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THE GLORY OF GOD IN PAULINE THOUGHT

ABSTRACT

It is clear that for Paul the motif $\eta \delta\acute{\omicron}\varsigma\tau\omicron\varsigma \theta\epsilon\omicron\upsilon$ has some precise meaning. There are occasions when he would seem to use it in a general sense when he wishes to express the unutterable in greatness and majesty of God. Particularly is this so in concluding words in letters where he expresses the hope that the name of God will be ascribed glory for ever. However, by far the majority of uses can be given a more precise definition.

When it is used in reference to God $\delta\acute{\omicron}\varsigma\tau\omicron\varsigma$ is, on most occasions, not just an attribute of God, as has often been thought, but denotes the sum of his eternal perfections, the nature of his being. Further, it is because God's nature is $\delta\acute{\omicron}\varsigma\tau\omicron\varsigma$ that he has purposed to create and especially redeem a people for himself so that he might receive glory. God is not dependent in any way for his existence upon his creation, but in his glory he has willed to create and recreate. Furthermore, it is in the person of Jesus Christ, that God's glory is supremely manifest to men. This is true not just of the pre-Easter Jesus, but especially so of the post-Easter exalted Christ, who, because of his sacrificial death bestows his own glory, that is the Glory of God, upon God's sons and heirs.

Again, it is because God is the eternal God of glory that it is right that he should expect men whom he has created in his own image to express their relation to him in glorifying him in their lives by trust, obedience and thankfulness. However, man has chosen to attempt to ignore God and has suffered the consequences. Nevertheless God seeks to bestow glory upon man, but can only do this when his righteousness is made manifest in the shedding of the blood of the perfect man, God's own son. Through faith in the person of Jesus Christ men can be assured that they

receive the glory of God. But ~~So~~ is not simply an eschatological idea. While the main thrust of the motif is forward-looking to the day when the glory of God will be revealed and the glorification of believing men will be manifest to all, there is also the present aspect. Just as here and now God declares his people to be his sons, so too does he already bestow upon them his nature of glory, that is, he changes the inward direction of Christians so that they may be transformed from one glory to another in the present age.

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ABBREVIATIONS

CD	Damascus Rule
1 QH	Hymns
1 QM	War Rule
1 Qp Hab	Habakkuk Commentary
1 QS	Community Rule

.

Quotations from the Bible in English have been made from the Revised Version, except in a small number of occasions when they have been made from the New American Standard Version. These are indicated N.A.S.V.

INTRODUCTION

The phrase the "glory of God" is sometimes thought to express the incomprehensible splendour of God. The human mind, limited by time and space can not hope to understand the infinite splendour and majesty of God let alone verbalise such concepts. It is thought that "glory" is the word that expresses this human inadequacy. The elusiveness of definition also suggests that "glory" can take on just about any meaning related to the nature of God. It is a real "Humpty Dumpty". The task of this study is directed towards discovering whether the motif "the glory of God" does fall into this category or whether in fact it is possible to elucidate some more precise meaning in the Pauline literature. This corpus has been selected because of the significant number of times that "glory" and "glorify" appear in the material, because of the variety of contexts in which they are found and because of the different ways in which they are phrased and applied.

Associated with this task is that of determining, as far as possible, to what extent there is a continuity in the use and meaning of the motif between the Old Testament, the Inter-Testamental and Rabbinic literature and Paul. Because very little, if any, literature has appeared on the subject of "glory" in the Dead Sea Scrolls, special attention will be given to them. It is beyond the scope of this study to determine what other influences from the Graeco - Roman world may have had or to what ideas embracing the notion of "glory". Paul may have addressed himself; for example in Romans, does Paul deliberately use the motif of "glory" the way he does, simply because of the nature of his Jewish background, or also because he desires to distinguish the Christian concept of "glory" from that of the Roman concept of "gloria"? The limits we have set provide more than sufficient material to determine answers to important questions about Paul's meaning of "the glory of God". He was a Hebrew of Hebrews and thoroughly steeped in Jewish background; we can see how much he has in common with

Jewish thought and where he has made significant departures.

With these aims in mind, the natural starting point is the Old Testament and the Intertestamental literature, with special attention to the Dead Sea Scrolls. In Chapter III we turn to Paul's use and meaning of the motif and it is clear that he has a definite understanding of it in terms of the nature and activity of God. Chapter IV takes up the point that Christ shares in, and has, the same glory as God, and further that the Christ, through his work, makes possible the glorification of men, and in turn, their praise of God. These last two points are taken up and examined in greater detail in Chapters V and VI; Chapter V seeks to show what the glory is that God, through Christ, bestows on believers; Chapter VI discusses the response that God expects of his creation and redeemed.

CHAPTER I

THE GLORY OF GOD IN THE OLD TESTAMENT

1.

The meaning of the **קְבוֹרָה** of God in the Old Testament is most elusive. It is derived from a root word which means heaviness or weight. In the Old Testament it came to describe the material wealth or riches that a man possessed. For example, the Psalmist writes,

"Be not thou afraid when one is made rich,
When the glory of his house is increased:
For when he dieth he shall carry nothing away;
His glory shall not descend after him."
(Psalm 49: 16,17)¹

קְבוֹרָה is also used to denote outward honour and success. Joseph tells his brothers,

"And ye shall tell my father of all my glory in
Egypt, and of all that ye have seen ...
(Genesis 45: 13)²

On other occasions **קְבוֹרָה** is used as a synonym for the "Soul" or the seat of the personality. Again the Psalmist declares,

"Therefore my heart is glad,
and my glory rejoiceth.... (Psalm 16: 9)³

It is this word **קְבוֹרָה** that takes on significance throughout the Old Testament as it is linked with the person and work of Yahweh, the God of Israel.

Because of the complexity of literary forms, the task of determining with any degree of certainty the force of **קְבוֹרָה** as it is used in relation to God, is made even more difficult. Nevertheless, the material suggests several lines of approach.

First, and not unexpectedly, we find that **קְבוֹרָה** is used to describe the outward manifestation of God.⁴ On occasions the "glory of God" is said to be revealed in creation. For example the poet declares in Psalm 19: 1,2.

"The heavens declare the glory of God:
And the firmament sheweth his handiwork."

The whole of creation, because of its very nature reveals

the קָבוֹר of God. The Psalm recalls the statement of Genesis 1 : 31 that God saw that his creation was "very good". The "Heavens" and the earth itself cry aloud and declare the work of the sovereign creator. The קָבוֹר of God is to be objectively seen in the very work of God.

God's sovereign power and majesty, his glory, is also revealed in what is often called the "thunder-storm theophany!"⁵ Such appearance of God is depicted, for example, in Exodus 24: 15ff,

"And Moses went up into the mount, and the cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the appearance of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel!"

Here, the apparently normally quiet scene of Mount Sinai is broken by forces of earthquake or storm. Yet it is the very activity and presence of God that is responsible. His voice which declares his glory is heard. This aspect of God's revealing himself and so his glory, in this fashion is particularly stressed in Psalm 29. In the context of calling upon the heavenly beings to give glory to God through obedience, the Psalmist portrays in vivid word images the effect of the voice of God upon his creation in the gathering and in the violent, devastating effects of the storm. At one time they arouse fear and joy in the poet; fear at the majesty and power of God; joy because God's glory is proclaimed and demonstrated. Furthermore, it is significant that it is the word of God which is revealing his "glory". It can not be the "voice" of the thunder that the poet has in mind, for while thunder may well make the hinds to calve, it can in no way "shake the cedars of Lebanon" nor make them "skip like a calf". Nor can it be said that it is the fire of lighting that can do these things. Clearly the Psalmist recognises that it is the very word of

God which does these things. It is God himself who is deliberately proclaiming his glory, his majesty and sovereign power over the chaos and over his creation.

It is also clear that the fullness of God's glory must be hidden from man. For man to see such a thing would spell death. This is made very apparent when Moses requests of God that he might see the glory of God. The request is refused. However, Moses is granted the special privilege of being able to stand, as it were, at the very edge of being in the presence of God. Beyond that, even a man of Moses' stature before God, is unable to go. The "glory" of God here points to his very presence and name; in fact God's very being. In his glory God is seen to be so utterly holy, not in the moral sense, that man can not stand before him and look upon him. קִדְּוָה hence would also seem to have overtones of God's judgement. It is because of his nature of glory that God must necessarily put away anything that is not of the same quality. These aspects of the "glory" of God are taken up and developed throughout the Old Testament.⁶ On the one hand it was recognised that even though man could not yet stand in the very presence of the "glory" of God, yet God still revealed his glory. It was also the hope that God's glory would be seen throughout the world and that all men would recognise it.

