

THE CHRISTOLOGICAL SIGNIFICANCE
OF GLORY IN JOHN 17:5

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The glory of God and the glory of Christ are major themes throughout the Bible, and John 17:5 is an important text that helps to formulate a more accurate Christology. Therefore, the purpose of this thesis is to determine the Christological significance of Jesus' request for glory in John 17:5.

In the study, it has been necessary to consider how "glory" is used in the scope of Scripture. Thus, chapter one deals with both general and specific usages of glory in both the Old Testament and the New Testament in an etymological and inductive manner. In the Old Testament, the chief word for glory is $\tau\lambda\lambda\omega$ which refers to something weighty in a person that gives him importance and causes men to be impressed with him. Concerning the Person of God, His glory is the exercise and manifestation of His intrinsic, eternal attributes. When translated by $\text{S}\acute{o}\xi\alpha$ in the LXX, the Hebrew sense prevailed and set up a process of semantic change in the Greek word so that $\text{S}\acute{o}\xi\alpha$ assumed all the meanings and associations of $\tau\lambda\lambda\omega$. In the New Testament, then, since the chief word for glory is $\text{S}\acute{o}\xi\alpha$, the meanings of it are a continuation of the LXX usage and the underlying Hebrew $\tau\lambda\lambda\omega$. Therefore, the glory of God in the New Testament is equal to that in the Old Testament, although the mode of glory is different. The New Testament makes a grand equation by using, in relation to Christ, a word which was used of Jehovah alone.

Because of the demands of Biblical Theology, chapter two is concerned with John's use of "glory" throughout his gospel, especially with reference to the Son's own glory. John portrays the glory of Christ as being seen in His incarnation and passion. To John, the hour of suffering is the Son's hour of glorification. In the fullest sense, it was in the cross that the attributes of God were manifested.

Chapter three suggests that the significance of Jesus' request for glory is that John 17:5 points to three stages of Christ's glory. It points out His pre-incarnate glory, which is identical to the Shekinah-glory in the Old Testament. It implies His incarnate glory, in which state the Son's glory is veiled, although He manifested His attributes, to those who believed, by His presence, His works, and particularly in the cross. Christ's request also anticipates His eternal glory, which like His pre-incarnate glory, is in the presence of the Father. In the eternal state, the Son has full exercise of His attributes, which is not hindered by the fact that He still has a body and His human nature.

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INTRODUCTION

The glory of God is one of the greatest themes in Scripture related to God and heaven. Having a wide variety of meanings and uses, it is a very complex concept, and even the most astute are perplexed by it. The glory of the Person of Christ is no less complicated.

If the entire revelation of the glory of Christ had been committed to one series and context of words, it would have totally overwhelmed the finite human mind rather than enlightened it. God's ways are incomprehensible and past finding out. However, even though only a small portion of His glory can be captured by the bounds of human terminology, because the Bible reveals some truth of the concept, it is a worthy study.

The purpose of this thesis is to determine the meaning and significance of Christ's prayer to be glorified in John 17:5. It is necessary to understand the meaning of glory in the entire context of the Bible, thus an analysis will be made in that regard. An analysis of the context of John's gospel and his use of glory is also essential. When those two tasks are complete, the significance of Jesus' request can be discerned from an exegetical and theological standpoint.

CHAPTER I

TERMINOLOGY FOR "GLORY" IN SCRIPTURE

In the English Bible there are few more common words than "glory" and few more difficult to understand and define. On the surface, "glory" seems to be used in a wide variety of meanings and applications with both good and bad connotations. Reputation, praise, perfection, light, splendour, honour, (true and false) and rewards (temporal and eternal) all seem to be covered by the same English word, "glory." It is used with reference to men, angels, God, and even inanimate objects in Scripture.¹

Because the purpose of this paper is to determine the meaning and Christological significance of "glory" in John 17:5, and because the Bible is a unit with Christ as its central figure, it is essential that the concept of "glory" be analyzed in both the Old and New Testaments.

Terminology and Categories of "Glory" in the Old Testament

General Usage

In a general study of "glory" in the Old Testament, one must consider how it is used in the Hebrew and how it is translated in the Septuagint, and to make note of any significant change in meaning.

¹Dictionary of Christ and the Gospels, s.v. "Glory," by A.R. Whitham, p. 648.

Hebrew

No fewer than twenty-five Hebrew words are rendered by $\Sigma\omicron\xi\alpha$ in the LXX. The four most important Hebrew words are $\tau\grave{\iota}\kappa\alpha\upsilon\sigma$, $\kappa\alpha\lambda\acute{\iota}\sigma\tau\eta\varsigma$, $\tau\grave{\iota}\kappa$, and $\kappa\alpha\tau\alpha\tau\eta\sigma$.¹ However, the most frequently used word for "glory" in the Old Testament is $\tau\grave{\iota}\kappa\alpha\upsilon\sigma$. Any study that deals with the concept of "glory" must concern itself with this theologically significant word. It is the use of this particular word that is most important to the study at hand, and thus the discussion will be limited to it.

The basic meanings of $\tau\grave{\iota}\kappa\alpha\upsilon\sigma$ are abundance, honour, glory, splendour, and dignity.² $\tau\grave{\iota}\kappa\alpha\upsilon\sigma$ is the noun that comes from the verb $\kappa\alpha\tau\alpha\tau\eta\sigma$ which means to be heavy or weighty in the Qal stem, be made heavy in the Niphal, to make heavy in the Piel and Hiphil, and to make one-self heavy in the Hithpael.³

Gerhard von Rad states that $\tau\grave{\iota}\kappa\alpha\upsilon\sigma$, as a noun, "is a development, in a way which cannot be fixed with linguistic precision, of the root $\kappa\alpha\tau\alpha\tau\eta\sigma$, the basic meaning of which is undoubtedly 'to weigh heavily.'"⁴

$\tau\grave{\iota}\kappa\alpha\upsilon\sigma$ was always used in a secular sense for "honour." Yet honour was not thought of as a purely ideal quality, but in accordance with the basic meaning as something "weighty" in a man which gives him

¹The Interpreter's Dictionary of the Bible, s.v. "Glory," by Henton Davies, p. 401.

²BDB, p. 458.

³Ibid.

⁴TDNT, s.v. " $\Sigma\omicron\xi\alpha$, $\tau\grave{\iota}\kappa\alpha\upsilon\sigma$," by Gerhard von Rad, p. 238.

importance.¹ Thus, it has reference to something "weighty" in a person which gives him importance, standing, prestige, or honour, and causes other men to be impressed with him.

תִּיָּבֹן is a noun which is often found in construct with a preceeding word, thus, taking on an adjectival aspect ("King of Glory" equals "Glorious King").²

Septuagent

In the LXX, δόξα is the Greek word that is usually used to translate תִּיָּבֹן, although τιμή is used a few times, as in Proverbs 26:1 and Isaiah 11:10. In more than one-third of the occurrences of δόξα, it translates תִּיָּבֹן. The question of the meaning of δόξα essentially becomes the meaning of תִּיָּבֹן.³

This δόξα word-group affords one of the clearest examples of a Greek word changing meaning having come under the influence of the Bible. The basic meaning of δόξα in secular Greek is opinion or conjecture. This opinion ranges from that of a person or thing that one is "prepared to defend to the valuation placed on me by others, i.e., repute, praise. Accordingly, the noun doxa in secular Gk. means expectations, view, opinion, conjecture, repute, praise, fame."⁴

Since the septuagent translation doesn't carry the same meaning of the Hebrew, an important rule must be considered. Whenever a Hebrew

¹Ibid.

²TWOT, s.v. "תִּיָּבֹן," by John N. Oswalt, p. 428.

³A. Haire Forster, "The Meaning of δόξα in the Greek Bible," Anglican Theological Review 12 (July 1929): 14,15.

⁴TNIDNTT, s.v. "Glory," by S. Aalen, p. 44.

word is regularly rendered by a Greek word with which it is not totally synonymous, one of two things may happen:

Either the Greek sense will prevail, and the translated sentence will convey a different meaning from that of the original; or the Hebrew sense will prevail and set up a process of semantic change in the meaning of the Greek word. So complete was the semantic change which overtook $\Sigma\omicron\zeta\alpha$ and $\Sigma\omicron\zeta\acute{\alpha}\zeta\omega$ because of their use in the LXX, that they simply assumed all the meanings and associations of the Hebrew words they had been used to translate.¹

This transformation of $\Sigma\omicron\zeta\alpha$ and $\Sigma\omicron\zeta\acute{\alpha}\zeta\omega$ is shown for example, by the fact that the original meaning "opinion" is not found. The meanings praise and honour are shared with secular Greek. Whereas $\Sigma\omicron\zeta\alpha$ is seldom used for the honour shown to man, it is often used for the honour given to God (Ps 29:1; Isa 42:12). This usage meant losing contact with secular Greek.

Specific Usage

Because of the broad usage of "glory" in the Old Testament, only those instances that are directly related to God will be considered. No attempt is made here to cite every reference to the glory of God.

Over against the transience of human and earthly glory stands the unchanging beauty and character of the living God. In this sense $\tau\acute{\iota}\kappa\eta$ takes on its most unusual and distinctive meaning. In its various occurrences it is relatively easy to trace the fundamental idea involved in "Glory." Properly, it is the exercise and display of what constitutes the distinctive excellence of the subject of which it is spoken. Therefore, "in respect to God, his glory is the mani-

¹G.B. Caird, "The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics," New Testament Studies 15 (April 1969): 268.

festation of his divine attributes and perfections, or such a visible effulgence as indicates the possession and presence of these (Exod 33:18, 19; 16:7,10; John 1:14; 2:11; 2 Pet 1:17, etc)."¹

τὸ δόξα is used forty-five times with reference to a visible manifestation of God, and whenever "the glory of God" is mentioned, this usage must be taken account of. Its force is so compelling that the meaning of *δόξα* is changed from an opinion of men in the Greek classics to something absolutely objective in the Septuagint and New Testament.²

By natural extension, then, "glory" is used for the property or possession itself, which tends to throw around its subject a "halo of glory," or in some respect to crown it with honour; as when the glory of man is identified with his soul; the glory of Lebanon with its trees (Isa 60:13); and the glory of God with His intrinsic, eternal perfections.

God's glory is that which makes God impressive to man, the force of His self-manifestation. As everywhere asserted in the Old Testament, God is intrinsically invisible. Nevertheless, when He reveals Himself, or declares Himself, one may rightly speak of the "Glory of Yahweh" as a manifestation which makes on man a highly significant impression.³

The Glory of the Lord is the manifestation of what He is intrinsically. God's glory manifests God's attributes: Holy, self-existent,

¹Merrill F. Unger, Unger's Bible Dictionary (Chicago: Moody Press, 1966), p. 409.

²TWOT, s.v. "τὸ δόξα," by John N. Oswalt, p. 427.

³TDNT, s.v. "δόξα, τὸ δόξα," by Gerhard von Rad, p. 238.

omnipresent, omniscient, omnipotent, sovereign, love, mercy, immutable, perfect, etc. Following are some examples of the Glory of God manifesting specific attributes.

