men (John 20:

¹Edwyn Hoskyns, The Fourth Gospel (London: Faber and Faber Limited, 1947), pp. 48 f.

31). He is concerned with the flesh of Jesus (1:14), with His audible words and with His visible actions. Man cannot advance beyond the need of the flesh of Jesus, for His concrete and visible flesh is and remains the road to the Father.² John with the other disciples beheld Jesus, and in Jesus he saw the glory of God making sense in history.³

John was arrested by the person of Jesus, perhaps even more than the other disciples. He possessed a certain spiritual individuality that could be characterized as intuitional and contemplative.⁴ So his Gospel is a contemplative sinking of himself (cf. 1:14 $\Theta\epsilon\acute{\alpha}\nu\theta\epsilon\alpha\iota$, to contemplate) in a small circle of great truths, which unveil ever new sides to him, disclose ever new depths in them, and present the same object in ever new lights.⁵ It is this that gives the Fourth Gospel a certain esoteric character and intangible quality that distinguishes it from the Synoptics.⁶ This contemplative nature sets itself in contrast to the speculative and dialectical skill of Paul in that it concerns itself with what Weiss has called an "immediate knowing, a living looking" on the

²Ibid., p. 53.

³Ibid., p. 131.

⁴Bernhard Weiss, Biblical Theology of the New Testament (Edinburgh: T. & T. Clark, 1879), II, 317.

⁵Ibid.

⁶Theodor Zahn, Introduction to the New Testament (Edinburgh: T. & T. Clark, 1909), III, 300.

the highest revelation of God.⁷ This intuitive perception occupies itself with the highest things of spiritual life and ever presents them afresh to his regard.⁸

So John takes the teachings found in the other Gospels and gives them wider and deeper meaning, relating certain concepts to different modes of thought.⁹ John says nothing of Jesus' birth in Bethlehem, but shows how Jesus is the Pre-existent One and how in Him God's Kabod became manifested in the wave of history (1:1-18). John does not mention the Transfiguration, but he declares that he and the disciples beheld the $\delta\acute{\omicron}\varsigma\gamma\alpha$ of the Word made flesh, $\delta\acute{\omicron}\varsigma\gamma\alpha$ as of the only-born Son of the Father, full of grace and truth. Howard claims that the Transfiguration story in the Synoptics is closely related to Peter's confession (6:68 f.) and to the subsequent interpretation of messiahship in the light of the suffering servant.¹⁰

Significant is the fact that John chooses a number of specific signs which Jesus did before the eyes of His disciples. It is through these signs that John desires to reveal the glory of Christ (2:11). If the discourses occupy

⁷B. Weiss, op. cit., p. 318.

⁸Ibid.

⁹A. R. Osborn, "The Word Became Flesh", Interpretation, III (January 1949), 42.

¹⁰W. F. Howard, Christianity according to St. John (Philadelphia: The Westminster Press, 1946), pp. 27-f.

more space in the Fourth Gospel than the signs, it is to be remembered that as a rule the commentary is longer than the text, which, nevertheless, remains the important thing. The author's own testimony is to fill in what his readers lack.¹¹ Thus says Zahn, "The entire book from 1:14 onwards is in keeping with the emphasis laid in 20:31, upon the significance of those signs for the disciples".¹²

Godet states that the object of the Fourth Gospel is to explain not what the Word is in Himself, but what His glory was here below: a glory of a unique kind, says John, and such as could be expected only in the Son descending from the presence of the Father.¹³ Bultmann concurs with this idea;

Wie kann aber am $\tau\acute{\alpha}\rho\tau\epsilon$ γενόμενος goettliche Glorie sichtbar sein? Nun, diese Behauptung ist eben das Thema des Evangelium, und wie solches moeglich ist, darauf will es die Antwort geben.¹⁴

In consequence of this, Bultmann divides his outline of the Fourth Gospel into two parts. Chapters two to twelve are concerned with "Die Offenbarung der $\delta\acute{\omicron}\xi\alpha$ vor der Welt"; and chapters thirteen to twenty record "Die Offenbarung der $\delta\acute{\omicron}\xi\alpha$ vor der Gemeinde".¹⁵ As a prologue to all that is to follow

¹¹T. Zahn, op. cit., p. 305.

¹²Ibid., p. 301.

¹³F. Godet, Commentary on the Gospel of St. John (Edinburgh: T. & T. Clark, 1892), I, 366.

¹⁴Rudolph Bultmann, Das Evangelium Johannes (Goettingen: Vandenhoeck and Ruprecht, 1952), p. 44. Zahn also substantiates this; cf. op. cit., p. 320.

¹⁵Ibid., Table of Contents, p. v.

after He has chosen His disciples, Jesus declares that they will see heaven open, and the angels of God ascending and descending upon the Son of man (1:51).