The Old Testament writers understood that the God of Israel revealed his "glory" through his acts. Such acts reveal his sovereign power, his mercy and his judgement. Often this reflection and knowledge is found in the Psalms⁷ In Psalm 66; 2 for example, we find an exhortation to sing forth the glory of God's name, based upon a statement of God's sovereign rule (v. 7) and his acts of mercy and salvation (vs. 3, 8 - 12).⁸ God's glory is not a mystery which can not be penetrated or understood, before which people bow down overwhelmed by emotional feeling. God's activity extends to every area of his creation and hence

his glory is displayed. Psalm 145 makes a similar point. On the one hand God's works are retold from one generation to the next; while on the other the saints shall bless the name of God because of his gracious compassion. The Psalm continually reiterates the themes of the declaration of God's glory and his power, ideas that occur in parallel in verses 4 and 11. God's power is linked with his work of redemption which in form reveals his righteousness.⁹ Verse 8 stresses the idea of God's loving-kindness and faithfulness.

It is not inconsistent with these ideas that the aspect of judgement should also be found in "glory". In Numbers 14: 22, 23,¹⁰ for example, those who have seen God's glory, that is those who have seen God's work of salvation and "calling a people to himself, are warned that unless they know and submit to God's rule, they will be judged. Again the emphasis is upon the word of God, as the revealer of glory. While it could be argued that "glory" and signs are the acts of revelation of God which in form draw attention to his spoken command, it would seem more consistent, in the light of what we have already seen, to argue that the glory, and the signs have no meaning in themselves, but it is only as God has interpreted the events and consequently called the Hebrews into covenant relationship with him, that in fact the "glory of God" is revealed. Those who reject or ignore the "glory" of God and his word of interpretation will suffer at the hand of God.

Salvation is another aspect of God's work which reveals his "glory". The Exodus event was highlighted in the Old Testament as the great act of redemption and it is around that event that aspects of the glory of the Lord, the God of Israel, were understood to be revealed. Salvation came to be associated with "glory". Psalm 62: 7 states, "with God is my salvation and my glory..."

man's salvation rests with God and such salvation is equated with the honour and glory God bestows in the present and in the future. The thought is also taken up in Psalm 73, 24, "Thou shalt guide me with thy counsel, and afterwards receive me to glory". The Psalmist here specifically looks forward to the time when he will enjoy the consummation of his life in God's presence and when God will bestow upon him a glory that is for the present hidden. Again, it is God who gives and guarantees the glory and it is the life that is taught by him that evokes the faith and hope of life with God in glory. It is the word of God that is of paramount importance. For it is as man is directed by God's word that trust in God is evoked and glory shall be bestowed. That it is God who gives glory and salvation is reiterated in Psalm 149. The theme throughout, as Weiser¹¹ points out, is the glory of God. Israel, the people whom God has made for himself is given salvation and glory and in this the people rejoice, so giving "glory" back to God. But together with the joy of Israel comes the judgement upon the nations, a judgement through which the glory of the people of God is also to be seen. The Psalm further draws together the covenant theme of the Exodus and the revelation of God to Moses at the burning bush where God revealed his name, the Lord. He, the Lord, had called and made of the Hebrews a people for himself. Hence the Exodus motif, which constantly recurs throughout the Old Testament, the particular event where the "glory" of God was revealed and seen, is given further importance in the Psalms. The "glory" of God is not just to be understood as some objectifying description of the character of God, but rather as the very being of God. His person and his work. Because of this, God's "glory" will not be understood or seen as an entity in itself. It is to be revealed and interpreted. The word of revelation is an important

element. It was the word in Exodus 3 and it was the word of making covenant, whereby the glory of God was revealed. God in redeeming a people for Himself and judging the nations reveals his glory. The Psalmists could well point to the fact that it is only those who recognise the "glory of God" in creation, in the cloud and fire, in the thunderstorm and in redemption, who can truly bless the Lord and give him praise and glory.

קָבוֹר also is used to highlight the motif of God's presence with his people. Significantly, it is especially understood that God is "with" his people. After the Exodus event, in both tent and temple. In Exodus 16, 10 the "glory" of God appears as a cloud,¹² while in Exodus 29, 43 God states that the Tabernacle "will be sanctified by my glory", while in Numbers 14, 10¹³ "the glory of the Lord appeared in the tent of meeting unto all the children of Israel". When the temple was built, the glory of God is understood to be present with God's people. Again the presence is seen as the cloud which filled "the house of the Lord" (I Kings 8, 10,11).¹⁴ In these contexts it is clear that קָבוֹר is used to express the presence of God, but it is significant that each occurs as a consequence of the covenant statements of God. It is at Sinai God establishes his people and calls them to recognise him as their God. With this motif is the establishment of the tabernacle and the presence of God with his people there. In the same way it is after the covenant renewal and reinstatement with David (II Samuel 7) that the temple is built and God's presence seen again to be with his people. The glory of God, seen as cloud and fire on these occasions, is in fact, revealed by the word of God. This view is further supported by the way in which the statements of God's presence, seen as cloud or fire, is followed by statements of covenant renewal and warnings against apostasy.¹⁵

קָבוֹר in these contexts highlights the immanence of God; he lives with those he has chosen and called to be his people.

The motif is taken up by the prophet Ezekiel.¹⁶ He not only describes the "glory" of God in terms of his sovereign splendour and majesty, but also in terms of being present with and absent from his people. In fact so much does Ezekiel make of the idea that the "glory" is at one time in the temple, while at another time out of the temple and yet at the same time seen to be moving around, in no way earth-bound, on a chariot throne, that great difficulty is found in understanding what he really means. However, a solution to the problem seems to be in his constant emphasis that such descriptions are made in vision. The "glory" he describes was not visible to the naked eye. We also find that Ezekiel stresses that what he saw was "in visions of God" and such phrases as "... as the appearance of" and "... the appearance of the likeness of..." give support to the point. Throughout the visions Ezekiel sees the glory of the God of Israel, the glory of the Lord as having the appearance of light and splendour so denoting an outward manifestation of the presence of God. To Ezekiel, who no doubt was well aware that the God of Israel was the God of the whole world, its creator and sustainer, is given, in vision the sight of the splendour and transcendence of God and at the same time a picture of God's relation with his people. On the one hand he can describe with awe and wonder that the glory of God is the gleaming, burning fiery human form¹⁷ upon a crystal throne that moves without any limitation over the world. It is a picture of the majesty of the sovereign Lord whose appearance is like the fire of the rainbow. At the same time this "glory" of God is present in the Temple, intimately present ^{with} God's people. For the "glory" was seen by Ezekiel in the inner court by the northern gate of the Temple (8:4); in 9:3 and 10:4 the "glory" of the Lord is seen above the cherub and over the threshold of the Temple; in 11:22,27 the "glory" leaves the Temple while in 43:2,4,5 Ezekiel sees the "glory" return and the Temple again filled with

with the presence of the Lord, the God of Israel. Hence, for Ezekiel, "glory" almost becomes a synonym for the person and presence of God with his people. In fact the prophet also shows most clearly that it is the God of glory who not only is present with his people, the people he has made, but that his glory is still present while they are rebelling¹⁸ and is judging them. It is not until judgement is executed that the glory leaves the temple and Jerusalem.¹⁹ It is then that Ezekiel sees the "glory" depart in an eastward direction.²⁰ Only after the restoration of God's people in Jerusalem does Ezekiel see the "glory of God" return. For Ezekiel then " " characterises the very splendour and power of the God of Israel who is the all-seeing, all-knowing God, who is Lord of history.

The כבוד of God is the outward manifestation of the very essence or being^{of} God. The very inner character or nature of God who is glory is thus revealed in glory. Further because כבוד denotes God's nature, it characterises God's nature, for example, in his relationship with his people. For while Ezekiel does not specifically use כבוד in the context of reference to the redemptive work of God, he does understand that God's glory is to be seen in his relationship with his people. Hence God in his glory is both transcendent and immanent. The God of glory is the sovereign Lord and personal God of his people.

While the "glory of God" was seen to be very much a present reality in the Old Testament, it could be said that the "glory" of the Lord would one day "fill the earth". In Numbers 14: 21 God announces that one day "all the earth will be filled with the glory of the Lord". This occurs in the context of God forgiving Israel when she deserved to be judged and annihilated by God because of her unfaithfulness. "Glory" here points to the character of God. God's person will be recognised throughout the earth as he brings judgement

and redemption. With this his name will be honoured.²¹ In turn, it is the Psalmist's hope (Psalm 63: 11) that the day will come when the man of God will be vindicated and his enemy judged and condemned. "Everyone who sweareth by him (i.e. the King) shall glory". This idea is further seen in Psalm 85: 9,10 where "salvation and (the presence of the God of) glory" in the land is the hope expressed. Here "glory" draws together the various aspects of God's redemptive work and so God's person. In the light of this and of the points already considered it would seem reasonable to conclude that mercy and truth, righteousness and peace, all aspects of the person of the God of Israel are in fact his glory, and in turn the glory of his people to whom he reveals and bestows such glory.