Holiness

At the heart of Isaiah's theology is his call in chapter six. While worshipping in the temple, he was given a vision of the Lord on His throne with His glory (the skirts of His garments) filling the temple. The angelic chorus reached his ears, which was a chant of the supreme holiness of God, and he beheld the earth-filling glory of God. Yahweh was holy or separate from His people in His being as well as His morality. Therefore, God's judgment, based on His holiness had to fall when a stubborn nation hardened her heart as a result of Isaiah's ministry of this word of holiness (6:9-12).¹

Presence

The single most important fact in the experience of the new nation of Israel, was that God had come to "tabernacle" or "dwell" in her midst (Exod 29:43-46). In its very first announcement, this presence of God was connected with the tabernacle. The bulk of occurrences where God's glory is a visible manifestation have to do with the tabernacle, and with the temple in Ezekiel's vision of the exile and restoration (9:3, etc.). These manifestations are directly related to God's self-disclosure and his intent to dwell with men.

Yahweh's divine presence was so central and significant in the Mosaic era that four other forms are used to speak of it: 1) the "face,"

¹Walter C. Kaiser, Jr., Toward an Old Testament Theology (Grand Rapids: Zondervan Publishing House, 1978), pp. 205-206.

"appearance," or "presence" of the Lord; 2) His "glory;" 3) the "Angel of the Lord;" and 4) His "name." The passage that connects most of these divine presence themes is Exodus 33. Moses had asked God to show him His "glory" (33:18) so that he would be assured that God's "face," i.e., His "presence" (33:14-15) was indeed going to go before him. In reply to Moses' request, God acceded by causing His "goodness" to pass before Moses, and there God proclaimed in front of Moses the "name" of Yahweh (33:19). Protected by the "hand" of God while he waited "in the cleft of the rock," the reality of God's presence was verified by Moses as he witnessed the "after effects" ("my back") of the radiance or glory of God's presence after it had passed by (33:21-23).¹

The promise of the Angel that would accompany Israel was equally clear. The Angel promised in Exodus 23:20-21 was the same person mentioned in Exodus 32:34 as "My angel (which) shall go before you." If the name (i.e., the character, nature, or attributes) of God was in Him, could He be less than the pre-incarnate Word tabernacling among them?²

Greatness

The several references which speak of God's glory filling the earth and/or becoming evident are very instructive. On the one hand, they refer to the reputation of greatness which only God deserves, not

¹Kaiser, Toward an Old Testament Theology, p. 120.

²For a good discussion of the identity and work of the Angel of Jehovah, see C. Fred Dickason, Angels Elect and Evil (Chicago: Moody Press, 1975), pp. 78-89.

only because He is King, but also because of His supreme activity as Saviour and Deliverer. However, it is not only His greatness that is involved, but also the very reality of His presence.¹

In summary, the Glory of God is the manifestation or revelation of the impressive element of God. His glory includes an element of appearance, by which the perfections of God can be seen.

Thus, the glory of God is the manifestation or revelation of those intrinsic, eternal, attributes of God which give Him weight with His creatures. Most certainly it is the uncovering of those qualities of God that distinguish Him from and sets Him far above all other persons and things. The glory of God declares His uniqueness.

Modes of Glory

The glory of God is set forth in different ways in the Old Testament. It is presented as having several different modes, i.e., God's glory is seen in several different ways.

Creation

One mode of the glory of God is His creation, especially the heavens (Ps 19:1-6; 8:3,4; 97:6; Rom 1:20). God's glory has continually been available to all men, everywhere, throughout all times of human history. Therefore, all people have seen the glory of God in this respect. As the heavens appear to be infinite, so it manifests the infinity of God. As the solar system shows design and order, it reflects that quality of God.

¹TWOT, s.v. "תִּיָּוָה," by John N. Oswalt, p. 427.

Miracles

The activity of God within the bounds of human history has provided another mode of glory. God displays His glory through miracles (Ps 96:3). In relation to this Showers states:

In the future God will unveil His glory by causing the wilderness and dry land to blossom in abundance (Isa 35:2), by judging the armies that will have gathered in Israel at the end of the Tribulation Period (Isa 66:18,19), and by destroying the armies of God and his allies when they invade Israel (Ezek 39:21-23).¹

Fire²

Dominating every scene of the book of Ezekiel is the throne of God (1:4-28). The circumstances in which he received his call was similar to that which John would experience on the isle of Patmos as he received the revelation of Christ. Obviously, the central figure was none other than the One enthroned; an awesome personage whose appearance radiated fire and brightness.

It is to be noted that "glory" in Scripture carries with it the ideas of light, splendour, and beauty. Thus, pre-eminently, the glory of the Lord is the visible shining forth of light, by which the divine presence is recognized by man.³

¹Renald Showers, "The Glory of God in the Old Testament," (Post Graduate Seminar Paper: OT Theology, Grace Theological Seminary, 1970), p. 7.

²For an extended discussion on fire as the manifest presence of God, see George A.F. Knight, A Christian Theology of the Old Testament, (London: SCM Press LTD, 1959), pp. 273-281.

³Dictionary of Christ and the Gospels, s.v. "Glory" by A.R. Whitham, p. 649.

Ezekiel was told that this fiery radiance was "the likeness of the glory of Yahweh" (1:28). The association of fire with the presence of the Lord was well known in Israel. Moses had experienced it in his call at the burning bush, Israel saw the pillar of fire in the wilderness; Elijah experienced the powerful, consuming presence of God on Mount Carmel; in fact, only Daniel (7:9ff) described in detail his meeting with the "Ancient of Days." One thing was certain. The sheer manifestation of His presence evoked an attitude of worship from Ezekiel (1:28b), for he felt he was in the immediate presence of God. This meeting with Yahweh would comfort and direct the prophet as well as give shape to his message and ministry.¹

Various escorts

Even though the Lord used several modes of revelation for His glory, fire was the most prevalent. However, this glory-fire did not always appear alone, but it had various escorts. Usually the glory-fire was escorted by a cloud. The fire was not part of the cloud, but it was veiled in the cloud (Exod 16:10). Thus, the cloud primarily served as a covering, perhaps to protect sinful men from the effects of exposure to the unveiled glory of God (Exod 19:21).

Sometimes the glory-fire was accompanied by phenomena other than the cloud. When the glory of God appeared in the form of fire at Mount Sinai, it was accompanied by thunder, lightning, smoke, an earthquake, a thick cloud, and the sound of a trumpet (Exod 19:16-19). In Ezekiel's vision of the glory of God, the glory-fire was accompanied by a storm wind, a great cloud, a bright light, and lightning (Ezek 1:4,13).

¹Kaiser, Toward an Old Testament Theology, p. 238.

Various forms

The glory-fire was capable of taking various forms in its manifestations. It could take the form of fire confined in a lamp (Gen 15:17); the form of an open burning bush (Exod 3:2-6), and during the wilderness wanderings of Israel, it took the form of a pillar (Exod 13:21-22).

Significance

The glory-fire in the Old Testament was quite significant. Whenever the glory-fire appeared, it was a sign that God was present in a special sense in that place at that time. When the lamp of fire passed between the halves of animals that Abraham had split, it was a sign to him that God was present in a special sense to confirm His covenant with Abraham (Gen 15:17). The burning bush that Moses encountered was a sign that God was present commissioning Moses for service (Exod 3:2-6). When the glory-fire descended upon Mount Sinai, it was a sign that God was present in a special sense to enter into a covenant relationship with Israel (Exod 19). When the glory-fire descended into the New Tabernacle, it was a sign that God was dwelling there in a special sense in the midst of His people (Exod 40:34-38). Thus, the glory-fire was always a sign of God's special presence, although He was present everywhere.¹

Because the glory-fire began to remain continuously with Israel, some have come to call it the "Shekinah-Glory." The term

¹Showers, "The Glory of God in the Old Testament," p. 9.

"Shekinah" is derived from the word which means "to dwell" or to "live with."¹

Effects

The glory-fire of God did not only signify the holy judgmental aspect of God's presence, but it also signified the grace of God. On numerous occasions, God manifesting Himself through the glory-fire, aided and prospered the Israelites (Gen 15:17; Exod 3:2-6; 13:21,22; 14:24; 40:34-38; Lev 9:23,24; etc.)

The glory of God has its greatest effect in the lives of people, especially causing them to fear and worship the Lord. Several passages speak of God's glory causing men to fear (Exod 3:2-6; Deut 5:5,23-37; 18:16; Ps 102:15; Isa 59:19). God's glory causes men to worship Him also (I Kgs 18:10-11; 2 Chr 7:1-3; Ps 138:5; Isa 6:3; Ezek 1:4-28; 3:23; 43:2-5; 44:4.

Terminology and Categories of "Glory" in the New Testament

General Usage

As $\tau\acute{\omicron}\nu\lambda\omicron\upsilon$ is the key word for "glory" in the Old Testament, so $\delta\acute{\omicron}\xi\alpha$ is the most important in the New Testament. Although $\delta\acute{\omicron}\xi\alpha$ is not the only word translated "glory," it will be the center of concentration in this study.

$\delta\acute{\omicron}\xi\alpha$ occurs in every New Testament book except the Epistles of John. It is found 165 times altogether. Paul uses it seventy-seven times; Peter, fifteen times; Luke, thirteen times; and John uses it

¹J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan Publishing House, 1962), p. 361.

eighteen times in his gospel and seventeen times in the Apocalypse. Although *σόξα* does not appear in the Johannine Epistles, John is the chief user of *σοξάζω*. Out of sixty occurrences of the verb, twenty-three are found in the Johannine literature.¹

In all non-Biblical Greek literature, such as Homer and Herodotus, *σόξα* has a basic meaning which reflects its link with the verb *σοκέω*, namely "what one thinks," or "opinion."

Josephus and Philo follow the customary Greek usage. However, in Josephus, the term is also used for the "honour" or "glory" which accrues to a man. In a few cases a transition can be seen to the sense of "splendour."²

Even a cursory survey of the New Testament use of *σόξα* reveals a different picture altogether of non-Biblical Greek. Kittel claims that "the old meaning 'opinion' has disappeared completely. There is not a single example in either the NT or the post-apostolic fathers."³

In the New Testament, *σόξα* is primarily used in a sense for which there is no Greek analogy. It denotes a divine and heavenly radiance, the loftiness and majesty of God, and even the being of God. The reasoning of this is that *σόξα* and *σοξάζω* have a meaning which is a continuation of the LXX usage and the Hebrew תִּיָּצַד . As a result, the meanings of the noun are honour, fame, repute; and in the case of

¹TNIDNTT, s.v. "Glory," by S. Aalen, p. 46.

²TDNT, s.v. "*σόξα*," by Gerhard Kittel, p. 236.