The noun δόξα is found thirteen times in the Fourth Gospel, and its verbal component a total of twenty-one times. Most of their usages occur in the second half of the Gospel, which, as we have seen, Bultmann has earmarked "Die Offenbarung der δόξα vor der Gemeinde". The reasons for this will become evident as we continue our examination of John. Suffice it here to repeat the words of W. F. Howard:

Now whilst in St. John the words δόξα and δοξάζειν are used a few times of the divine glory revealed in the life of Jesus, they are used far more in the second half of the Gospel, when the crisis of this glorification is the Passion consummated in the Risen Life.¹⁶

John's purpose is to disclose the δόξα of the Incarnate Word as He moved among the sons of men in His earthly $\epsilon\kappa\eta\nu\eta$. (1:14). The question then arises in our minds, "What is this δόξα of Christ? In what does it consist?" John, anticipating our question, has already answered it for us. In his Prologue, which is a foreword, a prelude, a preamble, and an introduction, and yet something more than all of these,¹⁷ he gives us the key to unlock this concept of δόξα. $\kappa\alpha\iota\ \delta\ \lambda\acute{o}\gamma\omicron\varsigma\ \pi\acute{\alpha}\rho\epsilon\ \epsilon\acute{\kappa}\epsilon\nu\epsilon\tau\omicron\ \kappa\alpha\iota\ \epsilon\kappa\eta\nu\omega\tau\epsilon\nu\ \epsilon\nu\ \eta\mu\acute{\iota}\nu,\ \kappa\alpha\iota\ \epsilon\theta\epsilon\alpha\nu\acute{\alpha}\mu\epsilon\theta\alpha\ \tau\acute{\eta}\nu\ \delta\acute{o}\xi\alpha\nu\ \alpha\upsilon\tau\omicron\upsilon,\ \delta\acute{o}\xi\alpha\nu\ \omega\varsigma\ \mu\omicron\nu\omicron\kappa\epsilon\nu\omicron\upsilon\varsigma\ \pi\alpha\rho\acute{\alpha}\ \pi\alpha\tau\rho\acute{\omicron}\varsigma\ \alpha\upsilon\tau\omicron\upsilon$

¹⁶W. F. Howard, op. cit., p. 28.

¹⁷R. Bultmann, op. cit., p. 1.

Χάριτος καὶ ἀλήθειας (1:14). Christ, the divine Subject has renounced His divine mode of being and entered into the human mode of being. He has exchanged the divine state for the human state, and it is only after the Resurrection that He regains His divine state, not by abandoning the human, but by exalting the human to the height of the divine.¹⁸ His glory, however, is not that He was the Logos, but that He, the Logos, ἐγένετο σὰρξ.¹⁹ This Word dwelt in His tent of flesh (ἐν κήνωθεν - 1:14). And as Godet says, "He did not merely enter or become into human life. He remained in it, and appropriated it completely to Himself".²⁰ For the Apostle everything depends on this coming of the Son of God in the flesh, because by it alone is the fact of salvation grounded and by it alone the Father/Son relationship is become objectively perceptible.²¹ And Bultmann supports this same idea:

Aber das ist die Paradoxie, die das ganze Evangelium durchzieht, dass die δόξα nicht neben der σὰρξ oder durch sie, als durch ein Transparent, hindurch zu sehen ist, sondern nirgends anders als in der σὰρξ, und dass der Blick es aushalten muss, auf die σὰρξ gerichtet zu sein, ohne sich beirren zu lassen, wenn er die δόξα sehen will.²²

Σὰρξ here does not mean body, but man. Christ became

¹⁸F. Godet, op. cit., p. 362.

¹⁹Theodor Zahn, Das Evangelium des Johannes. (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1908), p. 77.

²⁰F. Godet, op. cit., p. 263.

²¹B. Weiss, op. cit., p. 344.

²²R. Bultmann, op. cit., p. 41.

man, not a man, but the man. He is the original Person.²³ He is flesh of our flesh and bone of our bone. No one of the Gospels presents Jesus, who in all essential respects is so entirely human, as John's does.²⁴ Jesus is thirsty and weary from travel (4:6.7). He is angry in the Temple (2:13 f.). He weeps at Lazarus' tomb (11:35). He asks questions to learn what He does not know (6:6; 11:34). He cherishes friendship with people who have no relation to His redemptive work (11:3 ff.; 8:23; 20:2). He is in anguish at the thought of dying on the cross (12:27). He thinks of His mother while suffering on the cross (19:26). Jesus is in the profoundest sense what Pilate unwittingly pointed Him out to be, "Behold, the man" (19:5). Here we must quote Luther, who offers an excellent comment on this subject:

Darum soll dies Gleichwerden Christi und sein Wohnen nicht verstanden werden nach seiner menschlichen Natur, denn nach derselben ist er den Menschen gleich geworden, durch seine Geburt von Marien, dasselbst ist er in die menschliche Natur gekommen und den Menschen nach der Natur gleich geworden -, sondern es soll verstanden werden nach seinem auesserlichen Wesen und Wandel, dasz er Essen, Trinken, Schlafen, Wachen, Arbeit, Ruhe, Haus und Stadt, Gehen und Stehen, Kleid und Gewand und alle menschliche Wandel und Gebaerden auch gefuehrt hat, dasz ihn niemand haette fuer einen Gott erkennen koennen, wo er nicht durch Johannes und das Evangelium verkuendigt waere.²⁵

²³Ibid., p. 42.

²⁴T. Zahn, Introduction to the New Testament (Edinburgh: T. & T. Clark, 1909), III, 318.

²⁵Martin Luther, Luthers Evangelienauslegung, edited by Eduard Ellwein (Goettingen: Vandenhoeck and Ruprecht, 1952), p. 55.