In Isaiah 6:3, the prophet writes ".... the earth is full of his (i.e. the Lord's) glory". Isaiah's vision of the glory of God equates such glory with the holiness of God and so anticipates the act of salvation of God that his glory is already seen to be present throughout the world. However, it is left to Deutero - Isaiah to develop and enlarge this motif. In 40:5,²³ in the context of hope and expectation of God's redemption of his people Israel, the prophet claims that "the glory of the Lord shall be revealed and all flesh shall see it together". The motif is developed in 66:18f where the "glory of the Lord" to be seen by all men, will mean that the salvation of Israel will in turn give her the responsibility of taking such knowledge to all nations. Failure to recognise God will also mean judgement and punishment which nevertheless will be for God's glory as his name is vindicated (Isaiah 66: 24)²⁴

"Glory" then is to be understood, not simply as an attribute of God, but rather as the very being of God. Just as the idea of holy is not just some moral attribute of God, but his very nature, so glory is also the very

essence of God. In fact "glory" is both God in his person as well as his work. This interpretation helps explain another theme that constantly recurs throughout the Old Testament, namely that God acts for the glory of his name. Psalm 79: 9 states, "Help us, O God of our salvation, for the glory of thy name..."²⁵ The prophet Jeremiah links the thought with that of covenant and God's faithfulness. It is for the honour of his name and because of his very person and the consistency of his character that God acts. Deutero Isaiah is even more precise, "Everyone that is called by my name and whom I have created for my glory; I have formed him; yea I have made him..." (43: 7). Jacob and Israel, in parallel in verse 1, are reminded that God has created and saved them. The nation and the individual are precious to him. But God has not just created and redeemed for the sake of Israel and for her benefit, but so that God may be glorified. Nor is it reference to God saving for the sake of the honour of his name, as we find elsewhere expressed in the Old Testament.²⁶ God has created and saved because he is what he is and it is through such activity that he is glorified. However, we must not conclude from this that God is in any way dependent upon his creation. Ezekiel, particularly, has shown that God is independent of and Transcendent over his creation.²⁷ As we have already seen, God moves about, as Ezekiel sees in vision, as the all-seeing, all-knowing, all sovereign God, glorious in his own splendour and majesty and in no way dependent for it upon any creature. So, in turn, while Deutero Isaiah makes it clear that Israel has a special place in God's dealings with mankind, Israel is God's "glory" (46: 13), he believes that God is at the one time independent of his creation, yet also working in redemption for the glory of his name.

Closely tied to this motif is the one that man is to ascribe glory to God Psalm 66: 2 calls upon the

congregation to proclaim the glory of God. God's glory is over the earth, his presence is revealed. In turn he is to be given back the praise and glory that is his, by his creation. The same thought is re-echoed in Psalm 96: 3,7,8, where "glory" reflects a living relationship with a personal God. As God has revealed his majesty and glory in creation and redemption so Israel and all men are called upon to praise and give glory to God. But as the Psalm points out, this is done as men recognise the person of God and the fact that he is the ruling King and as they commit their lives to him in obedience. In Psalm 115: 1,2 we also find the emphasis that man can do nothing deserving glory or honour compared with Yahweh. It is because of God's faithfulness and consistency, because of his love that he alone is worthy of glory. The Psalm reflects the idea seen already in Isaiah 6, that man can do nothing else but bow down in humility before the majesty of God. It is only as man recognises his own weakness and the nature of God that he can ascribe glory to God. While in Isaiah 42: 8²⁹ the spokesman is reversed, the theme is the same. God will not give his glory to another. It is his name alone that can be and is to be glorified.

כבוד in the Old Testament is clearly used in a variety of ways and it is in the myriad of ideas expressed and shift of meaning that the complex mosaic is built up. At one time כבוד is the splendour and brightness of the appearance of God whether it be likened to fire or cloud or rainbow. His presence, his glory, is with his people, the people he has created and redeemed for his glory. He appears in glory to live with his people in tent and temple, while at the same time he is the majestic sovereign Lord over all, not limited by time or space. Nevertheless, it is apparent that such "glory" of God was revealed by the word of God. God's person, his work, his presence, that is, his glory, is only known because he has announced it.

Throughout, "קָבוֹר" is linked with faithfulness and love, with promise and covenant, with justice and righteousness, rule and dominion. The very person of God is understood by "קָבוֹר" and in turn it is God's relationship with men of all nations, but particularly with Israel, that is expressed in "glory". "קָבוֹר" the word which originally meant outward worth or honour came to be used in the Old Testament with new and richer meaning. For God's "קָבוֹר" is not simply an attribute of his being, it is his person and as such involves his relationship with his creation, particularly that part of his creation which he has called and made to be his people.

NOTES

1. cp. Gen. 31, 1; Isa. 10, 3; 17, 4; 66, 12; Hag. 2, 3.
2. cp. II Chron. 1, 11,12; 17, 5; Ps. 7, 5; Prov. 21, 21.
3. cp. Job 29, 20; Psa. 30, 12; 57, 8; 108, 1.
4. W. Eichrodt, Theology of the Old Testament (Eng. tr. of Theologie des Alten Testaments by J.A. Baker), Vol. 2, S.C.M., London, 1967, p. 30, also notes this.
5. A.M. Ramsey, The Glory of God and the Transfiguration of Christ, Londmans, London, 1949, p. 10 draws attention to this and the fact that it has been debated at length by scholars such as von Gall, Die Herrlichkeit Gottes, 1900; W. Eichrodt, Theologie des Alten Testaments; von Rad, in his contribution to the article on "Δόξα", in G. Kittel (ed), Theologisches Wörterbuch zum Neuen Testament, 1934; G.B. Gray, "Glory", in Hastings Dictionary of the Bible; Abrahams, The Glory of God, 1925 and H. Kittel, Die Herrlichkeit Gottes, 1934.
6. So cp. e.g. Isa. 6.
7. See e.g. Pss. 3, 3; 24, 8; 79, 9; 96, 3; 113, 4; 138, 5.
8. A. Weiser, The Psalms, (Eng. tr. of Die Psalmen by H. Hartwell), S.C.M., London, 1962, p. 468.
9. See espec. v. 7.
10. cp. also Jer. 13, 16.
11. A. Weiser, op. cit., p. 840.
12. W. Eichrodt, op. cit., Vol. 2, p. 32, 4 n. notes that this is not to be confused with the pillar of cloud.
13. cp. also Lev. 9, 23 f.
14. cp. II Chron. 7, 1 - 3.
15. Exod. 16, 10f; 29, 43f; 33, 9f; I Kings 8, 10f, II Chron. 7, 1 - 3, 11; cp. Ezek. 10, 4ff.
16. Some, e.g. G.A. Cooke, The Book of Ezekiel, T. & T. Clark, Edinburgh, 1936, p. 22, maintain that from Ezekiel the priestly writers took over this usage, though applying it as a manifestation appearing to the natural eyes in Ex. 16, 10; 24, 16 †† etc.
17. B. Ramm, Them He Glorified, Eerdmanns, Michigan, 1963, p. 13, makes the point that this is the first Biblical record of the union of the human form and the "glory of God".

18. In 8: 3,4 the "glory" is present even though the image of jealousy is created.
19. See Ezek. 9 - 11.
20. Ezekiel was reassured however that the "glory of the Lord" was still with his people in exile.
21. cp. Ps. 102: 15, 16.
22. Brackets mine.
23. cp. also Isa. 58: 8; 59: 19; 60: 1f.
24. cp. Dan. 7: 14.
25. cp. Jer. 14: 21.
26. See espec. Ezek. 36: 22, 23.
27. Espec. Ezek. 1: 27, 28.
28. cp. Ps. 149: 5.
29. cp. also Mal. 1: 6; 2: 12.

CHAPTER II

THE GLORY OF GOD IN THE DEAD SEA SCROLLS

1

Much has been written on the relation between the Scrolls of the Dead Sea and Christianity. Arguments¹ have been put forward to maintain there is a definite connection between the theology, the words and ideas of the sect² at Qumran and the teaching of the New Testament. On the other hand, others³ have tended to be suspicious and have been hesitant in positively affirming that we have much to learn of the background, if not aspects of the New Testament teaching, from the Dead Sea findings. Nevertheless, most scholars⁴ now, are prepared to accept that there is much to be learnt from the Scrolls, both in terms of New Testament background and in elucidating aspects of the New Testament that hitherto have seemed obscure. It is for these reasons that the Scrolls shall be investigated in this study of the Pauline meaning of "glory" and the "glory of God". However, before we proceed, something of the general character and the historical framework needs to be said.

The Scrolls were the product of a Sect which had broken away from the mainstream of "orthodox" Judaism. The Sect had come into being as a reaction to the actions of the "wicked priest" and his people who had desecrated the Temple. Within a short time a "Teacher of Righteousness"⁵ had come to the position of leadership. His was the task to prepare the "faithful remnant" of the people of God - the "true Israel" for the final age, through the exposition and application of the Torah and through the interpretation, Peshet, of the Prophets, that had especially been given to him. There is still some uncertainty as to the time and the identity of the two key figures, "the wicked priest" and the "Teacher of Righteousness". G.R. Driver,⁶ for example, has

identified the Teacher of Righteousness with the Zealot leader, Menahem who was killed about 66 A.D. For this reason he argues that the Scrolls are of post Christian origin, but maintains, at the same time, that there is still much to be learnt from them in understanding the background of Christianity. Other scholars have even more reason to contend that the Scrolls will throw far more light on the background of the New Testament. For they have argued that the Teacher of Righteousness lived in the Second Century B.C. Again, while there is diversity of opinion as to who the Teacher of Righteousness actually was and when he died, there is a wider consensus of opinion for this earlier date.⁷ Such a dating seems more acceptable and certainly implies a greater significance for the Scrolls. Clearly, it is essential to establish these points. For if we are to examine something of the background to Pauline thought and the teaching itself, we must recognise in what kind of framework and determine as best we can, the time the Qumran writings arose. It is essential to our methodology, as Pierre Benoit⁸ has pointed out, that we do not with a "Christian mind" discover in the documents "some doctrine that has not yet come into being".