³Ibid., p. 237.

the verb, the meanings are to honour, to praise, to seek honour, and to receive honour, in general Greek usage.¹

The New Testament also contains evidence that angels and other heavenly beings are endowed with glory, which is a concept that had been widespread since Ezekiel. The New Testament also promotes the idea that believers now share in the glory (John 17:22; 2 Cor 3:18; Rom 8:30), or will do so in the future (Rom 8:17; 18,21; 1 Cor 2:7; 2 Cor 4:17; Phil 3:21; 1 Thess 2:12; Heb 2:10; 1 Pet 5:1,4,10).²

Specific Usage

As in the case of the discussion of "glory" in the Old Testament, so also here, because of the broad usage of *Σόζα* in the New Testament, the discussion will be limited to those usages that apply to God and especially of Jesus Christ.

There are three main components or aspects of the meaning of the word "glory" as it is used to refer to the glory of God or the glory of Christ. They are the being of God, which includes His presence and all of His personal attributes; the power and majesty of God; and the radiance or brightness that streams from God.

Mode of being

The chief usage of *Σόζα* in the New Testament is to describe the revelation of the character and presence of God in the Person and work of Jesus Christ. He is the one who reflects the divine glory

¹TNIDNTT, s.v. "Glory," by S. Aalen, pp. 46-47.

²Ibid.

of God (Heb 1:3).¹ The application of *Σόξα* to the incarnate Son of God is strictly limited in the Synoptics. In Matthew and Mark, it is used only in connection with His *παρουσία*. In Luke, *Σόξα* is found in the accounts of the birth and transfiguration of the God-man.

It is to be noted that the New Testament usage itself makes a grand equation by using in relation to Christ a work which was used of Jehovah. This relationship can be expressed in many ways, but the whole dynamic of the relationship between the Father and the Son is reflected in the use of *Σόξα*. For example, the resurrection of Christ is affected through the glory of the Father (Rom 6:4). Stephen saw the *Σόξα* of God, and the risen Lord within it (Acts 7:55). Alongside the God of glory (Acts 7:2) we may also set the Lord of glory (1 Cor 2:8; James 2:1).²

It is obvious that the New Testament use of *Σόξα* follows the LXX rather than Greek usage. The word is specifically used to express the "divine mode of being." This is true of all New Testament authors. Even writers who have such a feeling for the Greek, such as Luke and the author of Hebrews, are no exception. In fact, it is in Luke that the most impressive form of the manifestation of *Σόξα* is found (Luke 2:9; 9:31ff.).

In the LXX, as well as the New Testament, the meanings "divine honour," "divine splendour," "divine power," and "visible divine radiance" can only be distinguished artificially. In content, however, the divine mode of being is always expressed, with varying emphasis, on

¹The Illustrated Bible Dictionary, s.v. "Glory," by R.E. Nixon, p. 565.

²For other specific examples, see TDNT, s.v. "*Σόξα*," by Gerhard Kittel, p. 248.

the element of visibility (cf. Luke 2:9; 9:31ff.; 2 Pet 1:17; Acts 22:11; Rev 15:8; 21:23).¹

To give glory, in the New Testament, does not imply the adding of something not already present. Rather, it is an active acknowledgment of what is true (Acts 12:23; Rom 4:20; Rev 16:9) or is used in doxologies as the extolling of what is (Luke 2:14; 19:38; Rom 11:36; 16:27; Eph 3:21; Phil 4:20; 1 Tim 1:17; Rev 4:9; 7:12).² These doxologies presuppose ἐστίν rather than ἐστίν. In all of these respects, the New Testament term is a simple continuation of the Judaeo-Greek usage established in the LXX.

In 1 Corinthians 2:8, Paul refers to Christ as "the Lord of Glory." Paul's view of Christ always shined with the glory of that light in which he first saw Him on the road to Damascus (Acts 22:11). Caiaphas and the Sanhedrin, Pilate and the Roman court (Acts 13:27ff.; 1 Tim 6:13) saw nothing of the splendour of the Lord Jesus, or of who He was, as He stood before them. If they would have known that He was God, they would not have crucified Him. The expression κύριος τῆς δόξης is no synonym for the deity of Christ, but "it signifies the entire grandeur of the incarnate Lord, whom the world's wise and great sentenced to the cross."³

¹Ibid.

²Ibid.

³G.G. Findlay, "The First Epistle of Paul to the Corinthians," in vol. 2 of The Expositor's Greek Testament, ed. W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979), p. 779.

Power and Majesty

When *Σόξα* is used in the sense of God's glory, "majesty and power is pre-eminently the inheritance of the OT."¹ God is referred to as "the God of glory" (Acts 7:2), "the Father of glory" (Eph 1:17), and "the majestic glory" (2 Pet 1:17). The power of God can be mentioned along with His glory (Matt 5:13; Col 1:11; 2 Thess 1:9; Rev 19:1). This very concept is also applied to Christ. It is used in reference to His earthly life (Luke 9:32; John 1:14; 2:11), His exalted state (Luke 24:26; John 17:5; Rom 8:17; Phil 3:21; 2 Thess 2:14; 1 Tim 3:16), His return (Matt 16:27; 24:30; Mark 8:38; 13:26; Luke 9:26; 21:27; Titus 2:13; 1 Pet 4:13), to His pre-existence (John 12:41; 17:5), and also an all-embracing epithet (John 17:22,24; 2 Cor 3:18; 4:4,6; 2 Thess 2:14).

Radiance and brightness

The glory of God is often described as visibly radiant or bright. The glory of God was seen by the shepherds at the announcement of the Saviour's birth, causing them to be very much afraid (Luke 2:9,14). On the scene of the transfiguration, Christ's face shone like the sun, and His garments became as white as light (Matt 17:2; Mark 9:3; Luke 9:29). The three apostles saw His glory, fell to their faces, and were also very much afraid. It was the brightness of the glory of the Son in His exalted state that Paul saw on the Road to Damascus (Acts 9:3ff). In the heavenly city, the glory of the Lamb will illumine it, so there will be no need of the sun or moon, and there will be no night

¹TNIDNTT, s.v. "Glory," by S. Aalen, p. 46.

there (Rev 21:23,25). This brilliant light in the New Testament is equivalent to the Shekinah-glory of the Old Testament.

Summary

It seems quite obvious that the glory of God in the New Testament is identical with that of the Old Testament. It is the same God who's glory is the manifestation of the intrinsic, eternal attributes of Himself, whether it is a manifestation of His existence or mode of being, His power and majesty, His infinity, or His holiness.

Mode of Glory

The glory of God, in the New Testament, finds its fullest manifestation in the incarnate Son of God. It should be noticed that the glory of God never inhabited human flesh in the days of the Old Testament. This was changed, however, when Jesus Christ came into the world. As God incarnate, He was the embodiment of God's glory. This is why John wrote of Him "And the Word became flesh, and tabernacled among us, (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14). It is why the writer of Hebrews spoke of Christ as the effulgence of God's glory (Heb 1:3), and why James called Him the Lord of glory (James 2:1).

The glory was particularly seen in the works and miracles of Christ, but it is spoken mostly in reference to who Christ is.

He is Jehovah come to be with His people; and, as He has tabernacled among them, they have seen His glory. He is, in a word, the Glory of God, the Shekinah: God manifest to men. It is thus that James thought and spoke of his own brother who died a violent and shameful death while still in His first youth.¹

¹Benjamin B. Warfield, The Lord of Glory (Grand Rapids: Zondervan Publishing House, 1950), pp 264-65.

Summary of Terminology and Categories of "Glory" in Scripture

The most important word for "glory" in the Old Testament is $\tau\acute{\iota}\lambda\omega$, which has reference to something weighty in a person which gives him importance and causes men to be impressed with him. When translated by $\delta\acute{o}\xi\alpha$ in the LXX, the Hebrew sense prevailed and set up a process of semantic change in the meaning of the Greek word. Therefore, $\delta\acute{o}\xi\alpha$ assumed all the meanings and associations of $\tau\acute{\iota}\lambda\omega$, and consequently, was disassociated with the secular Greek meaning of "opinion."

In contrast to the passing earthly and human glory stands the immutable character of the living God. The glory of God is the exercise and manifestation of what constitutes His distinctive excellencies. It is the external display of the intrinsic, eternal attributes of God.

In the Old Testament, God manifested Himself in several different ways. His glory is presented as having several modes. One mode of His glory is creation, which all men have seen. Another mode by which God reveals His character is miraculous works. The most prominent mode of His glory, however, is that of fire and brightness. This "glory-fire" was often accompanied by a cloud, and sometimes by thunder, lightning, smoke, an earthquake, a storm wind, a bright light, and the sound of a trumpet.

This glory-fire also took on various forms, such as fire in a lamp, an open burning bush, a fiery pillar, and a thunderstorm. The significance of this glory-fire is that it was a sign of a special presence of God, which always provoked fear, awe, and an attitude of worship in the hearts of men. This special manifestation of God's presence came to be known as the Shekinah-glory.

In the New Testament, $\Sigma\acute{o}\xi\alpha$ is the most significant word for glory. It denotes a divine and heavenly radiance, the loftiness, and majesty of God, meanings which are a continuation of the LXX usage and the underlying Hebrew word קָדוֹשׁ . It can be concluded, then, that glory in the New Testament is equivalent in the Old Testament; the manifestation of the intrinsic, eternal perfections of God.

The primary difference between glory in the two Testaments lies in how it is demonstrated. While the glory of God was never demonstrated in human flesh in the Old Testament, the chief usage of $\Sigma\acute{o}\xi\alpha$ in the New Testament is to describe the revelation of the excellencies of God in the Person and work of Christ. It is important to note that a grand equation is made in the New Testament by using in relation to Christ a word which was used of Jehovah alone. It is the same glory, although somewhat limited in Christ's humiliated state, of the same God in both Testaments. Therefore, it can be concluded that the glory of God in the Old Testament is none other than that of the pre-incarnate Christ, and the glory of God in the New Testament is that of Christ incarnate.

CHAPTER II

AN ANALYSIS OF THE CONTEXT

When trying to determine the significance of "glory" in John 17:5, it is of utmost importance that the context be carefully considered. This chapter is concerned mostly with the use of "glory" in John's gospel as it relates to Christ and the immediate context in which John 17:5 is located.

"Glory" in the Gospel of John

It is a recognized fact that life, light, and truth are key words in the Fourth Gospel. However, they are not the only ones. To them should be added "glory," which is used again and again with increasing frequency. Although only by an extensive examination can the meaning of the term be determined, no attempt is made here to cite every occurrence of *δόξα* in John's gospel.

In trying to explain the concept of "glory" in this blessed book, it is impossible to give an altogether accurate definition of the term, since that which is transcendental cannot be captured by the narrow bounds of human understanding and expression. However, some of its meaning may be grasped by observing the constantly changing imagery which is used to portray Christ, with each one demonstrating a different aspect of His glory.¹

¹Paula von Mirtow, "The Glory of Christ in the Fourth Gospel," Theology 49 (December 1946): 336.

In John's gospel, Christ is intimately related to the other two Persons of the Trinity. Consequently, in some places the glory of the Father can be seen in Him, while the glory of the Holy Spirit can be seen in Him in other places. An attempt will be made here to indicate, from John's Gospel, the glory of the Father in Christ, the Son's own glory, and the glory of the Spirit in Christ.

