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SHORT TITLE

JESUS' GLORY & GLORIFICATION IN JOHN

THE GLORY AND GLORIFICATION OF JESUS CHRIST
IN THE GOSPEL OF JOHN

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Doctor of Theology

by

Arthur H. Strege

May 1963

Approved by:

24509
Saul H. Ziesche
Advisor

Herbert A. Bouman
Reader

Walter H. Franzmann
Reader

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CHAPTER I

INTRODUCTION

The Gospel of John is unique in that it records more of the extended discourses of Jesus than any of the other Gospels. Martin Luther regarded it as being of far more importance than any of the other three Gospels because it told so much concerning Jesus' preaching. In his "Preface to the New Testament," Luther writes: "John's Gospel is the one, fine, true, and chief gospel, and is far, far to be preferred over the other three and placed high above them."¹ In one of his sermons, Luther said: "Johannes ist der grösste Evangelist."²

Whether one agrees with Luther on the superior merit of John's Gospel when compared with the other three or not, one does discover in this Gospel some very significant features concerning the life and teachings of Jesus that are absent from the other Gospels, or are treated in a different fashion by the other three evangelists. One of the major areas in which the Synoptists take a somewhat different view from that

¹"Preface to the New Testament," Word and Sacrament I, in Luther's Works, edited by E. Theodore Bachmann, translated by Charles M. Jacobs (Philadelphia: Muhlenberg Press, c.1960), XXXV, 362. The original German work appears in Martin Luther, "Vorrede auff das Neue Testament," D. Martin Luthers Werke, Die Deutsche Bibel (Weimar edition; Weimar: Hof-Buchdruckerei und Verlagsbuchhandlung G.m.b.H., 1929), VI, 10.

²Eduard Ellwein, Summus Evangelista: Die Botschaft des Johannesevangeliums in der Auslegung Luthers (München: Chr. Kaiser Verlag, 1960), pp. 7f.

of John is in their treatment of the passion of the Lord. Though all evangelists discuss the passion at length, John concentrates on the glory connected with the Lord's death. In fact, John's Gospel emphasizes the glory manifested in the entire earthly life of the Lord, as well as in His going to the Father. This particular feature in the Gospel of John is the subject of this dissertation.

The glory and glorification of Jesus Christ play so major a role in the Gospel of John that it is possible to view the entire Gospel in the light of these concepts. Yet there are difficulties involved in determining the meaning of these concepts. Since "glory" and "glorify" are abstract terms which in themselves are difficult to grasp, and since these terms have several different meanings in John's Gospel, it becomes particularly important to try to understand these terms in their contexts. This dissertation attempts to suggest significant and dominant meanings in every occurrence of the words $\delta\acute{o}\xi\alpha$ and $\delta\omicron\delta\acute{\alpha}\sigma\omega$ in the Gospel of John.

It should be noted at the outset that the following chapters deal only with the concepts $\delta\acute{o}\xi\alpha$ and $\delta\omicron\delta\acute{\alpha}\sigma\omega$ in the Gospel of John. The use and meaning of these terms in the book of the Revelation to St. John are not discussed in this study. Furthermore, the reader will find in this dissertation only occasional references to John's three Epistles since the two terms do not appear in the Epistles of John. The use of these terms in other parts of the New Testament (except for a

very brief overview at the close of Chapter II) is not discussed in this study since such an investigation would have been outside the limits of this thesis. Again, this dissertation is not intended to be a commentary on the entire Gospel of John. It limits itself to those sections of the Gospel in which $\delta\acute{o}\xi\alpha$ and $\delta\omicron\phi\acute{\alpha}\lambda\omega$ appear, and concentrates in those sections on only those concepts. It makes only a few passing references to other portions of John's Gospel in which the terms do not appear but which illustrate the terms (e.g., the foot-washing episode in John 13).

In order to understand John's use of the term "glory," it is important to understand how the word was used prior to St. John's time. For that reason, Chapter II takes up the Old Testament background of the word "glory," the use of $\delta\acute{o}\xi\alpha$ in non-Biblical Greek and in the LXX, and gives a very brief overview of its use in other books in the New Testament.

A number of outstanding exegetes have made significant contributions to our understanding of the terms $\delta\acute{o}\xi\alpha$ and $\delta\omicron\phi\acute{\alpha}\lambda\omega$. Though there is considerable difference of opinion among them as to the background and the meaning of these terms in John's Gospel, examining their findings often helps us to formulate our own opinion on these matters. Chapter III summarizes the views of eight prominent scholars who have thoroughly investigated this subject. Many of their books discussed were published in recent years. The authors of these books represent a cross-section of considerable variety in their

religious backgrounds and persuasions.

The differences of opinion expressed by exegetes concerning the meaning of the terms $\delta\acute{o}\xi\alpha$ and $\delta\omicron\acute{\xi}\acute{\alpha}\sigma\omega$ in the Gospel of John compel one to arrive at a decision on his own views in this matter. Chapter IV suggests this writer's opinion concerning the meaning of these terms in every occurrence in the Gospel of John. The chapter first takes up the word $\delta\acute{o}\xi\alpha$ and discusses it under five different headings. Then it takes up the word $\delta\omicron\acute{\xi}\acute{\alpha}\sigma\omega$ and discusses it also under five different headings.

The word $\acute{\upsilon}\psi\acute{o}\omega$ is very closely related to the word $\delta\omicron\acute{\xi}\acute{\alpha}\sigma\omega$. The verbs $\acute{\alpha}\nu\alpha\beta\alpha\acute{\iota}\nu\omega$, $\acute{\upsilon}\pi\acute{\alpha}\gamma\omega$, and $\pi\omicron\rho\epsilon\acute{\upsilon}\omicron\mu\alpha\iota$ also become virtually synonymous with the passive of $\delta\omicron\acute{\xi}\acute{\alpha}\sigma\omega$ in some of their occurrences in John's Gospel. These terms are the subject matter of Chapter V. The last chapter summarizes the findings of this dissertation.

CHAPTER II

THE BACKGROUND OF THE WORD "GLORY"

It is often difficult to find an adequate equivalent in translating a word from one language to another.

C. H. Dodd, General Director of the translation of The New English Bible, New Testament, says:

The first axiom of the art of translation is that there is no such thing as an exact equivalence of meaning between words in different languages. The illusion that there is such equivalence is quickly shed by anyone who has seriously tackled the task. A word is a pointer to a whole area of meaning, enriched, extended, and complicated by associations and suggestions which depend on particular ways of thought, historical experiences, and social conditions, and a host of factors which do not easily pass the frontier between languages.¹

Later in the same article, C. H. Dodd states: "The maxim that there is no exact equivalent of words in different languages is specially relevant where a single word (Greek or English) has several meanings."² He uses the word "δοξα" as a case in point. Here is a word that originally had several meanings, but because the same word is used, the meanings tend to coalesce. The one original meaning of the Greek word was "opinion," "reputation," and the other "high reputation," "distinction," "honor," "fame." Both become interrelated and to some extent

¹"Some Problems of New Testament Translation," The Bible Translator, XIII (July, 1962), 145.

²Ibid., p. 151.

fused in the translation "glory." In Biblical Greek, $\delta\acute{o}\xi\alpha$ also took on the "splendor" concept of the Hebrew דְּבָרָה , applied particularly to the visible radiance that was the manifestation of the divine Presence. At the same time, it lost one of the meanings it originally had. Particularly in the Gospel of John, $\delta\acute{o}\xi\alpha$ in some instances stresses the "honor" idea, in others the "divine splendor" idea, in still others both together.³

In summarizing the difficulties encountered by the translators of The New English Bible, New Testament, also in translating the word $\delta\acute{o}\xi\alpha$, C. H. Dodd says:

In short, we found the problem set by this group of words insoluble, and must end by confessing failure, at this point, to achieve our aim of rendering the Greek of the New Testament into genuinely current English speech.⁴

In view of the foregoing, it is to be recognized from the outset that there can be no final answers given in terms of the exact background and meaning of every aspect of the $\delta\acute{o}\xi\alpha$ concept. But a great deal can be learned about the concept by looking into its background. It is to this task that the remainder of this chapter directs itself.

דְּבָרָה

Since the Hebrew word דְּבָרָה is translated as $\delta\acute{o}\xi\alpha$ in

³Ibid., pp. 153f.

⁴Ibid., p. 157.

the LXX, it is necessary to look at the background and meaning of this Hebrew word. The fundamental idea of the root קבץ seems to be "weight" or "heaviness." From this basic meaning, the word קִבְּצֵי acquired the following meanings: (1) riches or wealth or material possessions; (2) majesty or renown or honor; (3) the form in which Yahweh reveals Himself or the physical phenomenon by which Yahweh's presence is made known.⁵ It is the last of these definitions that will be particularly relevant to the discussion in this chapter.

Yahweh's manifestation of Himself was frequently accompanied by physical phenomena, such as thunder, lightning, fire, deafening noise, and brilliant light. There is considerable difference of opinion among those who have studied carefully the קִבְּצֵי concept as to which of these is the basic characteristic around which the term is built. Yahweh's might and power are stressed by Helmuth Kittel.⁶ The thunder-

⁵For a more detailed analysis of the various meanings and examples of them, see Helmuth Kittel, Die Herrlichkeit Gottes Studien zu Geschichte und Wesen eines neutestamentlichen Begriffs (Gießen: Verlag von Alfred Töpelmann, 1934), pp. 135-162; Arthur Michael Ramsey, The Glory of God and the Transfiguration of Christ (London: Longmans, Green, 1949), pp. 9-16; Johannes Schneider, Doxa: Eine bedeutungsgeschichtliche Studie (Gütersloh: C. Bertelsmann, 1932), pp. 40-43; Antonius Johannes Vermeulen, The Semantic Development of Gloria in Early-Christian Latin (Nijmegen: Dekker & Van de Vegt, 1956), p. 11; and Gerhard Kittel and Gerhard von Rad, "δοκέω, δόξα, δοξάσω, συνδοξάσω, ἐνδοξος, ἐνδοξάσω, παραδοξος," in Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 240-245.

⁶Op. cit., p. 162.

storm idea is stressed by von Rad,⁷ Ramsey,⁸ and Abrahams.⁹ The concept of light and brilliance (Lichtglanz) is stressed by Schneider.¹⁰ Yahweh's majesty is stressed by Stein, since he feels that this term denotes Yahweh's presence as well as His sublimity.¹¹ Each of these men recognizes the other characteristics as also being present in the term קִבְּרָה , but each tends to have his own view as to what is the predominant underlying emphasis in the concept. Among other authors, Schneider¹² mentions that all the meanings of קִבְּרָה reappear in דֹּפָא .

While an exhaustive study of every occurrence of קִבְּרָה , קִבְּרָה in the Old Testament would go beyond the intended scope of this chapter, perhaps a few examples would help to shed light on this concept. One first meets this phrase in Exod. 16:7,10; 24:16f.; 33:18,22.¹³ These references

⁷Op. cit., pp. 242f.

⁸Op. cit., p. 11.

⁹Israel Abrahams, The Glory of God (London: Oxford University Press, 1925), p. 24.

¹⁰Op. cit., pp. 9, 43.

¹¹Bernhard Stein, Der Begriff Kebod Jahweh und seine Bedeutung für die alttestamentliche Gotteserkenntnis (Emsdetten i. Westf.: Verlags-Anstalt Heinr. & J. Lechte, 1939), p. 333.

¹²Op. cit., p. 44.

¹³In this dissertation, the traditional conservative position on the Mosaic authorship of the Pentateuch is accepted. Anyone who follows the J E D P Hypothesis will obviously set forth an altogether different order as to the first and later occurrences of this concept in the Old Testament.

and their contexts speak of physical phenomena visible to the natural eye connected with the glory of Yahweh. In Exod. 16 and Exod. 24, the glory of Yahweh appeared in a cloud. In addition, Exod. 24:17 states that the glory of Yahweh appeared like a fire. In Exod. 19 Yahweh appears on Mount Sinai, and though the term קְבוֹרָתוֹ is not used there, His appearance is accompanied by thunder, lightning, smoke, fire, and a thick cloud (cf. Deut. 5:24). The glory of Yahweh is also pictured as a cloud that filled the tabernacle in the wilderness (Exod. 40:34f.) and Solomon's temple (1 Kgs. 8:11; 2 Chr. 5:14). Isaiah's vision in Isaiah 6 pictures the glory of Yahweh (Is. 6:3) as the physical manifestation of the divine Presence. Though Ezekiel speaks of the glory of Yahweh more frequently than other writers, he consistently speaks of seeing the glory in visions. He never speaks of seeing it with the naked eye.¹⁴

קְבוֹרָתוֹ

The word קְבוֹרָתוֹ , as well as the concept, originated after the close of the Hebrew Canon. It seems that the growing sense of divine transcendence caused the Hebrew mind to

¹⁴In addition to the works cited on this topic in footnote 5 above, there are worthwhile discussions of this concept in Walter R. Betteridge, "Glory," The International Standard Bible Encyclopaedia, edited by James Orr (Chicago: The Howard-Severance Company, 1930), II, 1236-1238; in G. B. Gray, "Glory," Hastings' Dictionary of the Bible, edited by James Hastings and John A. Selbie (New York: Charles Scribner's Sons, 1901), II, 184f.; and in G. Henton Davies, "Glory," The Interpreter's Dictionary of the Bible, edited by George Arthur Buttrick (Nashville: Abingdon Press, 1962), II, 401-403.

avoid the impression that the invisible God came into direct contact with human affairs. The term שְׁכִינָה , "that which dwells," seemed appropriate to later Judaism to refer to the divine Presence. The glory in the storm cloud and in and over the tabernacle, was a manifestation of Yahweh. The radiance or brilliance itself was not Yahweh, but Yahweh was the central cause of the radiance. The word שְׁכִינָה , then, is used in the Targums as the equivalent of the divine Being. The term does not refer to Yahweh's glory.¹⁵

In the Targums, the word שְׁכִינָה is used only once as a translation of וַיֵּשְׁבֶה (Zech. 2:9).¹⁶ In many passages these two terms are clearly distinguished. For example, the Targum of Lev. 26:12 says: "I will place the glory of My Shekinah among you."¹⁷ The Targum of Is. 60:2 says: "In thee the Shekinah of Yahweh shall dwell, and His glory shall be revealed upon thee."¹⁸ The Targums even hesitate to say that Yahweh is or dwells in heaven. The heaven of heavens cannot contain Him. Therefore it is not Yahweh, but His Shekinah

¹⁵J. T. Marshall, "Shekinah," Hastings' Dictionary of the Bible, edited by James Hastings and John A. Selbie (New York: Charles Scribner's Sons, 1902), IV, 487f.; John Henry Bernard, A Critical and Exegetical Commentary on the Gospel according to St. John, edited by A. H. McNeile (New York: Charles Scribner's Sons, 1929), p. 22; Ramsey, op. cit., pp. 18f.

¹⁶Marshall, op. cit., p. 488; Ramsey, op. cit., p. 19.

¹⁷Ramsey, op. cit., p. 19.

¹⁸Bernard, op. cit., p. 22.

that can be localized, even in heaven.¹⁹

In the New Testament, the word הַיְיָוָה is both transliterated and translated.

There can be no reasonable doubt that the Greek word $\sigma\kappa\eta\nu\acute{\eta}$ (= 'tabernacle') was from its resemblance in sound and meaning used by bilingual Jews for the Heb. Shekinah; e.g. in Rev. 21:3. . . . in Jn. 1:14.²⁰

The word $\delta\acute{o}\xi\alpha$ represented both דְּבָרֵי הַיְיָ and הַיְיָוָה .

The word $\sigma\kappa\eta\nu\acute{\eta}$ represented both tabernacle and Shekinah.

Thus concepts that were distinct in Hebrew and Aramaic literature became fused in the LXX into a unified imagery of God's glory and His dwelling or tabernacling with His people.²¹

$\delta\acute{o}\xi\alpha$ in Non-Biblical Greek

From the sixth century B.C., $\delta\acute{o}\xi\alpha$, which grew out of the verb $\delta\omicron\kappa\acute{\epsilon}\omega$, is used in the sense of "opinion," both in its subjective meaning--die Meinung, die ich habe (opinio); and in its objective meaning--die Geltung, die Meinung, die man über mich hat (gloria).²²

In the sense of opinio, $\delta\acute{o}\xi\alpha$ becomes a technical term in philosophic writings and generally denotes unreliable,

¹⁹Marshall, op. cit., p. 488. E. M. Sidebottom, The Christ of the Fourth Gospel in the Light of First-Century Thought (London: S.P.C.K., 1961), p. 37, has an interesting comparison of the locus classicus for the Shekinah (Exod. 33) with the Prolog in John 1.

²⁰Marshall, op. cit., p. 489.

²¹Ramsey, op. cit., p. 20.

²²Gerhard Kittel, op. cit., p. 237.

sensory knowledge. Its precise content must be defined for each thinker individually. In the sense of "fame" or "glory," it usually has the meaning of "good fame, good repute, honor, or renown," though $\kappa\alpha\kappa\eta\delta\acute{o}\xi\alpha$ does occur, "especially since in the fourth century B.C. the ethical value of fame came to be studied critically."²³

$\Delta\acute{o}\xi\alpha$ is used as the name of ships and of women.²⁴ Schneider regards it as highly possible that the Christian name " $\Delta\acute{o}\xi\alpha$ " was connected with the idea of light, since from the LXX on this meaning was strongly given to the word,²⁵ but Gerhard Kittel considers this hypothesis unlikely and unnecessary.²⁶

In inscriptions, $\delta\acute{o}\xi\alpha$ means "honor" or "renown" almost exclusively.²⁷ It has the same meaning in the Hellenistic Greek of the mystery religions and the magic papyri. Along with this meaning in the latter, Schneider maintains that the

²³Vermeulen, op. cit., p. 11.

²⁴Helmuth Kittel, op. cit., p. 23; Schneider, op. cit., pp. 20f.

²⁵Schneider, op. cit., p. 21.

²⁶Gerhard Kittel, op. cit., p. 238. Gerhard Kittel thinks one instance can be found that connects $\delta\acute{o}\xi\alpha$ with light, i.e. in its use as a name for women or ships as one of a number of Lichtnamen. Helmuth Kittel, op. cit., pp. 24-27, feels that $\Delta\acute{o}\xi\alpha$ when used as a proper noun belongs not to the Lichtname class, but to a Ruhmvolle class. Ramsey, op. cit., p. 23, states: "There is no evidence for thinking that the word is originally connected with light or radiance."

²⁷Schneider, op. cit., p. 14.

term has the meaning "brilliance,"²⁸ but Helmuth Kittel refutes this, claiming that careful investigation does not bear out this hypothesis.²⁹

Josephus and Philo, the one a Palestinian Pharisee, the other a Jewish interpreter of the Old Testament, both use the word $\delta\acute{o}\xi\alpha$ in a way opposite to that in which it is used in the New Testament. They follow the classical Greek abstract meaning of $\delta\acute{o}\xi\alpha$, as opposed to the Koine Greek concrete meaning of the term. Philo uses $\delta\acute{o}\xi\alpha$ in the sense of "opinion" some 180 times, in the sense of "renown" some 60 times.³⁰

The verb $\delta\omicron\phi\acute{\alpha}\lambda\omega$ originally had the meaning of its corresponding noun $\delta\acute{o}\xi\alpha$, and always has the sense: teilhaben or Teil geben an einer or an der $\delta\acute{o}\xi\alpha$. Both meanings of the noun recur again in the verb in non-Biblical Greek: (1) eine Meinung haben, glauben, wahnen, vermuten, fur etwas halten; (2) Ruhm geben, ruhmen, preisen, ehren. The first of these two meanings appears from the tragedians on, and is the chief meaning in Philo. The second meaning appears later, but is also frequently used.³¹ The verb in non-Biblical Greek never means to praise God.³²

²⁸Ibid., p. 23.

²⁹Op. cit., p. 177.

³⁰Gerhard Kittel, op. cit., pp. 239f.; Schneider, op. cit., p. 81.

³¹Gerhard Kittel, op. cit., p. 256.

³²Vermeulen, op. cit., p. 11.

δόξα in the LXX

The translators of the LXX needed a Greek word to translate the Hebrew דָּבָר . They chose the word "δόξα."

By so using it they gave it a sense totally different from its original meaning in Greek literature. No word in the Bible has a more fascinating history. That a word which meant human opinion or human reputation should come to express the greatest theological ideas both of the Old Testament and of the New is one of the most signal instances of the impact of theology upon language.³³

The word ἐπιβάσις would probably have been a more adequate rendering of דָּבָר , but the translators dismissed the use of this term because of its pagan associations. They "preferred a neutral word with a general, comprehensive meaning to a pagan technical term."³⁴

The term δόξα appears much more frequently in the LXX than דָּבָר in the Old Testament because δόξα serves as the translation for 25 different Hebrew words.³⁵ The word δόξα appears some 280 times in the canonical books, of which about 180 are translations of דָּבָר . The דָּבָר concept appears to be the ruling one in the term δόξα and all of the meanings that lie in דָּבָר reappear in the term δόξα.³⁶

³³Ramsay, op. cit., p. 23.

³⁴Vermeulen, op. cit., p. 12.

³⁵The entire list appears in Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Graz, Austria: Akademische Druck, U. Verlagsanstalt, 1924), I, 341.

³⁶Gerhard Kittel, op. cit., pp. 245f.

It is very significant that one of the original meanings of $\delta\acute{o}\xi\alpha$ in non-Biblical Greek, namely "opinion" (opinio), is almost entirely absent in the LXX.³⁷ It still has the sense of "honor," "renown," "fame," though this meaning is seldom found, appearing even less often than $\Gamma\acute{\iota}\beta\eta$ appears in this sense. $\delta\acute{o}\xi\alpha$, like $\Gamma\acute{\iota}\beta\eta$, also has the meaning "power," "human glory." But $\delta\acute{o}\xi\alpha$ in the LXX is most frequently used as a translation of the $\Gamma\acute{\iota}\beta\eta$ of Yahweh, both in the sense of His character and might and in the sense of the radiance or brilliance of His Presence. The term is used of divine power, divine honor, and divine glory. The divine glory which reveals itself in God's creation and in His deeds, and which fills heaven and earth, is called the $\delta\acute{o}\xi\alpha$ $\theta\epsilon\omicron\upsilon$. Yahweh is $\delta\theta\epsilon\omicron\varsigma$ $\tau\eta\varsigma$ $\delta\acute{o}\xi\eta\varsigma$ (Ps. 28:3) and δ $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ $\tau\eta\varsigma$ $\delta\acute{o}\xi\eta\varsigma$ (Ps. 23:7). The divine form of appearance and revelation of $\Gamma\acute{\iota}\beta\eta$ also appears in $\delta\acute{o}\xi\alpha$, including the divine brilliance evident at the giving of the law on Mount Sinai, and in the tabernacle and temple.³⁸

As noted earlier in this chapter, in profane Greek $\delta\acute{o}\xi\alpha$ was used in an abstract or theoretical sense and had the meaning "opinion," "honor," "renown," "fame." Though it retains a

³⁷Ibid., p. 246. Helmuth Kittel, op. cit., p. 32, says it is never used in this meaning. Ramsey, op. cit., p. 24, says that at most two instances of this use can be cited, and one of them is doubtful. Schneider, op. cit., p. 44, says it has this meaning in only four places: 4 Macc. 5:18 and 6:18; Is. 11:3; and Eccl. 10:1.

³⁸Gerhard Kittel, op. cit., pp. 246f.

little of this sense in the LXX, in the latter it takes on a concrete sense connected with light and power and means "glory," "brilliance." But how did it happen that the word $\delta\acute{o}\xi\alpha$ changed its meaning so radically? Was $\delta\acute{o}\xi\alpha$ used prior to the time of the LXX in its concrete sense of "glory" and "brilliance," or did the LXX give it this meaning?³⁹

G. P. Wetter, following Reitzenstein and Deissmann, feels that $\delta\acute{o}\xi\alpha$ already had a concrete physical meaning before the LXX. But while Reitzenstein says the $\delta\acute{o}\xi\alpha$ concept stems from an Egyptian source, Wetter contends that the Orient in its Manichaean and Mandaean literature was more likely the source of the "light" idea. Wetter says that while it cannot be positively stated to what extent $\delta\acute{o}\xi\alpha$ is connected with light or light phenomena, the origin of $\delta\acute{o}\xi\alpha$ lies rather with the power concept than with the light concept. The light idea came to the fore in the LXX, since in the Hellenistic period everything divine had to do with light.⁴⁰

Schneider agrees with Wetter that $\delta\acute{o}\xi\alpha$ must have had a concrete meaning connected with the idea of brilliance before it was used in the LXX, though he readily admits that it is

³⁹Schneider, *op. cit.*, p. 3, says that Gerhard Kittel held the latter view in an article preliminary to his $\delta\acute{o}\xi\alpha$ article in Theologisches Wörterbuch (published in "Forschungen und Fortschritte," 7. Jahrg., Nr. 35/36, 10, u. 20. Dez. 1931, S. 457f.).

⁴⁰"Die 'Verherrlichung' im Johannesevangelium," Beiträge zur Religionswissenschaft (Stockholm: Albert Bonnier, and Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915), pp. 109-112.

first used in this sense in the LXX. But he discounts the Mandaean influence. He suggests that the concrete meaning of $\delta\acute{o}\xi\alpha$ was the original meaning and that this original meaning was preserved in the Koine Greek. The connection between the original meaning and the LXX usage must lie in unliterary use, probably due to Oriental cults, since the influence of Oriental and Hellenistic views is evident in the LXX. Since "honor," "renown," and "fame" are always connected with power, during the Hellenistic period the word $\delta\acute{o}\xi\alpha$ developed a double meaning, "honor" and "fame" on the one hand, and "power" and "brilliance" on the other. The reason, then, why the translators of the LXX used $\delta\acute{o}\xi\alpha$ for טִּיבְוֹת was that for them it was the word currently in use (das gegebene Wort). If $\delta\acute{o}\xi\alpha$ had not had the meaning of brilliance prior to its use in the LXX, it could not be explained as to how it came to be used there in this sense.⁴¹

Helmuth Kittel maintains that the influence of the Iranian religion on the development of the $\delta\acute{o}\xi\alpha$ concept was only secondary. He regards it as a greater possibility that the $\delta\acute{o}\xi\alpha$ concept took on a fundamentally independent development within the Israelite-Jewish religion, with the "light motif" of Ezekiel being brought into the foreground. He feels that $\delta\acute{o}\xi\alpha$ was used "mechanically" by the translators of the LXX as the translation for טִּיבְוֹת every time it appeared, also

⁴¹Op. cit., pp. 165-179.

when it did not have the meaning "honor." The LXX does not offer a new development of the δόξα concept, but it strengthens the development of the concept that had already taken place in the Old Testament.⁴²

Vermeulen notes that from the LXX and the Jewish Apocrypha it is evident that δόξα soon became the current expression for the idea of God's $\Gamma \dot{\iota} \Gamma \zeta$, because it was always used to express this idea. Frequently these writings also attach an eschatological meaning to the term. Under the influence of Isaiah and Ezekiel, δόξα acquired the additional meaning of light and splendor. It becomes the common term for the "splendor of the Messianic kingdom." The Messianic expectations among the Jews were very vivid during the last centuries before Christ as well as during the years of His life on earth. The Jews looked forward eagerly to the coming of God's glory. They believed that God would appear soon and would judge the world. God's splendor and glory would then descend on Jerusalem and the Holy Land, and from there over the entire world. The Messiah, as well as all mankind, would share in His glory.⁴³

Obviously Wetter, Schneider, and Helmuth Kittel are attempting, each in his own way, to fill in a gap in our knowledge of how it came about that δόξα changed meanings so radically between its use in profane Greek and its use in the LXX.

⁴²Op. cit., pp. 163f.

⁴³Op. cit., pp. 13f.

While their suggestions are interesting, it seems better to admit that at this time we simply do not know how the change came about. Vermeulen's approach of stating what we know on the basis of the material we have available to us, and leaving the rest in the realm of the unknown, seems to be a better approach to the problem.

The verb $\deltaοξάζειν$ appears well over 100 times in the LXX, but it is never used with the meaning "to have an opinion." It is used to translate 14 different Hebrew words,⁴⁴ frequently for a form of קָדַשׁ . It is used in the meaning "to show honor" to men, but above all, "to praise," "to honor," "to glorify" God.⁴⁵

$\deltaοξά$ in the New Testament

In the New Testament, the old meaning of $\deltaοξά$ as "opinion" (opinio) has simply disappeared. There is not a single example of its use in this meaning in the entire New Testament or in the writings of the Apostolic Fathers (though the verb $\deltaοκέω$ does appear in the sense of "to have an opinion," e.g. 1 Cor. 7:40; Jas. 1:26). The word $\deltaοξά$ in the New Testament still has the meaning of human "honor" or "renown," but only in a few places. It also has the meaning "brilliance," "splendor," a meaning not found in profane Greek, but already noticeable

⁴⁴The entire list appears in Hatch and Redpath, op. cit., p. 343.

⁴⁵Gerhard Mittel, op. cit., p. 256.

in Josephus. Thus the New Testament usage of δόξα follows the LXX usage, and not that of profane Greek. In most instances in the New Testament, δόξα has the following related meanings: divine honor, divine splendor, divine power, visible divine brilliance.⁴⁶

It is often difficult to determine which of these related meanings of δόξα is being referred to in a particular passage in the New Testament. In fact, in many instances, these related meanings melt into one another. But in every aspect of δόξα, the Person of Jesus Christ becomes the dominant fact.

In so far as δόξα means the power and character of God, the key to that power and character is found in what God has done in the events of the Gospel. In so far as δόξα is the divine splendour, Jesus Christ is that splendour. And in so far as a state of light and radiance awaits the Christian as his final destiny, that light and radiance draw their meaning from the presence and person of Christ. Hence new possibilities of language emerge: such is the place of Jesus Christ in relation to the divine glory that it is possible to speak of the glory of Christ, and by those words to mean no less than the glory of God Himself.⁴⁷

In the Synoptics, δόξα is seldom used in the sense of "honor" (Lk. 14:10). In its concrete sense as "splendor" or "brilliance," it is always used in connection with the concepts βασιλεύς and βασιλεία (e.g. Matt. 6:29; Lk. 12:27). But above all, δόξα is used by the Synoptics in a Messianic eschatological sense (e.g. Mark 8:38; 10:37; 13:26; Matt. 16:27;

⁴⁶Ibid., pp. 240, 250.

⁴⁷Ramsey, op. cit., p. 28.

Matt. 19:28; 25:31; Lk. 9:26).⁴⁸

St. Luke is the first to tell how the glory of God is made visible in the story of the birth and ministry of Jesus.⁴⁹ The word δόξα first occurs in connection with the Nativity. While the shepherds were in the fields at night, the δόξα of the Lord shone around them (Lk. 2:9).⁵⁰ Immediately after the announcement of the Savior's birth by an angel, the heavenly host sang their "δόξα ἐν ὑψίστοις θεῶ" (Lk. 2:14). Simeon in the temple called Jesus "salvation," "light," and "glory" (Lk. 2:30-32). At the Transfiguration, Luke says the disciples saw Jesus' δόξα (Lk. 9:32). Luke is the only evangelist who deliberately connects the Transfiguration and the cross (Lk. 9:31). When Jesus makes His entry into Jerusalem before His passion, the multitude of disciples speak of His glory (Lk. 19:37f.). Though Luke never applies the word "glory" directly to Jesus' passion as John does, he speaks of it again in the words of Jesus to the two disciples walking toward Emmaus (Lk. 24:26). Luke applies the phrase "His glory" to

⁴⁸Schneider, op. cit., pp. 84-86; Gerhard Kittel, op. cit., p. 252.

⁴⁹Ramsey, op. cit., pp. 38f., notes that the word ἐπικλάσειν used by the angel in the annunciation to Mary (Lk. 1:35) is the same word used of the overshadowing cloud at the Transfiguration (Matt. 17:5; Mk. 9:7; Lk. 9:34). In the LXX this same term is used once of the glory in the tabernacle (Exod. 40:35), twice of the protection of God (Ps. 90:4; 139:8), and once of glory casting its light (Prov. 18:11).

⁵⁰Helmut Kittel, op. cit., p. 190, lists Lk. 2:9 with Lk. 9:31f. and Rev. 18:1 as examples of "das visionäre Lichtphänomen."