Furthermore, it is important to recognise that the Scrolls were the product of a "sect" of Judaism. They were written in a milieu of reaction, withdrawal and discontent, yet in the framework of a day of fierce expectancy and hope. Such an environment produced in the case of Qumran, sectarianism, but a sectarianism that often reveals greater insight at times into the Old Testament, than "orthodox" Judaism. This does not mean, however, that the men of Qumran were altogether correct. At times they seem to have misunderstood completely the emphasis of the Old Testament.⁹ Nevertheless, it may well be argued that the Sect was thoroughly "Jewish" in character. Some¹⁰ have contended that there have been syncretistic influences - for example Iranian ones.

While not wanting to brush any problems under the carpet, it can be argued, as indeed M. Wilcox¹¹ has done, that Qumran teaching can be explained more effectively and more meaningfully in terms of the Old Testament. Again, it must be remembered that Qumran was a Sect which had broken away from a Judaism that was itself succumbing to pagan and syncretistic influences. The men of Qumran believed they were living in the last days. The Day of the Lord was soon to come and they alone were the faithful remnant of the people of God, the true Israel. They understood that to be such a people they needed to know the law and be obedient to it. Only in this way would they be fit to receive the Messiahs of Aaron and Israel who would in turn lead them into the final great war with the nations of the world.

2.

The Scrolls usage of the word כבוד reveals a variety of meaning which often makes it impossible to pinpoint the precise idea it is used to express. As such it is both a static and dynamic word in its description of the person and work of God. It is used to refer to man and in turn the response he is intended to give God. "Kabod" on occasions is used to refer to a place or a quality; where God is, is a "place of glory", (1QS 10,3) and those who will be engaged in the battles against the enemies of God look forward to the time when they will "satisfy themselves perpetually before Him at the table of glory", (1QM 2,6). Occasionally "kabod" is used adjectivally to qualify aspects of God's person or work. The Scrolls speak of creation as God's "glorious design", (1QS 3,16) and refer to God's "glorious wisdom", (1QS 4,18)

By far the greatest number of references are associated with God. He is variously described as the "Summit of Glory" (1QS 10,12), the "King of Glory", (1QM 12,8) and the "Well of Glory" (1QH 12,29). In the concluding hymn to the Rule of the Community, the writer speaks of God as the "spring of Glory" (1QS 11, 7). Again, in the Thanksgiving Hymns the glory of God is said to be beyond description, "... For Thy might is boundless and

Thy glory beyond measure..." (1 QH 5, 20). Such ideas strongly suggest that God can not be but described as the God of glory; to speak of the **קְבוֹר** of God is to refer to his very essence or being. However, **קְבוֹר** is also found in 1 QH 11, 7ff, a context which speaks of attributes of God:

"I know that Thy word is truth and
that righteousness is in Thy hand,
that all knowledge is in Thy purpose,
and that all power is in Thy might,
and that every glory is Thine."

It would seem here that **קְבוֹר** does not just denote one attribute of God, but it could be said it refers to the sum of the remainder of attributes and therefore may well embrace the foregoing concepts as well. All we can say is that in the Scrolls the **קְבוֹר** of God can not be defined with precision; it may well denote both an attribute of God and be a motif that refers to the very being of God.

But **קְבוֹר** is also used with reference to God's work. It is both a static and active idea at the one time. The Dead Sea Scrolls understood that God had created with a definite purpose in view. The Hymn writer, in adoration proclaims, "thou hast spread the Heavens for Thy glory" (1QH 1,10) and again recognises more specifically, "(Thou didst set) a plantation of cyprus, pine, and cedar for Thy glory..." (1 QH 8,5). On both these occasions the purpose and consequent result is implied.¹² God created because of His glory and together with this God's creation results in His glory. The Hymn writer can also proclaim in a psalm about God's creation,

"And the work
and they shall recount Thy glory
throughout all Thy dominion (1 QH 13,11)

"... And Thou hast (appointed) all these things
in the mysteries of Thy wisdom
to make known Thy glory (to all)", (1QH 13,13)

Despite the imperfections in the text, it is clear that the Sect understood that God's work of creation, an active aspect of his "**קְבוֹר**", was due to His "glory" and in turn brought "glory" to Him.

Man also was understood to have a "glory" of his own. The Habakkuk Commentary speaks of "the Priest whose ignominy was greater than his glory", (1 QP Hab. 11, 12). But while "one mortal is more glorious than another creature (of clay), yet there is no power to compare with Thy (God's) might. "There is no (bound) to Thy glory..." (1 QH 9, 16,19). Man's glory is insignificant when compared to God's glory. In fact so vast is the difference that man is not able to stand before or be compared with the glory of God: "Who can endure Thy glory, and what is the son of man in the midst of Thy wonderful deeds?" (1 QS 11, 20). Man's glory in itself is false. If he is to come before God he needs purification from his sin. The Sect rejoices that this can and does happen and it is again the work of God: "For the sake of Thy glory Thou hast purified man of sin that he may be made holy for Thee, with no adominable uncleanness and no guilty wickedness ...", (1 QH 11, 10). The same point is reiterated in a passage where there is some imperfection in the text:¹³

" I lean on Thy grace
and on the multitude of Thy mercies,
for Thou wilt pardon iniquity,
and through Thy righteousness
(Thou wilt purify man) of his sin.
Not for his sake wilt Thou do it,
(but for the sake of Thy glory)" (1 QH 4, 37f)

is also ascribed to God in His work of redemption. Together with this we find again the thought that God has done this to bring "glory" to Himself. Associated with and closely linked with these ideas of "glory" is also the concept of "honour" or "name". It is, on the one hand because God is holy and righteous, and on the other hand because He is gracious and merciful that God has acted in the redemption of man. These characteristics, we have already seen, are bound up in the concept of "glory" and it is therefore an expression of this **קְבוֹרָה** that man is redeemed and that the "glory of Adam" is restored. But this work also reflects back to God. The faithfulness and consistency of His person is involved. His "name"

his "honour" or his "כְבוֹד" is at stake. God has done these things "for the sake of (His) glory".

Another aspect of the "כְבוֹד" of God is found in the way the whole expression is linked with the idea of Covenant. The Hymn writer, recognising that God has called him into Covenant with Him proclaims,

"And I shall shine in a seven-fold light
in (the Council appointed by) Thee for Thy glory
(1 QH 7,24)

In another place, in the context of referring to God's Covenant he recognises that:

"... Thou (God) wilt raise up his glory
from among flesh" (1QH 15,17)

Blessing will be shown to the members of the Covenant and to them the glory of God will be revealed. But at the same time the Hymn writer recognises his need to be led into the "mysteries" and "knowledge" of God, if he is going to see the "glory" of God:

"For Thou hast given me knowledge
through Thy marvellous mysteries,
and hast shown Thyself mighty within me
in the midst of Thy marvellous council
Thou hast done wonders before the Congregation
for the sake of Thy glory,..." (1 QH 4,27f)

The knowledge of God in creation itself is insufficient for man in his state of sinfulness. He needs to be shown who God is and what the Covenant implies. Thus the Hymn writer can praise God for the special revelation God has given him, something that God has done "because of" "His glory". In turn he can now hope to come into the presence of God and speak and sing to the "glory" of God:

"I will sing with knowledge and all my music
shall be for the glory of God" (1 QS 10,9)

The Sect understands that God has acted and God has spoken because of the very nature of His being. He has redeemed and called into Covenant ones He has chosen. Involved in such work is the revelation of Himself in knowledge, manifesting in turn something more of the "כְבוֹד" of God. In turn it is implied that this whole work of God, a work of love and mercy, is bound up in the concept of "glory". God has thus acted "for the sake of

His glory" and the Sect in turn responds in knowledge and understanding to the praise, honour and adoration of God.