The Glory of the Father in Christ

Even though in John's gospel, the incarnate Godhead is completely revealed, the veil is not altogether lifted from the glory of the Father. Jesus Christ has come to give man the revelation of God's glory. The Father's glory can be seen in the Pre-existent and Exalted states of Christ, but John is more concerned with the glory revealed in the humiliated state.

The glory of the Father can be seen in the life and very presence of Christ. In later Jewish thought, the idea of God's glory was largely submerged in the doctrine of the Shekinah, "The Presence." Jesus is Immanuel, "God with us." He is the "presence" or "dwelling" of God on earth. Strachan points out:

We shall miss the meaning of "glory" in this Gospel, unless we realize that to the Evangelist, even with all his heightening of effects in the story of Jesus' life, "glory" is not just the display of Divine Majesty and power to be wondered at and admired. It stands for the final act of the living God in history, through the person and mission of Jesus, directed towards the bringing of all men into the family of God . . . "Glory" in this Gospel is riches (κἀβόδ) of the love of the Father to bear on the world of men.¹

¹R.H. Strachan, The Fourth Gospel: Its Significance and Environment (London: Student Christian Movement Press Ltd., 3rd ed., 1941), p. 106.

It should be pointed out that John is the only gospel writer that does not record the Transfiguration of Christ.¹ This seems a little strange since John was with the Lord on the mount and witnessed the effulgence of the Son of God and the approval of the Father. In his gospel, however, he regards the whole of Christ's incarnate life as an embodiment of the glory of God, though the glory is revealed only to His believing disciples. The absence of the Transfiguration scene does not mean that the Christ in John's gospel shares in less of the Father's glory. In fact, according to John, Christ is constantly surrounded by the glory of the Father, so that "a specific Transfiguration becomes superfluous and would perhaps be scarcely possible. St. John's Christ is always on the mount and moves constantly in a diffused light of Transfiguration."²

The glory of the Father is also clearly seen in the sign miracles of Christ. The seven signs which are related by John are presented as great fissures amid the clouds of the Old Testament tradition which hid the glory of God from the Israelites. The person and presence of the Son did not suffice for the Jews. Jesus had to appeal to His unbelieving contemporaries in a way in which they were accustomed to seeing the hand of God at work. This was through miracles, a demonstration of power over nature, circumstances, and even death.³ It was through these that the glory of the Father was revealed.

¹For a discussion of the Transfiguration of Jesus, see G.C. Morgan, The Crisis of the Christ, p 234ff; John Phillips, "The Transfiguration," Moody Monthly 83 (March 1982): 62-64; and Allison Trites, "The Transfiguration of Jesus: The Gospel in Microcosm," The Evangelical Quarterly 51 (Spring 1979): 67-79.

²Von Mirtow, "The Glory of Christ in the Fourth Gospel," p. 340.

³Ibid., p. 339.

The Son's Own Glory

The Word, who is the Creator, is also the Revealer. He possesses glory; that is, in John, the totality of the Divine attributes. What this glory is may be observed by considering that John's writings appear to bring God before men, especially in his presentation of God as Life, Love, Light, Truth, and Grace. Christ also is Life, Light, Love, Truth, and Grace.

The Son's own glory is seen in several facets of His life. It is distinctively seen in His incarnation, in the "I am" passages,¹ and in the passion. The first and last will be considered here.

Incarnation

"In the eyes of John, the eternal Person of Jesus shown forth through His humanity with translucent splendour, and wove and folded around itself as the days and weeks pressed on a moral history of faultless grandeur."²

Christ never emptied Himself of His glory, but men beheld His glory by His very presence. "The Word became flesh and dwelt among us, and we beheld His glory" (John 1:14). It was the fact of His tabernacling on earth that caused men to see His glory through the eyes of faith.

Christ's glory was seen also in His works. Unlike the Synoptics; in John's gospel, the Son's glory, as well as the Father's, is manifested

¹On this, see von Miltow, "The Glory of Christ in the Fourth Gospel," p. 361.

²H.P. Liddon, The Divinity of Our Lord and Saviour Jesus Christ (Fort Washington: Christian Literature Crusade, 1977), p. 140.

in Jesus' Ministry. After the first miracle in Cana, John explains that in the miraculous production of wine, Jesus manifested His glory "and his disciples believed in him" (John 2:11). This glory could only be seen through the eyes of faith, and was obviously a veiled glory.¹

In John eleven, Christ performed a spectacular miracle. It was to be a display of the power of God, and it would be an inestimable gift to the sisters of Lazarus. However, Jesus spoke of neither of these things. For Him, the glory of God was the important thing. The real meaning of what took place could only be comprehended through faith. All there would witness the miracle, believing or not, but Jesus promised Martha sight of the glory of God. The crowd would witness the miracle, but only believers would see its real significance. They would see the glory of God which is the manifestation of the intrinsic, eternal, attributes of God, and realize that this Jesus is the promised Messiah.

The passion

Although the glory of Christ is revealed in His earthly life and works, it is preeminently seen in the cross. In John 3:15, in using the term "lifted up," it is part of the gospel writer's aim to demonstrate that Jesus' glory was demonstrated, not in spite of His earthly limitations, but by means of them. This is the case with the cross. Morris states that "to the outward eye, this was the worst kind of degradation, the death of a criminal. However, to the eye of faith it

¹George Eldon Ladd, A Theology of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), p. 276.

was and is supreme glory. The death is the exaltation. The cross of shame is the King's throne of glory."¹

John's first usage of *δοξάζω* in 7:39, a verb he uses twenty-three times altogether. No other book of the New Testament uses the word more than nine times (Luke), so it can readily be seen that it is an important concept for John. He uses it invariably of the glorifying of the Son or of the Father, and he views this glorifying taking place particularly in the cross.²

In the same vein, Hill points out, "that the hour of Jesus' glory as the hour of His departure in death is one of the profound theological insights which comes to expression in the Fourth Gospel."³ Several verses state or imply this theme (7:39; 12:27f; 13:31f; 17:1,5), but 12:23ff. probably contains its clearest and fullest treatment.

The primary source of the *δόξα* theme in John's gospel is usually understood to be the language of the Isaianic description of the suffering servant.⁴ With Calvary as an imminent prospect, Jesus says, "the hour is come that the Son of man should be glorified" (John 12:23). This entire section of the narrative (John 12:16,28,41) is dominated with the concept that the death of Christ is supremely glory. In fact, in 12:41, John sees the words of Isaiah primarily as a reference to the glory of Christ. Isaiah spoke these things "because he saw His

¹Leon Morris, The Gospel According to John, in The New International Commentary on the New Testament, ed. F.F. Bruce (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), p. 226.

²Ibid., p. 427.

³David Hill, "The Request of Zebedees Sons and the Johannine Theme," NTS 13 (October 1966): 281.

⁴Ibid.

glory." The words in Isaiah 6:3 are a direct reference to the glory of Yahweh, but John makes no distinction between the two. Morris explains that to John:

It is plain that Isaiah had in mind the glory revealed in Christ. Again we have the complex idea of glory. It points at once to the supreme illustration of His greatness. Here it includes the thought of His rejection, for that, too, is part of His real glory. He being what He is stooped to a position where men might and did reject Him. Only as we see this can we see what glory implies. Notice that John says Isaiah "spoke of him." Whatever other application the words of the prophet might have, for John the supremely important thing is that they point to Jesus.¹

After the traitor went out to accomplish his foul plan, Jesus could say, "Now is the Son of man glorified, and God is glorified in Him" (John 13:31). For the evangelist, the thoughts of the lifting up of Jesus, of His exaltation, and of His glory, are all intricately intertwined. However, none of them is explicable except in the terms of the cross. It is only there that true glory is to be seen.² To the unregenerate mind, the cross seems repulsive, but to John it is the avenue of supreme glory. To John, the hour of suffering is paradoxically the hour of greatest glory. The glory may be hidden from men, but it is there nonetheless. In the fullest sense, Jesus' exaltation took place when He became sin and provided atonement for sinful men. It is in the cross that the attributes of God are fully manifested.

The Glory of the Holy Spirit in Christ

That we can see the glory of Christ at all and understand its truth is the work of the Holy Spirit. The Spirit of Truth was, above

¹Morris, The Gospel According to John, p. 605.

²Leon Morris, The Cross in the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), pp. 167-68.

all, the mediator of Christ's true nature to His contemporaries, and it is only through the Spirit that believer's can have an intimate relationship with Him who is the Way, the Truth, and the Life.

The glory of the Spirit in Christ is seen in the Son's baptism. The Baptist did not "recognize" Christ prior to the time he saw the Spirit "descending as a dove out of heaven, and it abode upon him" (John 1:32-34). It was only then that he realized the identity of the Son of God. The Spirit illumined the mind of the Baptist to the truth, so that he not only saw but he also bore witness, and his witness immediately brought the first two disciples to Jesus.

The glory of the Spirit in Christ may also be seen in Christ's discourses and His fellowship with His disciples. It is quite evident in Jesus' last discourses that His glory is conveyed by the Holy Spirit proceeding from Him. Even though the Spirit was not yet given (7:39), and Jesus speaks of His coming as a future event, in Jesus' last discourses, He can be felt as nowhere else in the New Testament. Christ seems to be more completely identified with the other two persons of the Trinity the nearer He approaches the hour of His final glorification.¹

As can be seen from John's gospel, it was not the disciple who idealized the Master, but it was the Master who revealed Himself in His majestic glory to the illumined eye. So, to the beloved apostle, the Divinity of his Lord was not a pious conjecture, a scholastic formula, a controversial thesis, nor the adoption of a popular scientific superstition to meet the demands of a strong enthusiasm. It was nothing less

¹For an extended discussion on this, see von Miltow, "The Glory of Christ in the Fourth Gospel," pp. 362-65.

than a personal experience for him.¹ "What was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled concerning the Word of Life" (1 John 1:1). "And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14).

The Immediate Context

Background and Setting

The theological argument of John's gospel falls into almost two equal parts. In chapters one to twelve, John sets forth the public ministry of Jesus as a series of signs, which point to the truth of the Incarnation of the God-man, and he uses his whole vocabulary of word-themes to produce a set of variations on the subject.

In the second half of the fourth gospel, the author is primarily concerned with demonstrating that "the cross is the point where the individual manhood of Jesus, already taken up into union with the Logos, becomes corporate and inclusive, so that in Him believers may enter into the same union."² To this end, then, the apostle uses his complete set of Christological terms afresh in a new setting. The life, the love, the oneness with God, and the glory, which are His by virtue of His incarnation, are bestowed upon the Son of God again, in the latter part

¹Liddon, The Divinity of Our Lord and Saviour Jesus Christ, p. 140.

²Caird, "The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics," p. 272.

of the gospel. It is also seen here that by endowing the Son of man with glory, God is revealing His own glory.¹

When we come to John seventeen, Jesus has already unfolded to His disciples the meaning of His approaching departure; and with this, He has concluded His teaching ministry. All He has left to do is pray and suffer.

He turns His gaze from earth to heaven, from His disciples to His Father, and utters a prayer, which is the only long continuous prayer of Jesus recorded in the gospels. The prayer is characterized by some of the simplest language of the entire Bible, yet the most profound in thought.