This is the glory of Christ that John and the disciples beheld. It was a glory ἔνσαρκος, of Him who came to reveal the Father (1:14.18). There were others, namely the οἱ Ἰουδαῖοι, who beheld His glory, but did not consider it to be a glory of God ἔνσαρκος. They were blind. They could not see His δόξα, because they did not know the Father (8:19). Thus this δόξα of Jesus was a hidden δόξα, veiled in the νάρξ, which could only be seen by those who looked upon Christ with the eyes of faith. Bultmann testifies:

Die δόξα des Offenbarers ist verborgen; sie ist nicht "Ehre" im Sinne der Welt, sondern sie ist die verborgene "Herrlichkeit", die ihm als dem Offenbarer, dem Sohne zukommt.²⁶

We would interpose here with a note. John employs in its two-fold sense of "honor" (Ehre) and "glory" (Herrlichkeit). In many instances it is difficult, if not impossible, to determine which of these two meanings John means to emphasize. There is a continual interchange between the words: δόξα, δοξάζω, τιμᾶν, ἀτιμάζειν, ἡγεῖν. From this we can only conclude that the Evangelist is "playing" with the double meaning of this word.²⁷

The eschatological fulfillment of the Old Testament Kabod and Shekinah has been realized in the Logos ἔνσαρκος. The Kabod of the Lord is risen upon Israel (Is. 60:1 f.).

²⁶R. Bultmann, op. cit., p. 227.

²⁷For further detail on this subject, cf. Bultmann, op. cit., p. 227.

God's light has shined into the world. His δόξα is seen in Christ. Indeed, Christ is Jehovah's δόξα. He is the Ka-
bod of the New Testament who has appeared ἐνσαρκος, in the earthly tabernacle of flesh.

Here (1:14) most scholars and critics are agreed that John is relating Christ, the Logos, with the Old Testament כבוד or שכינה which descended from heaven to dwell among the Israelites in the Tabernacle they had erected according to the specific commands of Jehovah (Ex. 25,26,27). By this Shekinah, God in the Old Testament denoted His visible presence among the Hebrews. But the God who formerly revealed Himself in smoke and fire (storm phenomena) has at last revealed Himself more explicitly and more fully in the form of His Son, the Logos $\text{ὁ λόγος ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν}$. (1:14). And according to M. Reuss, "The terrestrial life of the Word was an unceasing revelation of the Deity".²⁸

Bultmann here uncovers certain Gnostic and Mandaic traditions which he associates with and in which he suspects a direct influence.²⁹ He compares 1:14 to a certain portion of the Mandaic Ginza legend:

²⁸F. Godet, op. cit., p. 263.

²⁹R. Bultmann, op. cit., p. 44; for a more thorough examination of this trend in Johannine scholarship, cf. Percy's Untersuchung ueber den Ursprung der Johanneischen Theologie (Lund: Hakan Ohlssons Buchdruckerei, 1939), and H. Kittel's Die Herrlichkeit Gottes (Giessen: Alfred Toepelmann, 1934). It need hardly be said that we must part with these great scholars at this junction.

Ich bin Jakobar-Kusta
 der ich vom Hause meines Vaters fortging und herkam.
 Ich kam mit verborgenem Glanze
 und mit Licht ohne Ende. (Ginza 455, 17 ff.)

To draw the parallel even closer and fortify his theory, Bultmann states that the disciples are characterized as those who beheld the glory of the One sent by the Father (Ginza 353, 18.25; 355, 13).³⁰

How shall we define Christ's δόξα? We have already stated that it was not a δόξα of the Logos, but a δόξα of the Logos ἔνσαρκος. John is even more explicit. He states, καὶ ἐθεατάμεθα τὴν δόξαν, δόξαν ὡς μονογενοῦς παρὰ πατρὸς, πλήρης χάριτος καὶ ἀλήθειας (1:14). Here are two specific components of this δόξα ἔνσαρκος. Christ's δόξα is one of ὡς μονογενοῦς παρὰ πατρὸς and another of πλήρης χάριτος καὶ ἀλήθειας. We shall consider these two glories separately.

Christ's δόξα ἔνσαρκος is first of all composed of a Father/Son relationship. Jesus is the only-begotten Son of the Father, and as such He is also the Revealer of the Father (1:18). Bultmann asserts:

Die Charakteristik der δόξα des Fleischgewordenen als einer δόξα des μονογενοῦς παρὰ πατρὸς bestaetigt, dass seine Glorie in nichts anderem besteht als darin, der Offenbarer zu sein.³¹

Jesus' own testimony was, "He that hath seen Me, hath seen

³⁰R. Bultmann, op. cit., p. 44.

³¹Ibid., p. 47.

the Father" (14:9).

Christ's δόξα ἕνσρκος is first of all composed of a Father/Son relationship. He is the only-born Son of the Father who is in the bosom of the Father (1:18). Weiss says that this expression δόξαν παρὰ μονογενοῦς πατρός designates a glory so great as none but an only-born Son of the Father can have it, inasmuch as the Father makes the only Son the exclusive heir of all that He has.³² So the knowledge Jesus displays, the wonderful powers He exercises, are not inherent in Himself, but have been given to Him by the Father (7:16; 5:17.19.30; 10:37 f.). The words which He utters are not His own (7:17), but the Father who sent Him has given Him commandment what to say (8:28; 12:49; 14:24). The Father has given Him the authority to execute judgment (5:27). The Father gives believers to His Son (6:37.39; 17:6). Indeed, the very life Jesus Himself possesses has been given to Him from His Father (5:26; 6:57).