But the "glory" of God that can be associated with the Covenant, with the love and mercy of God, will also be shown to all the nations. Through the knowledge and life that God has revealed and made possible all the nations will come to acknowledge God's truth and glory:

"Thou wilt do those things for Thy glory
and for Thine own sake,
to (magnify) the Law and (the Truth
and to enlighten) the members of Thy Council
in the midst of the sons of men,
that they may recount Thy marvels
for everlasting generations
and (meditate) unceasingly upon Thy mighty deeds
All the nations shall acknowledge Thy truth,
and all the people Thy glory" (1QH 6,10ff)

Nevertheless there will also come the day of vengeance when all nations will be forced to acknowledge the "glory" of God. For those of the Covenant there will be mercy and loving kindness, and there will be pardon and peace. But for those who have not acknowledged God the wicked, there will be judgement and the wrath of God :

"... They (the wicked) have despised (The Covenant)
and their souls have loathed Thy (truth):
they have taken no delight in all Thy commandments
and have chosen that which Thou hatest ...
... Thou hast ordained them for great chastisements
before the eyes of all Thy creatures,
that (for all) eternity
they may se_rve as a sign (and a wonder),
and that (all men) may know Thy glory
and Thy tremendous power" (1QH 15,18ff)

Here the "glory" of God in the exercise of His judgement is linked with power and might. God will condemn the faithless or "the wicked", not just because of His holiness, but because of His very power. However, in the War Rule where something of the scene when the forces of God are lined up against the enemies of God, both ideas of the holiness and the might of God are present, "... We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of glory is with us together with the Holy Ones. Valiant (warriors of the angelic host are among our numbered men, and the Hero of

war is with our congregation, ..." (1QM 12, 7f)

We see in these references that the "קָבוֹד" of God holds in tension both the love and the anger of God. God's love displays His glory in the redemption of "creature(s) of clay" who are sinful and can not on any merit of their own stand in the presence of the God of Glory. As the Hymns note, "... Thou (God) wilt do all these things for Thy glory..." (1 QH 6,10). On the other hand it is understood that God will condemn and punish the "wicked", again because of His "glory". To maintain the consistency of His character and being God will both love and condemn. He will bless and He will curse. Again the question of God's name or honour is raised. God's very name, which in the Hebrew idiom was understood to reflect personality or nature, is at stake if He fails to do what He has purposed.

So far we have highlighted aspects of "קָבוֹד" which are present and on-going. Together with this, there is a pronounced futuristic emphasis, namely that there is a "glory" to be revealed. The Hymn writer, for example claims that God's children will delight to be trained and taught by Him in the present order. But, "... at the time of Thy (God's) glory they shall rejoice", (1 QH 12,22). Contained within this use of "קָבוֹד" is not only the being of God, but His appearing and presence. So we find in another place the thought, "But when the glory of God is made manifest to Israel, all those members of the Covenant who have breached the bound of Law shall be cut off... and with them all those who condemned Judah in the days of its trials", (CD 20,26f).

Together with this there is the use of "kabod" to express light and radiance. It is in part the present experience, but especially the future hope, on the part of the Sect that they reflect something of the splendour of God:

"And I shall shine in a seven-fold light
in (the Council appointed by) Thee for Thy glory,
for Thou art an everlasting heavenly light to me
and wilt establish my feet ..." (1QH 7,24).

Again the Thanksgiving Hymns express the idea, in the context of God's final appearing,

"... and my light shall shine forth in Thy glory,

For as a light from out of the darkness,
so wilt Thou enlighten me" (1QH 9,25f)

Not only does "glory" portray the light or radiance of the presence of God, but also the reflected splendour found in those of the Covenant. It was the hope that the true Israel would bathe forever in the presence and in the light and radiance that is the glory of God. Here is seen something of the goal that motivated present thought and action. Not just the conquest of the enemies of God, nor the victory over present weakness, but the expectation of being in the very presence of the God of glory was the aspiration that fired the imagination and gave strength of purpose and sense of direction in the present world order.

It was also the hope, as we have already noticed, that the former "glory" of Adam would be restored to man. On three occasions the Scrolls make such a reference, highlighting the expectation of the members of the Covenant:

"For God has chosen them for an everlasting Covenant and all the glory of Adam shall be theirs". (1 QS 4, 23)

"... and he (God) built them a sure house in Israel whose like has never existed from former times until now. Those who hold fast to it are destined to live forever and all the glory of Adam shall be theirs ..." (CD 3,19f)

"... Thou wilt cause them to inherit all the glory of Adam and abundance of days" (1QH 17,15)

It would seem that in the expression "the glory of Adam" the Sect had in mind the glory which once was Adam's but which he forfeited at the Fall. It seems the Sect believed that Adam had a peculiar "honour" or "name" that was given to him. This singled him out in creation as one who was made in the "image of God". Nevertheless, it must be remembered and underlined that the Sect clearly understood that such "glory" had been given to "man" by God. It was God who had established the spirit of each man before ever creating it. God is the One who has chosen those with whom He will enter into Covenant, and to such God will reveal His many mercies:

"... and enlarge his straightened soul to
to eternal salvation to perpetual and
unfailing peace.
Thou wilt raise up his glory
from among flesh" (1QH 15,16f)

In all it would seem that the Scrolls understood by
the "glory" of Adam, or man, not only his "honour" or
"name", which God had given him, but also the very
essence of his being. It is this very soul or spirit
of man that ^{the} God creates and redeems as He wills. So
it is that War Rule looks forward in expectation to the
time when :

"(The seasons of righteous)ness shall shine
over all the ends of the earth; they shall
go on shining until all the seasons of darkness
are consumed and, at the season appointed by
God, His exalted greatness shall shine eternally
to the peace, blessing, glory, joy and long
life of all the sons of light". (1QM 1,9).

"קְבוֹרָה" is also used by man to describe God's
kingship and rule. As God exercises His rule as
sovereign judge the War Rule claims, "For Thou art
(terrible), O God, in the glory of Thy kingdom" (1QM 12,7)
Or again, when the congregation is fighting the enemies
of God, it is assured of the presence and help of God;
"... for our Lord is holy, and the King of Glory is
with us together with the Holy Ones", (1 QM 12, 8).
Once again we see that "קְבוֹרָה" is understood in both
dynamic and static contexts.

In the motif, the "קְבוֹרָה" of God, the Sect of Qumran
understood the very essence or being of God. It was
the sum total of His attributes of sovereignty, of power
and might, of holiness and righteousness; it expressed
a deeply personal concept. Yet it was a motif that
pointed to the activity of God. God, for the sake of,
or because of his "glory", that is His very being,
actively created and in turn redeemed, with the purpose
of revealing and bringing "glory" to His own name.
"קְבוֹרָה" then becomes an expression of "honour", of
faithfulness to God's purpose and word. Again, among
the complexity of ideas that are embodied in "glory"

is the concept of light and radiance, surrounding and within the Person of God. In highlighting His magnificence and splendour it objectifies His being.

3.

Particular attention will now be devoted to two points of interest that have arisen from the Scrolls, namely the motif "glory of Adam" and the statement that God created "for Thy glory".

The motif, the "glory of Adam" occurs on three different occasions in the Scrolls.¹⁴ It is difficult to determine whether "אָדָם" refers to "Adam", a mythical/historical figure, or mankind as a whole.¹⁵ However, a significant point occurs in 1 QS 4,20, man, referring to mankind is written "אִי־אָ" ! As this occurs in the same context as פּוֹל קְבוֹרָא אָדָם, it would seem consistent to maintain אָדָם here refers to the Genesis mythical/historical figure. Furthermore, this interpretation can be maintained in the two other references where the motif is found. On all three occasions the motif is used in the context of remarks upon the nature of man. In 1 QS 4, 20, the thought is expressed that man is ruled by two spirits, of falsehood and of truth. At the time of the "visitation" (1 QS 4, 26) the spirit of falsehood will be overcome by God and that of truth shall prevail. Those who are ruled by the spirit of truth at that time, "God has chosen.... for an everlasting Covenant and all the glory of Adam shall be theirs". In the Damascus Rule, the motif occurs in a context of God's forgiveness to Israel, with whom He made Covenant. Those who hold fast to the "same house" that God has built "are destined to live forever, and all the glory of Adam shall be theirs". (CD 3, 20) While it is difficult to be precise about the context of the third occurrence because of corruptions in the text, a similar point seems to be made. Those who are connected by God's "judgements" will be delivered by God, even though they have transgressed and sinned. God will cause such to "inherit all the glory of Adam" (1 QH 17, 15). Also

significant is the use of the name of Moses in the section. This seems to provide a clue as to the way that is best understood here. Moses, the prophet of God, is recognised and upheld as the one through whom God has announced forgiveness. Moses, is used to anchor the teaching to an historical event. In the same way, it is suggested, Adam is to be seen as a figure of the past, so that the teaching on the future hope of Israel can be understood as a reality. Just as Moses' teaching on the faithfulness and the forgiveness of God is authenticated because it was revealed in history, so too, the Sect considered, there is assurance of the eschatological hope for the man who has turned to God. His hope is found, as we have seen already in the Qumran teaching, by looking back and understanding his future in terms of the past. The figure of אָדָם is important to the Sect and hence where the motif "the glory of Adam" is used אָדָם is better translated and understood as Adam and not mankind.¹⁶

A second point of interest that arises is that the motif is used in the context of "Covenant". This is self-evident in the Community Rule and the Damascus Rule:

"For God has chosen them for an everlasting covenant and all the glory of Adam ..." (1 QS 4,23)

and,

"... He made His covenant with Israel for ever..."
(CD 3, 13)

and,

"He built them a sure house in Israel... Those who hold fast to it are destined to live forever and all the glory of Adam shall be theirs".
(CD 3, 18,20).