Traditionally, this prayer has been called the "High Priestly Prayer" of Christ just prior to His passion. However, as Carson suggests, "this is something of a misnomer, primarily because the themes in John 17 are too broad to be restricted to this priestly category."² Ideally, this is "the Lord's Prayer," rather than the model prayer of Jesus, which has traditionally been labeled as such.

This prayer of Christ is so often understood to be a rather gloomy scene, but it is just the opposite. The prayer is uttered by One who just affirmed that He has overcome the world (16:33), and it commences from this conviction. Jesus is looking forward to the cross, not in a mood of fear and despondency, but one of hope and joy. The prayer marks the end of His ministry on earth in His humiliated state, but it looks forward to the ongoing work which now would be the

¹Ibid.

²D.A. Carson, The Farewell Discourse and Final Prayer of Jesus (Grand Rapids: Baker Book House, 1980), p. 174.

responsibility of His apostles and those who would later believe through them.¹

His "hour" has come. The "hour" mentioned in 17:1 has appeared sporadically in the preceding chapters of the gospel. The "hour" is said not to have come several times (2:4; 7:6,8,30; 8:20), but when the cross is an immediate prospect, Jesus says the "hour has come" (12:23, 27; 13:1; 16:32; 17:1). This "hour" is that for which Christ came, and to which the entire ministry of the Son of God was directed.²

Since the "hour" has come, He speaks to His Father with whom He has an intimate relationship, on behalf of Himself (17:1-5), for the welfare of His disciples following His departure (6-19), and for all those who would become believers through their ministry (20-26). This study is primarily concerned with the first five verses of Jesus' prayer, and especially verse five.

Jesus' prayer includes two imperatives: "glorify thy Son" (v.1), and "glorify Thou Me" (v.5). He asks two things for Himself. He desired a glorification of His position as the Son, that His authority to give eternal life might be manifest to all, and a glorification of His person, that He might return to the glory which He shared with the Father before the world was in existence. This prayer claimed as His right a place of equality with God the Father.³ An analysis of His request for glorification is contained in what follows.

¹Morris, The Gospel According to John, p. 716.

²Ibid., p. 181.

³Merrill C. Tenney, John: The Gospel of Belief (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1948), p. 243.

The Purpose or Motive of Christ's Glorification

The first section of Christ's prayer (17:1-5) is often said to be Jesus' prayer for Himself. As He requests that He might be glorified, it is not a prayer for Himself in the way that is normally understood. Since His glorification comes by way of the cross, it is rather a prayer that the Father's will may be done in Him. Yes, Christ prays for Himself, but let it be understood that there is no self-seeking in it.¹ His motive for glorification is not selfish.

The purpose or motive of Christ's prayer is evident in verse one. The Son's motive was to glorify the Father. The request in verse one is that the Father would glorify the Son in order that (✓) the Son may glorify the Father. His request here is not personal but relative. He was thinking of Himself in His intimate relationship with His Father, and no taint of selfishness corrupted His prayer. He desired glory, and sought return to that serene and lofty seat, and the elevation of His limited manhood to the throne, not because He was weary, sorrowful or impatient, but that He might more fully manifest by that glory, the Father's name.²

Now that the "hour" had arrived, as Kent points out,

Jesus desired to set forth God's perfect wisdom and righteousness by accomplishing the divine plan of redemption. The Father would be glorified when His plan was effected for bringing lost men to God. At this crucial time it was understandable that Christ should pray for Himself, but even then He was primarily concerned with the Father's glory.³

¹Morris, The Gospel According to John, p. 717.

²Alexander Maclaren, The Gospel According to John (London: Hodder and Stroughton, 1907), pp. 189-90.

³Homer A. Kent, Jr., Light in the Darkness (Winona Lake: BMH Books, 1974), p. 190.

The Manner of Christ's Glorification

The manner in which Christ was to be glorified is indicated in the second and third verses. In verse two, the theme of glory continues with "even as" (καθώς).¹ He is asking the Father to glorify Him in the same way that the Father gave Him authority already, only in an elevated sense. The very act of giving eternal life to men is the outworking of the glory of which Christ speaks.

The authority which was given to Christ is an authority over the entire human race (cf. John 5:27; Matt 11:27; 28:18). This is not the kind of rule and sovereignty that an earthly king claims. Rather, it is a God-given authority for the distinct purpose of conferring eternal life. Even though life is His gift, He does not confer it on all indiscriminately. In verse two is the thought of divine predestination. This life is given "to all whom Thou hast given Him." The definition of eternal life is found in the following parenthetical verse.²

The Basis of Christ's Glorification

In verse four comes the statement that Jesus has completed the task which the Father sent Him to accomplish. The basis of Jesus' request in verses one and five is that "I glorified Thee." ἐσόξασα is a futuristic aorist indicating a completed task. His work is viewed as finished, although, in reality, it is not. He must still fulfill the

¹On the use of this comparative adjective, see G. Campbell Morgan, The Gospel According to John, pp. 270-71.

²For the pros and cons of this, see Morris, The Gospel According to John, p. 719.

cross-work. Jesus states that he has brought the task that was assigned to Him to its end (τελειώσας). Jesus has glorified the Father by fulfilling His assignment (ἔργον). This expression, of course, looks forward to the cross.

The juxtaposition of the personal pronouns ἔγω and σε is significant. The emphatic position of ἔγω points to the fact that the work of Christ was nothing less than to glorify the Father.¹ In connection with this, the correlation of με σύ in verse five with ἔγω σε in verse four is to be noted. While the emphasis is on ἔγω in four, it is on σύ in verse five. Therefore, Jesus is saying, "I glorified You on the earth . . . now You glorify me."

The Extent of Christ's Glorification

After giving His Father a brief report on His activities on earth, Jesus Christ restates the request in verse five. However, the request here is more personal than in verse one because of the use of the first person singular rather than the third person.

As He begins with καὶ νῦν it is easy to see that the hour has indeed arrived for Him to be glorified. Pink suggests that when we come to John 17:5, the verse "conducts us to a height which we have no means of scaling. All that we can do is to humbly ponder its words in the light of the context and parallel Scriptures."²

Jesus was expressing His desire to return to that of which He emptied Himself when He became a Servant. He desires to have the same

¹Ibid., pp. 720-21.

²Arthur W. Pink, Exposition of the Gospel of John (Grand Rapids: Zondervan Publishing House, 1945), p. 105.

glory that He enjoyed before the world was created up to the time of His incarnation. The significance of His request will be discussed in detail in the following chapter.

It is interesting that after Jesus' prayer, He went with His disciples into the Garden of Gethsemane. The long agony and passion began there, and the word "glory" is used no more in John's gospel. That silence is eloquent, for it was by way of the cross that the Father was to be glorified and the only avenue to glory for Christ. It was at the cross that Christ's true nature was revealed, and on Golgotha that His intrinsic, eternal attributes were displayed.

CHAPTER III

THE CHRISTOLOGICAL SIGNIFICANCE OF JESUS' REQUEST

The peculiar circumstances in which Christ is addressing the Father are those which are altogether different from any intercourse with men, and are characterized by that high degree of truth which must exist when two persons of the Godhead commune with one another. The Son has glorified the Father on earth, so He communicates in John 17:5 "And now, glorify Thou Me together with Thyself, Father, with the glory which I ever had with Thee before the world was."

This verse points the theologian to three significant Christological concepts centered around *δοξα*. These three concepts are some of the grandest truths ever proclaimed to men. The verse clearly points to the glory of Christ in His pre-existent or pre-incarnate state in the presence of the Father. The second grand truth promoted in this verse is the glory of Christ in His eternal state. The final great doctrine that is suggested, although not explicitly mentioned, is the glory of Christ in His humiliated, incarnate state while on earth. In each of these states He never ceased to be God, and always possessed glory. The purpose of this chapter is to analyze each of these significant concepts, the varying degrees of Christ's glory, and thus realize the meaning of Christ's request. The three concepts will be considered separately, in chronological order.

Christ's Pre-incarnate Glory

Before our Lord became flesh and dwelt among men, He existed in a state of glory in the presence of the Father. Of course, the doctrine of the pre-existence¹ of Christ is the orthodox position of the church clearly annunciated ever since the Council of Nicea. The dogma of the pre-existence and eternity of Christ is the only proper basis on which to build a biblical Christology.²

The pre-existence of Christ is constantly and consistently implied in the pages of holy writ.³ However, the purpose here is not to exhaust this great doctrine. Rather, this chapter is more concerned with the glory of the Pre-incarnate Christ. The certainty of it and the nature of it will be considered.

The Certainty of it

The certainty of Christ's pre-incarnate glory is seen in John 17:5. First, it is shown by the definite noun - τῆ δόξης. Christ is asking to be glorified with a special "glory." Had this noun not been important, Christ could have simply said, "And now Father glorify me." However, Christ used the noun which was very significant, preceded by a definite article of previous reference. The article is

¹For a discussion on the pre-existence of Christ in John's gospel, see H.D. McDonald, Jesus: Human and Divine, p. 87ff.

²John F. Walvoord, Jesus Christ Our Lord (Chicago: Moody Press, 1969), p. 25.

³For an extended discussion of this, see L.S. Chafer, Major Bible Themes, p. 30f.

used here to point out "glory," the identity of which is defined by a previous reference in the context.¹ As was demonstrated in the second chapter, John uses *Σόξα* many times prior to this occurrence. It was not until *Σόξα*, *σοκεῖν*, and *σοξάζω* were used in the LXX as translations for $\tau\grave{\iota}\iota\vartheta$ and $\tau\grave{\iota}\vartheta$ that they acquired the wider range of meaning familiar to the New Testament readers.² This *Σόξα* is the same as in John 12:41 and the entirety of the Old Testament.

Secondly, the certainty of Christ's pre-incarnate glory is shown by the relative clause - $\hat{\eta}\ \epsilon\acute{\iota}\chi\omicron\nu\ \pi\rho\acute{o}\ \tau\omicron\upsilon\ \tau\omicron\nu\ \kappa\acute{o}\sigma\mu\omicron\nu$. The $\hat{\eta}$ agrees with *Σόξην* in gender, number, and case. Therefore, it points to *Σόξην* as being that which Christ was having before the world was. Within this relative clause is the imperfect verb *εἶχον*, which is very significant. The verb insinuates continuous action in the past. That Christ Himself was the possessor of such glory is seen by the use of the first person singular. This verb is also qualified by the prepositional phrase - $\pi\rho\acute{o}\ \tau\omicron\upsilon\ \tau\omicron\nu\ \kappa\acute{o}\sigma\mu\omicron\nu\ \epsilon\acute{\iota}\nu\alpha\iota$. This phrase will be discussed further in the next main point, but it is to be noted here that Christ had this glory before His incarnation. It was His before the creation of the world.

The certainty of Christ's pre-incarnate glory is the witness of other Scripture. Although much of Scripture points to this, only a few significant verses will be considered.

¹H.E. Dana and Julius R. Mantey, A Manual Grammar of the New Testament (New York: The MacMillan Company, 1946), p. 141.

²Caird, "The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics," p. 267.