With this glory and gifts which the Father has given to Him, Jesus comes to seek and establish the Father's glory. "I seek not mine own glory!" (8:50). "He that speaketh of himself seeketh his own glory: but He that seeketh His glory that sent Him, the same is true and there is no unrighteousness

³²B. Weiss, *op. cit.*, p. 339; Schlatter supports this in his *Der Evangelist Johannes* (Stuttgart: Calwer Vereinsbuchhandlung, 1930), p. 24; also cf. T. Zahn's *Das Evangelium des Johannes*, p. 81. The word μονογενης is used of Christ only in the Johannine writings (1:14.18; 3:16.18; 1 John 4:9). In the Gospel it is found four times, twice in the Prologue, twice in connection with Nicodemus.

in Him" (7:18). He has come down from heaven not to do His own will, but the will of the Father who sent Him (5:50; 6:38). Jesus does always those things that please the Father (8:29). He keeps His Father's sayings (8:55). He works the works of Him that sent Him (9:4). He observes His commandments (15:10). "The Son does not make Himself equal with the Father; He does not presume upon an independent authority. On the contrary, all His authority is derived from His Father. He is not a rebellious Son, a blasphemer of the divine Father; on the contrary, his peculiar apposition is justified by His being and acting in absolute unity of intention and thought with His Father."³³

Throughout this intimate Father/Son relationship which John presents, a profound unity of will and understanding is evidenced that finally reaches its culmination in the discourses of the Upper Room (Chaps. 14,15,16) and especially the Great Prayer (Chap. 17).³⁴ This is the glory of Christ as the only-begotten of the Father, the unity and cooperation that exists between Him and the Father that is manifested in His earthly life. As Bultmann emphasizes, "Die So⁶ des Vaters und des Sohnes bilden eine Einheit".³⁵ He is the

³³Paraphrase of H. Odeberg of John 5:19 ff., as quoted by Howard in Christianity according to St. John, p. 71.

³⁴Cf. F. Godet, op. cit., pp. 367 ff. for filial consciousness of Christ. Also cf. Schlatter for more detail, Erläuterungen zum Neuen Testament (Calwer Vereinsbuchhandlung, 1918), I, 790 f.

³⁵R. Bultmann, op. cit., p. 303.

only-born Son who is in the bosom of the Father (1:18). The Father loves the Son and has given all things into His hand (3:35). He loves the Son so that He shows the Son all things that He doeth (5:20). All that the Father has belongs to the Son (16:15). As the Father knows the Son, so the Son knows the Father (10:15), because the Father is in the Son and the Son is in the Father. Therefore, he that hath seen the Son, hath seen the Father (14:9). And therefore, whoever believes in the Father, must believe in the Son (14:1). And on the other hand, whoever receives the Son, receives the Father (13:20), and whoever dishonors the Son, dishonors the Father (5:23). So we find this entire Father/Son relationship is always expressed in personal terms. On the Father's side, love and confidence is manifested (5:20). On the Son's side, love and obedient trust is revealed, which is demonstrated in His childlike trust in His Father's abiding help (16:32), and childlike obedience to all His commands: "The cup which my Father hath given me, shall I not drink it?" (18:11; also cf. 14:31; 15:10; 4:34). Jesus is willing to do anything as long as He can reach His goal and glorify the Father (12:28).³⁶

This obedience and renunciation is completed and culminated in Jesus' passion and death. Indeed, it is for this very reason that He came into the world, to lay down His

³⁶T. Zahn endorses this, Introduction to the New Testament, III, 304; also cf. Weiss, op. cit., pp. 329 f.

life (10:18), to draw all men to Himself by being lifted up from the earth (12:32), and to fall into the ground and die like a corn of wheat, so that He may bring forth much fruit (12:24). He presents Himself as the Good Shepherd who gives His life for the sheep, so that they may not become the prey of the wolf (10:1-16). In this sense Jesus gives His flesh for the life of the world (6:51). As meat and drink sustain physical life, so His flesh and blood become the means whereby God gives spiritual life to the world.

In His obedience unto death and in His death itself is the glorification of the Father as well as His own. How is this? Because His suffering and death are a revelation of God's infinite love. Weiss points out that the death of Christ is connected with His self-manifestation, which brings about the new revelation of God to men. Without this revelation the love of God would not be perfectly revealed, and without this subjective appropriation of salvation on the part of Christ, the revelation of God cannot be perfectly known, and therefore eternal life cannot in this life be perfectly attained.³⁷ So in this sense, Christ's death is the "highest glorifying of God (7:39; 12:28; comp. 17:4; 13:31.32) as it is the highest glorifying of Christ Himself".³⁸ Here we must also quote Schlatter:

³⁷B. Weiss, op. cit., p. 362.

³⁸Ibid., pp. 362 f.