However the idea of Covenant in the third reference is not so apparent, but nevertheless the thought is still very much present. First, as we have already noted, the name of Moses is introduced, not just to authenticate the word that is spoken, but also to recall the fact that God's forgiveness and mercy are shown to a people with whom God has made Covenant. This contention is further

supported by the possibilities the corrupt text of 1 QH 17, 14 provides. The operative word is $\text{הָנִיחַ אֶת־יָדְךָ}$. This is followed by a break in the text and the letters עֹשׂ . Vermes¹⁷ has translated this, "Thou wilt keep thine oath...", and Lohse¹⁸ has, " du hast aufgerichtet.." ("you have raised up..") omitting any suggestion for the corruption. However, the language and words here are very much Covenantal. Often in the language of the Scrolls¹⁹, as also the Old Testament, the Hiph'il of נִיחַ is used in conjunction with בָּרַח . As the Hiph'il of נִיחַ is used again in this context it is quite reasonable to suggest that the idea of Covenant is very much present.²⁰

Having noted the context of the motif, "the glory of Adam", in the Qumran material, some further comments can now be made. First, it can be said that the Scrolls see the eschatological hope of Israel in terms of the pre-fallen state of Adam, namely one of "glory". Those within whom is found the "spirit of Truth" and who are of the "sure house" of Israel, will enjoy such "glory" in the new age. The presence of the Covenant motif as well as the motif of sin on each of the occasions the "glory of Adam" is found underlines a moral function in the motif of "glory". In 1 QS 4, the motif occurs in a lengthy note on the dual nature of man, understood to be created by God. However, in such a context, it is apparent that "Adam", before the Fall either did not have a "spirit of falsehood" or if he did it was certainly very much kept under control. There is no conception that the two spirits fought within the "pre-fallen Adam".²¹ In CD 3, 20, the motif again occurs in the context of the "sins" of Israel. A similar thought is found in 1 QH 17. In 1 QS 4, 25, the idea is also expressed that at "the determined end", that is the dawn of the eschatological age, the spirit of falsehood will be destroyed forever. In this context the "glory of Adam" must in part refer to a motif of righteousness where the "spirit of truth" will be found and prevail forever.

The nature of man, as understood by the Sect, further emphasises this moral function of the motif of the "glory of Adam". Post-Adam man has within him two natures and it is only by the mercy of God that man, particularly Israel, is called into Covenant relationship with God. But even for those of the Covenant there is difficulty. Even they err and fall into sin. Man's problem is not so much that he has not a moral consciousness, that he has is especially true if he has been taught by the law,²² but rather his inability to be consistent in the spirit of truth. The Sect maintains, as we have already seen, that man is unable of himself to submit to the rule and will of God, without the activity of God's grace. When the former "glory of Adam" is returned to faithful Israel then will such be clothed in the spirit of truth and righteousness forever. The moral breach which caused discontinuity and the loss of Adam's former glory can and will be healed only by God. Continuity and glory will only come through God's mercy, his calling and making Covenant with those whom He has chosen.

Understood in this way, it is consistent to suggest that the historical aspect is important to the Sect. Just as the people of Qumran were concerned to see their present Covenant relationship with God in terms of an historical event, namely the Covenant of Moses, so in turn did they see their future hope in the new age in terms of the figure of Adam. Granted an important aspect of the Scrolls' emphasis is forward looking to the eschatological age, nevertheless, as we have already noticed, the Sect often understood and grounded its hope of the future in terms of the past. It was because of the figure of Adam, the person of Moses, that the Sect learnt of God's Covenant and of God's future plan. Because of history, the Sect could look forward to a new age with assurance and expectation. The Hymns can insist that God will "cause them to inherit all the glory of Adam and abundance of days" (1 QH 17, 15), a concluding and fitting climax which places the emphasis upon the idea of

"inheritance", the inheritance of glory.²³

Further weight is given to the argument that the motif of "glory", related to the eschatological expectation of Israel, has overtones of the moral state of man in his relationship with God, is found in the Hymn in the Community Rule. A section of 1 QS 11 emphasises the "depravity" of man and his plight before God and the way that justification, can only and does come as a gift from God. So it is "from the source of His (i.e. God's) righteousness is my justification..." (1 QS 11, 5). The writer can then claim in this context:

"My eyes have gazed on that which is eternal,
on wisdom concealed from men,²⁴
on knowledge and wise design (hidden) from
the sons of men;
on a fountain of righteousness
and on a storehouse of power,
on a spring of glory (hidden) from the assembly
of flesh..." (1 QS 11, 6,7)

Clearly קִיבוֹרָה here has the force of highlighting the "moral clothing" that the faithful remnant of Israel can look forward to as a result of God's work in justifying and making righteous.

To understand even more clearly how the Sect understood the motif, it is a useful exercise to compare the Scrolls with other Inter-Testamental and Rabbinic material. In the Inter-Testamental writings there are few references specifically to the motif of Adam and his pre-fallen glory²⁵. One example is found in Apocalypsis Mosis²⁶ where Adam is portrayed as being clothed in glory, in fact God's own glory. On Eve's disobedience she is stripped of her glory, glory that is equated with righteousness, and Adam in turn is stripped of his. Later in the writing, it is considered that at the resurrection Adam will have his glory restored. On two²⁷ other occasions in the Inter-Testamental literature, if the texts are reliable, Adam is regarded as "glorious". In these references, the motif, as in the Scrolls contains an emphasis upon the moral state of Adam. However, as we look more carefully at the use of קִיבוֹרָה in general, in the Apocryphal and Pseudepigraphical writings, it is quite

apparent, as W.D. Davies²⁸ has pointed out, that the writers were concerned to explain the tendency of man to sin. This motif particularly needed explanation in the days after the destruction of Jerusalem and the days of exile. Hence the pre-fallen state of Adam was pointed up and contrasted with the post-fallen situation. Furthermore, it can be shown that the Inter-Testamental literature is more interested in the future than the past. While the $\alpha\lambda\chi$ motif is important, it is used only to highlight the nature of the "glory" of the future age.²⁹ This thought is seen in two ways. First, the way in which the Apocryphal and Pseudepigraphical writers allowed their imagination to stray over the figure of the un-fallen Adam, as we have already seen above. Secondly, other figures are also used to highlight the motif of future glory. So in pointing up the idea that there will be great "glory" for the "righteous" in the future, Ezra³⁰ is also used as an illustration of the righteous man of the eschatological age. It would seem therefore, that while the Scrolls and the other Inter-Testamental literature often use the same language the emphasis is of a different order. The Scrolls look to the future with the same kind of hope as do the Apocrypha and Pseudepigrapha. Both see the need to understand the righteous of the final age in terms of the first "glorious" creation for there to be continuity. However, they part company in the way that the motif is portrayed. The Scrolls are more concerned to look back to the past with a greater deal of "accuracy" and so explain the future in terms of history. It is because of the past that the future age has its reality. Other Inter-Testamental material is concerned to look forward first, and explain its hope in terms of figures of the past whose nature can be rearranged and manipulated to suit the circumstances. It has been important to dwell on these differences for as Scroggs³¹ has rightly pointed out, it is by examining this question we can see more clearly just how the motif, the "glory of Adam" was

understood. In this way it can be seen that for the Scrolls, the motif has both static and dynamic elements within it. In so far that it described the "righteousness" and the moral nature of the pre-fallen Adam and so the future Israel, it is static. However, when it is further seen that such a state exists because it comes from God and because it is found in relationship with Him, where He imparts His very own glory to man, the motif is dynamic in its sense and direction.

When the Scrolls are compared with Rabbinic literature the differences in emphasis are even more marked. As Scroggs³² has commented the Rabbis let their "imagination run riot" on the point of the nature of Adam's former glory. Most Rabbis maintained that Adam had a coat of glory. According to one Rabbi, R. Meir, where Gen. 3, 21 refers to coats of skin (רֵיב) it is better understood as coats of light (רֵיח). As in the Inter-Testamental literature, the Rabbis maintained that Adam's glory was from God, but the emphasis is placed upon the motif of brightness and light. So, Simon B. Menasya³³ claims that the ball of Adam's heel outshone the sun. Further, as Scroggs³⁴ has pointed out, "Man in his intended state was, on the one hand, the pinnacle of nature, and on the other, a fitting vessel for the praise of God". Hence it can be seen that the Rabbis in their turn, saw that Adam's glory was part of his original nature. It was created by God and as such was very much a gift from Him. Yet in maintaining this point, found, as we have seen, in the Inter-Testamental literature, the Rabbis were prepared to exaggerate and even alter the original Genesis texts to suit their purpose.

4.