Jesus three times (9:26,32; 24:26). Thus Luke goes almost as far as John in interpreting Jesus' life as the manifestation of glory from first to last.⁵¹

It may at first seem strange that the word $\delta\acute{o}\xi\alpha$ does not occur in the Synoptic record of the teaching of Jesus about God. Yet by His very work as the Son of God, Jesus was revealing the Father. It was only after Jesus' work had reached its climax in the passion that the Holy Spirit was sent to the disciples. Thus the revelation of the Son and the gift of the Spirit actually fully disclosed the Father's glory.⁵²

Each of the Synoptic Gospels records an event in the midst of Jesus' earthly ministry in which He was seen in His heavenly glory. In English, this event is usually called the Transfiguration. The German title, die Verklärung, "the glorification," is probably a better designation for it since this term means the self-revelation of the eternal glory of God in history, an event connected with brilliance and unspeakable abundance of light.⁵³ Though only Luke uses the term $\delta\acute{o}\xi\alpha$ in his account of this event, "glory" is the dominant idea in all three narratives. The Transfiguration is not recorded in John's Gospel probably because he wanted to emphasize that Jesus' entire

⁵¹Ramsey, op. cit., pp. 38-40.

⁵²Ibid., pp. 83f.

⁵³Helmut Traub, "Verherrlichen," Biblisch-Theologisches Handwörterbuch zur Lutherbibel und zu neueren Übersetzungen, bearbeitet von Edo Osterloh und Hans Engelland (Göttingen: Vandenhoeck & Ruprecht, 1954), p. 629.

earthly life was one of manifesting the glory of God. While on that mount, Peter, James, and John were spectators in advance of the glory of Jesus that was going to be declared. Though this glory would be Christ's from the hour of His exaltation, it would become visible only at His return for judgment. But the glory the disciples were permitted to see was not only the glory of a future event. They saw the glory of Jesus who is the Son of God.⁵⁴

In the New Testament, Jesus' glory is frequently linked with the resurrection and ascension (Acts 7:55; Rom. 6:4; 1 Tim. 3:16; 1 Pet. 1:21). The heavens would receive Jesus for a while (Acts 3:21), but at the Parousia the glory now hidden would be unveiled, and the faithful would see it and share in it (Rom. 5:2; 8:18; Col. 3:4; 1 Pet. 4:13; 5:4). And sharing in glory means sharing in Christ. The eschatological use of δόξα is prominent in the New Testament. Yet there

⁵⁴Ramsey, op. cit., pp. 101, 118f. Ramsey suggests (pp. 110, 115) that Peter's remark about making three tabernacles (Matt. 17:4; Mk. 9:5; Lk. 9:33) was both right and wrong. Ramsey adopts the view of Lohmeyer, Das Evangelium Markus, p. 176, that Peter was right in making this suggestion because it was the hope of Israel that Yahweh, as of old, would tabernacle with His people. The words σκηνή and κατασκηνοῦν in the LXX blend together the general conception of God tabernacled in Israel and the particular conception of the visible tabernacle. Peter felt the day of fulfillment was near. He wanted to build tabernacles in which Jesus, Moses, and Elijah could tabernacle forever. But Peter was also wrong. He did not know what he was saying (Mk. 9:6; Lk. 9:33). The tabernacling of God with men did not depend on the carrying out of Peter's suggestion, but on the fact of the presence of Jesus. Through Jesus' work on earth the disciples had the tabernacling presence in their very midst.

is evidence, particularly in Luke and John, that the glory to come has already been anticipated in the events of the Gospel and in the experience of the Church. The glory in the resurrection and Parousia lead back to the glory in the earlier events in Jesus' life and ministry.⁵⁵

It was difficult for the disciples to recognize that Jesus' passion was His glory, even though Jesus Himself referred to it repeatedly, as is evident from the Gospel of John. In addition to John's Gospel, the link between the cross and glory is vividly demonstrated both in 1 Peter and in the Epistle to the Hebrews. 1 Peter connects glory with both the cross and the Parousia. The Epistle to the Hebrews dwells on both the heavenly and the earthly life of Jesus, and it relates both of them to Jesus' glory.⁵⁶

St. Paul says a great deal about the glory of God. He speaks both of the Scriptural concept of the $\Gamma\acute{\iota}\nu\eta\zeta\eta$ and of the eschatological hope of glory. The dominant idea in his teaching is that the $\Gamma\acute{\iota}\nu\eta\zeta\eta$ of the living God has been unfolded in the Gospel history and in its results. In his epistles he shows a significant connection between glory, power, and riches (Col. 1:11,27; Eph. 1:5f.,17f.). St. Paul also speaks consistently of his expectation of the believers' participation in the radiance of the eschatological glory

⁵⁵Ibid., pp. 31-36. See also Gerhard Kittel, op. cit., pp. 253f.

⁵⁶Ramsey, op. cit., pp. 40-45.

(1 Thess. 2:12-14; Rom. 5:2; 8:18; Col. 3:4). He emphasizes especially in 2 Cor. 3:7-18, that the present life of the believers is to be lived in reference to the future glory.

The thought of the apostles does not begin with the present and pass on to the eschatology as a kind of future stage. It begins with the eschatology, intent upon the coming Parousia; and then it perceives that the eschatology is being anticipated in the here and now, and that the glory of the Parousia seems to throw its light backwards upon the present life of the Church. . . . St. Paul teaches that there is an anticipated glory wrought in the Christians by the Holy Spirit as an earnest or foretaste of the glory to come.⁵⁷

Turning briefly to the verb $\deltaοξάζειν$, it is to be noted that the profane Greek meaning of this word, "to have an opinion" (meinen), is never found in the New Testament. Its meaning "to honor," "to praise" is greatly broadened and is used with reference to men as well as with reference to God. Just like the noun $\deltaόξα$, so also the verb $\deltaοξάζειν$ has a new Biblical meaning, Teil geben und teilhaben an der göttlichen $\deltaόξα$, verklären, und verklärt werden.⁵⁸

The one book in the New Testament that has more to say on the concepts of $\deltaόξα$ and $\deltaοξάζειν$ than any other New Testament book is the Gospel of John. "His Gospel is indeed the Gospel of the glory."⁵⁹ A detailed study of the use of

⁵⁷Ibid., p. 51. Ramsey's entire presentation on glory in the teaching of St. Paul is considered on pp. 46-56. See also Helmuth Kittel, op. cit., pp. 191-238, and Schneider, op. cit., pp. 87-117.

⁵⁸Gerhard Kittel, op. cit., p. 256.

⁵⁹Ramsey, op. cit., p. 57.

these two terms in the Gospel of John will be undertaken in the remaining chapters of this dissertation.

CHAPTER III

AN ANALYSIS OF THE $\Delta\Theta\Xi\text{A}-\Delta\Theta\Xi\text{AZ}\Omega$ CONCEPT IN THE GOSPEL OF JOHN AS GIVEN BY THE FOLLOWING AUTHORS, PARTICULARLY IN THE WORKS INDICATED

G. K. Barrett, The Gospel according to St. John

According to G. K. Barrett, John asserts in 1:14 that the glory of God was manifested in Jesus.¹ He regards 1:14 a crucial verse for the understanding of the Gospel. The incarnate Word tabernacled or took up a temporary residence among "us."² "We" beheld His glory. This first person plural can only mean "we, the Church," "we Christians."³ The invisible God has now in Christ been manifested in His glory, grace, and truth.⁴

The glory of God was shown in Jesus' miracles (2:11; 11:4,40).⁵ Though at the wedding of Cana Jesus' hour of death and of glorification⁶ had not yet come, in this miracle as

¹The Gospel according to St. John: An Introduction with Commentary and Notes on the Greek Text (London: S.P.C.K., 1960), p. 139.

²Ibid., p. 138.

³Ibid., p. 119.

⁴Ibid., p. 141.

⁵Ibid., p. 139.

⁶Barrett, op. cit., consistently refers to Jesus' "hour" as the hour of His death and glorification, also in John 2:4; cf. pp. 13, 159, 267, 352, 375, 418.

in all His "signs," a partial and preliminary manifestation of His glory was granted so that the disciples might believe.⁷ The raising of Lazarus from the dead was also "for the glory of God (11:4), which means "for revealing," "in order to reveal" the glory of God.⁸ The raising to life of one who has died is in itself a manifestation of the glory of God.⁹

Jesus enjoyed a position of glory especially before the incarnation, and subsequently returned to it (17:5,24).¹⁰ In 17:5, Jesus prays that the Father glorify Him by causing Him to return to the position with the Father that He enjoyed before the incarnation. This glory is the heavenly glory of Christ. Jesus' prayer is one for exaltation and ascension.¹¹ When in 17:24 Jesus prays concerning the disciples, "that they may see My glory," this means the glory of Christ within the Godhead, His glory as God.¹² ". . . Jesus is glorified in the eternal essence of God the Father, which, in a sense, he re-enters at the resurrection and ascension."¹³

Jesus did not enjoy the glory of God because He sought it for Himself, but because He sought only God's glory

⁷Ibid., p. 161.

⁸Ibid., p. 324.

⁹Ibid., p. 335.

¹⁰Ibid., p. 139.

¹¹Ibid., p. 421.

¹²Ibid., p. 429.

¹³Ibid., p. 376.

(5:41; 7:18; 8:50), while other men sought their own glory (5:44; 12:43).¹⁴ In 5:44 and 12:43, Barrett prefers translating *δόξα* as "good repute" or "praise" that men seek from their fellowmen.¹⁵ In these two passages, the choice lies between seeking glory from a number of men, and from the one God. Since the Jews denied their own status as the people of God (cf. 19:5), they chose the former alternative and it is impossible for them to believe, because to believe means not merely to recognize the existence of God, but to offer Him love and obedience, and to seek glory from Him alone, as Jesus did.¹⁶

Jesus' glory is dependent on both His essential relation with God (1:14) and on His obedience to God.¹⁷ Barrett maintains that through the whole Gospel run the twin themes of the glory of Jesus, manifested continuously throughout His incarnate life (cf. 1:14, *ἑθεσάμεθα τὴν δόξαν αὐτοῦ*), and of His obedience to the Father's will, even in humiliation and suffering. Barrett calls it a definition of the Person of Jesus as described in John that He is at once glorious and humiliated.¹⁸ Jesus is what He is only in humble obedience and complete dependence on the Father. Jesus has no independent

¹⁴Ibid., p. 139.

¹⁵Ibid., pp. 224, 360.

¹⁶Ibid., p. 224.

¹⁷Ibid., p. 139.

¹⁸Ibid., p. 44.

status, not even an independent will or judgment. He does only what He sees the Father do.¹⁹ Jesus' whole incarnate life was a revelation of the Father (cf. 1:18; 14:9).²⁰

The last discourses as a whole represent the moment when Jesus completed the revelation of the Father.²¹

To all of the foregoing corresponds the special use of *δοξάζειν* in John's Gospel as a description of the death of Jesus (7:39; 12:16,23; 13:31f.). Jesus dies as the Son of God and the Obedient Servant and He is thereby lifted up on a cross and exalted to heaven.²² When the "hour" had come, it was both the hour of Jesus' departure in death and the hour of His glorification. In 13:31, the passion is regarded as already completed and the glory of Jesus as thereby revealed.²³ To finish His work it is necessary for the Son of Man to be lifted up (*ὑψωθῆναι*). *ὑψοῦν* has the double meaning of "to lift up on the cross" and "to exalt in glory" at each place in the Gospel of John in which it is used (3:14; 8:28; 12:32,34). Jesus will be lifted up on the cross and His lifting up will result not only in glory for Himself but also in healing for

¹⁹Ibid., p. 214.

²⁰Ibid., p. 413.

²¹Ibid., p. 383.

²²Ibid., p. 139.

²³Ibid., p. 375.

mankind.²⁴ For John, "Son of Man" means the heavenly Man who descends to perform the work of salvation and ascends to glory (and final judgment).²⁵ The Son of Man is both in heaven and on earth (3:13). He descends to give life to the world (6:27, 53). He ascends again to His glory (6:62). But this ascent and glorification are by way of the cross (3:14; 8:28; 12:23, 34; 13:31).²⁶

Closely related to the foregoing are those passages that discuss the glorification of the Father by the Son and of the Son by the Father. Barrett points out that up to 12:28, *δοξάζειν* has been used of the Son. From 12:28 on, it is used most commonly of the Father (13:31f.; 14:13; 15:8; 17:1, 4; 21:19).²⁷ The Father is glorified in the Son in the Son's complete obedience and perfect accomplishment of His work.²⁸ The Father glorifies the Son by accepting His obedient suffering and through it exalting Him to heaven.²⁹

After His glorification, Jesus bestowed the Holy Spirit (7:39; 16:7; 20:22). The Spirit is the agent of the creation of the Church and the salvation of the world. In this sense

²⁴Ibid., pp. 60, 178.

²⁵Ibid., p. 250.

²⁶Ibid., p. 156.

²⁷Ibid., p. 354.

²⁸Ibid., pp. 375, 396, 418, 419, 420, 421.

²⁹Ibid., p. 418.

the coming of the Spirit is dependent on the completion of the work of Christ.³⁰ John describes circumstantially and impressively the occasion on which Jesus imparted the Holy Spirit to the Church (20:22),³¹ in fulfillment of His promise in 7:39.³² The mission of the Church is now a continuation of Jesus' own ministry.³³ The Church is the authoritative apostolic Church in so far as it rests on the word of the apostles (17:20), and is obedient to the Spirit, who takes the things of Christ and applies them to generation after generation of Christians.³⁴

In summarizing Barrett's views, we note the following points:

1. Jesus enjoyed a position of glory with the Father especially before the incarnation, and in a sense, He re-entered this glory at the resurrection and ascension.
2. Through the whole Gospel of John run the twin themes of the glory of Jesus manifested continuously in His incarnate life, and of His obedience to the Father's will.

³⁰Ibid., p. 405.

³¹Ibid., p. 460. Here Barrett suggests the possibility that in 17:30 Jesus handed over the Holy Spirit to the few representative believers who stood by the cross. He calls it an attractive suggestion, but immediately rejects it, stating that 20:22f. leaves no room for an earlier giving of the Spirit.

³²Ibid., p. 474.

³³C. K. Barrett, "The Holy Spirit in the Fourth Gospel," Journal of Theological Studies, I (1950), 15.

³⁴Barrett, Gospel, p. 119.

3. Jesus' glorification takes place in His dying as the Son of God and the Obedient Servant, and He is thereby lifted up on a cross and exalted to heaven.
4. The Son glorifies the Father through the Son's complete obedience and perfect accomplishment of the Father's work. The Father glorifies the Son by accepting His obedient suffering and through it exalting Him to heaven.
5. After His glorification, Jesus imparted the Holy Spirit to the Church (20:22) in fulfillment of His promise (7:39). The mission of the Church is now a continuation of Jesus' own ministry.

Rudolf Bultmann, Das Evangelium des Johannes and
Theologie des Neuen Testaments

Rudolf Bultmann divides his Commentary on John³⁵ into two major sections, with the glory of God as the main point of emphasis in the entire Gospel. Chapters 2-12 he entitles: "The Unveiling of the Glory to the World" ("Die Offenbarung der δόξα vor der Welt"), and chapters 13-20: "The Unveiling of the Glory to the Congregation of Believers" ("Die Offenbarung der δόξα vor der Gemeinde").

The unveiling of the glory of Jesus begins with chapter 2, as chapter 1 implies and 2:11 states. The unveiling of the glory to the world set forth in chapters 3-12 might also be referred to as the battle between light and darkness, first mentioned in 1:5, 9-11. The phrase τὸ ρῶς ἐν τῇ σκοτίᾳ φαίνει

³⁵Rudolf Karl Bultmann, Das Evangelium des Johannes (14. Auflage; Göttingen: Vandenhoeck & Ruprecht, 1956), pp. 5-7, 77. Hereafter this work will be referred to as JoEv.

in 1:5 resounds again and again in the Gospel (3:19; 8:12; 9:5,39; 11:9f.; 12:35f.,46). This first section of the Gospel could also be thought of in terms of the word "κρίσις," since the battle of the revelation of the glory is set forth as κρίσις in the double sense of "judgment" (Gericht) and "separation" or "sunderance"³⁶ (Scheidung).³⁷ This concept, though not necessarily the word, is considered in 3:19; 5:22ff.; 6:66ff.; 8:15,26; 9:39; 12:31,46ff.³⁸

Chapters 13-20 describe the unveiling of the glory to the believers, or the victory of the light (cf. 1:12-18).³⁹ Jesus' passion appears in this section. It is not only the crowning point of all that has gone before, but in it appears one new factor in the victory of the Revealer over the world that before this had played no role--the Roman government. The conflict between light and darkness was not to take place only in the private sphere or in the sphere of the official

³⁶The term "sunderance" is the translation for Scheidung used by Kendrick Grobel in his translation of Rudolf Bultmann, Theologie des Neuen Testaments (Tübingen: J. C. B. Mohr, 1953). The English translation appears as: Rudolf Bultmann, Theology of the New Testament, translated from the German by Kendrick Grobel (New York: Charles Scribner's Sons, 1955). Hereafter the original German work will be referred to as Theologie and the English translation as Theology.

³⁷Bultmann says that both κρίσις and κρίμα have this double sense of "judgment" and "separation" or "sunderance," Theologie, p. 384; Theology, II, 38.

³⁸JoEv, p. 77.

³⁹Ibid.

religion, but the world sought help from the Roman government, and Jesus as Lord therefore revealed His glory also to it.⁴⁰

Bultmann states the theme of the entire Gospel in the form of a question: "How can divine glory become visible in the $\sigma\alpha\rho\acute{\varsigma}$ $\gamma\epsilon\nu\acute{o}\mu\epsilon\nu\omicron\varsigma$?"⁴¹ This matter is first taken up in 1:14. The "we" in this verse who beheld the Son's glory does not mean "eyewitnesses" in the sense that this word is used in historical inquiry. In that sense the unbelieving Jews were also eyewitnesses and yet saw nothing of the "glory." This "we" includes not merely the believing contemporaries of Jesus (the original disciples), but also the believers of all times. The role of the believing contemporaries of Jesus is not that they give a certifying guarantee to the faith of following generations through their testimony as eyewitnesses, but that they pass on to them the "offense" of the "Word become flesh."⁴² "The Word become flesh" is an offense to the world because Jesus appears as a Man whose claim to be the Son of God is one that He cannot and must not prove to the world. The world misunderstands the words and deeds of Jesus or they remain a riddle for it.⁴³ Faith is the

⁴⁰Ibid., p. 490.

⁴¹Ibid., p. 44.

⁴²Theologie, pp. 413f.; Theology, II, 72.

⁴³Theologie, p. 393; Theology, II, 46.

overcoming of this offense, the decision against the world for God.⁴⁴

The evangelist can confer on Jesus for His pre-existent period the title "Word" (*Λόγος*) because Jesus' word is identical with Himself.⁴⁵ Since Jesus' words are utterances about Himself, all the revelation He brings is concentrated in the great "*Ἐγὼ εἶμι*" statements.⁴⁶ Jesus is the Revealer of God, but as such He reveals nothing but that He is the Revealer.⁴⁷ Jesus' actions are misunderstood by the Jews, as are His words.⁴⁸ In fact, Jesus' works are His words.⁴⁹ His actions speak, His words act. Yet His words communicate no definable content except that they are words of life, words of God.⁵⁰ His words never convey anything specific or concrete that He has seen with the Father. His theme is always just this one thing: That the Father has sent Him, that He will go again, and that one must believe in Him.⁵¹ The pre-existent Son of God appears as a Man, speaks the words the Father gave Him,

⁴⁴Theologie, pp. 422f.; Theology, II, 75f.

⁴⁵Theologie, p. 410; Theology, II, 63.

⁴⁶Theologie, p. 411; Theology, II, 64.

⁴⁷Theologie, p. 413; Theology, II, 66.

⁴⁸Theologie, p. 392; Theology, II, 45.

⁴⁹Theologie, p. 407; Theology, II, 60.

⁵⁰Theologie, p. 410; Theology, II, 63.

⁵¹Theologie, p. 408; Theology, II, 62.

and accomplishes the works that the Father commissioned Him to do.⁵²

The Incarnate Λόγος reveals His glory in His work on earth. His σημεῖα reveal His glory (2:11; cf. 9:3; 11:4), and unbelief that refuses to be convinced by so many "signs" is reproved (12:37).⁵³ The σημεῖα are pictures or symbols. The wine-miracle, an epiphany (2:1-12), symbolizes what occurs in all Jesus' work: the revelation of His glory--not that of a miracle-worker, but that of Him by whom χάρις and ἀλήθεια are given.⁵⁴ If Jesus' miracles are not understood as "signs," they are an offense. For many, the miracles may be the first shock that leads them to pay attention to Jesus and so begin to have faith, but for the representatives of the "world," the miracles are the offense that leads them to condemn Jesus to death (11:47; cf. 12:18f.).⁵⁵ Bultmann classifies Jesus' resurrection appearances among His "signs," just like His miracles.⁵⁶

Bultmann sees a very close relationship between ὑψωθῆναι and δοξασθῆναι. For him, ὑψωθῆναι means chiefly nothing

⁵²Theologie, p. 360; Theology, II, 13.

⁵³Theologie, p. 390; Theology, II, 44.

⁵⁴Theologie, p. 391; Theology, II, 44.

⁵⁵Theologie, pp. 391f.; Theology, II, 45.

⁵⁶Theologie, p. 403; Theology, II, 56.

other than the return of the Revealer from the world to His heavenly home (cf. 3:14; 12:32,34).⁵⁷ The ὑψωθῆναι is at the same time the δόξασθῆναι (7:39; 12:16,23; 13:31f.; 17:1,5). But as δόξασθῆναι has a double meaning, since Jesus' glorification takes place through the cross, so ὑψωθῆναι at the same time means His exaltation (Erhöhung) on the cross (8:28).⁵⁸

John regards Jesus' crucifixion, then, as both His ὑψωθῆναι and His δόξασθῆναι. Jesus' death takes on a double aspect in John: It is the completion of His obedience, but it is also Jesus' release from His commission and He can return to the glory He previously had in His pre-existence (6:62; 17:5).⁵⁹ But Bultmann unfortunately sees no importance for salvation in Jesus' death. He writes:

Dieser hat bei Johannes keine ausgezeichnete Heilsbedeutung, sondern ist die Vollendung des ἔργου, das mit der Menschwerdung beginnt, . . . die letzte Bewährung des Gehorsams (14,31), unter dem das ganze Leben Jesu steht.⁶⁰

Bultmann regards Jesus' work as a whole, which forms a unity framed by His coming and His departure, as both

⁵⁷The same meaning is conveyed by ἀναβαίνειν in 3:13; 6:62; 20:17 (cf. ὑπάγειν in 7:33; 8:14,21f.; 13:3,33,36; 14:4f.,28; 16:5,10,16f.; πορεύεσθαι in 7:35; 14:2f.,12,28; 16:7,28).

⁵⁸JoEv, p. 110; Theologie, p. 400; Theology, II, 53.

⁵⁹Theologie, pp. 399f.; Theology, II, 52f.

⁶⁰Theologie, p. 399; cf. Theology, II, 52.

revelation and offense. His departure or exaltation (i.e. on the cross) not only belongs to the whole as its culmination, but is that which makes the whole what it is, both revelation and offense. Bultmann also sees a unity between the glorification of God's name which begins with Jesus' exaltation through crucifixion (12:28) and the glorification of God's name through the ministry of Jesus (17:4). Neither exists without the other and each exists only through the other. But the glorification of the name of God is also the glorification of Jesus Himself. The unity of God's glory and Jesus' glory is evident when one compares 17:1 with 12:28. The motive for Jesus' prayer, further developed in 17:2, again makes clear the unity of Jesus' glory after the exaltation with that before it. Both unities are again expressed in the words that pronounce the granting of this prayer in 13:31f., which Bultmann claims must originally have been the sequel to chapter 17. Bultmann places 13:31f. after chapter 17 by rearranging the Greek text.⁶¹

The word *δόξα* is taken as "honor" by Bultmann in 5:41,44. He states that the "honor" of Jesus, that is, His being acknowledged as the Revealer, does not differ from the "glory" the Father has given Him. But the evangelist plays with both meanings of the word, and it is not possible to give *δόξα*

⁶¹Theologie, pp. 394-396; Theology, II, 48.

the same meaning in 5:41,44 as in 1:14, etc.⁶² In interpreting 5:41,44, Bultmann states that the world speaks of "honor." In its craving for honor, or for mutual approval, the correct knowledge comes to light that man, just by being man, is insecure and must seek approval from outside himself. But the world perverts this proper quest for honor by providing itself with its own answer. The world fails to realize that man's existence as a whole, being that of a creature, is in question, and that the court from which it should seek approval or standing is God. But the "honor" that God gives is not sought by the world. For to seek this would mean to recognize the utter insecurity of all human existence and to relinquish one's self-created security. Instead of doing that, men in their need for prestige take honor from each other, each conceding the other his "honor" in order that the other in turn may let him have prestige. In this way they are closing the door against God's revelation.⁶³

The *ῥῆμα*, spoken of in 7:6,8,30; 8:20 as not yet having come, has come in 12:23. It is the hour in which the One who has been Sent will return to His heavenly glory. But the paradox of this "hour" is that the hour of the *δοξασθῆναι* is at the same time the hour of the passion. This is evident from 12:24, though not specifically stated. As the grain of

⁶²JoEv, p. 202.

⁶³Theologie, pp. 377f.; Theology, II, 31.

wheat must "die" in order to bring forth fruit, so also the way to Jesus' $\delta\omicron\beta\alpha\sigma\theta\eta\nu\alpha\iota$ can only be through death. By being lifted up on the cross Jesus is lifted up to glory. To His glory belongs the gathering of His believers. To that extent 12:24 is to be understood as an indirect answer to the prayer of the Greeks (12:21). Jesus became accessible to them through His passion, as the Exalted One.⁶⁴

In the $\acute{\omega}\rho\alpha$ (12:23) and in the $\nu\hat{\upsilon}\nu$ (12:27, 31) the past and future are bound together. The future glorification spoken of in 12:28 corresponds to one that has gone before. But this glorification is to be understood neither of Jesus' $\delta\omicron\beta\alpha$ in His pre-existence nor of single events in Jesus' life. Rather it is to be understood of Jesus' work as a whole, in which He sought the honor of the Father (7:18), through which the work of the Father was revealed (cf. 9:4 with 11:4), and concerning which He could say as He looked back on it: "I glorified Thee on earth, having accomplished the work which Thou gavest Me to do" (17:4).⁶⁵

$\nu\hat{\upsilon}\nu$ appears again in 13:31. Since Bultmann rearranges the Greek text, he takes this $\nu\hat{\upsilon}\nu$ as the moment in which Jesus speaks His prayer in chapter 17. The petition $\delta\omicron\beta\alpha\sigma\omicron\nu$ (17:1) is fulfilled. The Son of Man is glorified (13:31). This $\nu\hat{\upsilon}\nu$ again binds past and future together, as the $\acute{\epsilon}\delta\omicron\beta\acute{\alpha}\sigma\theta\eta$

⁶⁴JoEv, pp. 324f.

⁶⁵Ibid., pp. 328f.

(13:31) and *δοξάσει* (13:32) in such close proximity so clearly show. The future of the *δοξάσει* is already included in the *νῦν ἐδοξάσθη* (13:31), viewed from eternity. In reality, there is no interim separating the revelation of the *δοξαθεῖς* in the future from the *σὰρξ γενόμενος* in the past. But there is an interim from the human viewpoint, as Jesus shows in 13:33. The time of His personal presence with His own has come to its end. His own would miss Him. For them, this *νῦν* in its fullest sense would not be immediately clear. Their faith would have to stand this test.⁶⁶

When Jesus says in 13:31: *νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου*, He is really speaking to His own already as the Exalted One, the Glorified One. His work on earth was thus ended. Yet He does not speak His *τετέλεσται* until He is on the cross (19:30). The *ῥα* of His *δοξασθῆναι* (12:23; 17:1), His *μεταβῆναι ἐκ τοῦ κόσμου* (13:1), includes the entire passion, and in the *νῦν* of 13:31 all the following happenings are anticipated.⁶⁷

Glorification is the first petition in Jesus' prayer in John 17, in fact, is its entire content. The glorification of the Son is accomplished in His leaving the earth and returning to His heavenly existence, where He is equipped with power to perform His work of giving eternal life to those who are His (17:2). The *δοξαθεῖς* is thus working in the believers.

⁶⁶Ibid., pp. 401f.

⁶⁷Ibid., p. 489.

Jesus' δόξα is at the same time His honor. Through His δόξα He is characterized as the working and recognized Bearer of Revelation, and at the same time as the Heavenly One. On this account His δόξα and the δόξα of the Father belong inseparably together. Jesus' δόξα is not a metaphysical quality which is visible outside of revelation and faith, which could theoretically be perceived in a Christological dogma, but it is accomplished in His work as Revealer, and in the corresponding keeping of men within "history" (Geschichte).⁶⁸ His glory is evident in this, that through His work "history" (Geschichte) holds the possibility of belief (and of unbelief) and therefore of life (and of death). The glorification Jesus prayed for in 17:1 had already been given Him. The δόξα which He had was to be given Him for the future (cf. 12:28). Jesus did not merely replace a limited present glory with a new future higher glory. The δόξα He had before was that of

⁶⁸David Earl Holwerda, The Holy Spirit and Eschatology in the Gospel of John: A Critique of Rudolf Bultmann's Present Eschatology (Kampen: J. H. Kok N. V., 1959), pp. 91f., points out the distinction Bultmann makes between Historie and Geschichte. Historie designates facts that occurred on a certain date and that can be verified by the historical method. Geschichte also designates events, but because it expresses the permanent significance of the events, it is not connected with a date. Holwerda then shows how Bultmann applies this distinction to the cross and the crucifixion. Bultmann interprets the cross to mean that Christ is not a Savior, but only a Revealer. He has inaugurated salvation by revealing it, but He has not accomplished it.

the *μονογενής* in all its fulness (1:14). But what it was, it was only in the light of the present *ώρα*. In other words, the evangelist has sketched the earthly work of Jesus as it is to be understood and can only be understood in the light of the end, as eschatological happenings.⁶⁹ If Jesus' glorification means that His earthly life was an eschatological event that ended all history (Geschichte) because it meant the world's *κρίσις*, then at the same time His glorification means that the world regained the character of its creation. Jesus' work had no other meaning than this, that the Word of God that had not been heeded (überhörte Wort Gottes) in creation would make itself audible again, to make the blind eyes to see "the light of men," which for them is life (1:4). The revelation, which as an eschatological happening is judgment for the world, means at the same time the disclosure of the world as creation.⁷⁰

In his subjective approach to the Greek text, Bultmann excises those verses in John that speak of a future judgment and of the future resurrection of the body because he regards them as insertions by an ecclesiastical redactor. He can then say that for John, Easter, Pentecost, and the parousia are not three separate events, but one and the same. The one event meant by all of these is not an external occurrence,

⁶⁹ JoEv, pp. 374-376.

⁷⁰ Ibid., pp. 379f.

but an inner one--the victory that Jesus wins when faith arises in man by the overcoming of the offense that Jesus is to him. The "facts of salvation" in the traditional sense play no important role in John. The entire salvation-drama--incarnation, death, resurrection, Pentecost, the parousia--is concentrated into a single event, the revelation of God's $\alpha\lambda\gamma\theta\epsilon\iota\alpha$ in the earthly activity of the Man Jesus combined with the overcoming of the offense in it by man's accepting it in faith.⁷¹

In summarizing Bultmann's views, we note the following points:

1. The glory of God is the main point of emphasis in John's Gospel, with chapters 2-12 showing the unveiling of this glory to the world, and chapters 13-20 showing its unveiling to the believers.
2. Jesus is the Revealer of God, the pre-existent Son of God who appears as a Man, speaks the words the Father gave Him, and accomplishes the works that the Father gave Him to do.
3. Jesus' death is the completion of His obedience, but it is also the release from His commission so that He can return to the glory He had in His pre-existence.
4. Jesus' work, which forms a unity framed by His coming and His departure, is both revelation and offense.
5. Jesus' "hour" is at the same time the hour of His passion and of His glorification. His glorification is also at the same time His exaltation.
6. The glorification Jesus prayed for in John 17 had already been given Him (cf. 1:14). His glorification is accomplished in His leaving the earth and returning to His heavenly existence, where He is equipped with power to perform His work of giving eternal life to those who are His.