Die Groesse, die Jesus begehrt, besteht darin, dasz Gottes Groesse durch ihn sichtbar wird. Er koennte sein Kreuz nicht als seine Verherrlichung preisen, wenn nicht eben auf diese Weise die Groesse Gottes erschiene. Durch solchen Gehorsam, der aus solcher Liebe stammt, emfaengt Gott seine Ehrung. Das ist die Antwort Jesu auf das juedische Urtheil "du laesterst", mit dem die Berufung des zum Kreuz Gehenden auf Gott verworfen wurde. Jesus wusste was sein Kreuz fuer einen Eindruck auf die Juden machte, wusste, dasz sein Bekenntnis zum Vater jetzt in ihren Augen eine Laesterung war. Es ist aber in Wahrheit Gottes Verherrlichung.³⁹

Thus, the δόξα of the Son of God also consists in the fact that He is the Revealer of the Father, that in His life, His obedience, His renunciation, His death, the Father has been glorified by being disclosed as a God of infinite love. The only-begotten Son, who is in the bosom of the Father, He has declared (exposed) Him (1:18). Throughout John's Gospel we find a close relationship between δόξα and μαρτυρία, δοξάζω and μαρτυρέω. Jesus has not come to seek His own glory, but the glory of Him that sent Him (7:18). Therefore, He does not speak of Himself (7:18), but rather the Father bears witness (μαρτυρεῖν) to Him (5:37; 8:18); His works bear witness to Him (5:36); John the Baptist bore witness to Him (1:15); and the Holy Spirit will bear witness to Him (15:26). In this μαρτυρία Jesus is glorified, for in His witness the Father has glorified the Son and will continue to glorify Him (12:28). His works manifested His δόξα

³⁹D. A. Schlatter, Der Evangelist Johannes, wie Er Spricht, Denkt, und Glaubt (Stuttgart: Calwer Vereinsbuchhandlung, 1930), p. 287. Also cf. G. Kittel's Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1933, 1935, 1938), II, 252; and R. Bultmann, op. cit., p. 230.

(2:11). And the Holy Spirit will δοξάζειν Him, for He will take of Christ and will show it to the disciples (16:14). If the Father and the Spirit are to continue to bear witness to the Son, the Son must drink the cup the Father has given Him (18:11). He must endure suffering and death, for that alone is the condition of the gift of the Spirit, since this gift presupposes the forgiveness of sins.⁴⁰ The Holy Ghost δοξάζει αὐτόν (16:14), but He must first establish the μαρτυρία of the Father through His death in order that the Spirit may take of His and show it to His disciples. Bultmann endorses this:

Die Bedeutung, die gerade dieses Wunder fuer den Tod Jesu und damit nach 11:4 fuer sein δοξάζειν hat, wird also nachdruecklich betont; und zugleich wird durch das ἐμαρτύρει wieder angedeutet, wie Jesu Person den Gegenstand des Prozesses zwischen Gott und der Welt bildet.⁴¹

Standing with μαρτυρία in close connection with δοξα is the word and concept of κρίσις. Everyone who receives the witness of the Father toward the Son and believes the words which the Son speaks, does not come into κρίσις, but is passed out of death into life (5:24). The Son performs the works of the Father (5:36) the works bear witness (μαρτυρεῖν) to the Son (5:36), that He has come from God (5:36) to do the will of the Father by laying down His life for the sheep (10:15), so that the love and mercy of God

⁴⁰F. Godet, op. cit., II, 299 f.

⁴¹R. Bultmann, op. cit., p. 320.

may be manifested and that God may δοξαζθήναι through this revelation (13:31; 17:4). Indeed, the life and death of Jesus is the theater in which the Father's glory is displayed. Therefore, he who does not see this δόξα, who does not receive God's μαρτυρία concerning His Son, is placed under κρίσις (3:18). The judgment occurred when the Son died and the prince of this world was cast out (12:31). Therefore, whoever does not believe on the Son is condemned already, because He has not believed in the name of the only-begotten Son of God (3:18). Christ is the Judge, for the Father judgeth no man, but has committed all judgment unto the Son (5:22). Again we must quote Bultmann:

Wie sich sein Richteramt in seinem gegenwaertigen Wirken vollzieht, und wie dieses die Werke sind, die ihm der Vater gegeben hat, so vollzieht sich auch das δοξαζθῆναι des Vaters in nichts anderem als eben in diesem Offenbarungswirken, also auch gerade in diesem Augenblick vor den Augen der Gegner, zu denen er redet. Sie sind dafuer freilich blind; denn sie koennen seine δόξα nicht sehen, da sie seinen Vater nicht kennen, so wenig sie das Zeugnis der Werke verstehen, da sie Gott nicht kennen.⁴²

John further defines the δόξα of the Word of God, when he states that it was a δόξα of the only-begotten Son πλήρης χάριτος καὶ ἀλήθειας (1:14). This too is in accordance with Old Testament precedent, where both grace (LXX = mercy) and truth are coupled (Ex. 33:17-36:7; Ps. 25:10; 57:10.11; 108:4-6). The Incarnate Word is characterized as χάρις and

⁴²Ibid., p. 227; also cf. pp. 330 f.