The second point of interest found in the Dead Sea Scrolls relevant to our subject, is the emphasis found especially in the Hymns, on the concept that God has created and redeemed for his own glory. This motif

is found on a number of occasions. It is most commonly expressed in the form **לְקַבֵּל וּרְכָה**, found on seven³⁵ occasions in the Hymns. In six references the word is used to express direction and purpose. Only once (1 QH 9, 17) is the preposition used in the same fashion as the accusative of respect or adverbial accusative found in koiné Greek. On two³⁶ occasions the motif is expressed more precisely, a fact which in itself gives support to the suggestion that **לְקַבֵּל וּרְכָה** refers to direction and purpose.

First, let us examine more closely **לְקַבֵּל וּרְכָה**. It is found in two distinct contexts; God and creation and God and redemption. First, in 1 QH 1, 10 the writer claims that God "has spread the heavens for thy (i.e. his) glory", and later in 1 QH 8, 5, God is said to have set "a plantation of cyprus, pine and cedar, for (his) glory". Both statements clearly have an Old Testament background. In Psalm 19, 1 the Psalmist proclaims, "The heavens declare the glory of God, and the firmament sheweth his handiwork". In the Scrolls the emphasis is altered to stress the motif that the heavens do not just declare the glory of God, but in fact God created them for that purpose. A similar shift of emphasis is found in 1 QH 8, 5, which echoes the ideas of Isaiah 41: 19, 20. In Isaiah the thought is expressed that God has planted trees in barren areas so that men will "see and know and consider, and understand together, that the hand of the Lord has done this, and the Holy One of Israel hath created it". In 1 QH 8, the writer thanks God for the creation of trees and springs of water in desert places and claims that God has done this for his glory.

Two³⁷ other examples point out that such a motif is not just found in reference to the inanimate creation. God has also established man "for" his glory. Again both references can be shown to have their background in the Old Testament, especially in Psalms 8 and 24. In 1 QH 10, 12, in a context where it is reckoned that nothing

can stand before the glory of God, especially man who returns to dust, it is claimed that God "has made all these things" for the sake of his glory "alone". Again, in 1 QH 18, 22, it is maintained that God has established "all things for thy (his) glory". This also occurs in a context which highlights the weakness of man before God. However, the Sect understood that it was God's purpose to reveal his sovereign power, he acted "mightily" and so established "all things for thy (his) glory".

Secondly, the idea of God and Redemption is found. This aspect of the motif can be shown to be present in the context of 1 QH 18, where reference is made to God making Covenant, in the passage where God is said to do things "for the sake of his glory". However, the motif is more clearly seen in 1 QH 6, 10 and 1 QH 7, 24. In 1 QH 6, 10, the Sect understands that God will establish and redeem a people and that He will do this "for" his glory. The "People" that God establishes are referred to as "the Council" here, clearly being the faithful remnant of Israel. Reflecting the motif of Isaiah 42, the Sect understood that God had redeemed them from among the "sons of men" "for" the glory of God and in turn that as they recounted the works of God all nations would acknowledge the truth and the glory of God.

In 1 QH 7, 24, the motif is found in a passage which looks forward to full redemption, sanctification in the very presence of God. As the text is corrupt at the point where explicit reference is made to that which God has done "for" his glory, the general context provides more than a hint as to what is meant. The Sect³⁸ can claim that God in his righteousness has established a Covenant with them. This has given a new world view which has effected relationships with other men. Specifically, it is claimed that God has cared for and taught his people and they can look forward to "bathing in a seven-fold light", in a "light"³⁹ or a "Council",⁴⁰ which God has established "for" his glory.

It may be said that to interpret לְבִדּוּכָהּ as a purpose or direction construction is not sufficient nor is it consistent with the motif present in the Scrolls that God is glorious in himself. God is not dependent upon his creation in any way for his existence or glory. However, it is difficult to see in what other way the expression לְבִדּוּכָהּ is to be translated and understood. One alternative that suggests itself is "because of" thy glory. But to do this "ל" would need to be forced. Furthermore, other references where different prepositions are found, or where the verb is used, would seem to support the position that has been maintained above.

That God has deliberately created men for his praise and glory, is claimed by the Sect in 1 QH 1, 27 - 31. There, it is maintained, God has created man's ability to speak and sing, so that as they recognise his person, his glory, and his works they may praise and bless him. More precisely in 1 QH 4, 28, it is claimed that God has "done wonders before the Congregation for the sake of ⁴¹ his glory". Again, the Deutero-Isaiah motif is present that the purpose of this, in turn, is that the "Congregation" will make known their sovereign God to all people.

The use of the verb בָּיַדְּךָ also adds weight to the position being maintained and two ⁴² references particularly, are of interest. Both references reveal a Niph'al form giving the meaning "to be honoured" or "to be glorified". The first occurs in a context where the Hymnist claims he is being persecuted because God allows this "that Thou (i.e. God) mayst be glorified". The second reference is found in a place where God's grace and mercy are recognised. It is claimed that because of God's righteousness He will cleanse man of his sin so that His own name may be glorified. It is not for the sake of man that God will work such redemption, but because of and for the sake of his own glory.

To make any conclusions about the Scrolls' use of the motif that God created and redeemed man "for" his glory we can now compare them briefly with some of the Old

Testament references and also with Inter-Testamental and Rabbinic literature. Once this is done it may be possible to understand a little more clearly, whether the Scrolls will possibly shed some further light on the Pauline use of the motif "the glory of God".

As we have already noted, the Old Testament understood that creation reveals the glory of God.⁴³ Also present is the idea that the created order should give glory to God⁴⁴. Furthermore God's glory is to be declared to all nations⁴⁵. In Psalm 97, a psalm which declares the kingship of God, his rule and majesty are revealed and to be seen in terms of motifs used in the Old Testament to reveal his glory, namely cloud and fire. In this context it is claimed that "the heavens proclaim (God's) righteousness and all people see his glory" (97, 6.). Again, when we turn to the prophets, we find for example in proto-Isaiah:

"Holy, holy, holy is the Lord of hosts
the whole earth is full of his glory..." (Isa. 6, 3)

All are but examples of the numerous references in the Old Testament to the use of "קְבוֹד" attributed to God and seen in the context of his creation. However, it is not until we come to Deutero-Isaiah⁴⁶ that we meet the only reference in the Old Testament to לְקְבוֹדָהּ as we find it in the Dead Sea Scrolls. In Isaiah 43, 7 we find "בְּרֵאשִׁיתִי... וְלְקְבוֹדִי". To understand the force of this, it is important to place it in the context of Isaiah 40ff. The emphasis in this section is highly eschatological. The prophet proclaims in 40, 5 that the glory of the Lord shall be revealed to a people who have been judged and who have by the implication of the extent of the punishment, repented of their sin. God shall reveal himself to them and again make his presence with them. Throughout chapters 40 - 43 there is a strong emphasis on the redemption that God is to or will bring about. God has redeemed Jacob, the house of Israel for himself and none other. God has created and established Israel and the prophet can claim that God has done this "for" his (i.e. God's) glory. (Isaiah 43, 7). The weight

given to the motif of salvation, ransom, and redemption, all the work of God alone, gives substance to the meaning. Jacob/Israel, one family or people, is not just created by God but is redeemed and it is this very action of redemption, highlighted in Israel, that is for God's "glory".⁴⁷

One other reference would seem to support this view. In Isaiah 46, 13 we find "לְיִשְׂרָאֵל תִּפְאֶרְתִּי" which is translated in the LXX, "ἐν ἑμοῖς ἡ δόξα μου". The question, which most commentators have rightly asked, is whether the noun, translated into English usually as "glory", is to be read in apposition to Israel, or as the object of the verb "וַתִּפְאֶרְתִּי".⁴⁸ However, as North notes it would be difficult to maintain that "glory" is the object of the verb for two reasons. First it could be highly ambiguous so far from the verb, and secondly and perhaps more significantly two different prepositions are found in front of nouns that would need to be objects of the verb, that is, וְ, and לְ. Furthermore, to read "Israel" in apposition with "glory" here, would be consistent with the point that is made in Isaiah 43, 7, as we have already seen, and would also seem consistent with the cognate verb, employed to highlight the same motif in Isaiah 44, 23 and 49, 3. The departure from the more widely used וְ and cognate verb וְ in these Deutero-Isaiah references may take away some of the force of our argument. Yet it is perhaps significant that the LXX used the word δόξα to translate both, and thus anticipates the wider meaning found in δόξα in its New Testament usage. Nevertheless, despite the employment of different Hebrew words, which may be due to poetic style, the general emphasis is still much the same as we concluded with reference to Isaiah 43, 7. God's act of redeeming Israel is "for" his glory. His majesty or glory is to be seen in a people he has made for himself.

When we turn to Inter-Testamental literature, other than the Dead Sea Scrolls we find that this particular motif is not taken up or developed. The presence of the motif in the Scrolls would seem to be all the more significant. It is understandable that it should be

found there, considering the special place that the Sect attributed to itself in God's scheme of creation and redemption together with its peculiar eschatological emphasis. Yet in one way the Scrolls have made too much of the motif and so restricted something of the meaning that surely is left unsaid in Deutero-Isaiah where the motif finds its fullest Old Testament expression. The Scrolls' insistence that all creation, not just God's redemption of Israel, is "for" the glory of God, would seem to go beyond the scope of meaning found in the Old Testament and so detract from the full force of the thought that it is God's acts of creating and redeeming a people for Himself that are "for" His glory.