⁷¹Theologie, pp. 404f.; Theology, II, 57f.

D. E. Holwerda, The Holy Spirit and Eschatology
in the Gospel of John

In the beginning of his book, Holwerda states: "The gift of the Spirit, recorded in John 20:22 is not the fulfillment of the promise recorded in John 7:39, or of the promise of the Spirit-Paraclete."⁷² He uses 7:39 as his basic proof that the Holy Spirit is presented primarily as a post-ascension figure in the Gospel of John. He feels that 7:39 refers to that effect of the Spirit on all believers that the Church has experienced since Pentecost. But this does not mean that the Spirit did not previously exist or was not previously active before the glorification of Jesus. John himself records the witness of John the Baptist concerning the Spirit's descent on Jesus and the fact that Jesus had been given the Spirit without measure (1:32; 3:34).⁷³

Holwerda feels that the use of ἐσκήνωσεν in 1:14 contains a possible reference to the אָרְבָּנִים in Israel. The "we" in the same verse who beheld the glory of the Incarnate Λόγος must be restricted to those who saw the earthly (σκηνοῦν) Jesus and believed in Him.⁷⁴

Thus the glory of the divine Λόγος was visible, to the

⁷²Op. cit., p. i.

⁷³Ibid., pp. 1f.

⁷⁴Ibid., p. 3.

eye of faith, in the earthly Jesus. This divine glory was the continuous possession of the Incarnate Word and was not an attribute or status still to be attained. This glory, mentioned in 1:14; 2:11; 12:41; and 17:24, was His because He was the $\Lambda\acute{o}\gamma\omicron\varsigma$.⁷⁵ However, in the Gospel of John there is another glory that still had to be attained. Jesus came into the world to perform a task. He was sent by the Father to do the Father's will, i.e. to give eternal life to those believing in Him (6:38ff.; 17:4), and thus He was sent to die (12:27). In fulfilling this task, the Son is glorified. In John, then, the humiliation of the Son is presented as glorification. This glorification is not mentioned before chapter 12, apart from the statement of the simple fact of this future glorification in 7:39, where John from a post-Pentecost viewpoint is interpreting a saying of Jesus.⁷⁶

The raising of Lazarus reveals something of the nature of the Son's glorification. The phrase "for the glory of God" (11:4) does not mean that God is the recipient of honor or praise, but that God will reveal His glory (cf. 11:40, "If you believe, you will see the glory of God," i.e. you will see the power and majesty of God operative in the raising of Lazarus). Because this glory of God is revealed through the Son, the Son of God is glorified. He is glorified because

⁷⁵Ibid., p. 4. In 17:5 this glory is united with the glory to be attained.

⁷⁶Ibid.

it can be seen that God is working in Him (14:11). Jesus can say that He does not glorify Himself but that it is the Father who glorifies Him (8:54) because the Father by working through Jesus reveals to the world that Jesus is the Son of God. This basic glorification leads to the affirmation of the glorification by believers. This is seen in Jesus' statement that the illness of Lazarus was both for the glorification of the Son and in order that the disciples might believe (11:4,15). The Son of God is glorified in both respects in the raising of Lazarus from the dead.⁷⁷

On the basis of 12:20ff. (and other passages to be noted later), Holwerda reaches the conclusion that Jesus' death, resurrection, and ascension--these three events taken together--constitute the glorification of the Son. The request of the Greeks to see Jesus (12:20f.) presents the first occasion for Jesus to refer to His approaching death as glorification. While Jesus' answer appears to have nothing to do with the request of the Greeks, it is precisely by means of this glorification that the request is fulfilled. Jesus' "hour" has come (12:23). In John, Jesus' hour is generally the hour of His death.⁷⁸ His hour is the time designated by the Father

⁷⁷Ibid., p. 5.

⁷⁸Ibid., p. 7. Holwerda finds it difficult to include 2:4 under this rule. John presents Jesus' miracles as "signs," but nowhere does he say that they are all signs of Jesus' death. Miracles are signs pointing to Jesus as Son of God (20:30ff.).

for Jesus to fulfill His task (12:27). This task is fulfilled by dying. Thus the hour of the Son's glorification is the hour of His death. But it is more than this. The grain of wheat that dies does not remain alone, but it bears much fruit (12:24). For Jesus, death is not the end, but it is the gateway to the resurrection, and by means of His death and resurrection He will draw all men to Himself. He draws them not only by means of His death, but also by means of His resurrection and ascension. Thus these three events taken together constitute the glorification of the Son.⁷⁹

Holwerda finds these three events closely related also in his discussion of $\epsilon\psi\acute{o}\omega$. $\epsilon\psi\acute{o}\omega$ can have both a literal meaning ("to lift up") and a figurative meaning ("to exalt"). Jesus' death will be an exalted death ($\epsilon\psi\acute{o}\omega$), not only because it is the gateway to a greater glory which follows, but because it is itself the means for the salvation of the children of God. As in the case of $\delta\omicron\beta\acute{\alpha}\lambda\omega$, it is impossible to restrict $\epsilon\psi\acute{o}\omega$ to a single event. The crucifixion, resurrection, and ascension are all included.⁸⁰

In the crucial passages in which Jesus speaks of His glorification or exaltation in death, He calls Himself the "Son of Man." The glory of the Son of Man is presented in characteristically Johannine manner in connection with the

⁷⁹Ibid., pp. 7f.

⁸⁰Ibid., pp. 8-10.

life and death of Jesus, and not only in reference to the eschatological glory of the Son. Six of the twelve "Son of Man" passages refer to the passion (3:14; 6:53; 8:28; 12:23,34; 13:31). Of these, five present the passion as exaltation ($\psi\acute{\omega}$) or glorification ($\delta\omicron\kappa\lambda\acute{\iota}\omega$). This glory is not limited to the moment of the passion but extends to the resurrection and exaltation of Jesus. The passion is viewed as glory because it is the fulfillment of the Son's task. This indicates that the title "Son of Man" designates His Messianic office and should not be interpreted only as a designation of Jesus' humanity. The concept of office, of the fulfillment of a task, does greater justice to the remaining "Son of Man" texts than interpreting the title merely in terms of the humanity of Jesus.⁸¹

Jesus speaks again of His glorification on the night of the betrayal, immediately after Judas had gone out to betray Him (13:31). The $\psi\acute{\omega}$ refers to the departure of Judas, but is not limited to this. Jesus here speaks of His glorification in anticipation of the events inaugurated by Judas' departure.⁸² In sending Judas away to do quickly what he was going to do, Jesus had already sacrificed Himself in a very

⁸¹Ibid., pp. 11-13.

⁸² $\psi\acute{\omega}$ is anticipatory in John, according to Gustav Stählin, " $\psi\acute{\omega}$," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1942), IV, 1113.

real sense. The glorification that has now begun is that of the Son of Man as the Messiah. As such the glorification is seen primarily in His death and in the fruits of His death.⁸³

The next verse, 13:32, refers to the future glorification of the Son of Man. Because the Son of Man has glorified God, God will glorify Him in Himself. This is the glorification that the Son of Man receives as His reward for glorifying God, i.e. for fulfilling His task. This glorification points beyond glorification in death to the glorification in the resurrection by which the Son returned to the Father (17:4,5).⁸⁴

In 17:1,4,5, both the glorification in the ascension and the glorification in death are clearly referred to. Jesus requests glorification in order that He may glorify the Father. He wants glorification equal to ($\kappa\alpha\theta\acute{\omega}\varsigma$) the authority that had been given Him to give eternal life (17:2). This glorification includes glorification in death, but the purpose of the glorification and the context in which it is uttered indicate that it includes more. In 14:13 Jesus says that after He has gone to the Father, He will do whatever the disciples ask Him in order that the Father may be glorified in the Son. After His ascension, the Son continues to glorify the Father by communicating eternal life to those who believe

⁸³Holwerda, op. cit., pp. 13f.

⁸⁴Ibid., p. 15.

in Him. This He does through the proclamation of the disciples. Holwerda feels that 17:4,5 refer to Jesus' ascension, since Jesus speaks of His earthly work as being finished, though historically it is not. On the basis of His accomplished work, He desires the glory He had by the side of (παρά) the Father before the world was. This refers to His pre-existent glory and therefore to His ascension. Thus the "hour" and "glory" of 17:2 include Jesus' death, resurrection, and ascension. Each of these three events constitute an aspect of the single glorification of Jesus. It is not possible to isolate one event in this glorification. Though it can be said that Jesus was glorified in each event, it must also be said that until the three events were completed, Jesus was not fully glorified (17:5).⁸⁵

John has a unique view of the death of Jesus. He refers to it as glorification, exaltation, and departure to the Father. He never views it as an isolated event. It is seen as a part of the total event that includes resurrection and ascension. Jesus' complete glorification, exaltation, and going to the Father, though they begin in death, were not fulfilled until He ascended into heaven. In this sense, δοξάζω, ὑψόω, and ὑπάγω are parallel terms. All include the same events in Jesus' life, though each one views these events in a different light. Thus Holwerda concludes that the gift of the Spirit recorded in 7:39 did not occur until

⁸⁵ibid., pp. 15-17.

after the ascension. The Spirit "was not," i.e., "was not present," until Jesus sent Him from heaven.⁸⁶

What, then, is the meaning of Jesus' bestowal of the Spirit on Easter Sunday (20:22f.)? Here Jesus gave His disciples the Spirit in connection with their commission. Holwerda points out a number of parallels between the commission which the Father gave Jesus and the commission which Jesus gave His disciples. He concludes that the purpose for Jesus' bestowal of the Spirit on Easter was to qualify the disciples for their official task. Jesus received the Spirit to qualify Him for His office (3:34; 1:32). It is this Spirit that the disciples received as Jesus breathed on them (ἐνεφύσησεν). Jesus did not send the Spirit from heaven (15:26), but gave the Spirit directly from Himself. This is not a Spirit different from the one received on Pentecost. It is the same Holy Spirit in both instances. The task of the Spirit in this particular instance was to qualify the apostles as representatives of Christ. In virtue of this they received the authority to forgive sins. This special gift of the Spirit was received by the apostles alone, and not by the "brethren" as in Acts 2. These verses, then, report the renewal of the apostolic office and of the power of the keys. Holwerda concludes that this is neither the Johannine version of Pentecost nor the fulfillment of the

⁸⁶Ibid., p. 21.

promise of the Paraclete.⁸⁷

In summarizing Holwerda's views, we note the following points:

1. In the Gospel of John, there are two different aspects to the glory of Jesus: (a) the glory of the divine Logos that was the continuous possession of the Incarnate Word and not a status still to be attained; (b) the glory Jesus attained through His humiliation and death by performing the task His Father sent Him to accomplish. This latter glorification is not mentioned before chapter 12, except for 7:39, where John from a post-Pentecost view-point interprets a saying of Jesus.
2. Jesus' death, resurrection, and ascension--these three events taken together--constitute the glorification of the Son.
3. The title "Son of Man" designates Jesus' Messianic office, and not only His humanity.
4. John never views Jesus' death as an isolated event, but as glorification, exaltation, and departure to the Father, including the resurrection and ascension.
5. The gift of the Spirit recorded in 20:22 is not the fulfillment of the promise in 7:39 or of the promise of the Spirit-Paraclete, nor is it the Johannine version of Pentecost. It is merely the renewal of the apostolic office and of the power of the keys.

Edwyn Hoskyns, The Fourth Gospel

Hoskyns asserts that the writer of the Fourth Gospel persists in taking his readers back to the glory of the Son of God. The writer refuses to give his readers any rest until they have passed behind the Church to the apostles, and behind them to the flesh of Jesus, the Son of Man, and behind the

⁸⁷Ibid., pp. 21-24.

visible, historical Jesus to the glory of the Son, or Word, of God, until they come to rest in God, whom no man has seen at any time (1 Jn. 4:12), but who manifests Himself in His Son, and through His Son to the world (14:9).⁸⁸

The Fourth Gospel does not record primarily what the crowd of eyewitnesses saw and heard of the Jesus of History, but what the disciples saw of the glory of the Word of God (1:14), what they apprehended, as believers, when Jesus was risen from the dead (2:22).⁸⁹ The Word of God, petrified on Mt. Sinai, written on two tables of stone, is now engraved in human flesh, in the Incarnate Jesus Christ. The Word of God confronted the apostles in the person of Jesus, the Son of God.⁹⁰ To the author of the Fourth Gospel, the words of this Jesus are not primarily teachings about God, truth, and immortality, but rather effective, creative, life-giving utterances (4:50,53; 5:24; 9:7,11; 10:3; 11:43,44; 15:3) that effect the transformation from death to life and from dead to living flesh, or preserve such transformation when it has once been effected.⁹¹

"The Word . . . dwelt (tabernacled) among us" (1:14).

⁸⁸The Fourth Gospel, edited by Francis Noel Davey (London: Faber and Faber, Ltd., c.1947), pp. 94f.

⁸⁹Ibid., p. 66.

⁹⁰Ibid., pp. 139, 162.

⁹¹Ibid., p. 301.

The allusion to nomadic life contained in the word "tabernacled" makes it an effective symbol for the transitory character of human life lived in the body as in a tent. But here the reference is rather to those passages in the Old Testament in which God is spoken of as dwelling in the midst of the Hebrew people in the tabernacle (Exod. 33:7ff.; cf. 1 Kgs. 8:10,11). The more immediate reference is perhaps to the Palestinian use of the verb shakan (abide in, inhabit)-- a word that contains the same consonants as the Greek verb $\sigma\kappa\eta\nu\omicron\upsilon\nu$ --to denote the presence of God in the temple and in the midst of the Jewish people. The presence of God has not been withdrawn, for Jesus has taken the place of the temple (2:21). In the Fourth Gospel, the abiding of the Word of God in flesh merges in the abiding of the Son of God in all those who believe in Him (15:5; 17:20ff.). The "we" who beheld the glory of the Word become flesh (1:14) are the original disciples of Jesus, in whose name the author writes.⁹² The faith of the disciples had to rest in their apprehension that Jesus, the Son of Man from Nazareth, is the Son of God from heaven (6:42; 7:27ff., 41ff.). Only the believers see the glory of Jesus Christ.⁹³

The glory of Jesus was first manifested in the miracle at Cana (2:11). The miracles the evangelist selects cannot

⁹²Ibid., pp. 147ff.

⁹³Ibid., pp. 182, 405, 459.

be understood merely as episodic, charitable, human actions. They are pre-eminently "signs" of the Truth, signs in concrete action of the glory of the Word of God. They are opportunities for faith, not occasioned by faith (2:11).⁹⁴

In the "sign" at Cana, Jesus says that His "hour" has not yet come. The hour referred to here is the hour of His death and glorification, when He by His blood will cleanse from sin those who believe in Him and, by offering them His flesh to eat and His blood to drink, will give them eternal life (6:54,55; 7:30; 8:20; 12:23,27; 13:1; 16:22; 17:1; 19:34).⁹⁵

From 1:32-34 on, the Sonship of Jesus--Son of Man, Son of God--becomes the consistent theme of the Fourth Gospel. John the Baptist's original and isolated testimony is substantiated by an everincreasing number of believing witnesses (e.g. 1:49,50; 9:36-38; 11:27; 20:31).⁹⁶ *θεός - ἄνθρωπος* becomes the theme of revelation in the Fourth Gospel. The human Jesus, Son of Man, is the place where the glory of God is revealed (3:13; 6:27). Yet the appearance of the Son of Man as the revelation of the Father depends first on His death (3:14; 6:53; 8:28; 12:34ff.), and then on His glorification and exaltation (1:51; 6:62; 12:23; 13:31).⁹⁷

⁹⁴Ibid., pp. 62, 190, 252.

⁹⁵Ibid., p. 188.

⁹⁶Ibid., p. 177.

⁹⁷Ibid., p. 125.

The mission of the Son of Man is the mission of the Son of God dedicated to be "lifted up" ($\epsilon\psi\omega\theta\eta\nu\alpha\iota$). At first sight this word seems to mean glorification. In the final analysis, it does mean that. But first this verb must be stripped of all glory, otherwise neither Nicodemus nor anyone else will understand what the prophetic phrase "Son of Man" really means. As Moses lifted up a brass serpent on a pole or stake like a condemned criminal for all to see and as those who looked on it lived (Num. 21:4-9), so the visible historical Jesus must be lifted up on a cross and die in public for all to see, as a dangerous disturber of the public peace. But for all those who believe, the place of death is the place of revelation. For this reason the road to death of the Son of Man is the determined direction of the mission of the Son of God, determined not by fate or mischance or by the will of His enemies, but by the love of God for men.⁹⁸

In the Fourth Gospel, the verb "to go up" ($\alpha\nu\alpha\beta\alpha\acute{\iota}\nu\omega$) is closely related to the verb "to lift up" ($\epsilon\psi\acute{\omega}$). $\alpha\nu\alpha\beta\alpha\acute{\iota}\nu\omega$ is naturally used to describe the journeying of Jesus or others to Jerusalem (2:13; 5:1; 11:55; 12:20; cf. 7:14). But it is also used for the ascent of Jesus to the Father (3:13; 6:62; 20:17). Because of its close relation to the verb "to lift up" (3:14; 8:28; 12:32, 34), in the evangelist's

⁹⁸Ibid., p. 206.

thought the death and resurrection form one act of ascension or lifting up to the Father.⁹⁹

Throughout the Fourth Gospel the evangelist uses the phrase "the Jews" to denote the national rejection of Christ and especially His rejection by the Jewish authorities (2:18ff.; 5:10,15-18; etc.), by the Pharisees (4:1; 9:13; etc.), and by the chief priests and Pharisees (7:32,45; 11:47,57; etc.). By rejecting Jesus, the Jews rejected God. They were guilty of precisely that blasphemy of which they accused Jesus. Since they sought their own glory (5:44), they showed that they had no love for God and no desire for the glory that He alone can give. Thus every link between Jesus and the Jews was shattered. Jesus received no glory from men (5:41). The Jews lived on the glory they received from one another. Jesus came in the name of God whom the Jews rejected and did not love. The Jews received only those who came in their own name, invested with their own authority.¹⁰⁰

Jesus' journey to Jerusalem recorded at the beginning of chapter 11 is undertaken not merely to raise Lazarus from the dead. He made this journey also because the hour of the passion was at hand. These two aims are not as distinct as might at first appear, since the record of the death and resurrection of Lazarus for the glory of God and the

⁹⁹Ibid., p. 312.

¹⁰⁰Ibid., pp. 173, 259, 274.

glorification of His Son is enclosed by references to the death and resurrection of Jesus for the salvation of the world (10:17,18; 11:50-52), which is the greater glory of God and the greater glorification of His Son (17:1). The death and resurrection of Lazarus for the glory of God thus forms a significant introduction to the story of the passion and resurrection of Jesus.¹⁰¹

According to Hoskyns, the word "glorify" denotes the death, the resurrection, and the return of Jesus to the Father. In the Fourth Gospel, each stage of this glorification is marked by the gift of the Spirit to one or more of the disciples, the death (19:30), the resurrection (20:22), and the return to the Father (14:26; 16:7; cf. 6:62,63).¹⁰² The glorification of Jesus is the divine recognition of the unswerving obedience of the Incarnate Son of God. The voice from heaven (12:28) was the Father's public witness of His acceptance of the obedience of the Son. The Son's obedience to the will of the Father is at the same time the glorification of the Father's name. The approach of the Gentiles (12:20ff.) marks the glorification of Jesus, but His death must precede, and is itself the glorification on which the further glory of Jesus depends (7:39; 13:31,32; cf. 11:4,16).¹⁰³

¹⁰¹Ibid., p. 400.

¹⁰²Ibid., p. 323.

¹⁰³Ibid., pp. 347, 423-425.

John 13:31-33 shows that the glorification of Jesus is past, present, and future. Any logical distinction between these tenses breaks down, since the significance of the death and of the coming of the Spirit to the believers, even though they are events in time, cannot be limited to the event itself.¹⁰⁴ The Father is not only glorified in the Son (14:13), but also in the good works of the disciples (15:8), that is, in their effective missionary work as evident proof of true discipleship (13:35; 14:12).¹⁰⁵ The sole work of the Holy Spirit is also the glorification of the Son, which is the glorification of the Father (11:4; 12:23; 13:31,32; 16:14).¹⁰⁶

Hoskyns summarizes the prayer of consecration of Jesus in John 17 in this fashion:

The prayer is the solemn consecration of Himself in the presence of His disciples as their effective sacrifice; it is His prayer for glorification in and through His death; it is His irrevocable dedication of His disciples to their mission in the world, and His prayer that both they and those who believe through their teaching may be consecrated to the service of God; and finally, it concludes with the prayer that the Church thus consecrated may at the End behold the glory of the Son and dwell in the perfect love of the Father and the Son.¹⁰⁷

The hour (17:1) has now arrived in which the work of Christ must be completed by the voluntary sacrifice of His life for

¹⁰⁴Ibid., p. 450.

¹⁰⁵Ibid., p. 476.

¹⁰⁶Ibid., p. 486.

¹⁰⁷Ibid., p. 494.

the salvation of the world and by His consequent glorification (12:23; 13:31). The Incarnate Son of God has completed His work by bringing into concrete existence in the world the messianic congregation of the faithful disciples. Jesus' work is the creation of the Church, the ἐκκλησία of God, consisting of people of flesh and blood extracted by the power of God from the world to which they had formerly belonged (17:4-8). The extension of Jesus' work in the world could be inaugurated only by the glorification of the Son at the Father's side with the glory He had with the Father before the world was. The efficacy of the Church's work depends on this exaltation of Jesus. It is the glory of the disciples to reproduce the persecuted holiness of Jesus. The Church, which is the concrete body of those who believe in Jesus as the Apostle of God, is the call of God to the world to repent and believe in Jesus. The Church is the manifestation of the love and glory of God in the world (17:20-26). What the Incarnate Son of God had once been to the Jews, the Church is now to the world--the incarnate love and glory of God. The purpose of the glory and unity of the Church is that the world may believe in Jesus. Though the original disciples saw Jesus' glory (1:14), and though those who believe through their word receive the glory that the Father gave to His incarnate Son (17:22), yet there is a greater glory of the Son and a greater love of the Father to the Son--that glory and love that existed before the foundation of the world. The Son returns to this ineffable glory and love when He has

been removed from the turmoil of the world. Jesus' prayer concludes with the confident eschatological hope that faith may be transformed into sight, that the faithful Christians may be with Him, and may behold His glory and share in His love.¹⁰⁸

In summarizing Hoskyns' views, we note the following points:

1. The Fourth Gospel persists in taking its readers back to the glory of the Son of God. The Sonship of Jesus--Son of Man, Son of God--is the consistent theme of this Gospel.
2. The death and resurrection of Jesus form one act of ascension or lifting up to the Father.
3. Jesus' "glorification" denotes His death, His resurrection, and His return to the Father.
4. The glorification of Jesus, which is past, present, and future, is the divine recognition of the unswerving obedience of the Incarnate Son of God.
5. The Incarnate Son of God completed His work by bringing the Church into existence. The Church, the concrete body of those who believe in Jesus as the Apostle of God, is the call of God to the world to repent and believe in Jesus.

Helmuth Kittel, Die Herrlichkeit Gottes

Helmuth Kittel divides his discussion of $\delta\acute{o}\xi\alpha$ and $\delta\omicron\delta\acute{\alpha}\sigma\epsilon\iota\nu$ in the Gospel of John into four major sections. The first of these deals with $\delta\acute{o}\xi\alpha / \delta\omicron\delta\acute{\alpha}\sigma\epsilon\iota\nu$ in connection with Christ. He subdivides this major section into four parts: (1) During Christ's earthly activity (1:14; 2:11; 8:54;

¹⁰⁸Ibid., pp. 497-506.

11:4,40; 13:31; 17:4); (2) In connection with death (7:39; 12:16; 12:23; 12:28; 13:32; 17:1,5; 21:19); (3) In connection with the resurrection (14:13; 17:1,24); and (4) In connection with the pre-existent Christ (17:5; 12:41). The second section deals with $\delta\acute{o}\xi\alpha$ / $\delta\omicron\beta\acute{\alpha}\sigma\epsilon\iota\nu$ in connection with God the Father. The third section considers $\delta\omicron\beta\acute{\alpha}\sigma\epsilon\iota\nu$ in connection with the Spirit (16:12ff.). The fourth section deals with $\delta\omicron\beta\acute{\alpha}\sigma\epsilon\iota\nu$ in connection with the believers in Christ (14:12f.; 15:8; 17:10,22).¹⁰⁹ In an excursus, H. Kittel takes up other uses of $\delta\acute{o}\xi\alpha$ in the New Testament. In this excursus, he states that $\delta\acute{o}\xi\alpha$ means "honor, renown" (Ehre, Ruhm) in John 5:41,44 (2 times); 7:18 (2 times); 8:50; and 12:43 (2 times).¹¹⁰

H. Kittel sees the $\delta\acute{o}\xi\alpha$ / $\delta\omicron\beta\acute{\alpha}\sigma\epsilon\iota\nu$ concept in Jesus' earthly activity primarily in terms of His manifestation of the power of God. He takes the $\chi\acute{\alpha}\rho\iota\varsigma$ referred to in 1:14 as including the thought of supernatural power. Since he feels that the $\pi\lambda\acute{\eta}\rho\eta\varsigma$ $\chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$ of 1:14 refers not to $\delta\acute{o}\xi\alpha$, but to $\lambda\acute{o}\gamma\omicron\varsigma$, he says that the $\lambda\acute{o}\gamma\omicron\varsigma$ is designated as being full of power and suggests that then the $\delta\acute{o}\xi\alpha$ is the manifestation of this power. This power was given to the Son as of primary importance by God Himself. Jesus performed

¹⁰⁹Die Herrlichkeit Gottes: Studien zu Geschichte und Wesen eines neutestamentlichen Begriffs (Glessen: Verlag von Alfred Töpelmann, 1934), p. xi.

¹¹⁰Ibid., p. 269.

His σημεῖα to demonstrate His divine power (2:11; 11:4,40). By showing that He was Lord over nature, Jesus demonstrated that He participated in the power of the Creator. Jesus' δόξα has a structure conformable to the miraculous power that Yahweh showed in creation and in His rule over the Old Testament world. Jesus' glorification is specifically based on His sharing in the power of God. When Jesus says in 13:31: "Now is the Son of Man glorified," He means that His life's work is now completed. Jesus' entire earthly life served His own glorification through His performing the miracles that the Father commissioned Him to do (cf. 13:31; 17:4).¹¹¹

In his discussion of those passages in John that mention δόξα and δοξάσειν in connection with death, H. Kittel says that δοξάσθαι in 7:39 must mean something similar to the "Word become flesh" (1:14), except that in this particular passage the glorification spoken of surpasses all previous glorifications and includes all of them. John 12:16 has the same meaning as 7:39, except that this passage has a more chronological note than the latter. In 12:28, God's name will be glorified through Jesus' death (cf. 12:23; 13:32). In John, the death of Jesus is His glorification. John 17:1 adds the thought that the δόξα of the dying Jesus is obtained from that of the resurrected Jesus. That Jesus died in the

¹¹¹Ibid., pp. 239-246; 260.

particular way in which He died glorified God and thereby Himself. The manner in which Jesus died can be viewed as a demonstration of power, a victory, a miracle which resulted in giving honor to God, from whom Jesus received His victorious power. Jesus' victory through death was so critical and important for the evangelist, and so necessary in the framework of the destiny of the Messiah, that the evangelist considers Jesus' death and glorification virtually synonymous (cf. 12:33).¹¹²

In 14:13, H. Kittel finds a new form for the glorification of God and of Christ in connection with the resurrection. The glorification of God in the death of Jesus was not the end of His glorification. It is set forth much more fully in Jesus' resurrection. Jesus' miraculous power finds its continuation in the form of the granting of the prayers of His followers. In this way Jesus' glorification and that of God Himself is more widely revealed. This same thought is developed in 17:1-3. The Resurrected One gives His believers eternal life. The gift of eternal life is in itself the great miracle that can be given to men and it is a demonstration of the power of the Resurrected One.¹¹³

When H. Kittel discusses the glory of the pre-existent Christ, primarily on the basis of 17:5, he admits that he is

¹¹²Ibid., pp. 246-251.

¹¹³Ibid., pp. 252-254.

speculating. He had previously stated that the $\delta\acute{o}\xi\alpha$ of the earthly Jesus in 1:14 was evident in His miraculous deeds, and thus in His divine power. According to the evangelist, this could also be said of Jesus before His life on this earth. When Jesus at the time of His death (17:5) prays to be glorified with His original $\delta\acute{o}\xi\alpha$ (Ur- $\delta\acute{o}\xi\alpha$), then He could mean the following: Jesus wished that His death would be so great a miraculous deed, so great a victory, that His original $\delta\acute{o}\xi\alpha$, the unbroken power of His divine existence, would be manifested, and He would thereby be glorified in a most imposing way. H. Kittel feels that according to 12:41 Isaiah saw the glory of the pre-existent Christ.¹¹⁴

It is the $\delta\acute{o}\xi\alpha$ of the Father that the Son reveals, and in glorifying Himself the Son also glorifies the Father. This glorification of the one by the other, and the mention of the fact that Father and Son are one, is stated so frequently in John that it becomes a characteristic of the Johannine style. A great number of the passages considered under $\delta\acute{o}\xi\alpha$ / $\delta\omicron\sigma\acute{\alpha}\lambda\epsilon\iota\nu$ in connection with Christ would be applicable also here.¹¹⁵

According to 16:14, the Holy Spirit will glorify the Son in proclaiming the Gospel. It is the same Gospel that the Son proclaimed, since the Spirit receives it from the Son.

¹¹⁴Ibid., pp. 254-256.

¹¹⁵Ibid., p. 256.

But the Son has nothing from Himself, so that the final source of the activity of the Spirit remains God Himself. Thus also the work of the Spirit results in the glorification of the Father.¹¹⁶

H. Kittel begins his discussion of $\delta\omicron\upsilon\lambda\acute{\alpha}\sigma\epsilon\iota\upsilon$ in connection with the believers by considering 14:12f. These verses show that the works of Jesus are the specific means of glorifying God. When it is said that the believers can do these works likewise, yes, greater works than these, then the life of the believers must also necessarily be for the glory of the Almighty. H. Kittel feels that this is saying no more than these verses say. He admits that it is primarily the Resurrected One who glorifies the Father. But the believers are still sharers in this glorification. Even if one does not accept the suggested relation between v.12 and v.13, Kittel feels that 15:8 indicates that the believers are participants in the glorification of the Father. According to this verse, the glorification of the Father takes place through the fruitbearing of the disciples. This is possible because of the inner identity of the believers with Christ. John 17:10 also points out that the disciples through their life and actions serve the glorification of the Son and thereby indirectly that of the Father. The life of the believers is finally nothing other than the life from Christ, with whom

¹¹⁶Ibid., p. 257.

the disciples are one, and therefore the life from God, with whom the Son is one (17:9). Thus the circle is complete: God is glorified in the Son and in the disciples. The $\delta\acute{o}\xi\alpha$ that Jesus gives His disciples (17:22) is the power of God to do things which could not be done on the basis of human power. As they exercise this power, God is glorified by it. This power is not only a power from Christ or from God, but it is the very power of Christ, the power of God Himself.¹¹⁷

In summarizing Helmuth Kittel's views, we note the following points:

1. The glory and glorification in Jesus' earthly activity consisted primarily in His manifestation of the power of God.
2. Jesus' death and glorification are virtually synonymous. The manner in which He died can be viewed as a demonstration of power or victory that resulted in giving honor to God, from whom Jesus received His victorious power.
3. The glorification of God in the death of Jesus does not end God's glorification, but it is set forth much more fully in Jesus' resurrection and in His continuing miraculous power to grant the petitions of His followers.
4. Since the works of Jesus are the specific means of glorifying God and the believers can also do these works, the life of the believers must necessarily be for the glory of the Almighty.

Arthur Michael Ramsey, The Glory of God
and the Transfiguration of Christ

In his discussion of the glory of God in the Fourth Gospel,

¹¹⁷Ibid., pp. 258-260.