John 1:1 certainly teaches the pre-existence of Christ and His deity. Being equal with God, His glory also is equal to that of Jehovah described in the Old Testament.

In John 12:41, the gospel writer says, "These things Isaiah said, because He saw His glory, and he spoke of Him." John sees the words of the prophet primarily as a reference to the glory of Christ. On this, Morris comments:

The words of Isaiah 6:3 refer to the glory of Yahweh, but John puts no hard and fast distinction between the two. To him it is plain that Isaiah had in mind the glory revealed in Christ. Again we have the complex idea of glory. It points at once to the supreme illustration of His greatness. Here it includes the thought of His rejection, for that, too, is part of His real glory.¹

The glory that Isaiah witnessed was that of the Pre-incarnate Christ. The glory which Christ is requesting is that which Isaiah beheld.

Another portion of Scripture that is a good commentary on the pre-existence of Christ is Philippians 2:6. Paul, encouraging his readers to have the same attitude as Christ, begins to explain the humble-servanthood of Christ by saying, "who being in the form of God . . ." The "who" refers to the eternal Son, Jesus Christ our Lord. The necessities of the context make the reference to Him as in the bosom of the Father prior to His incarnation. "Being in the form of God" is an interesting phrase. Chafer suggests that "it lays stress upon the reality of His existence, not necessarily, however, upon eternal pre-existence, though this indeed is involved in the clause."²

¹Morris, The Gospel According to John, p. 605.

²L.S. Chafer, Chafer Systematic Theology, vol. 5 (Dallas: Dallas Seminary Press, 1948), p. 37.

Form (μορφή) certainly does not mean "fashion" or "mere resemblance." It does not mean "nature" or "essence" either. It rather has both shades of meaning. "It represents actual, specific character - that which manifests the essential nature."¹ By the use of μορφή, Paul is not only pointing to Christ as King or having majesty and power, but also to have the insignia of royalty, its courtly train and equipage. Paul is not merely saying that Christ was God, and that He had the true nature of divinity; but further still, that He possessed glory, and enjoyed all the dignity, majesty, and grandeur due to so high a name.²

The Nature of it

The nature of the glory Christ is requesting is seen in John 17:5. The verse explains the nature of the glory with regard to locality and with regard to time, and it implies the quality of His glory.

Locality

Jesus voiced His longing for a resumption of the glorious relationship which had eternally existed between Himself and His Father before His incarnation. The locality of the glory is derived from the prepositional phrases containing παρά, especially παρὰ σοί.

The first παρά phrase has more to do with Christ's eternal glory rather than His pre-existent glory, although both are practically the same. These two prepositional phrases are in contrast to "on the earth" (v. 4), and express a relationship possible to the Persons of the Godhead.

¹Ibid.

²Ibid., p. 38.

The preposition *παρά* is translated "with" in the English, which does not give the full meaning of the Greek. The adequate rendering of the original would be that which "signifies the closest proximity and fellowship between the divine Persons here referred to."¹ Therefore, the literal rendering of *παρὰ σοῦ* is "at your side." *παρά* with the dative case "denotes nearness in space at or by (the side of), beside, near, with, acc. to the standpoint fr. which the relationship is viewed."² This preposition along with *πρὸς τὸν θεόν* in John 1:1 expresses, beyond the fact of co-existence or immanence, the more significant fact of perpetuated intercommunion. Liddon suggests that "the fact of the everlasting Word . . . was ever directed towards the face of the everlasting Father."³

Time

As was discussed to a certain degree earlier in this chapter, the temporal nature of Christ's pre-incarnate glory is in view in John 17:5. It is no wonder that those who reject or deny the deity and pre-existence of Christ have trouble with the Johannine authorship of this blessed gospel. The glory Christ desires is the same glory that he had before He created the universe.

This temporal aspect is seen in the imperfect verb *εἶχον*, which denotes action in progress in past time; or a customary imperfect, which denotes that which has regularly occurred in past time, generally

¹John J. Owen, A Commentary on the Gospel of John (New York: Charles Scribner and Co., 1869), p. 411.

²BAGD, p. 610.

³Liddon, The Divinity of Our Lord and Saviour Jesus Christ, p. 115.

translated "used to."¹ This was an eternal glory, which Christ could not forget. It was the glory He continually enjoyed in the presence of the Father, and it never diminished, even though it was veiled in the incarnation.

This temporal aspect is further explained with the prepositional phrase *πρὸ τὸν κόσμον*. The noun "world" (*κόσμος*)² occurs eighteen times in this prayer of the Lord Jesus, "which is considerably more than in any section of comparable length anywhere else in this gospel."³

The glory that Christ used to have was before the creation of the world, and doubtless, prior to the existence of any angelic beings to gaze upon that glory. The preposition *πρὸ*, here used with the genitive, definitely is a temporal one, which can mean nothing other than "before."⁴

The temporal aspect of this glory is also indicated by the articular infinitive, *τοῦ εἶναι*. John 17:5 is the only passage in the New Testament where *πρὸ τοῦ* is followed by a present infinitive, the aorist being used elsewhere.⁵ In fact, the articular infinitive is a construction that is rare in this gospel. It is used only four times, namely here, 1:48; 2:24; and 13:19.

¹Dana and Mantey, A Manual Grammar of the Greek New Testament, pp. 187-88.

²For an excellent discussion of *κόσμος*, see Morris, The Gospel According to John, p. 126f.

³Morris, The Gospel According to John, p. 722.

⁴BAGD, p. 701.

⁵Morris, The Gospel According to John, p. 721.

The infinitive ἐῖν¹ is used to denote ordinary existence. Hence, Christ possessed glory before the existence of the world, and it is in this same time that the Father loved the Son (John 17:24).

Quality

To the imperative verb σοξασόν the cognate noun *σόξα* is added. This intensifies the verb, and enables Jesus to specify what glory He has in mind: "the glory which I had at thy side before the existence of the world." This glory is that of "the Godhead, the eternal divine glory that extends back into all eternity before the cosmos or any creature or created glory existed."¹

The glory which Christ possessed prior to the incarnation was the divine glory, i.e., "the essentially glorious manifestation of the entire divine perfection and blessedness"² of God. This is what was presented in chapter one. The glory that Christ possessed is the manifestation of the intrinsic, eternal attributes of God. His glory is the composite of His perfections and concentrated within Himself.

Regardless of any recognition of His glory on the part of His creatures, Christ is glorious. Glory belongs to Him as light and heat belong to the sun. It is because of what He is that glory belongs to Him.

¹R.C.H. Lenski, The Interpretation of St. John's Gospel. (Columbus: The Wartburg Press, 1942), p. 1125.

²H.A.W. Meyer, Critical and Exegetical Handbook to the Gospel of John (Edinburgh: T & T Clarke, 1883, reprinted in Winona Lake, Alpha, 1979), p. 463.

Christ's Incarnate Glory

In dealing with the various states of Christ, it is mandatory that His incarnate state be considered. Even though this aspect of His glory is not specifically mentioned in John 17:5, the logic and theology of Christ's humiliated state is in the mind of Christ Himself as well as the Apostle John.

In Christian theology, incarnation refers to that divine act in which the second Person of the Triune God was embodied in human flesh, nature, and form. At His incarnation Christ experienced changes in His possessions, His position, His metaphysical being, His form, His function, and His glory.¹ However, it must be emphasized that His divine personality did not change. He cannot change His person at all (Heb 13:8).

It is quite obvious from Christ's prayer that He no longer has the glory He had before the incarnation, and, of course, He had not yet received the eternal glory. So then, what needs to be determined is the certainty of Christ's incarnate glory, and the nature of it.

The Certainty of it

"The Logos did not empty himself of his divine glory when the world began nor at any point in time. In the incarnation, he veiled his glory."² As it has been pointed out, when Christ became man, He never ceased to be God. However, there was some kind of change in His

¹For the Biblical reasons for the incarnation, see Chafer, Major Bible Themes, pp. 36-37.

²Lenski, The Interpretation of St. John's Gospel, p. 1127.

glory. The manifestation of the personality of God is different after the Son was incarnated.

The key verse that teaches that Christ possessed a certain degree of glory during His incarnation is John 1:14. The glory of the Word was so far from quenched, in John's view, that at once in the gospel he gives the idea that it was rather as trailing clouds of glory that He came. "And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."

John tells expressly that this glory was visible. "We beheld," he says; not divined it, inferred it, or imagined it, but we perceived it. John uses the aorist tense of *θεάομαι* which means to see, look at, or behold with the physical eye.¹ John actually observed His glory, and it was "glory as from the only begotten of the Father." Warfield states that this glory "was unique; nothing like it was even seen in another. And its uniqueness consisted precisely in its consonance with what the unique Son of God, sent forth from the Father, would naturally have; men recognized in Jesus Christ the unique Son of God."²

That Christ possessed glory on earth is quite evident by the statement of Scripture.³ The nature and character of this incarnate glory remains to be determined.

¹BAGD, p. 353.

²Benjamin B. Warfield, The Person and Work of Christ, ed. Samuel G. Craig (Philadelphia: The Presbyterian and Reformed Publishing Co., 1950), p. 55.

³The discussion on "The Son's Own Glory" in chapter two gives further proof for the certainty of it.

The Nature of it

The nature and character of Jesus' incarnate glory is similar to that of His preincarnate state, although with various limitations. Lenski, commenting on John 1:14, states that "during the humiliation it was covered yet shone through the veil of flesh. The disciples saw it thus and beheld in Jesus the eternal Son."¹

Visible presence

Jesus' incarnate glory was open to sight, and was the actual object of observation of those who believed. This was true because He "dwelt among us." His incarnate glory is characterized by the very presence of God. Properly, the verb ἐσκήνωσεν in John 1:14 signifies "to pitch one's tent." It may denote a temporary visit, but as Morris points out, "this cannot be insisted upon, and any exegesis which deduces a limited incarnation from the fact that the word 'tabernacled' among men is in error."²

The language in John 1:14 is colored by remembrances of the Tabernacle, in which the glory of God, the Shekinah, dwelt. It was the manifestation of the presence of God. The flesh of Christ Jesus was the Temple of God on earth. This verse reminds the reader both of the tabernacle in the wilderness and of the prophetic imagery of Yahweh tabernacling in the midst of His people, but now His presence is manifested in the lowly flesh of Jesus.

¹Lenski, The Interpretation of St. John's Gospel, p. 1127.

²Morris, The Gospel According to John, p. 103.

Veiled glory

When considering the result of the incarnation of Christ, it must be recognized that Christ was very God and very man at the same time, and in becoming flesh, He in no sense laid aside His deity, although His glory was veiled. Chafer believes that Christ laid aside His glory,¹ and von Mirtow claims that "He emptied Himself of His glory."² However, this is contradictory to the statement in John 1:14. Lenski's statement is more accurate. He believes that the Logos "did not empty Himself of His divine glory . . . in the incarnation He veiled His glory and did not use it according to His human nature during His humiliation."³ The Logos is immutable, and thus, He cannot empty Himself of His glory without ceasing to be God. Christ no more set aside His glory than He did His divine attributes.