ἀλήθεια, for these two words describe God's dealings and ways, not in themselves, but in relation to men and history. In the Old Testament, disobedience to God's commandments and oppression by Gentiles brought on an appeal to God's mercy. God must manifest His glory to have mercy or to deliver. Since God is faithful and steadfast, the revelation, in spite of the sin of His people, is also a manifestation of His truth.⁴³ Hoskyns also says that these two words sum up the narrative that is to follow, and must be interpreted accordingly.⁴⁴ As applied to Christ, this phrase describes Him as the "Author of perfect Redemption and perfect Revelation".⁴⁵ χάρις corresponds with the idea of the revelation of God as love (1 John 4:8.16) by Him who is Life. Truth corresponds with the revelation of God as light (1 John 1:5) by Him who is Himself Light.⁴⁶ χάρις and ἀλήθεια exhibit the ethical virtue of God. They are the glory of God and His inner character.

As the Revealer of the Father, Jesus discloses to men this inner character of God. For Jesus, possessing the full χάρις (word not found outside Prologue) of the Father, is

⁴³E. Hoskyns, op. cit., p. 150.

⁴⁴Ibid.

⁴⁵B. F. Wescott, The Gospel according to St. John (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951), p. 13.

⁴⁶Ibid.

manifested in the Gospel clothed in the character of condescension, of gentleness to enemies and betrayer (Chap. 18), of compassion to the wretched (9:1-7; 11:1-44) and pardon to the guilty (8:1-11).⁴⁷ In His daily life there were no blemishes and deficiencies of grace and love to be seen. Lies, harshness, and hatred had no place with Him.⁴⁸

Truth also emerges in the life of Jesus, in the course of His words and discourses. He speaks the truth, because He speaks the words of God (12:49; comp. 44 ff.). Ἀλήθεια in John has the Hebrew meaning of faithfulness, trustworthiness, permanence, and sureness, whereas in Classical Greek ἀλήθεια has the meaning of truth as opposed to falsehood, or of reality as opposed to appearance (δύσα).⁴⁹ Thus if Christ would be a communicator of eternal life, which consists in the true knowledge of the Father, then He must also be a communicator of truth (14:6). For to this end He was born, that He might bear witness unto the truth (18:37; comp. 8:40). Weiss says:

If the Logos incarnate in Jesus was Himself full of truth (1:14) and could therefore communicate the truth to the world (1:17), then is this expressly declared (in 1:18) in this way, that He, who as the only-begotten Son stands in the highest fellowship of love with the Father, alone could show to the world His nature, which

⁴⁷Incident may have occurred. Tradition is strong, but doubtful whether John wrote it. Cf. Hoskyns, op. cit., p. 563.

⁴⁸D. A. Schlatter, Erläuterungen zum Neuen Testament (Stuttgart: Calwer Vereinsbuchhandlung, 1918), I, 610.

⁴⁹W. F. Howard, op. cit., p. 77; also cf. pp. 185 ff. And G. Kittel, op. cit., I, on

had been seen by none up until then.⁵⁰

But Jesus is not only full of grace and truth. He is Grace and Truth personified (14:6). "As Grace," Godet says, "He is God consenting to give Himself."⁵¹ He is the Truth, by whom all men are delivered, if they but know Him (8:32). As Truth, Christ speaks the word of sanctification which cleanses all men (15:3; 17:17). God is Truth, and truth is God revealed.

The δόξα of Christ is also the works and miracles which He performs, the chief of which is, of course, redemption for all mankind by His suffering and death. These works are σημεῖα or emblems by which He asserts His divine authority and proves His divine Sonship. These "signs" are His insignia of what He is and of what He comes to do.⁵² By these σημεῖα it is shown that the Father is in the Son and works in Him as a perfect tool or organ of His ministration on earth (9:4). It impresses one as odd that in 20:30 and in retrospect of the whole of Jesus' public ministry (12:37), His works are the only recognized form of His testimony to Himself, and that they are declared by John to be the contents of this book. In reality, the discourses cover much more space, but as we have already said,⁵³ the commentary as

⁵⁰B. Weiss, op. cit., p. 354.

⁵¹F. Godet, op. cit., I, 369.

⁵²Ibid., II, 13; cf. Weiss, op. cit., p. 328.

⁵³Supra

a rule is always longer than the text. So with Zahn we can conclude that Jesus' deeds are not a sort of customary adornment of the Redeemer or as an occasion for profound discourses which are really the more important things.⁵⁴ There are only a few deeds attached to long discourses (5:17-47 is attached to 5:1-16; and 6:26-71 is attached to 6:3-13). Usually the deeds of Jesus are left to speak for themselves (2:1-11; 9:1-38; 11:1-44).⁵⁵ These works distinguish Christ from John the Baptist, who was a witness by water and the word (10:41). Jesus performs His works through His Father (5:19), so that the works are a work of God Himself (14:10). And they are God's own testimony concerning Jesus, which renders unbelief without excuse and places unbelievers under the $\kappa\rho\acute{\iota}\nu\varsigma$ (12:37; 15:24; 3:18).

The glory of the Logos $\epsilon\upsilon\sigma\alpha\rho\kappa\omicron\varsigma$ is visible in these words and works of Jesus, but only to the eyes of faith. For as Luther declares, "Die Unglaeubigen, bei denen ihre Augen sehen auf die weltliche Herrlichkeit, haben diese goettliche Herrlichkeit nicht geachtet".⁵⁶ So when Jesus turned the water into wine, the disciples beheld His $\delta\acute{o}\xi\alpha$ and believed (2:11). When He fed the multitude in the wilderness, the people saw only an earthly glory that caused them to desire

⁵⁴T. Zahn, Introduction to the New Testament, III, 303 f.