Arthur Michael Ramsey, presently the Archbishop of Canterbury, repeatedly points out that John interprets the life of Jesus as manifesting glory from first to last. Glory belongs not to any isolated episodes in the Gospel, but to the story as a whole. John's Gospel is the Gospel of the glory. He views glory as pervading all the words and works of Jesus.¹¹⁸

Ramsey connects the great affirmation of 1:14 with 1:1-4, and says that the latter cannot be understood apart from the former.

The manifestation of the glory of the Son of God is the climax of the activity of the Word who was in the beginning with God, created all that exists, and gave life to the whole creation and light to the human race. The event cannot be torn from its cosmic context. The glory which the disciples saw in Galilee, Jerusalem and Calvary is the glory of Him who created the heavens and the earth and made Himself known in His created works, in providence, in history, and in the redemption of Israel. All that is learnt of the glory of God from Pentateuch, psalmists, prophets, wise men and rabbis, and from the light that lighteth every man, is both fulfilled and outshone in the glory of the Word-made-flesh.¹¹⁹

Ramsey states that the "dwelt" of 1:14 is a reminder of the tabernacle in the wilderness, of the prophetic imagery of Yahweh tabernacling in the midst of His people, and of the Shekinah that He causes to dwell among them. In this passage, Jesus is set in the place of the temple. He brings the presence of God to men, something no temple can bring to them. When the

¹¹⁸The Glory of God and the Transfiguration of Christ (London: Longmans, Green, 1949), pp. 28, 57, 123.

¹¹⁹Ibid., p. 58.

author of the Gospel says: "We beheld His glory," he identifies himself as one of the eyewitnesses of the life of Jesus. Not all who saw Jesus saw the glory, but only those with faith to see it. For the rest it was hidden. Jesus' glory was revealed on earth in a threefold humiliation: (1) that of the Eternal Word taking on Himself the particularity of historical existence with all the limitations this implies; (2) that involved in the "messianic secret" described by the Synoptists, i.e., that Jesus could not express His messianic claims outright to all without the danger of distortion; and (3) that by which His mission could be completed only in suffering and death. The mission of the Lord was at once the descent of one who walked the road of frustration, ignorance, pain, and death, and the ascent of one who was realizing in humiliation a glory that had been His from eternity.¹²⁰

The glory of the Incarnate Word was manifested in the works and the words of His earthly ministry. John specially connects the miracles with glory. From a larger number to which John alludes, he selects six for vivid description (2:1-11; 4:46-54; 5:2-9; 6:4-13; 9:1-7; 11:1-44). But there is no suggestion that the miracles manifested glory to any others besides the disciples who were already within the circle of faith. It is nowhere stated in the Fourth Gospel that the Lord performed miracles to convince those who had no faith at all.

¹²⁰Ibid., pp. 59-61, 84f.

They convey truth to those who have faith, and they promote and deepen faith in those who perceive their inner meaning. But the glory the signs manifest is not a glory of Christ in Himself. It is the glory that the Father gives Him. Jesus works with the Father's glory as His motive. Jesus does all His works in the knowledge of His dependence on the Father (cf. 3:34f.; 5:19f.,30; 6:57; 7:16). The deepest meaning of glory lies in this mutual self-giving of Father and Son, expressed in the dependence and submission of the Son throughout His earthly mission. Jesus realizes His own glory only as He makes Himself nothing in His seeking the glory of the Father. The contrast between this and glory in the pagan sense is quite obvious. Men seek the glory of personal distinction through the praise and esteem of their fellows. Jesus reveals the glory of self-giving love, which is the glory of the Father and of the Son. The glory seen in the works of Jesus is a glory whose secret the passion ultimately discloses. That is why the ministry of the "signs" leads on to the event of the passion (8:28; 10:17f.).¹²¹

The sign of the death and raising of Lazarus links the ministry of Jesus with the manifestation of glory in the passion and resurrection. In fact, it is virtually a parable of the glory about to be disclosed in the death and raising of Jesus Himself. The purpose of this miracle was not to show favors

¹²¹Ibid., pp. 62-65.

to certain friends, but to glorify God by revealing the purpose of Christ as the Resurrection and the Life. Martha has faith in Him as the Life. Because she has this faith, she will be able to perceive in the miracle neither favor nor a wonder, but the glory of God.¹²²

The final drama of Jesus' glory begins with His entrance into Jerusalem on a colt (12:12ff.), an event the disciples did not understand until Jesus was glorified (12:16). The approach of certain Greeks (12:20ff.) causes Jesus to make the first explicit identification of the passion and the glory. But this paradox is so difficult that Jesus gives three illustrations to help His hearers understand it (12:24-26). Meanwhile the human soul of Jesus shrinks from what lies before Him (12:27-30). His plea that the hour be averted is the Johannine counterpart to the story of Gethsemane. The voice from heaven is the counterpart to the voice at the transfiguration on Mount Hermon. But with the glory there is also judgment (12:31f.). The passion, whose glory is learned only by those who believe, is at the same time the judgment on the world that does not believe. This is the paradox of Calvary--to the world, judgment; to the believers, glory.¹²³

The story of the passion in John blends the imagery of the victorious King who reigns from the tree with the imagery

¹²²Ibid., p. 66.

¹²³Ibid., pp. 66-68.

of the sacrificial Victim who expiates sin and brings communion between God and man. The victory and the expiation are inseparable, and both are expressed by $\delta\acute{o}\xi\alpha$.

The $\delta\acute{o}\xi\alpha$ is the utter self-giving of Christ to the Father which, released by His death and brought into touch with human lives by His Spirit, can become the new principle of self-giving within them and can banish from them the old principle of self-centred selfishness. . . . in Saint John the glory of Christ's self-giving breaks the power of men's sinful glory of self-esteem. Christ's godward sacrifice for sin, Christ's victory over sin, Christ's sanctification of men by the Spirit: these aspects of Atonement are held together within the doctrine of the glory.¹²⁴

Ramsey states that the foot-washing, the discourses, and the prayer of consecration (chapters 13-17) unfold the meaning of glory and the path along which the disciples must journey if they want to share in this glory. Though the word "glory" does not occur in the foot-washing episode, this event still gives a commentary on glory. By performing this act of a slave (1 Sam. 25:41), Jesus is manifesting to the disciples the nature of the glory of the Eternal Word. In contrast to the glory that men receive from one another (5:44), the glory that comes from God is mirrored in the figure of Jesus girded with a towel and pouring water into a basin.¹²⁵

But the perfection of the foot-washing scene was marred by the presence of the traitor Judas. Jesus "was troubled

¹²⁴Ibid., pp. 86f.

¹²⁵Ibid., p. 69.

in spirit" as He announced to the twelve disciples that a traitor was among them (13:21). But when Judas had gone out, Jesus said: "Now is the Son of Man glorified" (13:31). "Troubled in spirit" (ἐταράχθη), "glorified" (ἐδόξασθη) - the same contrast appeared in Jesus' statement and prayer in 12:27,28. The traitor's presence cast Jesus' soul into anguish, while the departure of the traitor finds Jesus conscious of the glory that has begun. When Judas went out, the supreme act of self-sacrifice by Jesus was virtually accomplished. Therefore 13:31 pictures God as glorifying the Son of Man and Himself being glorified by the Son of Man's obedience. But the last part of 13:32 ("God will also glorify Him in Himself, and glorify Him at once") looks beyond the passion and refers to the subsequent entrance of the Son of Man into the transcendent glory of God in His risen and exalted state. This same distinction between the glory in the passion recurs in 17:1,5. Yet there is an inseparable unity between them, which are only two stages in man's apprehension of a single mystery.¹²⁶

In His last discourse with the disciples (chapters 14-16), Jesus wants to show them that His glory, to which they have been clinging, is not His own, but that it is the Father's glory which He seeks. Jesus wants to lead the disciples in and through their belief in Him to a true belief in the Father.

¹²⁶Ibid., pp. 71f.

In the unfolding of this thought, the word "glorify" appears three times in these three chapters (14:13; 15:8; 16:14). In the first case Jesus is speaking of the greater works and the more efficacious prayer of the disciples which will be the result of His departure. The end of this will be the Father's glory. In the second instance, at the conclusion of Jesus' discussion of the Vine and the branches, Jesus speaks of the goal of the disciples' union with Christ as the Father's glory. In the third case, Jesus says that it is the Paraclete who will enable all these things to take place. The Holy Spirit will glorify Jesus in all that He does (14:17f., 26; 15:26f.; 16:8-11, 13). As the Son speaks no message of His own but what He receives from the Father, so the Spirit speaks no message of His own but what He receives from the Son. "A Trinitarian doctrine of the Godhead is here inescapable."¹²⁷

With Westcott and Hoskyns, Ramsey prefers to call the prayer in John 17 the prayer of consecration. Jesus consecrates Himself to death on behalf of His disciples. The prayer dwells on the victory over the world that results from the expiation of sin. Verses 1-3 show that the Godward act of glorifying the Father includes the manward act of revealing Him to men. In verse 4f., Jesus, who has glorified the Father in His entire work on earth, asks to be given a glory beyond the glory in the passion, the eternal glory of the

¹²⁷Ibid., pp. 73-75.

Godhead. St. John never says that Jesus' glory was veiled or laid aside during His incarnate life. Yet Jesus prays for glory and waits for the day when He will receive it.¹²⁸

The right solution of this problem of Johannine exegesis seems to be that it is in His human nature that the Son receives glory from the Father, and He asks that through the Passion and Resurrection the human nature may be exalted into the eternal glory of the Godhead. Yet these two data--the Son's abiding glory, the Son's reception of glory through death and resurrection--are as two facets of a single mystery. It is by the humiliation of the Son's winning of glory in the toils of history that the eternal glory of the divine self-giving is most signally disclosed.¹²⁹

In 17:20-26, Jesus prays concerning those who will believe through the teaching of the apostles. In 17:22, Jesus says: "The glory which Thou hast given Me I have given to them, that they may be one even as We are one." In these words, Jesus tells what the Church is. It is the participation of men and women in Christ's glory. It is the essential being of the Church that the glory of Christ is there. The glory that Christians are to grow into and to manifest by the practical response of the Christian life is theirs already. The common life of Christian fellowship in the Church is not only a witness to the glory, but is itself the glory of the Father and the Son manifested to the world. Since glory dwells in it, the Church is the temple of God. But the glory in the Church is an invisible glory, one discernible only through

¹²⁸Ibid., pp. 75-77.

¹²⁹Ibid., pp. 85f.

faith, and not to be confused with earthly majesty and splendor. The glory in the Church is only a foretaste of the glory that is to come and therefore the Church's sense of possession is mingled with the Church's sense of incompleteness.¹³⁰

After Jesus' prayer ends, John in his narration of the passion shows that Jesus' prayer is being answered and the Son is being glorified. In the garden, Jesus' majesty strikes the soldiers to the ground. Before Pilate, Jesus is the Judge and Pilate is His prisoner. Before the people and on the cross on Calvary, Jesus rules as King. The hour came that the Son of Man should be glorified, and the corn of wheat fell to the earth and died. John views the glorifying of Jesus as completed on Easter. With the glorifying accomplished, the Spirit could be given (cf. 7:39). By the breath of a new creation the Church was brought to birth and sent on its mission (20:21-23). By the mission of the Church, judgment and glory are made known to the world, and the world can take its choice.¹³¹

In summarizing Ransey's views, we note the following points:

1. John's Gospel is the Gospel of glory. Glory pervades all the words and works of Jesus.
2. The deepest meaning of glory lies in the mutual self-giving of Father and Son, expressed in the dependence and submission of the Son throughout His earthly mission.

¹³⁰Ibid., pp. 79f., 87-89, 99.

¹³¹Ibid., p. 81.

3. John's story of the passion blends the imagery of the victorious King who reigns from the tree with that of the sacrificial Victim who expiates sin and brings communion between God and man.
4. John's Gospel distinguishes between the glory in the passion and the glory beyond the passion, but there is an inseparable unity between them.
5. Since John never says that Jesus' glory was veiled or laid aside during His incarnate life, and yet Jesus prays for glory in John 17, it seems that it is in His human nature that the Son receives glory from the Father, and He asks that through the passion and resurrection the human nature may be exalted into the eternal glory of the Godhead.
6. The Church is the participation of men and women in Christ's glory.

Johannes Schneider, Doxa

Johannes Schneider divides his discussion of the $\delta\acute{o}\xi\alpha$ - $\delta\omicron\delta\acute{o}\xi\alpha\ \delta\epsilon\omicron\upsilon$ concept in the Gospel of John by first considering $\delta\acute{o}\xi\alpha$ and then $\delta\omicron\delta\acute{o}\xi\alpha\ \delta\epsilon\omicron\upsilon$.¹³²

According to Schneider, $\delta\acute{o}\xi\alpha$ has the meaning "honor" in 5:41,44; 7:18; 8:50; 9:24; and 12:43. Jesus repeatedly mentions that He does not seek His own honor nor does He receive honor from men. He has a majesty and power that do not require such honor. This very thing is that which distinguishes Him from the leaders of the people (12:43).¹³³

The $\delta\acute{o}\xi\alpha\ \theta\epsilon\omicron\upsilon$ is the revelation of God's divine majesty and power. In John, there is a correlation between the seeing

¹³²Doxa: Eine bedeutungsgeschichtliche Studie (Gütersloh: C. Bertelsmann, 1932), pp. 115-125.

¹³³Ibid., p. 115.

of the glory of God and the believing of men. In 11:40, faith is set forth as a prerequisite for seeing the wonder-working power of God, while in 2:11 faith is the consequence of the revelation of divine $\delta\acute{o}\xi\alpha$ to the disciples.¹³⁴

The $\delta\acute{o}\xi\alpha$ of Jesus includes brilliance (Lichtglanz), divine power, and majesty, especially in Jesus' pre-existence. Before the world existed, Jesus had $\delta\acute{o}\xi\alpha$ with God (17:5). Jesus' $\delta\acute{o}\xi\alpha$ is one given Him by God Himself (17:22), based on the love of God (17:24). This $\delta\acute{o}\xi\alpha$ of Jesus was not lost when He became Man. It was certainly hidden, but it came forth and was evident especially in His miracles (cf. 2:11). The earthly brightness of the glory of Jesus, which was seen by the disciples, pointed to the heavenly glory, from which Jesus had gone out. One can therefore define the glory of Christ as the unity of its heavenly with its earthly appearance. Whoever sees the glory of Jesus receives thereby an impression of the fabulous riches of the gracious glory of God and of the heavenly world.¹³⁵

Jesus gives His $\delta\acute{o}\xi\alpha$ to His disciples. Through it they share in the heavenly existence and in the divine life. The $\delta\acute{o}\xi\alpha$ is the means that binds believers in Christ with their Lord and through Him, with God. Through their possession of $\delta\acute{o}\xi\alpha$ the believers are bound together into a unity. This

¹³⁴Ibid., p. 116.

¹³⁵Ibid., pp. 116-118.

unity is comparable to that which exists between Christ and God. But the glory of the disciples is not yet complete. It is Jesus' will that His disciples enter into the eternal $\delta\acute{o}\xi\alpha$ -world and there live in completely clear view of His $\delta\acute{o}\xi\alpha$ (17:24).¹³⁶

In 8:54 and 11:4, $\delta\acute{o}\xi\alpha$ has more than one meaning. $\delta\acute{o}\xi\alpha$ can mean "honor" or "renown" (Ruhm) in 8:54 (cf. 8:50). But, because of the following sentence, the thought of glorification or of being equipped with brightness and glory can be included. In 11:4, the illness of Lazarus is "for the $\delta\acute{o}\xi\alpha$ of God." This could mean "for His honor," "for the praise of God." But it more likely means that the illness of Lazarus is a means through which the wonderworking power and might of God might be manifested. $\delta\acute{o}\xi\alpha$ in this case is to be understood in the sense of divine $\delta\acute{\upsilon}\nu\alpha\mu\iota\varsigma$.¹³⁷

$\delta\omicron\lambda\acute{o}\xi\alpha\sigma\epsilon\iota\nu$ in John can very seldom be translated "honor" or "praise." It appears to have this meaning only in 21:19 and possibly in 8:54, as noted above. But in most instances, the word means "glorify." $\delta\omicron\lambda\acute{o}\xi\alpha\sigma\epsilon\sigma\theta\alpha\iota$ serves in most places as a designation for the death of Jesus. John views the entire life and death of Jesus as glorification.¹³⁸

The $\acute{\omega}\rho\alpha$ of which Jesus speaks is the hour of His death. Jesus is not to be saved from death, but is to be glorified

¹³⁶Ibid., p. 118.

¹³⁷Ibid., p. 119.

¹³⁸Ibid., pp. 119f.

through death. Through His death after the completion of His earthly work Jesus enters once more into His complete $\delta\acute{o}\xi\alpha$. The crucifixion is the destruction (Vernichtung) of His life in the flesh (Fleischesleibes). $\delta\omicron\delta\acute{\alpha}\sigma\epsilon\sigma\theta\alpha\iota$ thus means the restoration of the $\delta\acute{o}\xi\alpha$ -position Jesus had in His pre-existence.¹³⁹

Schneider feels that 13:32 can be rightly interpreted when one takes it as the possible basis for 13:31: the Son is glorified, for (denn) God is glorified in Him. The $\acute{\epsilon}\nu$ $\alpha\upsilon\tau\acute{\omega}$ in 13:31 is to be understood in a local sense. The glorification of Jesus comes about only in this way, that God works it in Him. God is glorified in Him because God's greatness is evident in Him. The phrase in 13:32, "if God is glorified in Him," expresses the logical relation between the earlier and the future glorification. The phrase that follows in 13:32, "God will also glorify Him in Himself," is still clearer since it speaks at the same time of the carrying out of Jesus' death. Also here the $\acute{\epsilon}\nu$ $\alpha\upsilon\tau\acute{\omega}$ is to be taken in the local sense: God will glorify Him in Himself, i.e., in His $\delta\acute{o}\xi\alpha$ -world. Schneider feels that these two verses tell of two acts that follow each other, but whose natures are so closely united that also in time they occur virtually simultaneously, as the striking change of tense indicates.¹⁴⁰

¹³⁹Ibid., p. 121.

¹⁴⁰Ibid., pp. 121f.

The voice from heaven in 12:28b manifests Jesus fully as God's Son, as also John does in 1:14. Schneider says it appears as though 12:27f. belong to the Gethsemane pericope, but into it portions of the transfiguration story have been injected. $\epsilon\delta\delta\omicron\sigma\alpha$ in 12:28 alludes then to the transfiguration on the mount, and $\delta\omicron\sigma\acute{\alpha}\sigma\epsilon\iota$ to Jesus' glorification in death.¹⁴¹

As noted in connection with 13:32 above, one must distinguish two basically similar, but in terms of time, different uses of $\delta\omicron\sigma\acute{\alpha}\sigma\epsilon\iota\upsilon$ and $\delta\omicron\sigma\acute{\alpha}\sigma\epsilon\sigma\theta\alpha\iota$ --the glorification in the hour of death and that in the following return to the Father. In those places in which Jesus is spoken of in connection with His glorification by the Spirit, $\delta\omicron\sigma\acute{\alpha}\sigma\epsilon\sigma\theta\alpha\iota$ is meant in the sense that Jesus is once again clothed with the full $\delta\omicron\sigma\acute{\alpha}$ that He previously had, and has entered into the sphere of the divine $\delta\omicron\sigma\acute{\alpha}$ (cf. 7:39; 12:16). The glorification appears actually as a reward for Jesus' work on earth.¹⁴²

In only one place, 11:4, one must understand $\delta\omicron\sigma\acute{\alpha}\sigma\epsilon\iota\upsilon$ in connection with Jesus in a different way. This passage speaks of the illness of Lazarus. $\delta\omicron\sigma\acute{\alpha}\sigma\epsilon\iota\upsilon$ here must mean that the Son of God through the authority given to Him is to reveal the wonderworking power He possesses from God.¹⁴³

¹⁴¹Ibid., p. 122.

¹⁴²Ibid., p. 123.

¹⁴³Ibid.

The glorification of the Son through the Father corresponds to the glorification of the Father through the Son. As the Father brought into view the essential nature of the Son on earth, so also the Son exhibited in Himself the nature of the Father on earth. The glorification of God rested above all on the conclusion of the earthly work of the Son (17:4). The fact that Jesus could glorify God lay not in Jesus, but in the authority God gave Him over all flesh. In 17:3f., then, $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ means that the power of God is effective and thereby the recognition of God as the only true God and Jesus Christ as His "Sent One" is accomplished, thus increasing the sphere of power of God on earth. But the recognition of God and of His Son is eternal life. So the authority given to Jesus rests in this, that He gives eternal life. Also in the glorification of the Father through the Son one again sees the double meaning of $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$. The $\acute{\epsilon}\delta\omicron\beta\acute{\alpha}\sigma\alpha$ in 17:4 refers to the earthly work of Jesus, while the phrase "that the Son may glorify Thee" (17:1) refers to the glorification in heaven. And as the Son glorifies the Father, so also the Paraclete glorifies the Son (16:14). Here $\delta\omicron\beta\acute{\alpha}$ and $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ also express the relationship within the Trinity for St. John.¹⁴⁴

The relationship between the "Exalted One" and His disciples is expressed in 17:10. Jesus is glorified in them in that they have received His word, have come to faith in

¹⁴⁴Ibid., pp. 123f.

Him, and have come to the knowledge of the Son of God as the One sent by God. Jesus' true nature was visible to and revealed to the disciples. And as Jesus has glorified the Father through His work, so the disciples, who are inwardly bound to Jesus, glorify Him by doing what He asks of them, by producing fruit.¹⁴⁵

Finally, Schneider points out that in John, $\delta\omicron\sigma\acute{\alpha}\sigma\epsilon\iota\upsilon$ is used in its concrete meaning of "to show heavenly brilliance" (mit himmlischem Lichtglanz antun) only when speaking of the glorification of Jesus. The object of $\delta\omicron\sigma\acute{\alpha}\sigma\epsilon\iota\upsilon$ is always either God or Jesus, never the disciples of Jesus. Only $\tau\iota\mu\acute{\alpha}\nu$ is used also of the disciples (12:26).¹⁴⁶

In summarizing Schneider's views, we note the following points:

1. The glory of Jesus includes brilliance, divine power, and majesty. This glory that Jesus had in His pre-existence was not lost when He became Man, but was certainly hidden, being evident primarily in His miracles.
2. Jesus gives His glory to His disciples. Through it they share in the divine life and are bound together with Christ, with God, and with one another.
3. Through His death after the completion of His earthly work, Jesus entered once more into His complete glory.
4. One must distinguish two similar, but in terms of time, different "glorifications": (a) the glorification in the hour of Jesus' death; (b) the glorification in Jesus' return to the Father.

¹⁴⁵Ibid., pp. 124f.

¹⁴⁶Ibid., p. 125.

Wilhelm Thüsing, Die Erhöhung und Verherrlichung
Jesu im Johannesevangelium

Of the works cited in this chapter, this book by Wilhelm Thüsing is by far the most comprehensive and thorough in dealing with the concepts $\delta\delta\beta\alpha$ and $\delta\delta\beta\alpha\iota\omega$. Whether one agrees with Thüsing's basic conclusions or not, one cannot but be impressed by the scholarship in this book, the careful attention to detail, the great number of references to the views held by others on the topic under discussion, and the general outline and makeup of the book itself.

Thüsing states that the verb $\delta\delta\beta\alpha\iota\epsilon\iota\upsilon$ is used only in one portion of the Gospel of John, from 7:39 to 17:10 (if one disregards the reference in the supplementary chapter, 21:19). The glorification of Jesus is stated in 7:39; 8:54; 11:4; 12:16; 12:23; 13:31f.; 16:14; 17:1,5; 17:10. Jesus' glorification through the Father is expressly stated in 8:54; 13:32; 17:1,5; His glorification through the Paraclete in 16:14; and His glorification in the disciples in 17:10. The glorification of the Father is stated in 12:28; 13:31f.; 14:13; 15:8; 17:1; 17:4; (21:19). The glorification of the Father's name through the Father Himself is stated in 12:28; His glorification through Jesus in 17:1,4; His glorification "in the Son" in 13:31f.; 14:13; through the fruitbearing of the disciples in 15:8; through the hearing of their prayers in 14:13; (through the death of Peter in 21:19). The glorification of the Father and the glorification of Jesus are in

direct thought contact in 13:31f.; 17:1,4,5; and 11:4.¹⁴⁷

The term δόξα is used all the way from the Prolog (1:14) to the close of the high priestly prayer (17:24). The δόξα of Jesus is spoken of in 1:14; 2:11; (8:50); 12:41; 17:5,22,24. The δόξα of the Father is spoken of in 7:18 (second occurrence there); 9:24; 11:4,40; (12:43). There is a series of δόξα-references that belong together that are used in a sense conforming to that of δοξάσειν in 8:54, namely 5:41,44; 7:18; 8:50; 12:43; (cf. 9:24). These references seem to give δόξα a meaning close to "honor, value" (Geltung). Jesus' δόξα in His pre-existence is spoken of in 12:41; 17:5; (17:24); the δόξα Jesus has from the Father and hands on to His own in 17:22; the δόξα of the Father and Jesus in the earthly work of revelation by Jesus in 2:11; 11:4,40. Thising feels that 1:14 stands in relation to all three of these latter uses. An expressly stated connection between δοξάσειν and δόξα is found only in 8:54; 11:4; and 17:5.¹⁴⁸

In Johannine usage, the word δόξα does not just have one meaning, as the above indicates. There are places where it appears to mean "honor, value," and there are other places where it can mean divine power (2:11) or divine "glorious light" (göttliche Lichtherlichkeit) (17:5,24). The meaning

¹⁴⁷Die Erhöhung und Verherrlichung Jesu im Johannesevangelium (Münster, Westfalen: Aschendorffsche Verlagsbuchhandlung, 1960), pp. 41f.

¹⁴⁸Ibid., p. 42.

of $\delta\omicron\upsilon\lambda\acute{\alpha}\sigma\theta\eta\upsilon\alpha\iota$ is closely related to that of $\delta\acute{\omicron}\xi\alpha$. Sometimes it simply means "to honor, to assert the value of" (zur Geltung bringen). Sometimes it means to equip with divine power or glory. Besides this, one must leave open the possibility that the Johannine $\delta\omicron\upsilon\lambda\acute{\alpha}\sigma\theta\eta\upsilon\alpha\iota$ can have specific characteristics that cannot immediately be inferred from the meanings of $\delta\acute{\omicron}\xi\alpha$.¹⁴⁹

As to the question of whether $\psi\omega\theta\eta\upsilon\alpha\iota$ and $\delta\omicron\upsilon\lambda\acute{\alpha}\sigma\theta\eta\upsilon\alpha\iota$ are the same or different, Thising points out especially two differences: (1) at the basis of $\psi\omega\theta\eta\upsilon\alpha\iota$ lies only the crucifixion. $\delta\omicron\upsilon\lambda\acute{\alpha}\sigma\theta\eta\upsilon\alpha\iota$ (together with $\delta\acute{\omicron}\xi\alpha$) has a much wider basis. Its scope includes the pre-existence, the earthly work of Jesus, the "hour" (His passion--and His resurrection?), and Jesus' glory with the Father. (2) The enemies are the subject of the "lifting up" (des Erhthens), and the mutual actions between Father and Son are the subject of the "glorifying."¹⁵⁰

Thising's major point of emphasis throughout the book is that Jesus' glorification can be divided into two parts. He states that the glorification events extend over different periods. This is particularly evident in three places (12:23; 13:31f.; and 17:4) in which glorification statements in the aorist tense are connected with statements in the future or

¹⁴⁹Ibid., p. 43.

¹⁵⁰Ibid., p. 45.

imperative tense. These statements are all connected with the "hour" of Jesus' glorification, which 12:23 says has come. The Gospel of John places obvious value on the "hour." It considers the "hour" as the point from which there is glorification in the past and glorification in the future, and the "hour" binds these two periods of glorification together. The glorification of Jesus through the work of salvation, then, is presented in two periods. The earthly work of Jesus reaches up to the "hour" (17:4); the work of the "Exalted One" lies on the other side of the "hour" (cf. 17:1). Thising consistently refers to these two periods as two "stages" (Stadien). He calls the first "stage" the earthly life of Jesus, including His death on the cross (17:4, the statement of the completion of the work on earth, which includes also His death on the cross). The second "stage" includes the consequences of the exaltation, which is identical with the work of the Paraclete in the fellowship of the disciples.¹⁵¹

In his discussion of the first "stage" of the glorification of Jesus, Thising states that Jesus' "work" through which He glorifies the Father on earth is His entire earthly work (the *σημεῖα* as well as the words of revelation), with its culmination in His death on the cross. Jesus' earthly work and death are viewed as a unity, since both reveal Jesus' complete obedience and loving dependence on the Father. Thising

¹⁵¹Ibid., pp. 45, 48.

feels that the Johannine use of the concept *ἔργον* confirms the actual presentation of two "stages" of Jesus' work. His work on earth stands opposite the "greater works" (5:20) which are identical with the effect of the exaltation. Thus the *τέτελεσται* in 19:30 is not the absolute end of the work of Jesus and of the glorification events, but only of the first "stage" of the work. The work of Jesus is really first developed after His going to the Father.¹⁵²

Glorification is connected with Jesus' "hour" in three places: 12:23; 12:27f.; and 17:1. In none of these does it state that the "hour" encompasses the entire glorification. John 12:23 marks the turning point in Jesus' life. His "hour" is now here. In view of 7:30 and 8:20, the "hour" must mean primarily the hour of His suffering. John 12:27f. marks the acceptance of the "hour" as the acceptance of the passion. The "hour" in 17:1 can mean nothing more than the hour of the passion.¹⁵³ The "hour" in 2:4 comes not in Cana, but in Jesus' passion and glorification. John 2:11 gives a revelation of the glory of Jesus before the hour of glorification comes. It stands not separate from the "hour," but is

¹⁵²Ibid., pp. 50-75, especially p. 74.

¹⁵³Ibid., pp. 75-78. Thüsing later (p. 100) states that the formulation in both 12:23 and 12:27f. leaves open the possibility of a further glorification of Jesus after the "hour." The events connected with the "hour" do not only occur in the passion and death, but belong also to the "going to the Father" (13:1; 16:5; 17:13).

regulated by it.¹⁵⁴ The hour of the glorification of Jesus Himself, then, is the hour of the completion of His work, through which the Father is glorified. Jesus' death is so central to His earthly work that the hour of glorification first comes when the passion begins.¹⁵⁵

Glorification in the second "stage" of the work of salvation takes place in connection with Jesus' "going to the Father." Thising connects the first "stage" with the second "stage" by first considering 12:23 (the central statement concerning the "hour" of glorification) and 12:24. In 12:23, the time for the passion is present, and in the passion, together with the beginning of the going to the Father, the Son of Man is glorified. In 12:24 the term *δοξασθῆναι* does not appear. But this verse begins with "*ἀμὲν ἀμὲν λέγω ὑμῖν.*" This phrase is used 25 times in John's Gospel and almost without exception it shows that the relationship to the foregoing is very close. Therefore verse 24 is actually a clarification of the glorification of Jesus mentioned in verse 23. The "fruitbearing" mentioned in 12:24 is identical with the second "stage" of Jesus' work. John 12:23 is therefore a comprehensive statement of the glorification of Jesus. Its meaning is not to be limited to the glorification in death,

¹⁵⁴Ibid., pp. 94-96.

¹⁵⁵Ibid., p. 99.

but it also speaks of the second "stage" of Jesus' work.¹⁵⁶

The glorification of the Father in the second "stage" is also to take place through the fruitbearing of the disciples (15:8) and through their answered prayers (14:13).

Thusing takes the "fruit" of 15:8 as referring to the Christian life of the believers.¹⁵⁷ From 15:8, it follows that the death of the disciples is also the glorification of God (21:19).¹⁵⁸ The disciples' love of the brethren and their taking up of the cross to follow Jesus also have meaning in their fruitbearing. From this it is evident that the glorification in the second "stage" has the same structure as in the first "stage." As Jesus glorified the Father in His earthly work through obedience to the cross, so also the disciples through the "greater works" glorify God through the same obedience, here spoken of in terms of loving the brethren and taking up the cross to follow Jesus. The inner side of the glorifying fruitbearing of the disciples is also through the cross.¹⁵⁹

Jesus is also glorified in the second "stage" through the Spirit. The theme of 16:12-15 is the teaching of the

¹⁵⁶Ibid., pp. 101f., 106.