One of the most fascinating and helpful portions in the Bible concerning Christology is Philippians 2:5-11. This passage has a significant contribution to the study at hand, in that it describes the nature of Christ's humiliation. Of course, a full discussion of the passage cannot be given here, but the discussion will revolve around the word "emptied."⁴

¹Chafer, Major Bible Themes, p. 34.

²von Mirtow, "The Glory of Christ in the Fourth Gospel," p. 359.

³Lenski, The Interpretation of St. John's Gospel, p. 1127.

⁴For a detailed study of Philippians 2:5-11, see Walvoord, Jesus Christ Our Lord, pp. 138-145; Warfield, The Person and Work of Christ, 563-75; and Alva J. McClain, "The Doctrine of the Kenosis in Philippians 2:5-8," Grace Theological Journal 8 (Spring 1967): 3-13.

The word "emptied" in this significant passage has been the center of theological discussion through the centuries. Because *ΚΕΝΩΨ* means to empty,¹ when it is used with reference to Christ, there are two ways this is generally interpreted. Either He gave up His divine nature and attributes, or when the Son of God became man, He voluntarily gave up His position and environment in glory, and took upon Himself limitations of place, knowledge, and power, although He retained more of these than any mere man.²

Obviously, Christ did not shed or forfeit His deity. Instead, He set aside the voluntary and independent use of His divine attributes when He became man. Put another way, He released the independent use of His divinity . . . He willingly chose to set aside the independence which He had enjoyed in the heavenlies throughout eternity past. He left the enviable role of Lord of heaven and earth, and accepted the role of a servant.

If it is true that Christ did not give up any divine attribute or any essential quality of deity in becoming man, how can the act of emptying Himself be defined in relation to His glory? In answering this question, it must be kept in mind that glory is the manifestation of the intrinsic, eternal attributes of God. In reply to this question, Walvoord suggests:

First, it may be stated that the humiliation of Christ consisted in the veiling of His preincarnate glory. It was necessary to give up the outer appearance of God in order to take upon Himself the form of Man. In answer to the prayer of Christ to the Father (John 17:5) the manifestation of His glory was restored when His work on earth

¹BAGD, p. 428.

²A.T. Robertson, Word Pictures in the New Testament, vol. 4 (Nashville: Broadman Press, 1934), p. 444.

was finished. The glory was never surrendered in an absolute sense . . . but it would appear that the glory of Christ, though necessarily veiled in order to permit to walk among men, was not surrendered. The situation was the same in the Old Testament when He appeared in the form of the Angel of Jehovah and in some instances His glorious appearance was hidden from earthly eyes in order for Him to appear to men and converse with them.¹

It can be said, then, that the eternal Son, existing in the form² of God, robed with the glory of deity in its external manifestation, possessing and exercising all the true functions of God, did not consider being on an equality with God something to be grasped. With loving condescension, He emptied Himself, and as a result of this act, the entirety of His earthly life was that of a servant, in which He did nothing, spoke nothing, and knew nothing by Himself; but everything was under the power and direction of the Father through the Holy Spirit. During His earthly sojourn the "external glory" was veiled in the flesh. However, there was an "inner glory" that was ever present. He did not empty Himself of that, and to those who came to know and believe on Him, being enlightened by the Holy Spirit, His blessed inner glory became apparent.³ What was shown to them was the true identity of Christ. As they beheld His glory, they could conclude that this was the unique, external, Son of God, the Messiah.

That Christ's glory was revealed to believers has been shown from a study of John eleven.⁴ However, First Corinthians 2:8 clearly

¹Walvoord, Jesus Christ Our Lord, p. 143.

²On $\mu\omicron\rho\phi\tilde{\eta}$ see TNIDNTT, s.v. "Form, $\mu\omicron\rho\phi\tilde{\eta}$," by G. Braumann.

³Alva J. McClain, "The Doctrine of the Kenosis in Philippians 2:5-8," Grace Theological Journal 8 (Spring 1967): 3-13, reprinted from The Biblical Review Quarterly 13 (October 1928).

⁴See page 26.

teaches that His glory was veiled so that not all would know Him. If the government officials, the leaders of the people, and the mob knew that Jesus was the Messiah, they would not have crucified the "Lord of Glory." It was necessary to veil His glory in order to atone for sins. For Paul, the expression "Lord of Glory" is theologically significant because it implies that Jesus was the "Lord of Glory" during His humiliation, that is Jehovah, and that the "Lord of Glory" died. The Lord's disciples recognized Him to be the Lord of Glory through faith, but those of the world witnessed His miracles but did not understand.

Manifestation of attributes

The glory that John described in John 1:14 is unique, in that it was "glory as from the only begotten from the Father, full of grace and truth." Grace and truth are attributes of Christ. The apostle claims to have seen the manifestation of those attributes. "Grace and truth" by no means exhausts the meaning of glory but is a mere representation.

During Jesus' earthly ministry, He demonstrated the presence of God, the omniscience of God, the omnipotence of God, His grace, His mercy, His truth, His love, His holiness and righteousness, His wrath, His goodness, His immutability, His sinlessness, and all the perfections of God except omnipresence. These were manifested by His mere presence; His example in Godly living; in His teaching; during times of temptation, suffering, pain, anguish, and sorrow; and through the many miracles that He performed. Because Jesus did all this, He could truly say in John 17:4 "I glorified Thee on the earth, having accomplished the work Thou hast given me to do," and thus, make His request in verse five.

If the whole life of Jesus on earth was a glorification of God (John 13:31; 17:4), how much more this could be said of His death! The

true glory of God is not to be seen in outward splendour during Christ's humiliation, but in the lowliness with which the Son of God lived for men and suffered for them. It is the cross of shame, which Jesus is anticipating in John 17:5, that manifests the attributes of God in the highest sense. No greater love than this has ever issued out of mere man, but could only proceed from the eternal, perfect God who is love. However, this is still hidden from those who disbelieve, and can only be seen through the eyes of faith with the help of the Spirit.

Christ's Eternal Glory

The theme of Christ's request in John 17:5 is the resumption of the glory that He enjoyed in the presence of the Father before the foundation of the world. As was the case in the study of the two previous states of Christ, so also here, the certainty and nature of His eternal glory will be considered. However, the exegetical comments that appeared earlier in this chapter will not be repeated. Because the glory is the same in Christ's pre-existent and eternal state, much of the exegesis applies to both.¹

The Certainty of it

Christ's desires became a reality. The simple fact that He requested glory is the reason He received it. He always prayed to God with faith and according to His perfect will. Jesus knew what God's plan entailed. It included the Son of God being exalted. Because of His knowledge and because of who He is, He could ask with confidence. His request for glory was not the feeble wish of an inferior person

¹The reader is referred to pp. 38-44.

directed to a superior person. He is God, and He constantly makes reference to His oneness with the Father. Therefore, that Christ uses the imperative mood (*δοξασον*) in John 17:5 should come as no surprise. Because of Christ's command to His Father, it was just a matter of time before He received the glory.

The certainty of the Saviour's eternal glory is also demonstrated by other Scripture. Christ's exaltation is one of the great themes of the New Testament, and therefore, no attempt will be made to exhaust the references to it. However, there are a few that must be mentioned.

Paul teaches that Christ's exaltation is an event that has already taken place. In Philippians 2:9, Christ is said to have been exalted and given a superior name. Both verbs appear in the aorist indicative, pointing to an event that took place.¹

There are other Scripture passages that teach that Christ is living in a state of glory. Before Stephen closed his eyes in death, he stared into the heavens and saw the glory of God and Jesus, the God-man, standing at the right hand of God (Acts 7:55). Saul witnessed the exalted Christ on the road to Damascus. It was the brightness of the glory of Jesus Christ that blinded him (Acts 9:3-19; 22:11). The apostle John also had a view of the glorified Lord on the Isle of Patmos, and when he saw Him, he fell as a dead man at His feet (Rev 1:10-18).

That Christ's eternal glory is certain is seen by those passages that are prophecies of the Lord's return. First Peter 4:13 teaches that there will be rejoicing at the revelation of His glory. Matthew 24:30

¹For an interesting study of the steps of Christ's glorification, see Jerome M. Julien, "The Steps of Exaltation," The Outlook 30 (July 1980): 18-20.

teaches that all the tribes of the earth will see the Son of Man coming with great power and glory (cf. Rev 1:7). According to 2 Thessalonians 1:7-9, at the second advent, the Lord will deal out retribution to unbelievers, and part of their penalty will be absence from the Lord and from the glory of His power. Another verse that speaks more of the nature of Christ's eternal glory, but certainly shows the reality of it is Revelation 22:5. The Lord God will be the light of the heavenly city eternally.

The Nature of it

The incarnation of Christ assumed a complete and perfect humanity. This did not belong to him before, and its addition to His eternal Deity has resulted in the God-man, who is Jesus Christ. Scripture reveals that although the assumption of His humanity was first a condescension and afterwards a humiliation, through His death, resurrection, and ascension, He acquired a surpassing glory.¹ In this exalted state, some changes had taken place. It was these very changes that Christ anticipated when He requested to be glorified with the glory He used to have. The changes will be considered here.

Location

Concerning the location of Christ's eternal glory, it was demanded and is the same as His pre-incarnate glory was. Jesus wants to be in that glorious position in the presence of His Father. In John 17:5, the precise location is presented. It is *παρὰ θεοῦ*. This phrase used by John always has reference to locality (cf. 1:40;

¹Chafer, Chafer Systematic Theology, vol. 1, pp. 383-84.

4:40; 14:25; Rev 2:13), and here, it literally means "by the side of yourself." Jesus is praying for full restoration of that pre-incarnate glory that He enjoyed at the Father's side. The Lord's eternal glory is in a place. It is in the presence of the Father in heaven, and Christ is now at the Father's right hand (Acts 7:55).

Manhood

Christ did not cease to be God when He became man, and He did not cease to be man when He reassumed His glory. He retains the human form. Having assumed our nature and form, He took it back into heaven. This is clearly seen by the direct object $\mu\epsilon$ in John 17:5. It was the God-man requesting this glory for Himself.

That it was the man Jesus Christ who ascended into heaven is clearly taught by Scripture. His was a bodily and visible ascension (Luke 24:39; Acts 1:9-11), and the angels' emphasis was "this Jesus" will come again. However, when He returned to where He was before, where He was no stranger, He returned as something even more than He was before. He brought back to the "Right Hand of Majesty on High" His glorified manhood. McDonald states:

As surely as Jesus rose in a real human body glorified, so certainly was He raised to heaven in the same body. Paul makes quite evident the fact that He still inhabits a body in glory (cf. Col 2:9; Phil 3:21). When he speaks of the Redeemer, Paul seldom regards Him in any other light as One who assumed humanity and in that humanity He is now glorified.¹

An interesting question that must be addressed is, "Does the fact that Christ retained His human body and nature at the ascension dictate an eternal glory different from His pre-incarnate glory?"

¹H.D. McDonald, Jesus: Human and Divine (Grand Rapids: Zondervan Publishing House, 1968), p. 133.