⁵⁵Ibid.

⁵⁶Martin Luther, op. cit., p. 56.

Him as their earthly king and deliverer from Roman oppression (6:15; comp. 6:26), and never penetrated beneath the veil of His $\tau\acute{\alpha}\rho\acute{\alpha}\xi$ to His divine glory. The miracles, meant to point the people to His divine goodness and glory, had only dazzled them with the splendor of their power and material security. They have no $\pi\acute{\iota}\sigma\tau\iota\varsigma$ and therefore they cannot behold His $\delta\acute{\omicron}\xi\alpha$ as that of the only-begotten Son of the Father, full of $\kappa\acute{\alpha}\rho\iota\varsigma$ and $\alpha\lambda\eta\theta\epsilon\iota\alpha$.

John gives us glimpses of Christ's divine $\delta\acute{\omicron}\xi\alpha$, throughout his Gospel without always making a direct reference to it as such. It is found both in His works and words. When Jesus tells His disciples that they shall see angels ascending and descending upon the Son of man (1:51), He means to declare that they shall see His $\delta\acute{\omicron}\xi\alpha$. Where Jesus designates Himself as the Son of man (fourteen times), associating Himself with this eschatological concept of "Son of man" in Ezekiel and Daniel, He alludes to His $\delta\acute{\omicron}\xi\alpha$.⁵⁷ When John states that Jesus did not commit Himself to any man because He knew what was in man (2:25), he intends to indicate Christ's $\delta\acute{\omicron}\xi\alpha$. When John mentions the admiration which disarmed the Temple Police sent by the chief priests and Pharisees (7:46 ff.), he is intimating the $\delta\acute{\omicron}\xi\alpha$ of Jesus. When John describes the awe which fell upon the band of soldiers in

⁵⁷W. F. Howard, The Fourth Gospel in Recent Criticism and Interpretation (London: The Epsworth Press, 1945), p. 222.

the Garden of Gethsemane, who had arrived to take Jesus captive, when He exclaimed "Ἐγὼ εἶμι" (18:6), he is referring to the δόξα of the Logos. John would have us behold Christ's eternal δόξα as he portrays the prisoner's bearing before Pilate, when He says, "My Kingdom is not of this world" (18:36). John would have us recognize this δόξαν ὡς μονογενοῦς παρὰ πατρός in the sublime confidence of Christ on the night of His betrayal, when He exclaims, "But be of good cheer, I have overcome the world" (16:33). These δόξαι were traces of Christ's eternal δόξα with the Father as the Logos, which in these instances gleamed through the veil of His σαρξ.

The world has not believed nor beheld the glory of God in Christ, the Logos ἐνσαρκος (1:10). But the disciples, save one, have believed and have seen His δόξα. They have kept God's word (17:6). They have known that whatever the Father has given to the Son is of God (17:7). And the words which the Son has given to them, they have received, and have believed most surely that the Son came from the Father and was sent by Him (17:8). Therefore, Jesus prays for them, because they are His and He is δοξαθεῖναι in them (17:10). His first petition is that they might be kept by the Father's name (17:11), while they are in the world (17:18), for they, like Him, are not of the world (17:16). His second petition is that they might have the Son's joy fulfilled in themselves (17:13). His third petition is that they might

be sanctified (17:17). And His final petition is that they in eternity might behold Christ's true and original glory, which He had with the Father before the foundation of the world (17:24). With the disciples Jesus includes all those who throughout all ages shall believe on Him (17:20), that they too may behold His δόξα and possess His δόξα, so that they together with the disciples and the Father and the Son may be one as the Trinity is one (17:22).

There is a two-fold significance of the noun δόξα and δόξαίψω its verbal counterpart in this chapter. The first refers to a δόξα and δόξαίψω in the immediate present. The Son prays that the Father would glorify Him on the road to the cross and death (17:1), that through all the Son's words and deeds He may in turn glorify the Father (17:1). There is also an eschatological glory connoted in ἡ δόξα αὐτοῦ, which denotes a future repossession of the δόξα the Son originally shared with the Father as the Logos "by whom all things were made" (17:5.24; 1:3). This two-fold significance of δόξα and δόξαίψω are also valid for the disciples, that they may behold the δόξα of God in the Son's passion in the immediate present (17:22) and that they afterwards fulfill the work for which Christ has chosen them, so that finally they too might behold and share in the Son's δόξα in the eternal mansions of the Father.

Thus Jesus declared the Father's name to the disciples (17:26). He has made known unto them all the things He has

heard from the Father (15:15). He has glorified the Father and in turn has been glorified by the Father (12:28). Through and in His life and death He has in one sense completed the revelation of the Father (15:15), and shall continue to do so in history (17:26; 16:13). "It cannot be finished while the world lasts", says Wescott:

The end of it is that the Father may regard the disciples in response to their growing faith, even as He regarded the Son, and that they feel His love, that the love wherewith He loved the Son, may also be in them (17:26).⁵⁸

Meanwhile the Father continues to glorify the Son through the Holy Spirit, who receives what belongs to Christ and reveals it to His disciples of all ages (16:14). And the Father Himself is glorified by these disciples as they bear much fruit (15:8) through the revelation of the $\delta\acute{o}\xi\alpha\nu\ \omega\varsigma\ \mu\omicron\nu\omicron\nu\omicron\gamma\epsilon\nu\omicron\upsilon\varsigma\ \pi\alpha\rho\grave{\alpha}\ \pi\alpha\tau\epsilon\rho\acute{o}\varsigma$ which the Holy Spirit effects in them through the power of the word of truth (16:13). We cannot explain this power, but we can believe it and use it. And when we do, we know indeed that the Word became flesh and dwelt among us, and that through the Holy Spirit He still dwells in the hearts and lives of men, and that "in a little while" we who believe in Him, shall see Him and behold His glory throughout eternity, for we too shall have followed Him to the Father (16:16).