¹⁵⁷Ibid., pp. 107-109.

¹⁵⁸Ibid., p. 127.

¹⁵⁹Ibid., pp. 123-141.

Spirit in its relation to the teaching of Jesus. As the Son listens to the Father and then does His work, so the Paraclete listens to Jesus and glorifies Him by sharing with the disciples what belongs to Jesus.¹⁶⁰ John 7:37-39 is also a very important passage on this subject. If the drinking referred to in 7:37f. means the beginning of the Spirit, and this beginning of the Spirit is possible through the glorification of Jesus, then this same approach is valid for other statements with a similar structure (e.g. chapters 3 and 6; 4:10ff.). When comparing 16:7 with 7:39b, it appears that what Jesus really wants to give He cannot give in His earthly life. The "greater works" can be accomplished first through the disciples or through the Paraclete. According to 7:39, the Spirit is the characterization (Charakteristikum) of the work of salvation after Jesus' going to the Father. In this context the glorifying effect of the Spirit is pictured as living water flowing out of the exalted Jesus.¹⁶¹

Jesus is also glorified in His own (17:10, 22f.; 17:17-19; 17:1f.). The fruitbearing of the disciples is to be expressed in and through the disciples (17:10). The perfect tense in 17:10, δεδόξασμαι, means that Jesus is saying: "I have been glorified, and through it my glorification is now given;" or "Through the glorifying action in the past I am and will be

¹⁶⁰Ibid., pp. 141-146.

¹⁶¹Ibid., pp. 164f.

glorified." The basis of the glorification of Jesus in His disciples was laid in the past, that is, in the first "stage" of His work. Yet it was effectual not only for the period of time of Jesus' prayer, but also for the second "stage," the time after Jesus' going to the Father. Thus the "togetherness" (Zusammensein) of Jesus with the believing disciples in 17:10 is a symbol of the glorification of Jesus, i.e., of the fruitbearing of the grain of wheat. Now the grain of wheat is no more alone, but is together with its fruit, and this fruit is separated from the *κόσμος* (cf. 15:19f.; 17:14; 13:10; 15:3).¹⁶² According to 17:10,22, Jesus is glorified in the disciples in giving them His *δόξα*. In so doing, He has given them the brightness and power of His loving unity with the Father. When through it they are one as are the Father and the Son, then Jesus is recognized as the One sent by the love of the Father. The disciples accomplish their work of revelation for the salvation of the world through the power of Jesus' *δόξα* given them, and in that way Jesus is glorified in them.¹⁶³

After discussing the two "stages" of Jesus' work separately, Thüsing has a brief chapter on their relationship to each other. In this chapter he speaks of the glorification of the Father's name in 12:28. Thüsing states that the aorist

¹⁶² Ibid., pp. 174-176.

¹⁶³ Ibid., pp. 182-192.

in the answer of the voice from heaven is to be taken of the entire earthly work of Jesus and the future tense of the second "stage" of Jesus' work. He says that he disagrees here with Bultmann and Wikenhauser, who take the aorist to mean Jesus' earthly work before this, and the future to mean Jesus' forthcoming death on the cross.¹⁶⁴ Thüsing gives the following expanded translation and explanation of 12:28:

12,28a = "Vater, verherrliche deinen Namen durch meinen Todesgehorsam--dazu bin ich ja in diese Stunde gekommen."

12,28b = "Das ist schon geschehen--du hast die 'Stunde' angenommen--und wird wiederum geschehen."
(D.h.: das ist geschehen im Kreuzesgehorsam Jesu, der sein irdisches Werk vollendet, und wird wiederum geschehen, wenn er die Seinen an sein Kreuz zieht.)¹⁶⁵

Thüsing states that between the two "stages" there is an analogous relationship and that both "stages" in the Johannine view form a unity. The work of salvation is seen in terms of "glorifying" as events of revelation (Offenbarungsgeschehen). The object of the revelation in both "stages" is the same-- chiefly the name of the Father. Both "stages" have the same structure of the events of revelation, since both are "work." The $\epsilon\rho\gamma\omicron\nu$ of the earthly Jesus corresponds to the $\mu\epsilon\acute{\iota}\sigma\omicron\nu\alpha$ $\epsilon\rho\gamma\alpha$ through the disciples (5:20; 14:12). Therefore the glorifying work of salvation in both "stages" is a totality. The events of revelation of the earthly life of Jesus and those

¹⁶⁴Ibid., p. 195.

¹⁶⁵Ibid., p. 197.

of the Paraclete are not two different works, but the one work of Jesus Himself in their two phases of realization.¹⁶⁶

The second chief part of Thüsing's book deals with the glory of Jesus and His glorification. It begins with a discussion of 17:5. This verse obviously speaks of a glorification of Jesus, but one not identical with the glorification through His work of revelation. It speaks rather of the winning again of the glory with the Father that Jesus had in His pre-existence. It is a glory that Jesus did not have during His earthly life, a glory given Him by the Father. John 17:5 speaks of an event that lies between the two "stages" of the work of salvation. It still belongs to the "hour" of glorification (cf. 12:23; 17:1). It appears as consequence of the completion of Jesus' earthly work (17:4). And yet it has meaning for the work of the Paraclete in the second "stage" of the work of salvation. During His earthly life Jesus is not spoken of as being "with the Father." Otherwise the "going to the Father" would make no sense (cf. 6:62; 17:5). At most, 8:38 and 1:18 might speak of it. But being with the Father is characteristic of Jesus' pre-existence and post-existence, not of His earthly life. For Jesus Himself, being with the Father meant the greatest of peace and the greatest of happiness (14:28). In 17:5 there is a double meaning to the glorification of Jesus, for Himself and for His work. It

¹⁶⁶Ibid., pp. 201-203.

is best explained in 17:24 where Jesus speaks of the eternal love of the Father for Him and of His desire that His own see the glory of Jesus with the Father.¹⁶⁷

John speaks of the revelation of glory in the earthly life of Jesus in 1:14; 2:11; 11:4,40. According to 1:14, the glory of the *μονογενης* is already full of grace and truth and this glory was now to be given to the believers. The *δοξα* of 2:11 and 11:4,40 is the *σημεϊον* of the glory with the Father, a "sign" of the shining power that Jesus has with the Father through His eternal fellowship of love.¹⁶⁸

In 17:4f., both a past and a future glorification are mentioned. In both of these verses the past is characterized as the glorification of the Father through Jesus, the future as the glorification of Jesus through the Father. The past and the future glorification are also referred to in 13:31f. According to these verses, Jesus glorified the Father in revealing Him through His absolute obedience and is Himself glorified in His obedient unity (*Gehorsamseinheit*) with the Father on His earthly way. The Father will glorify Jesus in showing His true worth, having Him live with the Father, and thus letting His love for Jesus shine through.¹⁶⁹

In discussing the relationship of *δοξασειν* to *δοξα* in

¹⁶⁷*Ibid.*, pp. 205-216.

¹⁶⁸*Ibid.*, pp. 226-231.

¹⁶⁹*Ibid.*, pp. 233-239.

John's Gospel, Thüsing states that $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ means the communication or the providing with $\delta\omicron\beta\acute{\alpha}$. But in John's Gospel there are only one or two places where it has this meaning (8:54 and essentially also 17:5). $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ or $\delta\omicron\beta\acute{\alpha}\sigma\theta\eta\nu\alpha\iota$ in the statements of the "hour" and the "work" are used almost absolutely as terminus technicus. There is difficulty in the fact that the result of the glorification of Jesus through the Paraclete, namely that "His own" form His shining crown, is never designated as the $\delta\omicron\beta\acute{\alpha}$ of Jesus. Thüsing sees a double character at the base of both $\delta\omicron\beta\acute{\alpha}$ and $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$. $\delta\omicron\beta\acute{\alpha}$ has power as its basis, which comes from the unity with the Father as glory. Its other character is that of the brightness of the loving unity of Jesus and the Father, as revelation of glory. $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ appears on the one hand as the effect of the $\xi\acute{\phi}\omicron\upsilon\sigma\acute{\iota}\alpha$ of Jesus, and on the other hand as the revelation of His $\xi\acute{\phi}\omicron\upsilon\sigma\acute{\iota}\alpha$.¹⁷⁰

The third major section of Thüsing's book discusses the ascension of Jesus (together with the resurrection) in its meaning for the exaltation and glorification. Jesus' ascension is spoken of in the three $\acute{\alpha}\nu\alpha\beta\acute{\alpha}\lambda\epsilon\iota\nu$ statements in 3:13; 6:62; and 20:17. The exaltation, ascension to the Father, and glorification with $\delta\omicron\beta\acute{\alpha}$ with the Father are the three partially parallel Johannine concepts that designate Jesus' going from the first "stage" to the second "stage" of

¹⁷⁰ Ibid., pp. 243f.

His work of salvation. While *δοξάζειν*, *δόξα*, and *ὑψωθῆναι* do not appear in the resurrection portion of the Gospel (chapter 20), *ἀναβαίνειν* does appear, so that from here on "being exalted" and "being glorified" are synonymous. The *ὑψωθῆναι* statements set forth the cross as the throne of Jesus, the *ἀναβαίνειν* statements His place in heaven at the right hand of the Father. *ἀναβαίνειν* should not be thought of merely as the reverse of *καταβαίνειν*. The ascension embraces the glorification of the cross and the glorification with the Father (cf. 13:31f.; 17:5).¹⁷¹

When one compares 12:16 and 2:22, both of which speak concerning the Scriptures, it is obvious that in the Gospel of John, the resurrection is to be regarded as the glorification of Jesus. The resurrection stands in closest relation to the glorification in both the past and the future in 13:31f. The very existence of John 20 is itself a hint that the resurrection is to be understood as exaltation and glorification, even though these two Greek words do not appear in that chapter. According to the Johannine understanding, the resurrection of Jesus belongs to the event of His ascending to His throne. Since the Crucified One is truly alive, the resurrection is to be considered as exaltation and glorification.¹⁷²

In summarizing Thüsing's views, we note the following

¹⁷¹ *Ibid.*, pp. 253-274.

¹⁷² *Ibid.*, pp. 279-287.

points:

1. Jesus' glorification can be divided into two parts or two "stages." The first "stage" takes in the earthly life of Jesus, including His death on the cross. The second "stage" takes in Jesus' going to the Father, the exaltation and its consequences, including the work of the Paraclete in the fellowship of the disciples.
2. The "hour" of the glorification of Jesus in the first "stage" is the hour of the completion of His earthly work. Jesus' death is so central to His earthly work that the hour of glorification first comes when the passion begins.
3. Jesus' glorification in the second "stage" is connected with His going to the Father and takes place through the fruitbearing of the disciples and the work of the Spirit.
4. Both "stages" in the Johannine view form a unity. The glorifying work of salvation in both "stages" is not two different works, but the one work of Jesus Himself in its two phases of realization.
5. John 17:5 speaks of Jesus winning again the glory with the Father that He had in His pre-existence. It is a glory that He did not have during His earthly life, one given Him by the Father.
6. The exaltation, ascension to the Father, and glorification with the glory with the Father are three partially parallel concepts that designate Jesus' going from the first "stage" to the second "stage" of His work of salvation.

CHAPTER IV

EKEGETICAL ANALYSIS OF EACH OCCURRENCE OF ΔΟΞΑ
AND ΔΟΞΑΖΩΝ IN THE GOSPEL OF JOHN

The noun δοξα appears nineteen times and the verb δοξάσειν twenty-three times in the Gospel of John. Vertical lists of all of these references follow. In these lists, the respective word occurs only once in the verse referred to unless the reference is followed by bis, in parentheses, meaning it appears two times in that verse, or by ter, in parentheses, meaning it appears three times in that verse.

<u>δοξα</u>	<u>δοξάσειν</u>
1:14 (<u>bis</u>)	
2:11	
5:41, 44 (<u>bis</u>)	
7:18 (<u>bis</u>)	7:39
8:50, 54	8:54 (<u>bis</u>)
9:24	
11:4, 40	11:4
12:41, 43 (<u>bis</u>)	12:16, 23, 28 (<u>ter</u>)
	13:31 (<u>bis</u>), 32 (<u>ter</u>)
	14:13
	15:8
	16:14
17:5, 22, 24	17:1 (<u>bis</u>), 4, 5, 10
	21:19

An investigation of these references discloses that δοξα and δοξάσειν are directly associated with each other in only three verses: 8:54; 11:4; and 17:5. We also discover that chapters 12, 13, and 17 are vitally important for determining the meaning of δοξα and δοξάσειν. One-half, or twenty-one of the forty-two occurrences of the two terms appear in these three chapters.

In Chapters II and III of this dissertation it was noted that neither $\delta\acute{o}\xi\alpha$ nor $\delta\omicron\kappa\lambda\acute{\alpha}\sigma\epsilon\iota\nu$ has one simple meaning. This is true of their use in the New Testament in general, but particularly of their use in the Gospel of John. $\delta\acute{o}\xi\alpha$ appears to have at least three basic meanings: (1) "honor" or "praise"; (2) divine "power"; (3) divine "brilliance" or "splendor." Also $\delta\omicron\kappa\lambda\acute{\alpha}\sigma\epsilon\iota\nu$ appears to have at least three basic meanings: (1) "to honor" or "to praise"; (2) "to share in divine $\delta\acute{o}\xi\alpha$ "; (3) "to glorify, i.e., to manifest divine $\delta\acute{o}\xi\alpha$."¹ But when the Evangelist John uses these terms, he seldom seems to use them with only one specific meaning in mind. In some instances one meaning seems to be dominant and in other instances another meaning, but other meanings of the term always seem to hover in the immediate background.² This characteristic, so common in John's Gospel, makes it virtually impossible to

¹Wilhelm Thüsing, Die Erhöhung und Verherrlichung Jesu im Johannesevangelium (Münster, Westfalen: Aschendorffsche Verlagsbuchhandlung, 1960), p. 244, says there is a double thrust in both of these terms in John. $\delta\acute{o}\xi\alpha$ has power as its basis (which comes out of the unity of Jesus with the Father), and glory is the revelation of this power (as the brilliance of the loving unity of Jesus and the Father). $\delta\omicron\kappa\lambda\acute{\alpha}\sigma\epsilon\iota\nu$ is seen on the one hand as the effect of the power of Jesus, and on the other hand as the revelation of the power of Jesus.

²Charles Harold Dodd, The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1953), p. 207, footnote 1, says:

"This playing upon different senses of a word--or rather, this ranging up and down the scale of its possible meanings and making one meaning fill out another--is a part of this writer's technique."

say with certainty that in a given passage $\delta\acute{o}\xi\alpha$ or $\delta\omicron\beta\acute{\alpha}\varsigma\epsilon\iota\nu$ has only one meaning. This fact has been amply illustrated in Chapter III in our review of views held by different exegetes.

But John's use of terms like $\delta\acute{o}\xi\alpha$ and $\delta\omicron\beta\acute{\alpha}\varsigma\epsilon\iota\nu$ in their several shades of meaning, even in the same passage, also makes the study of his Gospel very rewarding. This chapter addresses itself to the task of determining as precisely as possible the meaning in each occurrence of $\delta\acute{o}\xi\alpha$ and $\delta\omicron\beta\acute{\alpha}\varsigma\epsilon\iota\nu$ in John's Gospel. This will necessitate also interpreting the immediate context in which the terms appear. Of necessity there will be a certain amount of overlapping in the discussion that follows, since some passages in which the terms appear must be considered more than once. In such cases the entire verse will not necessarily be discussed every time it occurs, but rather that portion of the verse that is relevant to the point being discussed.

The following outline gives an overview of this chapter.

PART I

- A. $\delta\acute{o}\xi\alpha$ in the significant passage of the prologue, 1:14
- B. $\delta\acute{o}\xi\alpha$ as "honor" or "praise" (5:41,44; 7:18; 8:50,54; 9:24; 12:43)
- C. $\delta\acute{o}\xi\alpha$ as manifested by Jesus in His earthly life (1:14; 2:11; 11:4,40)
- D. $\delta\acute{o}\xi\alpha$ as referring primarily to the pre-existence of Jesus and to Jesus after the completion of His earthly work (1:14; 12:41; 17:5,24)

- E. $\delta\delta\delta\alpha$ which Jesus has received from the Father and bestows on the believers (1:14; 17:22)

PART II

- F. $\delta\delta\delta\alpha\epsilon\iota\nu$ as a description of Jesus' going to the Father through death and resurrection (7:39; 12:16,23; 13:31f.; 17:1,5; cf. 21:19)
- G. $\delta\delta\delta\alpha\epsilon\iota\nu$ as referring to the glorification of the Father's name by the Father (12:28)
- H. $\delta\delta\delta\alpha\epsilon\iota\nu$ as referring to the glorification of the Father by the Son and the glorification of the Son by the Father (11:4; 13:31f.; 17:1,4,5)
- J. $\delta\delta\delta\alpha\epsilon\iota\nu$ as used in connection with statements referring to the Spirit (7:39; 16:14)
- K. $\delta\delta\delta\alpha\epsilon\iota\nu$ as used in connection with statements referring to the believers (14:13; 15:8; 17:10)
- A. $\delta\delta\delta\alpha$ in the significant passage of the prologue, 1:14

The term $\delta\delta\delta\alpha$ is very important in John's Gospel as is evident from the fact that John makes much of it in the significant verse of the Prologue, 1:14. There he declares: "The Word became flesh and dwelt among us, and we beheld His glory, glory as of the only Son of the Father." We necessarily inquire: Who are the "us" among whom the Word became flesh dwelt, and the "we" who beheld His glory? It seems best to restrict the "us" and "we" in the first instance to the believing eyewitnesses of the earthly life of Jesus, among them John, the author of the Fourth Gospel (whom this writer

believes to be John, the son of Zebedee), and other disciples.³ They saw Jesus' glory in His words and works.⁴ It appears that the various Greek verbs for "see" are most often used by John without distinction.⁵ But to say that the "we"

³It is understood in this sense by the following: John Henry Bernard, A Critical and Exegetical Commentary on the Gospel according to St. John, edited by A. N. McNeile (New York: C. Scribner's Sons, 1929), pp. 20f.; David Earl Holwerda, The Holy Spirit and Eschatology in the Gospel of John: A Critique of Rudolf Bultmann's Present Eschatology (Kampen: J. H. Kok N. V., 1959), p. 3; Edwyn Hoskyns, The Fourth Gospel, edited by Francis Noel Davey (London: Faber and Faber, Ltd., c. 1947), p. 149; Robert Henry Lightfoot, St. John's Gospel: A Commentary, edited by C. F. Evans (Oxford: Clarendon Press, 1956), p. 84; Adolf Schlatter, Der Evangelist Johannes: Wie Er Spricht, Denkt und Glaubte (Stuttgart: Calwer Verlag, 1960), p. 24; Randolph Vincent Greenwood Tasker, The Gospel according to St. John: An Introduction and Commentary (Grand Rapids: Eerdmans, 1960), p. 48; Alfred Wikenhauser, Das Evangelium nach Johannes (Regensburg: Friedrich Pustet, 1948), p. 42; Theodor Zahn, Das Evangelium des Johannes (Leipzig: A. Deichert, 1908), p. 80. See also Julius Elvin Farup, "Testimony and Evidence in the Fourth Gospel," unpublished Doctor's Thesis, Concordia Seminary, St. Louis, Mo., 1960.

⁴Martin Luther, Evangelien-Auslegung: Das Johannes-Evangelium, mit Ausnahme der Passionstexte, herausgegeben von Erwin Mühlhaupt, bearbeitet von Eduard Ellwein (Göttingen: Vandenhoeck & Ruprecht, 1954), p. 55, says the disciples saw Jesus' "Gottheit in seinen Wunderzeichen und Lehren." Hoskyns, op. cit., p. 182, points to the twice repeated command "Come and see" in 1:39,46 as the true interpretation of the phrase "We saw His glory" in 1:14.

⁵Rudolf Bultmann, Theologie des Neuen Testaments (Tübingen: J. C. B. Mohr, 1953), p. 418; Rudolf Bultmann, Theology of the New Testament, translated from the German by Kendrick Grobel (New York: Charles Scribner's Sons, 1955), II, 72; (hereafter the original German work will be referred to as Theologie and the English translation as Theology); Arthur Michael Ramsey, The Glory of God and the Transfiguration of Christ (London: Longmans, Green, 1949), p. 61, footnote 1. Bernard, op. cit., p. 21, maintains that $\theta\epsilon\acute{\alpha}\sigma\theta\alpha\iota$ is never used in the New Testament of spiritual vision, but is used 22 times of "seeing" with the bodily eyes.

includes all Christians or the believers of all times⁶ appears to be using the word "see" in an extended sense, one that equates the seeing of an eyewitness with the "seeing" of anyone who has faith in Jesus Christ. The person who has faith in Jesus Christ certainly "sees" Jesus' glory, but not in exactly the same sense in which John and the other eyewitnesses of Jesus' earthly life saw that glory. The unbelievers in Jesus' day never really "saw" Jesus' glory at all, and do not see it today.

The word "dwelt" or "tabernacled" in 1:14 appears to refer (a) to the transitory nature of human life lived in the body, and (b) to the Incarnate Word "tabernacling" in the midst of His people, as Yahweh tabernacled in the midst of His people in the Old Testament, though (b) could well be the predominant meaning of "dwelt" in this passage. In connection with (a), M.-J. Lagrange writes:

The nomad . . . transports his abode here and there; image of the transitory character of life. But those who live under a tent, if they seem to count less on the duration of human life than those who live in stone houses, go away together, and are only the more closely united to one another than those who live in houses.⁷

Jesus Himself emphasized that He would be on earth only

⁶Charles Kingsley Barrett, The Gospel according to St. John: An Introduction with Commentary and Notes on the Greek Text (London: S.P.C.K., 1960), p. 119; Bultmann, Theologie, pp. 418f.; Theology, II, 72.

⁷Évangile selon saint Jean, pp. 20f., quoted by Joseph L. Lilly, "The Eternal Word Made Flesh," American Ecclesiastical Review, CXVIII (1948), 420.

temporarily (7:33; 12:35; 13:33). But the primary idea in the term "tabernacling" seems to refer to the glory of God made visible in the old dispensation in the tabernacle and temple in the form of a cloud (Exod. 40:34f.; 1 Kings 8:11; 2 Chron. 5:14). But in the fulfillment of time Yahweh Himself dwelt in the Incarnate Word. All believers see in Jesus the very Presence of God Himself among men, as Schlatter vividly points out when he writes:

Damit ist Jesus an den Platz des Tempels gestellt. Er bringt der Menschheit das, was kein Tempel ihr geben kann, Gottes Gegenwart. Auch bei Joh. wird, wie bei Mat., sichtbar, dass für die Jünger der Tempel am ganzen Besitz Israels das Heiligste war. Er war nicht ein Werk der Juden; er war Gottes Gabe, das sichtbare Wahrzeichen der Verbundenheit Gottes mit seinem Volk. Deshalb war die Lösung vom Tempel der schmerzhafteste Verzicht, den der Anschluss an Jesus seinen Jüngern brachte. Aber die Trennung vom Tempel war kein Verlust, sondern Gottes unschätzbare Gabe. Die Gottessohnschaft Jesu "war mehr als der Tempel," Mat. 12, 6.⁸

The glory the disciples saw was "glory as of the only Son from the Father," or as The New English Bible, New Testament, very fittingly translates this perplexing phrase, "such glory as befits the Father's only Son." Helmuth Kittel limits this glory to the power that God gave to His Son.⁹ But this narrows the concept of *δόξα* in this reference too much. It should here include more than just the concept of power.

⁸Op. cit., p. 23. A translation of this paragraph, with the omission of half of one sentence, appears in Ramsey, op. cit., p. 60.

⁹Die Herrlichkeit Gottes: Studien zu Geschichte und Wesen eines neutestamentlichen Begriffes (Gießen: Verlag von Alfred Töpelmann, 1934), p. 240.

Therefore we agree with Ramsey:

It is a glory congruous with His Sonship, a glory such as a Father bestows upon an only Son. Neither in history nor in eternity has He a glory that is of Himself alone, and in revealing His own glory He reveals the Father's.¹⁰

The phrase "full of grace and truth" would seem to refer back to the Word rather than to "His glory." But in either case the phrase emphasizes the fact that the Word possessed the fulness of the grace and truth of God Himself.

B. $\delta\acute{o}\xi\alpha$ as "honor" or "praise" (5:41,44; 7:18; 8:50,54; 9:24; 12:43)

Bernard, Dodd, Gerhard Kittel, Helmuth Kittel, Lightfoot, Schneider, and Thüsing agree that in all the above passages (with a few minor exceptions, noted in the footnotes below) the word $\delta\acute{o}\xi\alpha$ is to be thought of as "honor," "praise," "renown," "reputation."¹¹

¹⁰Op. cit., p. 61.

¹¹Bernard, op. cit., pp. 22, 256, and Thüsing, op. cit., p. 198, understand all of them in this sense. Though the following do not claim they are including every passage they understand in this meaning, Dodd, op. cit., p. 206, omits 8:50,54; 9:24; Gerhard Kittel and Gerhard von Rad, " $\delta\acute{o}\xi\acute{\omega}$, $\delta\acute{o}\xi\alpha$, $\delta\acute{o}\xi\acute{\alpha}\omega$, $\sigma\upsilon\nu\delta\acute{o}\xi\acute{\alpha}\omega$, $\acute{\epsilon}\nu\delta\acute{o}\xi\acute{o}\varsigma$, $\acute{\epsilon}\nu\delta\acute{o}\xi\acute{\alpha}\omega$, $\pi\alpha\rho\acute{\alpha}\delta\acute{o}\xi\acute{o}\varsigma$," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 251, omits 9:24; Helmuth Kittel, op. cit., omits 8:54; 9:24; Lightfoot, op. cit., p. 147, omits 8:50,54; 9:24; and Johannes Schneider, Doxa: Eine bedeutungsgeschichtliche Studie (Gütersloh: U. Bertelsmann, 1932), p. 115, omits 8:54. The frequency of the omission of 9:24 is understandable, since $\delta\acute{o}\xi\alpha$ is used

The Jews are involved in every one of the above references, and the Jews are most often pictured in John's Gospel as the enemies of Jesus. In the first five references Jesus is carrying on a direct conversation with the Jews. In 9:24 the Jews call the man born blind whose sight Jesus had restored. They put him under oath to speak the truth when they say to him: "Give God the praise."¹² In 12:43, John adds an editorial comment stating that the Pharisees "loved the δόξα of men more than the δόξα of God."

A careful investigation of all of the passages noted above (except 9:24) shows once more the way in which John plays on both meanings of δόξα as (a) "praise" or "honor" and as (b) "glory."¹³ When these passages speak of δόξα from men, the idea of "praise" or "honor" is certainly in the

only in this verse in the sense of taking an oath. Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch (München: C. H. Beck'sche Verlagsbuchhandlung, 1956), II, 467, 525, 553 interpret the word as "honor" in 5:44; 8:50; and 12:43, and have no comments at all on 5:41; 7:18; or 8:54.

¹²It does not mean "give the praise for your cure to God, and not to Jesus." Cf. Barrett, op. cit., p. 300; Bernard, op. cit., p. 334; Hoskyns, op. cit., p. 356; William Temple, Readings in St. John's Gospel (New York: Macmillan Co., 1939), p. 158; Brooke Foss Westcott, The Gospel according to St. John: The Greek Text with Introduction and Notes (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1954), II, 40.

¹³Rudolf Karl Bultmann, Das Evangelium des Johannes (14. Auflage; Göttingen: Vandenhoeck & Ruprecht, 1956), p. 202, footnote 3, states that in 5:41 δόξα means "honor." But he adds that Jesus' "honor" (His being recognized as the Revealer) does not differ from the "glory" given Him by the Father. (Hereafter this work will be referred to as JoEv.)

foreground. Jesus does not receive praise from men (5:41). The Jews receive praise from one another (5:44). One who seeks his own authority seeks his own praise (7:18). The Pharisees loved the praise of men (12:43). Bultmann rightly points out that the unbelieving world feels its insecurity and need for approval from outside itself. But it fails to look for this approval from God. Instead of looking to God for "honor," unbelieving people seek approval from each other, each conceding the other his "honor" so that the other in turn may give him "honor." But by so doing, the unbelievers close the door against God's revelation.¹⁴ The unbelieving Jews denied their status as the people of God and sought honor from one another, and not from the only God.¹⁵ Yet "the only ~~266~~α worth having is that which comes from 'the Only God' (cf. 1:14)."¹⁶

¹⁴Bultmann, Theologie, p. 377; Theology, II, 31. Thomas Barrosse, "The Relationship of Love to Faith in St. John," Theological Studies, XVIII (1957), 549, follows a similar line of thought when he writes:

"the 'glory of men' must mean honor or exaltation given a man by other men independently of God. Love for the glory of men is a man's love for a (false) greatness, a greatness enjoyed apart from God. Like man's love for the darkness, i.e., for his state without God, a state of his own making, it is love for something which man has independently of God. This love of something possessed independently of God prevents acceptance of God's offer of himself in Christ."

¹⁵Barrett, op. cit., p. 224.

¹⁶Bernard, op. cit., p. 256.

But when the passages under consideration speak of the $\delta\acute{o}\xi\alpha$ from God, it seems very appropriate to think of the definition "glory" in the sense of (a) divine power, and (b) divine brilliance or splendor as being in the foreground. The Jews do not seek the glory that comes from the only God (5:44). Jesus seeks the glory of Him who sent Him (7:18b), and does not seek His own glory (8:50). Jesus says: "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God" (8:54). The Jews loved the praise of men more than the glory of God (12:43).

Should "love for the glory of God" be thought of subjectively or objectively? It can be thought of in both ways, provided one views it subjectively as the response of the believer's heart to the grace of God shown to him in Jesus Christ.

Thomas Barrosse writes:

If we ask, then, whether love for the glory of God refers to the will to glorify God or the will to have glory and approval from Him, we must answer that it is both. God is glorified by the very thing by which He glorifies us: by our living and manifesting His own life, His own glory, in which He gives us a share. . . . Love for the glory of God is man's disposition and will to have a borrowed glory, a glory that comes from God and whose possession glorifies God (and, we might add, this is really the only kind of glory that befits or is even possible for a creature, a being which is by its very definition totally dependent on God for all that it is and has).¹⁷

Theodor Jünicke understands $\delta\acute{o}\xi\alpha$ in these passages as

¹⁷ Op. cit., p. 555.

meaning "honor." But his point is equally well taken if one understands $\delta\acute{o}\xi\alpha$ here as meaning "glory." He points out that a man cannot provide God with honor, since honor always has its source from a higher being. In its strict sense, honor comes to man only from God. Man can only recognize the honor God already has, honor that Christ brings to man from the Father.¹⁸

In a sermon preached in 1529, Luther pointed out that the believer's own honor must be rooted out and nothing left except the glorification of God's grace in Christ, who came in the Father's name that He might forgive sins.¹⁹

The verb $\delta\omicron\delta\acute{o}\xi\alpha\sigma\alpha\iota$ appears twice in 8:54. It seems here to have a meaning very close to that of the noun $\delta\acute{o}\xi\alpha$. If Jesus were to honor or glorify Himself, His honor or glory would be nothing; it is His Father who honors or glorifies Him. A fuller explanation of the glorification of the Father by the Son and of the Son by the Father will be given in section II of this chapter.

- C. $\delta\acute{o}\xi\alpha$ as manifested by Jesus in His earthly life (1:14; 2:11; 11:4,40)

In the discussion of 1:14 above, it was noted that the disciples saw the glory of God in the Incarnate Word. Though

¹⁸Die Herrlichkeit des Gottessohnes: Eine Einführung in das Johannesevangelium (Berlin: Verlag Haus und Schule G.m.b.H., 1949), pp. 78f.

¹⁹Op. cit., pp. 215f.

John never speaks of the presence of visible light or radiance accompanying Jesus in His earthly life, he points out repeatedly that the presence and power of God in Jesus were evident to the believers. St. Paul speaks of Jesus appearing in the form of a Servant, empty of divine glory (Phil. 2:6ff.; 2 Cor. 8:9; Rom. 8:3). John speaks of the Incarnate Word manifesting His glory in His work on earth, even though that glory was perceptible only to the believers.²⁰ But the emphasis of St. Paul and that of St. John should not be thought of as being opposed to each other. Actually, both views are correct. Both stress different facets of the same divine mystery of the Word become flesh.