Especially, how does this affect the doctrine of the omnipresence of Christ? In answer to the question, first of all, it must be reiterated what glory is. Glory is the manifestation of the intrinsic, eternal attributes of God. The glory of Christ appeared in the Old Testament in various forms with various escorts, and it was obvious to the eyes of each person in the locality of its manifestation. However, during the days of Christ's humiliation, He laid aside the independent use of His divine attributes, and thus the glory was veiled, except to those whom God enlightened through faith. In Christ's eternal state, He retains His manhood, and thus, He continues to possess the attributes of humanity. Therefore, the glory of Christ must be the manifestation of His human attributes, as well as divine. The glory of Christ in His eternal state is the same as His pre-incarnate glory was, but now it is being revealed through the form of the glorified God-man.

The Lutherans believe the body of Christ is ubiquitous, and they make it the basis of their doctrine of sacraments.¹ The omnipresence of Christ in His glorified state is complex and somewhat confusing. In contrast to the Lutherans, some maintain that only Christ's divine nature is omnipresent.²

The Christ who is present with us when we pray is not only His divine nature, His humanity being separated from His divinity and being localized in heaven. This would be inconsistent with His promise in Matthew 28:28: "Lo, I am with you always." The "I" that spoke was not only Deity, but Deity and humanity inseparably united. This claim would

¹Strong, Systematic Theology, p. 709.

²Julien, "The Steps of Exaltation," p. 18.

deny the indissoluble union of the two natures. The sympathizing Saviour who is with us when we pray, is man, as well as God. This manhood, therefore, is everywhere present by virtue of its union with Deity.

Christ's human nature is everywhere present, while His physical body is not. Strong points out:

It would seem that body must exist in spacial relations, and confined to one place. We do not know that this is so with regard to soul. Heaven would seem to be a place, because Christ's body is there; and a spiritual body is not a body which is spirit, but a body which is suited to the uses of the spirit. But even though Christ may manifest himself, in a glorified human body, only in heaven, his human soul by virtue of its union with the divine nature, can at the same moment be with all his scattered people over the whole earth. As in the days of his flesh, his humanity was confined to place, while as to His Deity he could speak of the Son of man who is in heaven, so now, although his human body may be confined to a place, his human soul is ubiquitous.¹

So, it can be concluded that the material part of Christ, His body, is localized in heaven, and following the creation of the new heaven and earth, it will eternally be localized to the new Jerusalem. However, the entirety of Christ's immaterial nature is omnipresent.²

Divine functions

As the resurrection proclaimed Christ to men as the perfected and glorified man, the conqueror of sin, and the victor over death, His ascension proclaimed Him to the universe as the reinstated God, the King of the universal dominion, and the omnipresent object of worship.³

The exaltation of the Son of God essentially consisted of a resumption of the independent use and exercise of His divine attributes,

¹Strong, Systematic Theology, p. 709.

²For a further discussion on the omnipresence of God, see Chafer, Chafer Systematic Theology, vol. 1, pp. 219-22.

³Strong, Systematic Theology, p. 708.

the withdrawal of all limitations that were His during the humiliation, and the exercise of the human nature of those powers which belonged to it by virtue of its union with the divine.¹ The glory that belongs to Christ now, and eternally, is the same as that which He enjoyed before His incarnation. He possesses the divine glory which is the essential, outward manifestation of the entirety of the divine perfections and blessedness of God.² Therefore, in Christ's eternal state, He is fully exercising and manifesting those qualities which are intrinsically His, which include all the attributes of personality, greatness, and goodness.³

It is interesting to note that, as in His pre-incarnate glory, so now, His glory consists of a bright light. In His pre-incarnate glory, the splendour of the light was veiled to the people by a cloud, although, probably not veiled in heaven. In His eternal state, He will be the light of the New Jerusalem, so the sun and moon will not be needed (Rev 22:5). Presently, He is the effulgence of God's glory and representation of God's nature (Heb 1:3; Rev 1:13-18).⁴

Without a doubt, the most momentous event that ever happened in heaven, occurred when the God-man entered glory with a body. His entrance into the presence of God was affected by divine power that sur-

¹Ibid. p. 706.

²Meyer, Critical and Exegetical Handbook of the Gospel of John, p. 463.

³Alva J. McClain, "Christian Theology: Christ and the Spirit," revised by J.C. Whitcomb and I. French (Class syllabus: Grace Theological Seminary, n.d.), pp. 9-13.

⁴For a consideration of the radiance of His glory in the transfiguration, see Chafer, Chafer Systematic Theology, vol. 5, p. 91.

passed anything known within the realm of humanity. This demonstration of power not only resulted in Christ's entrance into heaven, it also affected three great truths that involve the believer (Eph 1:18,19). These are the hope of God's calling of believers (v. 18), the riches of the glory of His inheritance in believers (v. 18),¹ and the surpassing greatness of His power toward believers (v. 19).²

Jesus' prayer in John 17:5 certainly became a reality, as is indicated by Ephesians 1:20-22. The Father accepted, seated, and exalted His Son. Enthroned by His Father, Christ was given sovereign control which is "far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church" (vv. 21-22).³ Not only was Jesus' prayer answered, but His motive for the prayer was also fulfilled, for in endowing His Son with glory, God is revealing His own glory.

¹On the church's participation in the glory of Christ, see Chafer, Chafer Systematic Theology, vol. 3, pp. 367-69; vol. 4, p. 136.

²Charles R. Swindoll, Jesus, Our Lord, (Fullerton: Insight for Living, 1982), p. 22.

³For a systematic study of the present and future work of Christ, see Walvoord, Jesus Christ Our Lord, pp. 219-90.

CONCLUSION

In interpreting the meaning of the glory Jesus requested in John 17:5, it has been necessary to consider how glory is used in the scope of Scripture. In the Old Testament, the chief word for glory is $\tau\dot{\iota}\kappa\ddot{\alpha}$, which refers to something weighty in a person that gives him importance and causes men to be impressed with him. Concerning the Person of God, His glory is the exercise and manifestation of His intrinsic, eternal attributes.

In the Old Testament, the glory of Yahweh is presented as having several modes of manifestation. The most prominent of these is that of fire and brightness, which had various escorts and took on a variety of forms. The significance of this glory-fire is that it was a sign of the special presence of God, and it came to be known as the Shekinah-glory.

In the Septuagint, when $\tau\dot{\iota}\kappa\ddot{\alpha}$ was translated by $\sigma\acute{o}\xi\alpha$, the Greek word assumed all the meanings and associations of the Hebrew. In the New Testament, then, since the chief word for glory is $\sigma\acute{o}\xi\alpha$, the meanings of it are a continuation of the Septuagint usage and the underlying Hebrew $\tau\dot{\iota}\kappa\ddot{\alpha}$. Therefore, the glory of God in the New Testament is the same as that in the Old Testament: the manifestation of the intrinsic, eternal attributes of Yahweh. The only difference is the modes by which it is conveyed.

The New Testament makes a grand equation by using, in relation to Christ, a word which was used of Jehovah alone. It is the same

glory, although limited in Christ's humiliated state, of the same unchanging God in both Testaments. Therefore, the glory of God in the Old Testament is none other than that of the Pre-incarnate Christ, and the glory in the New Testament is that of the incarnate Christ.

John's use of glory throughout his gospel is an essential matter in discerning the significance of Jesus' request in John 17:5. In some places in John's gospel, the glory of the Father is seen in Christ, while the Son's own glory is seen at other times, and sometimes the glory of the Holy Spirit is seen in Him. This is true because Christ is so intimately related to the other Persons of the Trinity. The most significant to the study at hand, though, is the Son's own glory.

John portrays the glory of Christ, especially as being seen in His incarnation and passion. The Son's glory was veiled during His incarnation, but it was the fact of His tabernacling on earth that caused men to see His glory. Not only was His glory seen in His presence, but it was also seen in His works by those who were genuine believers.

For John, although Christ's glory is seen in His earthly life and works, it is preeminently seen in His passion. The primary source of the *Σόξα* theme in the fourth gospel is the language of Isaiah's description of the suffering servant. In chapter twelve and following, the narrative is dominated with the concept that the death of Christ is supremely glory. To John, the hour of suffering is the Son's hour of glorification. In the fullest sense, it is in the cross that the attributes of God are manifested. As can be seen from John's gospel, it was the Son of God who revealed Himself in His majestic glory to the illumined eye.

When Jesus prays to be glorified in John 17:5, His motive is that the Father might be glorified. The very basis of the confidence of His prayer is that He has already glorified the Father on earth. Desiring the glory He had before the existence of the material world, He realized that His glorification would only come through His agonizing death.

The Christological significance of Christ's prayer for glory is that John 17:5 points to three stages of the Son's glory. It points out His pre-incarnate glory, it implies His incarnate glory, and it anticipates His eternal glory.

The certainty of Christ's pre-incarnate glory has been demonstrated by the exegesis of John 17:5 and the witness of other Scripture (John 1:1; 12:41; Isa 6:3; Phil 2:6). As to the nature of this pre-incarnate glory, it was located by the very side of His Father. It belonged to Christ before He created the world and in eternity past. The glory that He possessed was the divine glory, i.e., the external manifestation of His intrinsic, eternal attributes. His pre-incarnate glory is the same as the glory of Yahweh, as presented in the Old Testament. The Shekinah-glory was the manifestation of the presence of the pre-incarnate Christ.

The incarnate glory of Christ is logically and theologically implied in His prayer. Because it is only implied, the determination of its certainty and nature must be gained from other parts of Scripture. The key verse that declares the certainty that Christ possessed glory in His humiliated state is John 1:14. In this statement, John clearly expresses that the Lord's glory was visible.

As to the nature of the Son's incarnate glory, it was visible. It was open to sight, and the actual observation of those who believed. When Christ became man, He in no sense laid aside His deity. He voluntarily laid aside the independent exercise of His attributes, and thus, His glory was veiled. However, during His humiliation, He manifested His attributes to those who believed by His presence, His works, but particularly in the cross.

The theme of Christ's request in John 17:5 is the resumption of His pre-incarnate glory. That this eternal glory became a reality can be deducted from the very fact that He, the Son of God, demanded it. The certainty of it is also the witness of other Scripture passages. Stephen saw it, Saul witnessed it, Paul taught it in his epistles and the glorified Lord appeared to John on the Isle of Patmos. It is especially seen in the prophecies of His second advent.

The nature of Christ's eternal glory, as Christ requested, is the same as His pre-incarnate glory was. The location of it is in the presence of the Father, and He has full exercise of His divine attributes. Again, He is functioning as the sovereign, powerful, king of glory, as He did before He became man. At His exaltation, the bright light, which was the mode of glory in His pre-incarnate state, was restored.

The only difference between His eternal glory and the glory He had in eternity past, is that now He has a human nature and body. Just as He did not cease being God when He became man, He never put off His human nature. Although His body is not ubiquitous, His immaterial natures are omnipresent, present with the believer at all times.

Without a doubt, Jesus' prayer to be glorified with His pre-incarnate glory was fulfilled by the Father. By that glorification

the Father glorified Himself. Because He is glorified, He is supremely God, and worthy of praise and honour from His creatures and saints.

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