⁵⁸B. F. Wescott, op. cit., p. 248.

The very God! think, Abib; dost thou think?
 So, the All-Great were the all-loving too -
 So, through the thunder comes a human voice
 Saying, "O heart I made, a heart beats here!
 Face, my hands fashioned, see it in myself!
 Thou hast no power nor mayest conceive of mine,
 But love I gave thee, with myself to love,
 And thou must love me who have died for thee!⁵⁹

⁵⁹Robert Browning's "Epistle of Karshish", as quoted
 by A. R. Osborn, op. cit., p. 49.

BIBLIOGRAPHY

- Abrahams, Israel. The Glory of God. Humphrey, Milford: Oxford University Press, 1925.
- Bauer, Walter. Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments. Giessen: Alfred Toepfmann, 1937.
- Blau, Ludwig. "Shekinah," Jewish Encyclopedia. XI. New York: Funk and Wagnalls Co., 1907.
- Bultmann, Rudolph. Das Evangelium Johannes. Heinrich A. W. Meyer Kritisch-exegetischer Kommentar ueber das Neue Testament. Twelfth edition. Goettingen: Vandenhoeck and Ruprecht, 1952.
- Forster, A. H. "Critical Note," Anglican Theological Review, XII (1929-30), pp. 311-316.
- Gray, George Buchanan. "The Glory of Jehovah," A Dictionary of the Bible. Edited by James Hastings. New York: Charles Scribner's Sons, 1901.
- Godet, F. Commentary on the Gospel of St. John. 3 vols. Translated from the French by M. D. Cusin. Edinburgh: T. & T. Clark, 1892.
- Hatch, Edwin, and Henry A. Redpath. A Concordance to the Septuagint. Oxford: The Clarendon Press, 1892.
- Hoskyns, Sir Edwyn. The Fourth Gospel. Edited by Francis Noel Davey. London: Faber and Faber Limited, 1947.
- Howard, W. F. Christianity according to St. John. Philadelphia: The Westminster Press, 1946.
- The Fourth Gospel in Recent Criticism and Interpretation. London: The Epworth Press, 1945.
- Hummel, Horace. "The Shekinah Concept in the Biblical Era." Unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1951.
- Kennedy, H. A. A. Sources of New Testament Greek. Edinburgh: T. & T. Clark, 1895.
- Kittel, Gerhard. Theologisches Woerterbuch zum Neuen Testament. 3 vols. Stuttgart: W. Kohlhammer, 1933, 1935, 1938.

- Kittel, Helmuth. Die Herrlichkeit Gottes. Giessen: Alfred Toepelmann, 1934.
- Liddell, Henry George, and Robert Scott. Greek-English Lexicon. Oxford: The Clarendon Press, 1940.
- Luther, Martin. Luthers Evangelienauslegung - Das Johannes Evangelium. Edited by Eduard Ellwein. Goettingen: Vandenhoeck and Ruprecht, 1952.
- Massie, J. "The Glory of God in the New Testament," A Dictionary of the Bible. Edited by James Hastings. New York: Charles Scribner's Sons, 1901.
- Oehler, Gustave Friedrich. Theology of the Old Testament. Grand Rapids: Zondervan Publishing House, nd.
- Osborn, Andrew R. "The Word Became Flesh," Interpretation, III (January 1949), pp. 42-49.
- Percy, Ernst. Untersuchung ueber den Ursprung der Johannischen Theologie. Lund: Hakan Ohlssons Buchdruckerei, 1939.
- Schlatter, D. A. Erlaeuterungen zum Neuen Testament. I. Stuttgart: Calwer Vereinsbuchhandlung, 1918.
- Der Evangelist Johannes, Wie Er Spricht, Denkt, und Glaubt. Stuttgart: Calwer Vereinsbuchhandlung, 1930.
- Schmoller, Alfred. Handkonkordanz zum Griechischen Neuen Testament. Stuttgart: Privilegierte Wuerttembergische Bibelanstalt, 1951.
- ✓ Thayer, Joseph Henry. A Greek-English Lexicon of the New Testament. Chicago: American Book Co., 1889.
- ✓ Weiss, Bernhard. Biblical Theology of the New Testament. 2 vols. Translated from the German by David Eaton. Edinburgh: T. & T. Clark, 1879.
- ✓ Wescott, B. F. The Gospel according to St. John. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951.
- Young, Robert. Analytical Concordance to the Bible. New York: Funk and Wagnalls Co., 1920.
- Zahn, Theodor. Das Evangelium Johannes. Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1908.
- Introduction to the New Testament. III. Translated from the German by M. W. Jacobus. Edinburgh: T. & T. Clark, 1909.