Jesus manifested His glory to His disciples also through His σημεῖα. The "signs" nourished the faith of those who believed in Jesus, but could have been multiplied indefinitely without producing faith in the unbelievers (12:37).²¹ For the unbelievers, Jesus' miracles were not "signs," but an offense. The healing of the lame man (5:2-9) and the cure of the blind man (9:1-7) both resulted in enmity and persecution. The raising of Lazarus (11:1-44) was the offense that led the

²⁰Bultmann, Theologie, p. 359; Theology, II, 12. Luther seems to have stressed the view emphasized by St. Paul, since he says Jesus' glory was hidden during His earthly life, cf. Eduard Ellwein, Summus Evangelista: Die Botschaft des Johannes-evangeliums in der Auslegung Luthers (München: Chr. Kaiser Verlag, 1960), p. 112.

²¹Barrett, op. cit., p. 64.

Jewish leaders to condemn Jesus to death (11:47; 12:18f.).²²

The first of Jesus' "signs" was that of changing water into wine (2:1-11). In 2:4, Jesus says that His "hour" has not yet come. This "hour" to which Jesus refers is primarily the hour of His death and glorification ("hour" consistently has this meaning in John's Gospel when Jesus uses the term), and should not be thought of merely as the time for Him to supply wine for the wedding guests. According to 7:39, Jesus was not yet glorified. But 2:11 says that Jesus' "sign" manifested His glory. Both statements are true. Any action of the Word become flesh manifested His glory, even if only in a partial or preliminary way. The full revelation of His glory appeared on the cross after Jesus had completed His earthly work.²³

Both the first and the last of the miracles recorded in John's Gospel are recorded to have been manifestations of glory (2:11; 11:4,40) and confirmations of the faith of the disciples.²⁴

In connection with the last miracle recorded in John's

²²Bultmann, Theologie, pp. 391f.; Theology, II, 45. See also Dodd, op. cit., pp. 210f., where he views also Jesus' signs as κρίσις to discriminate between the opposed reactions of men to the light.

²³Lightfoot, op. cit., pp. 101f.

²⁴A. Plummer, The Gospel according to St. John (Cambridge: The University Press, 1938), p. 234.

Gospel, it should be noted that Jesus did not journey to Judea merely to raise Lazarus²⁵ from the dead. The death and resurrection of Lazarus in John's narrative form a significant introduction to the narrative of the passion and resurrection of Jesus Himself. The record of the death and resurrection of Lazarus for the glory of God and for the glorification of God's Son is bracketed by references to the death and resurrection of Jesus for the salvation of the world (10:17f.; 11:50-52), which is the greater glory of God and the greater glorification of His Son (17:1).²⁶

In 11:4, Jesus says that Lazarus' illness is "for the glory of God (i.e., it took place in order to reveal the glory of God), so that the Son of God may be glorified by means of it" (i.e., this sickness provides an occasion on which, in a proleptic manner [since Jesus' full glorification still lies

²⁵R. Dunkerley, "Lazarus," New Testament Studies, V (1958-1959), 321-327, raises an interesting hypothesis on the relationship between the Lazarus raised from the dead in John 11 and the Lazarus named in the parable in Luke 16:19-31. He quotes Westcott as saying that any attempts to identify the one with the other are quite baseless. But Dunkerley points out that this parable in Luke 16 is the only parable in which a character is given a name. He feels there must be some explanation for this unique fact. He suggests that the whole idea of the parable arose from the actual raising of Lazarus from the dead. The reaction of the Jewish authorities was as Jesus had expected and foreshadowed in the parable. Jesus told the parable to warn His disciples of what they might anticipate from the Jews and to prevent them from thinking that the hard hearts of men could be won by signs and wonders.

²⁶Hoskyns, op. cit., p. 400; cf. also Ramsey, op. cit., p. 66.

ahead], God may bestow glory on His Son).²⁷

But the statement by Jesus just quoted refers not only to the raising of Lazarus (11:39-44). Later chapters in John point out that the Father is glorified in the death of Jesus, who in thus revealing the glory of God is Himself glorified. It was the raising of Lazarus that caused the Jewish leaders to resolve that Jesus must be put to death (11:47-53). Thus Jesus' manifestation of Himself as the Resurrection and the Life through His raising of Lazarus from the dead became the immediate cause of His death on the cross, resulted in the glory of God, and through His death, in the glorification of the Son of God.²⁸

In 11:40, Jesus tells Martha that if she believed, she would see the glory of God. In this verse, faith is the condition for seeing the glory of God. In 2:11, faith is the result of seeing the glory of God. But these two statements do not contradict each other. Both assertions are true. In both cases the seeing of the glory of God is possible only to those who have faith (cf. 11:27).²⁹

²⁷Barrett, *op. cit.*, p. 324; Holwerda, *op. cit.*, p. 5. One finds it impossible to go along with Zahn, *op. cit.*, p. 469, when he says that Jesus remained two more days in the same place (11:6) because He did not yet know whether it was the will of God to heal Lazarus or to raise him from the dead.

²⁸Lightfoot, *op. cit.*, pp. 218f.

²⁹Barrett, *op. cit.*, p. 335.

- D. $\delta\delta\beta\alpha$ as referring primarily to the pre-existence of Jesus and to Jesus after the completion of His earthly work (1:14; 12:41; 17:5,24)

When comparing 1:14 with 1:1-4, one notes at once that Jesus, the Incarnate Word, was God before this world came into existence. As God, Jesus in His pre-existence had all the glory of God Himself. The Word become flesh is the revelation of God of Himself. Bultmann suggests that also the $\delta\delta\beta\alpha$ of the pre-existent "Logos" was the revelation of God Himself.³⁰ The Word was the power of God at work in creation. All things were made through the Word (1:3). In the Word was life, and the life was the light of men (1:4). It is this Word that became flesh (1:14).

The term $\delta\delta\beta\alpha$ as referring to Jesus appears also in 12:41. There John applies the vision that Isaiah had of Yahweh (Is. 6:1) directly to Jesus Christ. John explicitly declares that Isaiah saw the glory of Christ and spoke of Him. Was this the glory of Jesus in His pre-existence,³¹ or was it a vision of the eschatological glory of Jesus the Messiah as manifested

³⁰ JoEv., p. 379.

³¹ It is so understood by H. Kittel, op. cit., pp. 255f.; Schneider, op. cit., p. 117; and Wikenhauser, op. cit., pp. 195f. Schlatter, op. cit., p. 276, says: "'Gott hat niemand gesehen' 1,18; wenn der Prophet den Anblick Gottes empfing, so wurde ihm der Christus gezeigt."

during His earthly mission to His own people?³² The text seems to suggest that Isaiah saw Jesus in His pre-existent glory, though the other view is also a possibility and would in no way be contrary to the Scriptures.

Lightfoot has a very pertinent comment on the relationship between Isaiah and Israel and the comparable relationship between Jesus and the Jews. He writes:

It was precisely because Isaiah saw the Lord's glory that he became conscious also of the inevitable condemnation of Israel; indeed the sentence of condemnation on Israel forms the conclusion of Isaiah's vision and call in Is. 6, 1-13. Similarly in John the rejection of the Lord by the Jews does not diminish His glory; rather, because of their rejection of Him His glory is revealed in the cross to the fullest extent.³³

The $\delta\delta\delta\alpha$ of Jesus in His pre-existence and upon completion of His earthly work is especially stressed by Jesus in His prayer in John 17. It seems that the theologian David Chytrius (1531-1600) first called this prayer Jesus' "High Priestly Prayer."³⁴ Other designations for it are "The Prayer of Consecration,"³⁵ "The Glorification Prayer,"³⁶ "The Prayer for

³²Hoskyns, op. cit., p. 428. Friedrich Büchsel, Das Evangelium nach Johannes (5. Auflage; Göttingen: Vandenhoeck & Ruprecht, 1949), p. 137, says it must be left open whether 12:41 means that Isaiah saw the pre-existent Son or whether everything Isaiah says of Jesus refers to His Messianic glory.

³³Op. cit., pp. 253f.

³⁴Wikenhauser, op. cit., p. 249.

³⁵Hoskyns, op. cit., p. 494; Ramsey, op. cit., p. 75.

³⁶Thüsing, op. cit., p. 190.

Glorification,"³⁷ or simply "The Prayer of Jesus."³⁸ Though any one of these titles for this prayer is in a high degree apposite, we shall refer to it as "Jesus' Prayer for Glorification," since so much of its content deals with this thought. The prayer could then be divided into the following parts: (1) Jesus prays for glorification of the Father and the Son (vv.1-5); (2) Jesus prays for glorification in His disciples (vv.6-19); (3) Jesus prays for glorification in those who will believe through the teaching of His disciples (vv.20-26).

Concerning this prayer, Plummer very appropriately says:

The three characteristics of the Gospel, simplicity, subtlety, and sublimity, reach a climax here. Bengel calls this chapter the simplest in language, the profoundest in meaning, in the whole Bible. All is natural, for it is a son speaking to a father; all is supernatural, for the Son is the Lord from heaven.³⁹

We now attempt to determine the meaning of "glory" and "glorify" in this prayer. In 17:5, Jesus prays: "And now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made." In 17:24, He prays: "Father, I desire that they also, whom Thou hast given Me, may be with Me where I am, to behold My glory which Thou hast given Me in Thy love for Me before the foundation of the world." Both of these passages speak of a glory that Jesus

³⁷Bultmann, JoEv, p. 374.

³⁸Barrett, op. cit., p. 416.

³⁹Op. cit., p. 298.

had with the Father before the world was made, and He prays that He might enjoy that glory now that His earthly work is done (17:4). These passages pose some difficult exegetical problems. Did Jesus have two different "glories," one in His pre-existence and after He completed His earthly work, and another during His life on earth? Is there a glory of the Eternal Word and another glory of the Incarnate Word, and if there is, what is their relationship to each other? When the Word became flesh, did the Word leave some of His glory behind with the Father and then return to it after His earthly work was finished? Did the Word perhaps have only one glory, which was hidden during His earthly life?

Schneider says that Jesus had the glory of God. During His earthly life He did not lose it, but it was hidden. It showed itself to the believers chiefly in His miracles, in which they saw His glory (1:14).⁴⁰ But this view, as was noted at the beginning of section C of this chapter, is based on St. Paul's view of Jesus' earthly life, and not on St. John's (though the two are not opposed to each other!). St. John nowhere says that Jesus' glory was veiled or laid aside during His incarnate life. In fact, in 1:14 he emphasizes that even in His earthly life Jesus' glory was seen.⁴¹

⁴⁰Op. cit., pp. 116f.

⁴¹J. Ernest Davey, The Jesus of St. John: Historical and Christological Studies in the Fourth Gospel (London: Lutterworth Press, 1958), pp. 162f.; Ramsey, op. cit., p. 77.

Ramsey, Plummer, and Swete take the view that Jesus is praying that His human nature might be exalted to the glory of the Godhead since His work on earth is now finished.⁴² But the difficulty inherent in this view is that John does not seem to draw any distinction between the human nature and the divine nature of Jesus, not even in the "Son of Man" and "Son of God" passages. John 1:14 could again serve as an example of John's view concerning the unity within the God-Man, the Word become flesh.

The most satisfying solution to this problem, and the view espoused by Barrett, Bernard, Lightfoot, Strachan, and Thüsing, is that after Jesus had finished His earthly work (17:4), He prayed that He might return to the glory of the Eternal Word that He had in His pre-existence.⁴³ It is not necessary to say that Jesus left some of His glory behind when the Word became flesh, or that His glory was hidden during His earthly life. John says neither. The glory of the Eternal Word can be distinguished from the glory of the Incarnate Word. The spheres of life are different, the former implying Jesus' life in the bosom of the Father, and the latter

⁴²Ramsey, op. cit., pp. 77, 85; Plummer, op. cit., p. 298; Henry Barclay Swete, The Last Discourse and Prayer of Our Lord: A Study of St. John XIV-XVII (London: Macmillan and Co., 1914), p. 164.

⁴³Barrett, op. cit., p. 421; Bernard, op. cit., p. 563; Lightfoot, op. cit., pp. 300f.; Robert Harvey Strachan, The Fourth Gospel: Its Significance and Environment (3rd edition; London: Student Christian Movement Press, 1955), p. 301; Thüsing, op. cit., pp. 205-209.

implying Jesus' life on earth.⁴⁴ Yet these are not two different "glories" but two aspects of the same glory of the Word.

An important factor in favor of this solution appears to lie in the passages that speak of Jesus' "glory with the Father" or His "being with the Father." Thüsing devotes about eighteen pages to a thorough discussion of this matter.⁴⁵ He maintains that 17:5 speaks of a glory that Jesus did not have in His earthly life, one given Him when He was "with the Father" (beim Vater). It is never said (with the possible exceptions noted in footnote 46) of Jesus during His earthly life that He was "with the Father" (cf. 6:62; 3:13; 17:5).⁴⁶ Jesus' being "with the Father" is characteristic only of His pre-existence and post-existence, and not of His earthly life. Otherwise Jesus' statements concerning His "going to the Father" would make no sense.

In his pastoral approach to Jesus' entire prayer, Ludwig Steil makes the touching observation that in 17:5 Jesus gives expression to His longing for His heavenly home (Heimweh).

⁴⁴Bernard, op. cit., p. 563.

⁴⁵Thüsing, op. cit., pp. 205-214; 216-219; 221-226.

⁴⁶Ibid., pp. 207f., points out that 8:38 and 1:18 are the only two passages in John that might refer to Jesus' being "with the Father" during His earthly life, but even these do not seem to say so. On p. 209, footnote 18, Thüsing lists 27 passages in which seven different verbs are used concerning Jesus' being "with the Father," and in succeeding pages he shows their significance in substantiating his view.

"Er will nach Hause, in die himmlische Herrlichkeit zurück, aus der er gekommen ist."⁴⁷

Jesus adds two new thoughts in 17:24. Here He prays (1) that His own may be with Him where He is, and (2) that they may see His glory which the Father has given Him in His love for Jesus before the foundation of the world. What glory is this that Jesus' own are to see when they are where He is, that is, "with the Father"? It is not the glory of the Incarnate Word.⁴⁸ Jesus' disciples had already been permitted to see this during His earthly life (1:14). It is the glory of the pre-existent and post-existent Jesus, the glory of the Eternal Word.⁴⁹ Jesus is the only Way to Life (14:6), the only Way to the Father. It was the Father's eternal love for the Son that gave the Son eternal glory. When the believers, who come to be "with the Father" only through the Son, see His eternal glory, this is eternal life.⁵⁰ Thus Jesus prays that faith may be transformed into sight, that His own may be with Him and may see His ineffable glory and share in His ineffable

⁴⁷Das hohepriesterliche Gebet (Gladbeck: Schriftenmissions-Verlag, 1952), p. 15.

⁴⁸Plummer, op. cit., p. 304, feels it is the glory of the Incarnate Son.

⁴⁹Barrett, op. cit., p. 429; Bernard, op. cit., pp. 579f.; Thüsing, op. cit., p. 216.

⁵⁰Thüsing, op. cit., p. 216. Bernard, op. cit., p. 580, says: "Eternal Love is Eternal Glory; even as Eternal Love and Eternal Glory may be regarded as respectively the subjective and objective aspects of Eternal Life."

love (cf. Luke 22:28-30).⁵¹ In heaven, Jesus' own will see Him face to face (1 Cor. 13:12) and as He is (1 Jn. 3:2).

E. $\delta\acute{o}\xi\alpha$ which Jesus has received from the Father and bestows on the believers (1:14; 17:22)

In 17:22, Jesus prays: "The glory which Thou hast given Me I have given to them, that they may be one even as We are one." What glory is this that Jesus has received from the Father and has given to those who are to believe in Him through the disciples' word, i.e., to His Church? This is the glory of the Incarnate Word, the glory that the disciples saw (1:14), the glory that Jesus manifested in His earthly ministry (2:11).⁵² The glory of the Eternal Word (17:24) is a glory that the believers will see only after they reach heaven.

The glory of Jesus in 17:22 is designated as the brilliance of the loving unity of Jesus with the Father, shining through the love of the Father, and through a creative life-giving revelation bringing believers into loving fellowship with the Father and the Son. Thus Jesus has received glory from the Father not only for His personal possession, but also in order to grant it as a gift to His own.⁵³ As a result of this gift, the glory of the Son of God shines forth again in the believing

⁵¹Hoskyns, op. cit., p. 506.

⁵²Bernard, op. cit., p. 578.

⁵³Thüsing, op. cit., p. 182; Schlatter, op. cit., p. 325; Steil, op. cit., p. 44.

sons of God.⁵⁴ And the glory that Jesus gives to His own has a goal far beyond their life on earth. The goal is that they be with Jesus and see His eternal glory (17:24; 14:2f.).⁵⁵

In 17:20ff., Jesus is really praying for the entire Church. These verses tell us a great deal about the nature, purpose, and unity of the Church. The Church is the body of those who believe in Jesus Christ and who therefore share in His glory. The glory of Jesus dwells already in the Church. But the glory of the Church dare not be confused with earthly majesty and splendor. It is a glory that can be seen only through faith. It is a glory hidden from the eyes of the unbelievers. And the glory that the Church enjoys now is only a foretaste of the glory that the Church will enjoy later.⁵⁶

But though the Church awaits its future glory, the glory it already has is to shine forth in the world so that others might also share in this glory. The Church manifests the love and glory of God in the world. What the Incarnate Word had once been to the Jews, the Church is now to the world, the incarnate love and glory of God.⁵⁷ Ramsey writes:

The godward life of the Church includes the manward mission of the Church, not merely as a close corollary

⁵⁴Ellwein, op. cit., p. 86.

⁵⁵Thüsing, op. cit., p. 284.

⁵⁶Hoskyns, op. cit., p. 505; Ramsey, op. cit., pp. 87-89.

⁵⁷Hoskyns, op. cit., p. 505.

but as a very part of that life. Christ's own proclamation of the word to the disciples (John xvii,6) was a part of His glorifying of the Father (John xvii,4); and the disciples' own ministry of the word (John xvii,20) is the means whereby men are led to share in the glory (John xvii,22). Saint Paul likewise after describing the Christians as beholding the glory and being transformed into it from glory to glory (2 Cor. iii,17) goes on to tell of the preaching by the apostles of the gospel of the glory of Christ (2 Cor. iv,3-6).⁵⁸

The power of the Church to declare the word and show forth the glory and love of God in the world depends on its union with the Father and the Son, just as the authority of Jesus depends on His union with the Father (10:37f.; 14:10f.). The common life of unity and fellowship expressed within the Church is itself the glory of Father and Son being manifested to the world. And the purpose of the glory and unity of the Church is that the world may believe in Jesus (17:21ff.).⁵⁹

PART II

- F. $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ as a description of Jesus' going to the Father through death and resurrection (7:39; 12:16,23; 13:31f.; 17:1,5; cf. 21:19)

Having discussed the noun $\delta\omicron\beta\acute{\alpha}$ in the first five sections of this chapter, we turn now to a consideration of the verb $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$.

As is characteristic of John's Gospel, John never uses the verb $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ with one and the same simple meaning in

⁵⁸Op. cit., p. 99.

⁵⁹Hoskyns, op. cit., p. 505; Ramsey, op. cit., p. 99.

every occurrence. In 7:39; 12:16,23; 13:31f.; and 17:1,5 he uses the verb as a designation of Jesus' going to the Father through death and resurrection.⁶⁰ The verb $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ in these passages is virtually parallel to the word $\psi\acute{\alpha}\nu\omega$, with its double meaning of the lifting up on the cross and going to the Father. Though a given passage may seem to place greater emphasis on one of the several aspects included in the glorification, (e.g., 12:16, when compared with 2:22, seems to place greater emphasis on the resurrection as the primary meaning of $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ ⁶¹), the other aspects of the term are in the immediate background, and it still seems best to think of the term as including all three factors-- death, resurrection, and going to the Father.

The inclusion of all three of these factors in the meaning of $\delta\omicron\beta\acute{\alpha}\lambda\epsilon\iota\nu$ is evident also in the narrative of the coming of the Greeks⁶² to Philip (12:20ff.). Their coming marks a definite turning point in the Gospel of John. The Greeks themselves seem not to appear in Jesus' presence. In fact, they are mentioned only in 12:20f. They are representatives of the Gentile Church. If our interpretation is correct, they

⁶⁰Bultmann, *JoEv*, pp. 110, 230; Holwerda, *op. cit.*, p. 7; Hoskyns, *op. cit.*, p. 323; Schlatter, *op. cit.*, p. 202; Schneider, *op. cit.*, pp. 119f.

⁶¹cf. Thüsing, *op. cit.*, p. 279; Wikenhauser, *op. cit.*, p. 187.

⁶²Barrett, *op. cit.*, p. 351, says that the term "Greeks" need not mean strictly someone of the Greek race, but one of non-Jewish birth (cf. 7:35 and Mt. 7:26).

could not see Jesus until after His crucifixion, resurrection, and ascent to the Father (12:24, 32f.). But their presence indicated that the hour of Jesus' death and glorification was at hand, since it was only after the crucifixion that the Gospel actually encompassed both Jew and Gentile. From this point onward, Jesus had no further place in Judaism, because it had rejected its place in the purposes of God.⁶³

It is worthy of note that at His birth wise men came from the East to worship the new-born King of the Jews. . . . Now, at the close of His sojourn on earth, these devout Greeks of a western nation come with their treasures of faith, homage, and obeisance to revere Him who alone has the words of eternal life.⁶⁴

When Andrew and Philip tell Jesus that the Greeks wished to see Him (12:22), Jesus says: "The hour has come for the Son of Man to be glorified" (12:23). The "hour" that previously had not yet come (2:4; 7:30; and 8:20) has now come (12:23, 27; 13:1; 17:1). Jesus' "hour" is the hour of His death, and at the same time the "hour" of His glorification.⁶⁵ In three passages the "hour" and the "glorification" are specifically connected: 12:23; 12:27f.; 17:1. We are not told in any of these that the "hour" encompassed the entire glorification.⁶⁶

⁶³Barrett, op. cit., pp. 350-352; Hoskyns, op. cit., pp. 423f.

⁶⁴T. F. Torrance, "We Would See Jesus," Evangelical Quarterly, XXIII (1951), 174.

⁶⁵Barrett, op. cit., pp. 131, 352; Bultmann, JoEv, pp. 324f.; Hoskyns, op. cit., p. 312; Schneider, op. cit., pp. 121f.

⁶⁶Thüsing, op. cit., p. 75.

Luther rightly says that Jesus' glorification began with His death. The darkest darkness of the hour of His death was the hour of His greatest glorification. But Luther also included Jesus' going to the Father in His glorification.⁶⁷

Jesus makes His first explicit identification of the passion and the glorification in 12:23. Because this was such a difficult concept for the disciples to understand, Jesus used three illustrations to clarify what He meant.⁶⁸

1. The seed must die so that it may bear fruit, v.24.
2. The disciple who clings to his life will lose it, but if he loses it in this world he will keep it for eternal life, v.25.
3. The person who serves Jesus must follow Him and be where He is, and the Father will honor (τιμάω) him, v.26 (cf. 17:24).⁶⁹

Though the terms "glory" or "glorify" do not appear in the foot-washing episode (chapter 13), the incident nevertheless provides a commentary on "glory" in the Fourth Gospel. Jesus performed the act of a slave. But in doing so, He also glorified God by showing the disciples the nature of the glory of God Himself.⁷⁰

⁶⁷Ellwein, op. cit., pp. 107, 126.

⁶⁸Thüsing, op. cit., pp. 101f., points out that the "ἀμὴν ἀμὴν" at the beginning of 12:24 shows that v.24 has a very close relationship to v.23. John uses this double "ἀμὴν" 25 times in his Gospel, and almost without exception it shows a very close relationship to the foregoing.

⁶⁹Ramsey, op. cit., pp. 66f.

⁷⁰Ibid., p. 69; cf. Barrett, op. cit., p. 366.

On the night of Jesus' betrayal, after Judas had gone out from the assembled disciples, Jesus seemed to breathe more freely and a victory cry proceeded from His mouth (13:31f.).⁷¹ Luther puts it this way: Since the child of darkness had gone out, the light shined more brightly.⁷² When the traitor went out, the die was irrevocably cast and in a very real sense Jesus had dug His own grave.⁷³ Yet, "at the moment when Judas went out, charged to execute his purpose, the Passion, as the supreme act of self-sacrifice, was virtually accomplished."⁷⁴ In 13:31, Jesus says: "Now is the Son of Man glorified." The $\nu\hat{\nu}$ is emphatic because of its position as the first word in the sentence. The $\nu\hat{\nu}$ is also anticipatory here, as well as in other places in John.⁷⁵ The aorists in 13:31f. are those of prophetic anticipation.⁷⁶ In these aorists, Jesus seems to be referring to His forthcoming glorification in His suffering and death. The two

⁷¹Hermann Strathmann, Das Evangelium nach Johannes (6th edition; Göttingen: Vandenhoeck & Ruprecht, 1951), p. 204.

⁷²Op. cit., p. 376.

⁷³R. B. Lloyd, "The Word 'Glory' in the Fourth Gospel," Expository Times, XLIII (September, 1932), 547.

⁷⁴Westcott, op. cit., II, 159.

⁷⁵Gustav Stählin, " $\nu\hat{\nu}$," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1942), IV, 1113.

⁷⁶Bernard, op. cit., p. 524, says: "It is a Hebrew usage to employ an aorist with prophetic anticipation." Cf. also Ramsey, op. cit., p. 71.

futures in 13:32 refer, then, to Jesus' glorification in His resurrection and in His going to the Father.⁷⁷ Schlatter rightly refers to the "εὐθὺς" in 13:32 as being parallel to the "three days" in 2:19.⁷⁸ Yet, as was noted above, Jesus' glorification in the hour of death, and His glorification in the resurrection and in His going to the Father are not two different glorifications, but two aspects of the single mystery of the glorification of Jesus Christ.⁷⁹

Jesus begins His prayer in 17:1 by mentioning that the "hour" of His death and glorification has come.⁸⁰ Here, as in 11:41, Jesus looks up in His prayers, in contrast to what occurred in Gethsemane.⁸¹ Jänicke says that in His prayer for glorification, Jesus prays Himself into the office the Father has given Him.⁸²

In 17:5, Jesus prays to be glorified with the glory of

⁷⁷Cf. Bultmann, *JoEv*, p. 489; Holwerda, *op. cit.*, pp. 13-15; Ramsey, *op. cit.*, pp. 71f.; Schneider, *op. cit.*, p. 123.

⁷⁸*Op. cit.*, p. 288.

⁷⁹Ramsey, *op. cit.*, p. 71; Schneider, *op. cit.*, p. 123.

⁸⁰Thüsing, *op. cit.*, p. 76, feels that the "hour" in 17:1 can mean nothing more than the hour of the passion. Bernard, *op. cit.*, p. 560, sees it the same way, and feels this is the only personal intercession Jesus makes throughout the prayer. Lightfoot, *op. cit.*, p. 300, says in 17:1 Jesus is praying only for the glory of self-sacrificing love.

⁸¹Plummer, *op. cit.*, p. 298.

⁸²*Op. cit.*, p. 175.

the Eternal Word, since His earthly work was completed, as was already noted in section D of this chapter. The double meaning of Jesus' glorification in this verse, for Jesus Himself and for His work, can be seen throughout Chapter 17, and especially in 17:24.⁸³

Ramsey summarizes very well how Jesus' prayer for glorification is already being answered in John's description of the passion. He writes:

Throughout the narrative John shews that the prayer is being answered and the Son is being glorified. In the garden the soldiers who come to arrest Jesus fall to the ground awestruck at His majesty. In the judgment hall it is Jesus who is the judge and Pilate is his craven prisoner. Before the people Jesus is shewn forth as King, in the purple and the crown of thorns; and King indeed He is. Master of His destiny Jesus carries His own Cross to Calvary, for He has power to lay down His life and power to take it again. On Calvary He reigns, ordering the future for the mother and the disciple, crying "it is accomplished," fulfilling the Scriptures, and freely surrendering His spirit to the Father. So the hour came that the Son of Man should be glorified, and the corn of wheat fell to the earth and died.⁸⁴

At the very end of John's Gospel, the word "glorify" is used once more, not with reference to Jesus, but with reference to the death of Peter (21:19). Just as Jesus was glorified through death, so Peter would glorify God through death. "To die in obedience and faith is to glorify God. Cf. 15.8."⁸⁵

⁸³Thüsing, op. cit., p. 214.

⁸⁴Op. cit., p. 81.

⁸⁵Barrett, op. cit., p. 487. Cf. also Schlatter, op. cit., p. 372; Thüsing, op. cit., p. 127.

- G. *δοξάζειν* as referring to the glorification of the Father's name by the Father (12:28)

The passage to be discussed in this section appears in the same context as that discussed in the previous section concerning the coming of the Greeks to Philip. Jesus was speaking to the disciples and to the crowd (12:22,34). In 12:27f., Jesus says: "Now is My soul troubled. And what shall I say? Father, save Me from this hour? No, for this purpose I have come to this hour. Father, glorify Thy name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." This is the only passage in John's Gospel that speaks of the Father glorifying the Father's name.

It appears to be beyond question that this passage is the counterpart to the agony in Gethsemane recorded in the Synoptics, but absent from John's Gospel.⁸⁶ Ramsey feels that the voice from heaven is the counterpart to the voice from heaven on the mount of transfiguration, an event also not recorded in John's Gospel.⁸⁷

There is a very interesting parallel between 12:27f. and 13:21-32, both showing a sharp contrast with reference to Jesus. In 12:27, Jesus says He is troubled (*τεταράκται*) and in 12:28 He prays: "Father, glorify Thy name" (*δοξάσον*).

⁸⁶Barrett, *op. cit.*, p. 354; Ramsey, *op. cit.*, pp. 67f.; Thüsing, *op. cit.*, p. 78.

⁸⁷*Op. cit.*, pp. 67f.

In 13:21 Jesus is troubled ($\epsilon^2\tau\alpha\rho\acute{\alpha}\chi\theta\eta$) by the presence of Judas the traitor. After the traitor had been identified and had gone out from the disciples, Jesus said: "Now is the Son of Man glorified" ($\epsilon^2\delta\omicron\beta\acute{\alpha}\sigma\theta\eta$; 13:31). As long as the traitor was present, Jesus was in anguish. After he had left, Jesus was conscious that His glorification had begun.⁸⁸

In 12:28, Jesus prays: "Father, glorify Thy name." The name of the Father is the Father Himself as He has revealed Himself (cf. 17:6, 11f., 26).⁸⁹ The voice of the Father from heaven, a public witness to the crowd of His acceptance of the obedience of the Son,⁹⁰ answers: "I have glorified it ($\epsilon^2\delta\omicron\beta\acute{\alpha}\sigma\alpha$, aorist), and I will glorify it again ($\delta\omicron\beta\acute{\alpha}\sigma\omega$, future)." It seems best to understand the aorist to mean that the Father has glorified His (the Father's!) name in the past in all the events in Jesus' earthly life, and to understand the future to mean that the Father will glorify His (the Father's!) name again in Jesus' death and His going to the Father. This future glorification includes the continuing glorification of the Father's name through the Church's continuing proclamation of the Gospel to the world since Jesus'

⁸⁸Ibid., p. 71. But Ramsey incorrectly states that the word "troubled" is $\epsilon^2\tau\alpha\rho\acute{\alpha}\chi\theta\eta$ in both references.

⁸⁹Thüsing, op. cit., p. 193.

⁹⁰Hoskyns, op. cit., p. 425.

return to His pre-existent glory (17:20ff.).⁹¹

Thüsing takes a different view of the meaning of 12:28. He feels that the aorist is to be understood of the completion of the entire earthly work of Jesus (Thüsing's "first stage"), and the future tense of Jesus' work after His "going to the Father" (Thüsing's "second stage").⁹² This passage, then, becomes for Thüsing a key passage in showing the relationship between what he calls the two "stages" of Jesus' glorifying work. Thüsing devotes fifty pages in his book to the development of his position on the first "stage" of Jesus' work ("Glorification as a Designation of the Work of Jesus on Earth"). He devotes ninety-two pages to the development of his position on the second "stage" of Jesus' work ("Glorification as a Designation of the Development of the Work of Salvation after Jesus' Return to the Father"). He devotes twelve pages to the relationship between the two "stages" in his discussion of "The Glorifying Work in Jesus' Earthly Life and After His Return to the Father." Much of this last chapter deals primarily with 12:28. With all due respect to the incredible scholarship in Thüsing's book, it appears that

⁹¹Barrett, *op. cit.*, p. 355; Bernard, *op. cit.*, p. 439; Westcott, *op. cit.*, II, 127. Bultmann, *JoEv*, p. 328, says the past glorification refers neither to the pre-existent glory nor to any single events in Jesus' life, but to His work as a whole in which He sought the Father's honor (7:18), through which the work of the Father was manifested (cf. 9:4 with 11:4), and which He brought to completion (17:4).

⁹²*Op. cit.*, pp. 195-198.

his division of Jesus' work into these two "stages," his consistent attempt to keep the two "stages" entirely separate from each other and to force every passage (except 17:5) into one or the other (though he admits, in his discussion of the relationship of the two to each other, that they are closely connected), his use of a passage like 12:28 to prove his point by giving it a meaning that it does not primarily seem to have, and his refusal to accept the double meaning of *ὑψώω* as lifting up on the cross and lifting up to the Father (this concept would move across both of his "stages" and would blur their neat separation!)--for all these reasons Thising seems to be dividing Jesus' work into more narrowly defined and more easily separated "compartments" than either Jesus or John ever intended.

H . *δοξάζειν* as referring to the glorification of the Father by the Son and the glorification of the Son by the Father (11:4; 13:31f.; 17:1,4,5)

There are several passages in John's Gospel which speak of the mutual glorification of the Father and the Son. The first of these is 11:4, where Jesus says that Lazarus' illness is "for the glory of God, so that the Son of God may be glorified by means of it." The illness of Lazarus is to serve both the glory of God and the glorification of Jesus. Since this point was already discussed in section C above, suffice it to say here that the illness of Lazarus served the glory of God since Jesus manifested God's glory and power in raising Lazarus from the dead. The Father glorified Jesus, since the raising of

Lazarus brought the hostility of Jesus' enemies to a crisis (11:47ff.) and led to His glorification in death, resurrection, and going to the Father (12:23; 13:31).

In 13:31f., already discussed under section F of this chapter, there again appears a mutual glorification of Father and Son. In 13:31, God is glorified in the Son through the Son's revealing His absolute obedience to the Father in going to His suffering and death on the cross.⁹³ In 13:32, God will glorify the Son in Himself (in God!) and will glorify the Son at once by giving Him glory in His resurrection and His going to the Father (cf. 17:5,24).⁹⁴

Mutual glorification of Father and Son is spoken of again in Jesus' prayer in 17:1,4,5, already previously discussed in sections D and F of this chapter. In 17:1, Jesus asks the Father to glorify the Son that the Son may glorify the Father. In other words, the glory of the Son proceeds from the Father and is the consequence of the Son's obedience. The Father glorifies the Son by accepting the Son's obedient suffering and death and through it exalting Him to heaven. The Son glorifies the Father through the obedient completion of His work on earth. According to 17:2f., the completed work of Jesus means that the

⁹³Luther, op. cit., p. 376, in a sermon on this text broadens this concept by saying that everything that Christ is and has said is intended always to proclaim and glorify His Father.

⁹⁴Barrett, op. cit., pp. 375f.; Holwerda, op. cit., pp. 14f.; Thüsing, op. cit., p. 239.

Father has given the Son power over all flesh to give eternal life to all who know the only true God and Jesus Christ whom He has sent. In 17:4f., Jesus says He has glorified the Father on the earth by having completed the work the Father gave Him to do. (Even though in point of time the crucifixion still lay ahead of Jesus, He could speak of His work as being completed, since John's use of both "hour" and "glorify" include more than just Jesus' death.) Jesus then asks that the Father would glorify Him with His pre-existent glory. The glorification of the Son here means His leaving the world and returning to His heavenly existence with the Father where, equipped with power, He carries on His work through the Holy Spirit in the Church.⁹⁵ Steil, in his pastoral way, points out that in 17:4f. the gift that the Son brings to the Father is: "The work is completed," and the prayer He offers is: "Order Me to return home!" In both instances the obedience of Jesus is evident.⁹⁶

- J. $\delta\omicron\sigma\acute{\alpha}\varsigma\epsilon\lambda\nu$ as used in connection with statements referring to the Spirit (7:39; 16:14)

There are two passages in John's Gospel that connect glorification with the Holy Spirit, 7:39 and 16:14.

The context of 7:39 reads: "On the last day of the feast,

⁹⁵Barrett, op. cit., pp. 418-421; Bultmann, JoEv, pp. 375-378; Thüsing, op. cit., pp. 184, 205f.

⁹⁶Op. cit., p. 16.

the great day, Jesus stood up and proclaimed: 'If any one thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, "Out of his heart shall flow rivers of living water."' Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified" (7:37-39).

In his very thorough approach to every point under discussion, Thüsing devotes six pages to 7:39, out of a comprehensive thirty-three pages that deal with the glorification of Jesus through the Spirit.⁹⁷ A summary of his very helpful suggestion on the interpretation of 7:39 follows. John 7:39 interprets Jesus' words recorded in 7:37f. John 6:35 is a parallel passage, since it says that those who believe in Jesus will never thirst. John 7:38b ("out of his κοιλία shall flow rivers of living water"), then, is to be understood of Jesus Himself. This, then, becomes a close parallel to 19:34, where blood and water flowed out of the pierced side of the One Lifted Up. This means that out of the belly (Leibe) of the One Lifted Up flows out life that is very closely associated with the Spirit. Thus 7:38b alludes to 19:34 and also 19:34 speaks of the glorification of Jesus. When adding the statements made in 16:7 and 20:29 to the foregoing, it is

⁹⁷Op. cit., pp. 159-165, deals with 7:39; pp. 141-174 deals with the glorification of Jesus through the Spirit.

evident that the statement in 7:39b has basic value for the understanding of the entire Gospel of John. What Jesus really wants to give He cannot yet give in His earthly work. He will accomplish the "greater works" (14:12) first through the disciples or through the Paraclete.

In 7:39, John says that as yet the Spirit had not been given, because Jesus was not yet glorified. Again, the glorification here includes Jesus' death, resurrection, and going to the Father, especially the latter, since in several other passages Jesus tells His disciples that He will send the Spirit (15:26; 16:7-15), mentioning in 16:7 that He will send the Spirit after He goes away. John does not mean to imply in 7:39 that the Spirit was not active prior to Jesus' glorification. John has spoken of the work of the Spirit already in 1:32 and 3:34. He wants to emphasize in 7:39 that the Spirit had not yet been given to the whole Church as it was on the first Christian Pentecost.

After Jesus' resurrection, He breathed on His disciples and said to them: "Receive the Holy Spirit" (20:22). Was this the fulfillment of 7:39 and Jesus' promise of sending the Spirit or was it not? Holwerda strongly contends that 20:22 is neither the fulfillment of 7:39 nor of the promise of the Spirit-Paraclete. He argues correctly that Jesus' glorification always includes Jesus' death, resurrection, and ascension, all three events, even though in some instances one of these events may be more prominent than the others. Yet, immediately after saying this, he draws the conclusion that

all three events must have been completed before Jesus was fully glorified. He writes:

Although John includes the crucifixion in glorification it is impossible to limit the term to this event. In the various contexts the individual events are not isolated from one another. Although one event may be prominent--in most instances it is the crucifixion because these words are spoken on the eve of death--the glorification in this event is not viewed apart from the glorification in its culmination. Each of the three events--death, resurrection, and ascension--constitutes an aspect of the single glorification of Jesus. Therefore it would be arbitrary to insist that because Jesus was glorified in His death and resurrection, the bestowal of the Spirit on Easter Sunday was that gift indicated in 7:39. In the Gospel of John it is not possible to isolate one event in the glorification of Jesus. Although it can be said that Jesus was glorified in each event, it must also be said that until the three events were completed Jesus was not fully glorified (17:5). We conclude, therefore, that the glorification referred to in 7:39 was not complete until Jesus returned to the Father.⁹⁸

But Holwerda's conclusion is unwarranted. John 7:39 does not say what 17:5 says. Furthermore, John does not use the term "glorify" in a strict time sequence, as though every aspect of Jesus' glorification must have been completed before the Holy Spirit would be sent. In 17:4 Jesus says that He has glorified the Father by having completed the work the Father gave Him to do. John 17:4 can certainly be used as speaking to the point raised in 7:39 even sooner than 17:5, in view of the statement in 20:22. Therefore, there appears to be no sound reason for accepting Holwerda's position. John 20:22

⁹⁸Op. cit., p. 17.

is the fulfillment of 7:39.⁹⁹

But Holwerda still has to do something with 20:22. He writes the following concerning this passage:

As the Father had sent Him, so Jesus sends His disciples. Although Jesus uses ἀποστέλλω to designate His own sending and πέμπω to designate that of the disciples, no difference in meaning is intended. Jesus is here commissioning His disciples for their official task, as He had been commissioned by the Father. As Jesus was sent into the world (17:18) to give eternal life (6:40) and thus to forgive sins (3:18), so the disciples are sent into the world (17:18) with the authority to forgive sins (20:23) and to proclaim eternal life in Christ (17:20). Because Jesus is the ἀπόστολος of the Father, he who does not receive Him does not receive the Father (5:20). Because the disciples are the ἀπόστολοι of Jesus, he who does not receive them does not receive Jesus (13:20). Jesus is sent with the authority of the Father, and the disciples are sent with the authority of Jesus. In this context Jesus bestows the Spirit. It is logical to conclude that the purpose of this gift is to qualify the disciples for their official task. It is to be noted that Jesus also received the Spirit to qualify Him for His office (3:34; 1:32); and it is this Spirit that the disciples received. . . . This special gift of the Spirit was received by the apostles alone, and not by all the "brethren" as in Acts 2; and thus these verses report the renewal of the apostolic office and of the power of the keys. Therefore we conclude that this is neither the Johannine version of Pentecost nor the fulfillment of the promise of the Paraclete.¹⁰⁰

⁹⁹Lightfoot, *op. cit.*, p. 319, has two interesting observations concerning 19:30. There it is said that Jesus bowed or inclined His head. Since His work was completed, the Son of Man could now rest (cf. 9:4). Finally He had where to lay His head (the same verb, κλίνω, is used in Matt. 8:20; Luke 9:58; and John 19:30). John 19:30 also says that Jesus "handed over the spirit." This could merely be an equivalent to the description of the Lord's death in the Synoptists. But in view of such passages as 7:37-39, it could imply that, since the Lord's glorification was now complete, the dispensation of the Spirit, to be recorded in 20:21-23, is made possible as the result of Jesus' self-oblation and consequent exaltation.

¹⁰⁰*Op. cit.*, pp. 23f.

Holwerda's points concerning Jesus' sending His disciples as He Himself had been sent by the Father are all in order. One may also accept his view that the gift of the Spirit in 20:22 qualified the disciples for their official task. He is right in saying that 20:22 is not the Johannine version of Pentecost. But his final conclusion that 20:22 is not the fulfillment of the promise of the Paraclete seems altogether unwarranted for the reasons noted above.

The relationship between the giving of the Spirit in 20:22 and the giving of the Spirit on the first Christian Pentecost (Acts 2) appears to cause some exegetes real difficulties. Barrett writes:

It does not seem possible to harmonize this account of a special bestowing of the Spirit with that contained in Acts 2; after this event there could be no more "waiting" (Luke 24.48f.; Acts 1.4f.); the Church could not be more fully equipped for its mission. The existence of divergent traditions of the constitutive gift of the Spirit is not surprising; it is probable that to the first Christians the resurrection of Jesus and his appearances to them, his exaltation (however that was understood), and the gift of the Spirit, appeared as one experience, which only later came to be described in separate elements and incidents.¹⁰¹

One possible way of harmonizing these accounts would be as follows. After Jesus had been glorified (thought of here primarily in terms of His death and resurrection), He gave the Holy Spirit only to the ten disciples on Easter Sunday evening (20:22). This giving of the Spirit certainly helped equip the

¹⁰¹Op. cit., p. 475.

disciples for the task Jesus Himself gave them. Between Easter and His ascension, Jesus opened the disciples' minds to understand the Scriptures (Luke 24:45). He asked them to stay in Jerusalem until His Spirit would be poured out on them in special measure (Luke 24:49; Acts 1:4; cf. Acts 2:4). Ten days after His ascension, His going to the Father, Jesus filled the disciples with the Holy Spirit (Acts 2:4) in the presence of literally thousands of people (Acts 2:41). On this occasion Jesus poured out the Holy Spirit on the Church, including the disciples, but not only on the ten or twelve disciples. The Holy Spirit now carried on the work of Jesus in the creation, preservation, and growth of the Church.

In 16:14, Jesus says that the Spirit will glorify Jesus, "for He will take what is Mine and declare it to you." The $\epsilon\mu\acute{\epsilon}$ is placed emphatically before the verb. Christ, and none other, is the subject of the Spirit's teaching.¹⁰² As Jesus listens to the Father and does His work, so the Spirit listens to Jesus and glorifies Him. The Spirit does His work of glorifying Jesus by bringing Jesus' word, Jesus Himself, to the world through the Church. This work of the Spirit will take place after Jesus' going to the Father (16:7).¹⁰³

¹⁰²Westcott, op. cit., II, 225.

¹⁰³Barrett, op. cit., pp. 408f.; Bultmann, Theologie, p. 436; Theology, II, 89; Hoskyns, op. cit., p. 486; Ramsey, op. cit., pp. 74f.; Thüsing, op. cit., p. 146.

- K. $\delta\omicron\beta\acute{\alpha}\varsigma\epsilon\iota\nu$ as used in connection with statements referring to the believers (14:13; 15:8; 17:10)

Only three passages remain to be discussed, all of which deal with glorification in connection with the believers.¹⁰⁴

Two of the three references to be considered in this section are from the farewell discourses. The general theme of these discourses concerns itself with the new relationship that will exist between Jesus' disciples and Himself as a result of His going to the Father. Up to this point the disciples' association with Jesus had been on a physical and face-to-face basis that caused them to depend on Him. While they were still to depend on Jesus for strength and guidance after His going to the Father, their relationship with Him would be on a new plane.

Jesus had repeatedly said in the Gospel of John that He was doing the Father's work. In 14:12, He tells His disciples that everyone who believes in Him will also do the works He does, yes, even greater works, because He is going to the Father. The ability of the disciples to do these greater works is directly dependent on Jesus' going to the Father. And when He goes to the Father in heaven, He will hear and answer their prayers, that the Father may be glorified in the Son (14:13). The phrase "greater than" in John means "of

¹⁰⁴The only references to $\delta\omicron\beta\acute{\alpha}\varsigma\epsilon\iota\nu$ not treated in sections F through K in this chapter are in 8:54, and those were discussed in connection with the $\delta\omicron\beta\acute{\alpha}$ references in that verse in section B.

greater power and authority than" (4:12; 8:53; 10:29; 13:16)¹⁰⁵
 When Jesus returns to the Father, He can communicate greater power to His disciples because His work will then be completed. The greater works that the disciples will do and their more efficacious prayers because of Jesus' going to the Father will result in the glorification of the Father. Both will reveal Jesus more widely and therefore glorify God.¹⁰⁶

Luther says that Jesus' "going to the Father" means that He is to be made Lord and placed on the royal chair at the right hand of the Father, that all power might be given to Him, and that He might work in the believers.¹⁰⁷ A believer's object in life, because the Spirit is at work in him, is to strive with all his might to proclaim God's honor and glory among people that others may also receive the Spirit of grace and be led to pray.¹⁰⁸ The result of this activity is that the Father be glorified in the Son. The Father is glorified in the Son when He is known and acknowledged as the merciful Father who remits sins.¹⁰⁹

¹⁰⁵Hoskyns, op. cit., p. 464.

¹⁰⁶Barrett, op. cit., p. 384; H. Kittel, op. cit., pp. 252, 258; Ramsey, op. cit., p. 73.

¹⁰⁷Martin Luther, Sermons on the Gospel of St. John Chapters 14-16, in Luther's Works, edited by Jaroslav Pelikan, translated by Martin W. Bertram (St. Louis: Concordia Publishing House, c.1961), XXIV, 85.

¹⁰⁸Ibid., p. 88.

¹⁰⁹Ibid., p. 100.

In 15:1-8, Jesus speaks of Himself as the true Vine, His Father as the Vinedresser, and the disciples as the branches. In 15:8, He says that His Father is glorified in the abundant fruitbearing of the disciples, because their fruitbearing will prove them to be disciples. The fruitbearing refers to the good works of the Christian life that flow from living faith in Jesus.¹¹⁰ John's Gospel repeatedly states that the Father is glorified in the Son in His obedience and perfect accomplishment of His work. The believers are united to the Son through faith. They also glorify the Father through their obedience and fruitfulness, which are the evident proof of their true discipleship.¹¹¹

In His prayer in 17:10, Jesus says to the Father concerning the disciples: "All Mine are Thine, and Thine are Mine, and I am glorified ($\delta\epsilon\delta\acute{o}\xi\alpha\sigma\mu\alpha\iota$, perfect tense) in them." This passage is closely related to 14:13; 15:8; and 17:22, the latter having been discussed in section E of this chapter. Jesus is glorified in the disciples through their life and actions.¹¹²

In his discussion of this verse, Thüsing suggests that the "togetherness" (Zusammensein) of Jesus with the believing

¹¹⁰Thüsing, op. cit., p. 107.

¹¹¹Barrett, op. cit., p. 396; Hoskyns, op. cit., p. 476.

¹¹²Barrett, op. cit., p. 423; H. Kittel, op. cit., p. 259; Schneider, op. cit., pp. 124f.; Thüsing, op. cit., p. 174.

disciples (after the departure of Judas and thereby the elimination of the "world") serves well as a symbol for the glorification of Jesus in the sense of the fruitbearing of the grain of wheat (12:24). Now the grain of wheat is no longer alone, but is together with its fruit, and this fruit is separate from the "world" (cf. 15:19f.; 17:14), it is "clean" (13:10; 15:3).¹¹³

The perfect tense of the verb in 17:10 seems to be very significant. Jesus had already been glorified by the obedient trust of the disciples, and this glorification of Him through them was to continue. Tasker summarizes very well the significance of this perfect tense in this way:

Jesus' glory has already shone in the face of His disciples. They are already in a real though limited sense a reflection of Himself. They have caught the infection of His spirit, become interested in the things in which He is interested, learned to love what He loves and to hate what He hates. The perfect tense implies that this reflection of Jesus in His apostles will remain.¹¹⁴

¹¹³Op. cit., p. 176.

¹¹⁴Op. cit., p. 192.

CHAPTER V

THE RELATION OF ὕψομαι AND RELATED TERMS TO THE ΔΟΞΑ-ΔΟΞΑΖΩ CONCEPT IN THE GOSPEL OF JOHN

Several terms in the Gospel of John are closely related to the δόξα concept. The most important of these is ὑψόω. Related to both ὑψόω and δόξα are the terms ἀναβαίνω, ὑπάγω, and πορεύομαι. The phrase εἰς τὸν οὐρανὸν is used of Jesus in the contexts of every one of the ὑψόω references in the Gospel as well as in connection with some of the other Greek verbs cited above. This chapter will look at these various terms and their relationship to each other.

Forms of the verb ὑψόω appear only four times in the Gospel of John (3:14; 8:28; 12:32,34). Since 12:34 is only a rephrasing of 12:32 in question form, the term virtually appears only three times. Yet its usage in the Gospel is extremely significant in spite of its few appearances.

But there is considerable variety of opinion among exegetes as to the meaning of this term in its use in John's Gospel. Just a few quotations from different authors will illustrate this point.

- a. Finally must be noted the often remarked ambiguity of John's use of ὑψόω. . . , by which he means

both "to exalt" and "to lift up on the cross."¹

- b. Das ὑψωθῆναι bedeutet zunächst nichts anderes als die Rückkehr des Offenbarers aus der Welt in die himmlische Heimat. . . . Das ὑψωθῆναι ist zugleich das δοξασθῆναι. . . ; aber wie dieses zweideutig ist, sofern Jesu Verherrlichung durch das Kreuz erfolgt, so auch das ὑψωθῆναι, das zugleich die Erhöhung ans Kreuz bedeutet (8 28).²
- c. The word ὑψώω in John 12:32 seems to have three meanings; lifted up upon the cross, lifted up in the Ascension, and lifted up before men in preaching (cf. Gal. 3:1).³
- d. ὕψω means "to lift up," both in a literal and figurative sense, i.e., "to exalt." . . . In the preaching of Peter ὑψώω refers to the Ascension (Acts 2:33; 5:31), but in the early Church it was not a terminus technicus for this event (Acts 1:9). Therefore, the meaning must be derived from the context in which it is recorded.⁴
- e. Wenn man von dem sonst in urchristlichen Sprachgebrauch mit dem Wort verbundenen Sinn einmal völlig abstrahiert, gewinnt man den Eindruck, dass es hier, bei Jo, ausschließlich auf die Kreuzigung Jesu bezogen sei.⁵

A brief glance at the contexts in which ὑψώω occurs may be helpful. In John 3, Jesus has been speaking with

¹Charles Kingsley Barrett, The Gospel according to St. John: An Introduction with Commentary and Notes on the Greek Text (London: S.P.C.K., 1960), p. 9.

²Rudolf Karl Bultmann, Das Evangelium des Johannes (14. Auflage; Göttingen: Vandenhoeck & Ruprecht, 1956), p. 110.

³J. Ernest Davey, The Jesus of St. John: Historical and Christological Studies in the Fourth Gospel (London: Lutterworth Press, 1958), p. 33.

⁴David Earl Holwerda, The Holy Spirit and Eschatology in the Gospel of John: A Critique of Rudolf Bultmann's Present Eschatology (Kampen: J. H. Kok N. V., 1959), p. 8.

⁵Wilhelm Thüsing, Die Erhöhung und Verherrlichung Jesu im Johannesevangelium (Münster, Westfalen: Aschendorffsche Verlagsbuchhandlung, 1960), p. 3.

Nicodemus concerning the necessity of being born $\alpha\upsilon\omega\theta\epsilon\upsilon$, a term that in this context quite obviously has the double meaning of "again" and "from above." In this discussion with Nicodemus, Jesus says in 3:14f.: "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him may have eternal life."⁶ In 8:28, Jesus is speaking to the "Jews" (8:22), a term used in John's Gospel most often of the enemies of Jesus. When Jesus spoke to them of His going away and of His having

⁶In 3:16 (as well as in 1:14 and 1:18), Jesus is referred to as " $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$," a word translated "only begotten" in the King James Version but translated more correctly as "only" in the Revised Standard Version. Dale Moody in "God's Only Son: The Translation of John 3:16 in the Revised Standard Version," Journal of Biblical Literature, LXXII (1953), 213-219, points to a number of good Greek dictionaries that translate $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$ as "one of a kind," "only," "unique." He also discusses the use of this term in other places in the New Testament (Luke 7:12; 8:42; 9:38; Heb. 11:17). In Lk. 7:12, the widow's son at Nain is called "the $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$ son of his mother." She certainly did not "beget" this son, since according to the dictionary, the Bible (Matt. 1:1-16), and biology, begetting is a male function. According to Heb. 11:17, $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$ again must mean "only," and not "only begotten." This passage says Abraham was ready to offer up his $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$ son, Isaac. But according to Gen. 16:3-5; 17:19, 21, 25; 18:10, Ishmael was begotten by Abraham thirteen years before Isaac. Isaac was the only son of promise, the only one of his kind, but not the only son Abraham begat. Moody points out that Jerome (c. A.D. 347-420), because of his orthodox zeal to defend the Nicene Creed, incorrectly translated this Greek word with the Latin word unigenitus ("only-begotten") in the Vulgate in Jn. 1:14, 18; 3:16, 18; 1 Jn. 4:9; and Heb. 11:17. Yet he correctly translated the same Greek word as unicus ("only") in Lk. 7:12; 8:42; and 9:38, where no theological question was involved. The translation "only-begotten" got into the King James Version of 1611 from the Vulgate.

been sent by the Father, they did not understand Him. Then Jesus said to them: "When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on My own authority but speak thus as the Father taught Me." In 12:32 Jesus was speaking to the crowd (12:29) that heard the voice of the Father from heaven (12:28), some thinking it had thundered, others that an angel had spoken to Jesus. To this crowd Jesus said: "And I, when I am lifted up from the earth, will draw all men to Myself." John immediately adds this explanatory remark in 12:33: "He said this to show by what death He was to die." The crowd then answered Jesus: "We have heard from the law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" (12:34). Jesus replied: "The light is with you for a little longer. Walk while you have the light, lest the darkness overtake you; he who walks in the darkness does not know where he goes. While you have the light, believe in the light, that you may become sons of light" (12:35f.).

Even a quick overview of these references leads one to see that ὑψώω in each instance refers to Jesus' being lifted up on the cross. As the serpent was lifted up on a pole in the wilderness, so the Son of Man will be lifted up on the cross (3:14). The Jews would lift up the Son of Man on the cross (8:28). Jesus would be lifted up from the earth when He was on the cross (12:32). But in each case there is more

here than the one meaning of lifting up on the cross. It is a characteristic of John's Gospel that he regularly uses a number of terms that have more than one meaning.⁷ ὑψόω is certainly one such term. In view of the contexts, it seems best to take ὑψόω in every instance to mean both the lifting up on the cross and the lifting up to heaven or the exaltation or the going to the Father.⁸ According to 3:14, the believing look to the One lifted up by way of the cross results in possession of eternal life. The cross is the "ladder to heaven" (die Himmelsleiter).⁹ In view of the context in 8:28 (Jesus' "going away" in 8:21), the double sense of the lifting up on the cross and the lifting up to heaven in Jesus' going to the Father is very appropriate.¹⁰

⁷Oscar Cullmann in "Der johanneische Gebrauch doppeldeutiger Ausdrücke als Schlüssel zum Verständnis des vierten Evangeliums," Theologische Zeitschrift, IV (1948), 360-372, defends the thesis that this ambiguity of terminology is the key to the interpretation of the Gospel of John.

⁸Barrett, op. cit., pp. 9, 356; Bultmann, op. cit., p. 110; Eduard Ellwein, Summus Evangelista: Die Botschaft des Johannesevangeliums in der Auslegung Luthers (München: Chr. Kaiser Verlag, 1960), p. 97; Siegfried Schulz, Untersuchungen zur Menschensohn-Christologie im Johannesevangelium (Göttingen: Vandenhoeck & Ruprecht, 1957), p. 107.

⁹Ellwein, op. cit., p. 23.

¹⁰Schulz, op. cit., p. 118, footnote 8, interprets it here as having a double meaning. He lists nine authors who interpret this reference in its double meaning, one who interprets it only of the exaltation, and three who interpret it only as the lifting up on the cross. Holwerda, op. cit., p. 10, sees in 8:28 a reference both to the crucifixion and to the resurrection-ascension, because the results of the lifting up contain an implicit reference to the preaching of the apostles (17:20).

According to Davey, the lifting up in 12:32 again refers not only to the lifting up on the cross, but also to the exaltation to heaven, Jesus' going to the Father, His ascension.¹¹

What is the relationship between $\psi\acute{\omega}$ and $\delta\omicron\kappa\lambda\acute{\iota}\omega$? $\psi\acute{\omega}$ always implies $\delta\omicron\kappa\lambda\acute{\iota}\omega$. Both concepts have a double meaning and each is closely related to the other. Jesus' lifting up took place on the cross and in exaltation; His exaltation to glory took place through the cross.¹² It is important to note the very close connection between these two concepts in John 12:23-32 (cf. also the LXX of Isa. 52:13). Ellwein summarizes the inseparable relationship between these terms, and adds to them the lifting up of Christ through the preaching of the Gospel, when he writes:

alle drei Momente gehören unlöslich zusammen: die Erhöhung ans Kreuz, die Erhöhung zu Gott und damit die Verherrlichung des durchs Kreuz zu Gott Erhöhten und endlich die Erhöhung Christi durch die Verkündigung des Evangeliums.¹³

Wilhelm Thüsing refuses to accept the double sense of $\psi\acute{\omega}$. He feels that this term is used exclusively of Jesus' crucifixion.¹⁴ He admits that in the $\psi\acute{\omega}$ passages all the power of salvation shines forth from the exaltation, so that

¹¹Op. cit., p. 33.

¹²Bultmann, op. cit., p. 110.

¹³Op. cit., p. 23. Davey, op. cit., p. 33, also gives $\psi\acute{\omega}$ this third meaning, "lifting up before men in preaching (cf. Gal. 3:1)."

¹⁴Op. cit., pp. 3f., 12, 45.

the Johannine exaltation is connected with the resurrection and ascension, or the sitting at the right hand of the Father.¹⁵ But for Thüsing, the Johannine exaltation is only the lifting up of Jesus to His throne on the cross, or His being lifted up as a revealing sign of salvation. He writes:

Man kann wohl sagen, dass der beim Vater herrschende Jesus der Erhöhte ist, aber nicht, dass dieses Sein beim Vater (johanneisch gesprochen) die Erhöhung wäre; denn das Erhöhtwerden ist ja nur einmal geschehen, und zwar in der historischen Kreuzigung Jesu; die Erhöhung ist nicht das Herrschen selbst, sondern die Inthronisation.¹⁶

Thüsing admits that the relationship between exaltation and glorification is quite close, but feels they are not identical.¹⁷ He points out two major differences between the two concepts. (1) ὑψώω has only the crucifixion as its base, while δοξάζω (together with δόξα) has a much wider base, since its scope includes the pre-existence, the earthly work, the "hour," and the glory of Jesus with the Father. (2) The subject (das Subjekt) of the lifting up are Jesus' enemies; the glorifying consists in the mutual actions between Father and Son, the Father glorifying the Son and the Son glorifying the Father.¹⁸ As ὑψώω the crucifixion of Jesus is not so much the door of entrance (Eingangspforte) into glory, but the

¹⁵Ibid., p. 12.

¹⁶Ibid., p. 33.

¹⁷Ibid., p. 35.

¹⁸Ibid., p. 45.

sign given for faith to apprehend (Glaubenszeichen) from which the glorification proceeds, or in which it is seen.¹⁹

In limiting the meaning of $\psi\acute{o}\omega$ as he does, Thüsing goes contrary to the usual Johannine practice of using the same term in at least two meanings. The contexts in each of the $\psi\acute{o}\omega$ occurrences argue strongly for the double meaning of that term, especially 12:32. The distinctions he makes between $\psi\acute{o}\omega$ and $\theta\omicron\beta\acute{\alpha}\lambda\lambda\omega$ are possible only if one accepts Thüsing's one meaning for $\psi\acute{o}\omega$. But $\psi\acute{o}\omega$ in John has two meanings, and for that reason the differences Thüsing points out between the two terms do not stand up. But Thüsing is right in noting that the $\psi\acute{o}\omega$ passages all appear in reference to Jesus' enemies. In connection with 3:14, one might not at first be inclined to call Nicodemus an enemy or opponent of Jesus. But one should not read the future life of Nicodemus into John 3. When looking at Jesus' words to him in 3:10-12, especially in 3:11: "You do not receive our testimony" (even though the "you" is plural, referring to the Pharisees; Nicodemus was still one of them), it is difficult to draw any other conclusion but that at this particular time in his life Nicodemus was not a disciple of Jesus.

What is the origin of the $\psi\acute{o}\omega$ concept in John's Gospel? It undoubtedly goes back to Isaiah's description of the Lord in Isa. 52:13, where in the LXX $\psi\acute{o}\omega$ and $\theta\omicron\beta\acute{\alpha}\lambda\lambda\omega$

¹⁹Ibid., p. 289.

both appear (ὑψωθήσεται καὶ δοξασθήσεται σφόδρα).²⁰

The suggestion has been made by some that the origin of this concept lies in Num. 21:8, but in this verse in the LXX the word ὑψώ does not even appear. Some have suggested that the origin of the ὑψώ concept lies in an Aramaic word with a double meaning. Two such Aramaic words suggested are $\rho\text{ } \dot{\text{ל}}\text{ } \dot{\text{ת}}\text{ } \dot{\text{ו}}\text{ } \dot{\text{נ}}$ ²¹ or $\eta\text{ } \rho\text{ } \dot{\text{ל}}\text{ } \dot{\text{ו}}\text{ } \dot{\text{נ}}$.²² Those who hold to this view try to make a strong case for their stand. But the parallel between these words and ὑψώ is not always as close as the proponents of these views would seem to indicate.²³ Because of the use of both ὑψώ and δοξάσω in Isa. 52:13, noted above, and because John refers in 12:38 to Isa. 53:1, thereby showing again his acquaintance with Isaiah's description of the Servant of the Lord, it is not necessary to look beyond Isaiah for the origin of the ὑψώ concept in John's Gospel.

The verb ὑψώ also appears in other books of the New

²⁰It is so understood by Barrett, *op. cit.*, p. 178; Charles Harold Dodd, The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1953), p. 375; Holwerda, *op. cit.*, p. 9; E. M. Sidebottom, "The Son of Man as Man in the Fourth Gospel," Expository Times, LXVIII (1957), 235; Thüsing, *op. cit.*, p. 36.

²¹Charles C. Torrey, "When I Am Lifted Up From the Earth, John 12:32," Journal of Biblical Literature, LI (1932), 320-322.

²²Barrett, *op. cit.*, p. 9. Thüsing, *op. cit.*, p. 36, also lists others who hold this view.

²³Cf. Thüsing, *op. cit.*, pp. 36f. Thüsing even goes so far as to say in this connection: "Die Hypothese eines doppeldeutigen aramäischen Äquivalents ist zu unsicher, als dasz man mit ihr rechnen könnte."

Testament, but it does not seem to have the same double meaning elsewhere as it does in John's Gospel. It is used of Jesus being exalted at the right hand of God in Acts 2:33; 5:31. The fact that God exalts people is spoken of in Lk. 1:52; Jas. 4:10; 1 Pet. 5:6; and in the passive, in Mt. 23:12b; Lk. 14:11b; 18:14b; and 2 Cor. 11:7. God made the people of Israel great in Egypt (Acts 13:17). The possibility of Capernaum being exalted to heaven, i.e. given highest honor, is questioned in Matt. 11:23 and its parallel, Lk. 10:15. An individual who exalts himself or considers himself better than others is mentioned in Matt. 23:12a; Lk. 14:11a; and 18:14a. The verb ὑπερὑψώ appears in Phil. 2:9 with reference to God raising Jesus to the loftiest heights or highly exalting Him, but in keeping with St. Paul's usage, this is said of Jesus after His death on the cross, and not in the Johannine sense of a lifting up on the cross and in glory.

Very closely related to the verb ὑψώ is the verb ἀναβαίνω when it is used of Jesus' going to the Father in 3:13; 6:62; and 20:17.²⁴ In 3:13 and 6:62, ἀναβαίνω is used in contexts dealing with the "Son of Man," as is the case in every occurrence of ὑψώ in John's Gospel.

The context of 3:13 is the same as that noted above in the discussion of 3:14. In 3:13, Jesus says to Nicodemus:

²⁴ ἀναβαίνω is used of going up to Jerusalem in 2:13; 5:1; 7:8,10,14; 11:55; and 12:20. It is used of entering into the sheepfold in 10:1 and of Peter going into a boat in 21:11. In 1:51 it is used of the angels ascending on the Son of Man.

"No one has ascended (*ἀναβέβηκεν*) into heaven but He who descended (*καταβάς*) from heaven, the Son of Man." In 6:61f., Jesus had spoken to the Jews about eating His flesh and drinking His blood. The meaning of these statements also troubled the disciples. Jesus then said to them: "Do you take offense at this? Then what if you were to see the Son of Man ascending (*ἀναβαίνοντα*) where He was before?" The context of 20:17 deals with Jesus' appearance to Mary Magdalene at the tomb after His resurrection on Easter Sunday. After He has identified Himself to her with the one word "Mary," and Mary has in turn responded: "Rabboni!" Jesus says to her: "Do not hold me, for I have not yet ascended (*ἀναβέβηκα*) to the Father."²⁵

When one looks at the use of *ἀναβαίνω* in 3:13 and *ὑψώω* in 3:14, one comes to the conclusion that they appear to be equivalent or parallel terms.²⁶ The Evangelist is

²⁵The "*μὴ μου ἅπτου*" in 20:17 is difficult to understand, particularly in view of 20:27, where Thomas is encouraged to place his finger and hand on Jesus' body. To assume that Jesus ascended to the Father between verse 17 and verse 27 is drawing an inference that seems unlikely. Barrett, *op. cit.*, p. 470, proposes a much more likely and satisfying interpretation in the following paraphrase of this verse: "Stop touching Me (or attempting to do so); it is true that I have not yet ascended to the Father, but I am about to do so; this is what you must tell My brothers." Barrett says that Jesus' resurrection has made possible a new and more intimate spiritual union between Jesus and His disciples. The old physical contacts are no longer appropriate, though touch may still be appealed to, as in verse 27, in proof that the glorified Lord is none other than the One who was crucified.

²⁶They are so taken by Dodd, *op. cit.*, p. 376, and by Thising, *op. cit.*, p. 35.

saying virtually the same thing in his use of either of these two words. John views Jesus' death, resurrection, and ascension as one act of going up to the Father.²⁷ This is evident also in his not recording a separate ascension narrative. Therefore it is possible to view Jesus' lifting up, His ascent or going to the Father, and His glorification as virtually parallel terms in John's Gospel.²⁸

The perfect tense in 3:13 (*ἀναβέβηκεν*) is admittedly a difficult one to interpret. Adding to the difficulty is the fact that in 20:17 Jesus very specifically states, also in the perfect tense, that He has not yet ascended to the Father. Barrett,²⁹ Thüsing, and others³⁰ maintain that the Evangelist is here writing from the point of view of his own time and in effect is giving the words spoken by Jesus as though they had been spoken at John's time of writing. It should be noted that John uses the perfect tense far more

²⁷Edwyn Hoskyns, *The Fourth Gospel*, edited by Francis Noel Davey (London: Faber and Faber, Ltd., c.1947), p. 313, suggests that in 7:6-14, there is a subtle play on the two meanings of the word *ἀναβαίνω*. Jesus eventually does go up to Jerusalem to the Feast of Tabernacles, but His ascent for the salvation of the world is deferred by the will of the Father until the time of the more significant Feast of the Passover.

²⁸Thüsing, *op. cit.*, pp. 253, 274, calls them at least partially parallel terms.

²⁹*Op. cit.*, pp. 177f.

³⁰Thüsing, *op. cit.*, p. 256.

often than the Synoptics do.³¹ Under the guidance of the Holy Spirit John writes his Gospel in retrospect. In view of this, it is perhaps best to take the perfect tense in 3:13 in the proleptic sense.³² Jesus speaks as if His ascension were already an accomplished fact to emphasize its inevitableness.³³ A parallel usage in John that could be cited is in 4:38. There Jesus says to His disciples: "I sent (aorist) you to reap that for which you did not labor (perfect); others have labored (perfect), and you have entered into (perfect) their labor." There is no mention made earlier in John's Gospel of the "others" who had previously labored, and especially no previous mention made of the disciples having entered into labor in Samaria.

The phrase "υἱὸς τοῦ ἀνθρώπου" appears in John's Gospel in twelve places, eight of which are in connection with ὑπόω, δοξάζω, or ἀναβαίνω. It is used only in the first thirteen

³¹Morton S. Enslin, "The Perfect Tense in the Fourth Gospel," Journal of Biblical Literature, XV (1936), 121, says that there are approximately 195 perfects and plu-perfects in John's Gospel. By counting the number of pages in Westcott Hort's Greek New Testament covered by each evangelist's account and the number of perfects used by each, Enslin shows that the average number of occurrences of the perfect tense per page in John far exceeds that in any of the Synoptics.

³²Cf. A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Nashville: Broadman Press, 1934), p. 898, in his discussion of the "Futuristic Present Perfect," sometimes called "prophetic-perfect."

³³Enslin, op. cit., pp. 129, 131, prefers to call this use of the perfect tense "theological," for want of a better name.

chapters of John's Gospel. It appears 69 times in the Synoptic Gospels. It is always used, in the Synoptics and in John, as a designation of Jesus for Himself,³⁴ with the possible exception of John 12:34, where it is used by the crowd in a question addressed to Jesus in which they seek clarification of Jesus' own use of that phrase.

In the Gospel of John, *υἱὸς τοῦ ἀνθρώπου* is used in connection with *ὑψώω* in 3:14; 8:28; and 12:34; with *δοξάζω* in 12:23 and 13:31; with *ἀναβαίνω* in 1:51; 3:13; and 6:62; with Jesus' work of *κρίσις* in 5:27 and His giving the food of eternal life in 6:27 and 6:53; and as the object of faith in 9:35. It is noteworthy that in the Johannine writings, "υἱός" is used only of Jesus (except for John 4:46f.), and never of the believers' relationship to the Father. The term "μονογενής" is also used by John only with reference to Jesus.³⁵

Looking at the passages just cited, we get the following picture of the "Son of Man." He alone descended from heaven and ascends to heaven (3:13; 6:62). He is the point of contact between heaven and earth, the gate of heaven of Jacob's vision, with the angels of God ascending and descending on Him (1:51). He gives the food of life, His flesh, eternal life, to those

³⁴Oscar Cullmann, The Christology of the New Testament, translated by Shirley C. Guthrie and Charles A. M. Hall (Philadelphia: Westminster Press, 1959), p. 164.

³⁵Moody, op. cit., p. 218.

who believe in Him (6:27,53; 3:14; 9:35). He is to be lifted up on the cross and to glory (3:14; 8:28; 12:23,34; 13:31). He has authority from the Father to execute judgment (5:27).

What is the basic significance of John's use of the phrase "Son of Man"? Barrett says: "For John Son of man means the heavenly Man who descends to the work of salvation and ascends to glory (and final judgement)."³⁶ Cullmann states:

It is characteristic of the Johannine use of the expression that in almost all passages the exaltation of the Son of Man is emphasized, and that the title does not describe him in terms of his natural human weakness. The genuine Johannine view of the unity of the Incarnate and the Exalted One is especially appropriate for expressing the fundamental Christological idea of the connection between the divine Son of Man and the Suffering Servant of God.³⁷

Thusing rightly emphasizes the importance of the incarnation in understanding John's use of this expression when he writes:

υἱὸς τοῦ ἀνθρώπου bezeichnet den, der das Werk (des Richtens und Lebenspendens) durchführt, der erhöht und verherrlicht wird und zum Vater aufsteigt. An allen Stellen dürfte der Begriff nach joh Verständnis die Inkarnation voraussetzen.³⁸

Perhaps the emphasis on the incarnation in the Johannine use of the expression "Son of Man" helps to explain why that designation is never found after John 13. It is completely absent in the farewell discourses, the passion account, and the resurrection stories.

³⁶Op. cit., p. 251.

³⁷Christology, p. 185.

³⁸Op. cit., p. 259.

Holverda gives an excellent summary of the relationship between the "Son of Man" and His glory, exaltation, and glorification. Though it seems unlikely that 6:53 refers directly to the passion, as Holverda claims, the remainder of his statements on the "Son of Man" are most fitting. He writes:

The glory of the Son of Man is presented in the characteristic Johannine manner in connection with the life and death of Jesus, and not only in reference to the eschatological glory of the Son. Six of the twelve "Son of Man" passages refer to the passion (3:14; 6:53; 8:28; 12:23,34; 13:31); and, of these, five present the passion as exaltation ($\psi\delta\omega$) or glorification ($\delta\sigma\lambda\omega$). This glory is not limited to the moment of the passion but extends to the resurrection and exaltation of Jesus. The passion is viewed as glory because it is the fulfillment of the Son's task. This indicates that the title "Son of Man" designates His Messianic office and should not be interpreted only as a designation of Jesus' humanity (though, of course, the title indicates that the bearer is a man). This concept of office, and thus of the fulfillment of a task, does greater justice to the remaining "Son of Man" texts than the interpretation of this title in terms of the humanity of Jesus or of Jesus as man par excellence.³⁹

Siegfried Schulz in his book on the Son of Man Christology in the Gospel of John (with its invaluable twenty-four-page bibliography!) has an interesting discussion on the last "Son of Man" passage appearing in the Gospel, i.e., John 13:31 and 32. Because of the strict rhythmical construction in these two verses, he calls them a "little hymn" (kleiner Hymnus)⁴⁰ which the Evangelist has placed at the beginning

³⁹Op. cit., pp. 12f.

⁴⁰Schulz gives O. Michel credit for having first come up with this thought.

of the farewell discourses. He divides this "little hymn" into six lines, each containing from five to seven Greek words, except the last line, which has only four. The third and fourth lines contain two aorists ($\xi\delta\omicron\varsigma\acute{\alpha}\sigma\theta\eta$ used twice). The fifth and sixth lines contain two futures ($\delta\omicron\varsigma\acute{\alpha}\sigma\epsilon\iota$ used twice). He views the first three lines as referring to the lifting up and enthronement (Inthronisation) of Jesus as the Son of Man. The glorification connected with this lifting up and enthronement in the last portion of the "little hymn" is viewed by him as a guarantee for a future glorification of the Son of Man by God.⁴¹

Two other words used by John that are closely related to $\epsilon\upsilon\phi\acute{\omega}$ and $\alpha\nu\alpha\beta\acute{\alpha}\iota\nu\omega$ and even more closely related to each other are $\epsilon\upsilon\pi\acute{\alpha}\chi\omega$ and $\pi\omicron\rho\epsilon\upsilon\omicron\mu\alpha\iota$. John frequently uses $\epsilon\upsilon\pi\acute{\alpha}\chi\omega$ and $\pi\omicron\rho\epsilon\upsilon\omicron\mu\alpha\iota$ in the double meaning of Jesus' going away to His death and His going to the Father.⁴² $\epsilon\upsilon\pi\acute{\alpha}\chi\omega$ is used in this double sense in 7:33; 8:14, 21f.; 13:3, 33, 36; 14:4f., 28; 16:5, 10, 16f.; and $\pi\omicron\rho\epsilon\upsilon\omicron\mu\alpha\iota$ in this double sense in 7:35; 14:2f., 12, 28; 16:7, 28.⁴³ In these instances $\epsilon\upsilon\pi\acute{\alpha}\chi\omega$ and $\pi\omicron\rho\epsilon\upsilon\omicron\mu\alpha\iota$ appear to be used interchangeably, with no difference in meaning. This is particularly noticeable in 14:2-5

⁴¹Op. cit., pp. 120-122.

⁴²Barrett, op. cit., pp. 376, 381.

⁴³Bultmann, op. cit., p. 110.

and in 14:28. In 14:28 the two terms are used in a parallel sense in the same verse. From the previous discussion on ὑψώω, ἀναβαίνω, and δοξάζω, it seems obvious that these last two terms are virtually parallel terms.

The use of ἐπάγω in 13:33, when compared with the use of εἶμι in 7:34,36, brings to light the importance of an accent. In 7:34,36, the Westcott Hort and the Nestle editions of the Greek New Testament accent the word "εἶμι" as "εἶμί" ("I am"). Another possible way of accenting it is "εἶμι" ("I shall go"). Two well-known Greek grammars take different views on which of these is the correct way to accent the word. F. Blass and A. Debrunner write: "In Jn. 7:34.36 εἶμι is possibly to be understood as εἶμι 'I shall go'; cf. the striking frequency of εἶμι in the Apocr. written in vulgar Greek."⁴⁴ But A. T. Robertson points out that εἶμι is not used at all elsewhere in the New Testament except in composition with prepositions.⁴⁵ Later he adds: "In ὅπου εἶμί (Jo. 7:34.36) the accent is regular, though some critics wrongly prefer εἶμι."⁴⁶ But even if εἶμι does not appear in this same form elsewhere in the New Testament, when comparing these verses

⁴⁴A Greek Grammar of the New Testament and Other Early Christian Literature, a translation and revision of the 9th-10th German edition incorporating supplementary notes of A. Debrunner, by Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 50.

⁴⁵Op. cit., p. 232.

⁴⁶Ibid., p. 233.

with 13:33, it appears that John may have wished to have this word in 7:34,36 understood as εἶμι rather than as εἶμι.

In conclusion, we summarize the findings in this chapter by noting the following points:

1. ὑψώω is always used both of the lifting up on the cross and the lifting up to heaven or the exaltation or the going to the Father.
2. ἀναβαίνω is used in 3:13; 6:62; and 20:17 of Jesus' going to the Father, which was possible only through His death, resurrection, and ascension.
3. ὑπάγω and πορεύομαι are frequently used as parallel terms to designate Jesus' going away to death and to the Father.
4. δοξάζω is used of Jesus' glorification through His death on the cross, His resurrection, His going to the Father, and His proclamation of the Gospel.
5. The title "υἱὸς τοῦ ἀνθρώπου" is used of Jesus' Messianic office, including His descent to the earth, His work of salvation, His passion, His death, His resurrection, His going to the Father, and the final judgment.

CHAPTER VI

SUMMARY OF BASIC FINDINGS

In conclusion, we wish to summarize briefly the basic findings of this dissertation.

Our study of the background of the word "glory" brought to light some interesting data and some unsolved problems. We noted how the Greek word $\delta\acute{o}\xi\alpha$ in its use in the LXX was strongly influenced by the Hebrew word $\text{דָּבָר} \text{גָּדוֹל}$. The root of this Hebrew word seems to have "weight" or "heaviness" as its fundamental meaning. From this basic meaning, it acquired the following meanings; (1) riches or wealth or material possessions; (2) majesty or renown or honor; (3) the form in which Yahweh reveals Himself or the physical phenomenon by which Yahweh's Presence is made known. The third definition is the most important for our understanding of the word "glory." But it cannot be stated with certainty which physical phenomenon is the basic characteristic around which the term $\text{דָּבָר} \text{גָּדוֹל}$ is built, whether it is thunder, lightning, fire, deafening noise, or brilliant light.

Though the word $\text{דָּבָר} \text{גָּדוֹל} \text{שֵׁנִי}$ originated after the close of the Hebrew Canon, later Judaism used this term to refer to the divine Presence. This Hebrew word also left its imprint on the meaning of $\delta\acute{o}\xi\alpha$ in the LXX.

The term $\delta\acute{o}\xi\alpha$ is used in non-Biblical Greek in the sense of "opinion," both in its subjective meaning--"the opinion that I have" (opinio); and in its objective meaning--

"the opinion someone has of me" (gloria). Both Josephus and Philo use $\delta\acute{o}\xi\alpha$ in their writings in this abstract meaning. But in the LXX the meaning opinio is almost entirely absent and the word $\delta\acute{o}\xi\alpha$ has acquired the meaning of divine brilliance, a concept found in the Hebrew word דְּבָרָא , but not found in the non-Biblical Greek use of the word $\delta\acute{o}\xi\alpha$. One of the unsolved problems alluded to above is how this change came about. Though a number of suggestions by different exegetes were cited in Chapter II, we must admit that at this time we simply do not know how this change in meaning came about.

The word $\delta\acute{o}\xi\alpha$ in the New Testament is never used in the sense of opinio. The word still sometimes has the meaning of human honor, but in most instances it has the meaning of divine honor, divine power, divine brilliance and splendor. It is often difficult to determine which of the related meanings of $\delta\acute{o}\xi\alpha$ is being referred to in a particular passage in the New Testament. In many instances the related meanings melt into each other. But in every aspect of $\delta\acute{o}\xi\alpha$, the Person of Jesus Christ becomes the dominant factor. St. Luke is the first to tell how in the story of the birth and ministry of Jesus the glory of God was made visible. St. Luke goes almost as far as St. John in interpreting Jesus' life as the manifestation of glory from first to last. All the Synoptics record the Transfiguration of Jesus, an event not recorded in the Gospel of John probably because John wants to emphasize the entire earthly life of Jesus as one which

manifested the glory of God. The link between Jesus' passion and glory, so evident in John's Gospel, is also found in 1 Peter and Hebrews. St. Paul speaks both of the Scriptural concept of the $\tau \dot{\iota} \gamma \rho$ and of the eschatological hope of glory. St. Paul emphasizes particularly that the present life of the believers is to be lived in reference to the future glory.

The verb $\delta \acute{o} \xi \alpha \sigma \tau \epsilon \iota \nu$ is never used in the New Testament in the sense of "to have an opinion," a meaning it had in profane Greek. It is used in the New Testament in the sense of (1) "to honor," "to praise"; (2) "to share in divine $\delta \acute{o} \xi \alpha$ "; (3) "to glorify, i.e., to manifest divine $\delta \acute{o} \xi \alpha$."

In Chapter III, we looked at the findings of eight eminent scholars who have given intensive study to the meaning of $\delta \acute{o} \xi \alpha$ and $\delta \acute{o} \xi \alpha \sigma \tau \epsilon \iota \nu$ in the Gospel of John. Since we have already summarized each man's views in several statements at the end of the portion in that chapter which discusses his work, we need not repeat those summaries here.

In attempting to analyze each occurrence of $\delta \acute{o} \xi \alpha$ and $\delta \acute{o} \xi \alpha \sigma \tau \epsilon \iota \nu$ in the Gospel of John, we noted that the noun $\delta \acute{o} \xi \alpha$ appears nineteen times and the verb $\delta \acute{o} \xi \alpha \sigma \tau \epsilon \iota \nu$ twenty-three times in this Gospel. Twenty-one of the forty-two occurrences of these two terms appear in chapters 12, 13, and 17.

In John's Gospel, $\delta \acute{o} \xi \alpha$ appears to have at least three basic meanings: (1) "honor" or "praise"; (2) divine "power"; (3) divine "brilliance" or "splendor." Also $\delta \acute{o} \xi \alpha \sigma \tau \epsilon \iota \nu$ appears to have at least three basic meanings: (1) "to honor" or "to

praise"; (2) "to share in divine δόξα"; (3) "to glorify, i.e., to manifest divine δόξα." John seldom seems to use either of these terms with only one specific meaning in mind. In some instances one meaning seems to be dominant and in other instances another meaning, but other meanings of the term always seem to hover in the immediate background.

In our discussion of δόξα in the significant passage of the Prologue, 1:14, we noted that the "us" and "we" should be restricted in the first instance to the believing eyewitnesses of the earthly life of Jesus. The word "dwelt" or "tabernacled" in 1:14 appears to refer (a) to the transitory nature of human life lived in the body, and (b) to the Incarnate Word "tabernacling" in the midst of His people, as Yahweh tabernacled in the midst of His people in the Old Testament, though (b) could well be the predominant meaning of "dwelt" in this passage. In Jesus, the disciples saw "such glory as befits the Father's only Son" (The New English Bible, New Testament).

In those passages in which δόξα means "honor" or "praise" (5:41,44; 7:18; 8:50,54; 9:24; 12:43), the writer of this dissertation takes the following position: When these passages speak of δόξα from men, the idea of "praise" or "honor" is certainly in the foreground; but when these passages speak of δόξα from God, the idea of "glory" in the sense of divine power and divine brilliance or splendor seems to be in the foreground.

δόξα as manifested by Jesus in His earthly life is

spoken of in 1:14; 2:11; and 11:4,40. Jesus manifested His glory to His disciples through His "signs." Any action of the Word become flesh manifested His glory, even if only in a partial or preliminary way. The full manifestation of His glory appeared on the cross after Jesus had completed His earthly work. Jesus also manifested His glory in connection with the death and resurrection of Lazarus, a narrative in John's Gospel that is bracketed by references to the death and resurrection of Jesus Himself for the salvation of the world (10:17f.; 11:50-52). According to 11:4, Lazarus' illness was "for the glory of God (i.e., it took place in order to reveal God's glory) so that the Son of God may be glorified by means of it" (i.e., this sickness provides an occasion on which, in a proleptic manner [since Jesus' full glorification still lies ahead], God may bestow glory on His Son).

δοξα as referring primarily to the pre-existence of Jesus and after the completion of His earthly work can be seen in 1:14; 12:41; and 17:5,24. When comparing 1:14 with 1:1-4, one notes at once that Jesus, the Incarnate Word, was God before the world came into existence and in His pre-existence had all the glory of God Himself. In 12:41, John explicitly says that Isaiah saw the glory of Christ in the vision he had of Yahweh (Isa. 6:1). The writer understands this to mean that Isaiah saw Jesus in His pre-existent glory, rather than that Isaiah had a vision of the eschatological glory of Jesus the Messiah as manifested during His earthly

mission to His own people. Furthermore, the writer feels that in 17:5, Jesus is praying that He might return to the glory of the Eternal Word that he had in His pre-existence. It seems possible in John's Gospel to distinguish between the glory of the Eternal Word and the glory of the Incarnate Word, the former implying Jesus' life "with the Father," and the latter implying Jesus' life on earth. An important factor in favor of this view appears to lie in the consistent way (except possibly in 1:18 and 8:38) in which John speaks of Jesus' being "with the Father" as characteristic only of His pre-existence and after the completion of His earthly work, and not of His earthly life. If this were not the case, Jesus' statements concerning His "going to the Father" would make no sense. In 17:24, Jesus prays (1) that His own may be with Him where He is, and (2) that they may see His glory which the Father has given Him in His love for Jesus before the foundation of the world. The writer understands the glory spoken of in 17:24 as the glory of the Eternal Word, since Jesus' disciples had already been permitted to see the glory of the Incarnate Word during His earthly life (1:14).

The *δόξα* which Jesus has received from the Father and bestows on the believers is referred to primarily in 17:22. We understand this glory to be the glory of the Incarnate Word, the glory that the disciples saw (1:14), the glory that Jesus manifested in His earthly ministry (2:11). The glory of the Eternal Word (17:24) is a glory that the believers

will see only after they reach heaven. In 17:20ff., Jesus is really praying for the entire Church. According to these verses, the Church is the body of those who believe in Jesus Christ and who therefore share in His glory. Though the Church awaits its future glory, the glory it already has is to shine forth in the world so that others might also share in this glory. The power of the Church to declare the word and show forth the glory and love of God in the world depends on its union with the Father and the Son, just as the authority of Jesus depends on His union with the Father (10:37f.; 14:10f.). The purpose of the glory and unity of the Church is that the world may believe in Jesus (17:21ff.).

The verb $\delta\omicron\varsigma\acute{\alpha}\varsigma\epsilon\lambda\upsilon$ appears as a description of Jesus' going to the Father through death and resurrection in 7:39; 12:16,23; 13:31f.; 17:1,5; cf. 21:19. The coming of the Greeks to Philip (12:20ff.) marks a definite turning point in the Gospel of John. It marks the coming of the "hour" of Jesus' death and glorification (12:23). After Judas had gone out from the assembled disciples, Jesus seemed to breathe more freely and He gave expression to His feelings in a victory cry (13:31f.). The writer understands the aorists in 13:31f. as those of prophetic anticipation in which Jesus seems to be referring to His forthcoming glorification in His suffering and death; and the futures as referring to Jesus' glorification in His resurrection and His going to the Father. In 17:5, Jesus prays to be glorified with the glory of the Eternal Word, since His earthly work was completed. Just as Jesus was

glorified through death, so Peter would glorify God through death (21:19).

There is only one passage (12:28) in which $\delta\omicron\upsilon\lambda\acute{\alpha}\sigma\epsilon\iota\upsilon$ refers to the glorification of the Father's name by the Father. It seems best to understand the aorist in this passage to mean that the Father has glorified the Father's name in the past in all the events in Jesus' earthly life, and to understand the future to mean that the Father will glorify the Father's name again in Jesus' death and in His going to the Father. This future glorification includes the continuing glorification of the Father's name through the Church's continuing proclamation of the Gospel to the world since Jesus' return to His pre-existent glory (17:20ff.).

$\delta\omicron\upsilon\lambda\acute{\alpha}\sigma\epsilon\iota\upsilon$ refers to the glorification of the Father by the Son and the glorification of the Son by the Father in 11:4; 13:31f.; and 17:1,4,5. The illness of Lazarus (11:4) served the glory of God since Jesus manifested God's glory and power in raising Lazarus from the dead. The Father glorified Jesus, since the raising of Lazarus brought the hostility of Jesus' enemies to a crisis (11:47ff.) and led to His glorification in death, resurrection, and going to the Father (12:23; 13:31). In 13:31, God is glorified in the Son through the Son's revealing His absolute obedience to the Father in going to His suffering and death on the cross. In 13:32, God will glorify the Son in God and will glorify the Son at once by giving Him glory in His resurrection and His going to the Father

(cf. 17:5,24). In Jesus' prayer in John 17, Jesus asks the Father to glorify the Son that the Son may glorify the Father. In other words, the glory of the Son proceeds from the Father and is the consequence of the Son's obedience. The Father glorifies the Son by accepting the Son's obedient suffering and death and through it exalting Him to heaven. The Son glorifies the Father through the obedient completion of His work on earth (17:4).

δοξάζειν is used in connection with statements referring to the Spirit in 7:39 and 16:14. The glorification referred to in 7:39 includes Jesus' death, resurrection, and going to the Father, especially the latter, since in several other passages Jesus tells His disciples that He will send the Spirit (17:26; 16:7-15), mentioning in 16:7 that He will send the Spirit after He goes away. In 16:14, Jesus says that the Spirit will glorify Jesus, and none other. The Spirit does His work of glorifying Jesus by bringing Jesus' word, Jesus Himself, to the world through the Church.

δοξάζειν is used in connection with statements referring to the believers in 14:13; 15:8; and 17:10. According to 14:12f., when Jesus goes to the Father in heaven, He will hear and answer the disciples' prayers that the Father may be glorified in the Son. In other words, when Jesus returns to the Father, He can communicate greater power to His disciples because His work will then be completed. The greater works that the disciples will do and their more efficacious prayers

because of Jesus' going to the Father will result in the glorification of the Father, i.e., will reveal Jesus more widely, and therefore glorify God. According to 15:8, the disciples will glorify the Father through their obedience and fruitbearing, which are the evident proof of their true discipleship. In 17:10, Jesus prays that He might be glorified (perfect tense) in His disciples. This perfect tense seems to be very significant. Jesus had already been glorified by the obedient trust of the disciples, and this glorification of Him through them was to continue.

Several verbs closely related to the $\deltaοξάζω$ concept are $\psiύω$, $\alphaναβαίνω$, $\psiπάγω$, and $\piορεύομαι$. The most important of these is $\psiύω$. Though this word appears only four times in John's Gospel, it is a very significant word. We have noted that in John's Gospel $\psiύω$ is always used both of the lifting up on the cross and the lifting up to heaven or the exaltation or the going to the Father. The relationship between $\psiύω$ and $\deltaοξάζω$ is such that $\psiύω$ always implies $\deltaοξάζω$. Both concepts have a double meaning. Jesus' lifting up took place on the cross and in exaltation. His exaltation to glory took place through the cross. To these two inseparable concepts one can well add the thought of Jesus' being lifted up through the preaching of the Gospel. The origin of the $\psiύω$ concept in John's Gospel undoubtedly goes back to Isaiah 52:13, where both $\psiύω$ and $\deltaοξάζω$ appear. It seems very unlikely that the origin of $\psiύω$ in John lies

in any Aramaic words with double meanings, or in Num. 21:8, as some have suggested. Though ὑψόω is used elsewhere in the New Testament, it does not seem to have the same double meaning in other books as it does in the Fourth Gospel.

The verb ἀναβαίνω is used in 3:13; 6:62; and 20:17 of Jesus' going to the Father, which was possible only through His death, resurrection, and ascension. ὑπάγω and πορεύομαι are also frequently used as parallel terms to designate Jesus' going away to death and to the Father.

Finally, we noted that the title "υἱὸς τοῦ ἀνθρώπου" is used of Jesus' Messianic office, including His descent to the earth, His work of salvation, His passion, His death, His resurrection, His going to the Father, and the final judgment.

St. Paul uses the terms δόξα and δοξάζω very frequently in his writings. But his basic application of these terms to the Person and work of Jesus Christ is quite different from that of St. John. A fruitful area for another major study could well be that of St. Paul's use of the terms δόξα and δοξάζω in his writings. While we know that St. John and St. Paul are both emphasizing different aspects of the same glory and glorification of the same Jesus Christ, an intensive investigation into St. Paul's use of these terms and a comparison of their use with that of St. John could add considerably to our understanding of these meaningful concepts.

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