5.

The Scrolls reveal the same kind of problems in interpreting the motif the קְבוֹד of God as we found in the Old Testament. Similar emphases are found. The קְבוֹד of God denotes both an attribute and at the same time the very being or essence of God. Further, God acts in creation "for" and "for the sake of" his glory. The only real points of departure occur in the emphasis on the covenant in contexts where קְבוֹד is found and also in the thrice recurring phrase, the glory of Adam. The latter, as we have seen is a significant point, for whether we interpret אָדָם as Adam which we have argued, or as mankind, the same thought is present, namely that the future hope of the redeemed is to be understood in terms of the former glory of Adam (or mankind).

NOTES

1. e.g. F.M. Cross, Scrolls from the Wilderness of the Dead Sea. University of California, 1965, p.12, contends, "The documents.... throw a brilliant light upon the creative and fluid period before the crystallization of Jewish and Christian orthodoxy..."
2. I have used the word deliberately, while recognising the difficulties in defining what was "orthodox" Judaism at the time when there were numerous "sects". The point is that Qumran withdrew while others, e.g. the Pharisees and the Sadducees tried to influence all Jews.
3. e.g. G.R. Driver, The Judaean Scrolls, Blackwell, Oxford, 1965.
4. See e.g., in M. Black (ed) The Scrolls and Christianity, S.P.C.K., London, 1969.
5. e.g. D. Hill, Greek Words and Hebrew Meanings, Cambridge University Press, Cambridge, 1967, p. 111, has rightly pointed out that מורה צדק could well mean "right teacher".
6. G.R. Driver, op.cit. p. 6.
7. e.g. H.H. Rowley, The Zadokite Fragments and the Dead Sea Scrolls, Blackwell, Oxford, 1952, pp. 62ff, identifies the "Teacher" with Onias III, assassinated in 171 B.C.
8. Pierre Benoit, "Qumran and the New Testament," in J. Murphy O'Connor (ed.), Paul and Qumran, Geoffrey Chapman, London, 1968, p.29.
9. e.g. the extreme legalism of Qumran. See e.g. 1 QS 1; 6; 7; 11.
10. e.g. W.F. Albright and C.S. Mann argue this way in their article, "Qumran and the Essenes" in M. Black (ed.), The Scrolls and Christianity, op.cit., p. 20.
11. M. Wilcox, "Dualism, Gnosticism, and Other Elements in the Pre-Pauline Tradition", in M. Black (ed), op.cit., pp. 86, 87.
12. The Hebrew construction לקב ורקה does not show whether these ideas should be separated.
13. Although the text here is imperfect, the suggestions in the translation, as here, by G. Vermes, The Dead Sea Scrolls in English, Penguin, Harmondsworth, 1968, and also in the translation by E. Lohse, Die Texte aus Qumran, Wissenschaftliche Buchgesellschaft, Darmstadt, 1964, do not interpolate teaching or ideas that are not found elsewhere in the Scrolls.

14. 1 QS 4: 23; CD 3: 20; 1QH 17: 15.
15. J. Licht, Megillot Haserakim, Jerusalem, 1965, pp. 101, 104, maintains that **אָרְיָהּ** denotes the glory which will be bestowed on man (as represented by members of the community) in the future, especially the privilege of offering worship to God. (1 QH 4, 24 - 25; 6, 11 - 12; 13, 11) The members of the community are the chosen ones for this as apposed to the rest of mankind who will be judged. However, R. Scroggs, op. cit., p. 26, notes a number of "scholars who read "Adam.." e.g. O.Cullman, The Christology of the New Testament, Eng. tr. by S.G. Guthrie and C.A.M. Hall, Westminster, Philadelphia, 1959, pp. 141f; W.D. Davies, op. cit., pp. 356f., Scroggs also maintains that in the final analysis the distinction is not all that important. The Scrolls maintain that "the saints will inherit the glory which was intended for man from the beginning but which has yet to be consummated".
16. cp. E. Lohse, op. cit., translates **אָרְיָהּ** as Mensch. See also M.15.
17. G. Vermes, op. cit.
18. E. Lohse, op. cit.
19. See e.g. CD 3, 13.
20. Even if **אָרְיָהּ** is part of the noun **אָרְיָהּ**, salvation, the contention that a Covenant motif is present, is in no way minimised.
21. W.D. Davies, "Paul on Flesh and Spirit" in K. Stendahl (ed), The Scrolls and the New Testament, S.C.M., London, 1958, p. 164, maintains that "flesh" in 1 QS 3, 13 - 4 has no moral connotation.
22. See e.g. 1 QS 4, 22.
23. cp. Rom. 8 : 17 ff.
24. While the point will not be laboured here, for surely there is no need, it is interesting to note that **אָרְיָהּ** is contrasted with **אָרְיָהּ**.
25. R. Scroggs, The Last Adam, Blackwell, Oxford, 1966, pp. 26, 27 has a useful account of the variety of ways the motif is used.
26. Espec. chapters 20, 21.
27. Sir. 49, 16; II En. 30, 11.
28. W.D. Davies, Paul and Rabbinic Judaism, S.P.C.K. London, 1948, p. 45.
29. R. Scroggs, op. cit., also makes this point.

30. IV Ezer. 8, 51.
31. R. Scroggs, op. cit., p. 27.
32. Ibid. p. 48.
33. Tanh B. huqat 17.
34. R. Scroggs, op. cit.
35. 1 QH 1, 10; 6, 10; 7, 24; 8, 5; 9,17; 10, 12; 18,22..
36. 1 QH 1, 30; בַּעֲבוּר כְּבוֹרָה; 1 QH 4, 28 בַּעֲבוּר כְּבוֹרָה
37. 1 QH 10, 12; 1 QH 18, 22.
38. Even if this passage refers solely to the "Teacher of Righteousness", the point that is made does not in any way lose its force.
39. So E. Lohse, op. cit.
40. So G. Vermes, op. cit.
41. בַּעֲבוּר
42. 1 QH 2, 24 and 1 QM 11, 8, if the latter is the correct reading of the text. Both E. Lohse, op.cit., and K.G. Kuhn, Konkordanz zu den Qumrantexten, Vandenhoeck and Ruprecht, Göttingen, 1960, support this.
43. Ps. 19, 1.
44. e.g. Ps. 29, 1 - 2.
45. e.g. Ps. 96, 3.
46. For the sake of this discussion I have included Isa. 40 - 66.
47. C.R. North, The Second Isaiah, Clarendon, Oxford, 1964, p. 121, makes the point, "... as though Israel, ransomed and restored is the final evidence of the majesty which all mankind is to see and acclaim." cp. J.D. Smart, History and Theology in Second Isaiah, Epworth, London, 1967, p.97, suggests that "Israel" may include God's people from amongst other nations. This would seem to force the text.
48. C.R. North, op. cit., p. 143.

CHAPTER III

PAUL : THE GLORY OF GOD

1.

Δόξα in the "corpus Paulinum" has its antecedents in the LXX; the Septuagint uses the Greek word **δόξα**¹ to translate the Hebrew word **כבוד** as well as some others.² Considering the way we have seen/used in the Old Testament and in Jewish literature it is not surprising to find that **δόξα** is found on some seventy seven occasions and **δοξάζω** twelve times in the Pauline literature. Significantly the majority occur in the context of some reference to the glory of God.

2.

Two references in Romans 1, verses 21 and 23 introduce something of the meaning and significance of the Pauline use of **δόξα** in relation to God. The verses occur in the wider context of 1, 18 - 32 where Paul seeks to point out the implication of the gospel of Jesus Christ. Under the gospel all men, without exception stand condemned.³ Further, 1, 18 - 32 reveal the consequences, under God, of man's rejection of the knowledge of God which God has made manifest; all men come under the anger of God.⁴ In the gospel of Jesus Christ stated by Paul in 1, 16b and 17, **ἰπὸν ἀλύπτου** two things: first, the right standing before himself which God offers to all men, and secondly, God's condemnation of men's sin. These considerations are important, for they help us to unravel the significance of **δοξάζω** in 1, 21 and **δόξα** in 1, 23.

In 1, 21 we find,

"... διότι γινόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ἡύχαριστοί εἰσι.

δοξάζω here points to God's expectation of his creation God, who has created men has purposed that they should glorify him and as an aspect of their glorifying should give him thanks. Clearly a personal relationship is

involved. God is a personal God. He can be known as he reveals himself (verses 19 - 21), and men should live in fellowship with him, acknowledging him as their God and living under him in trust, thankfulness and obedience. However, men have rejected the knowledge⁵ of God,

"καὶ ἠἴλλαξαν τὴν δόξαν τοῦ ἰφθάρτου θεοῦ ἐν ὁμοιωματι εἰκόνοσ φθαρτοῦ ἰνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἔρπετων · (Romans 1:23)."

The verses refer to men's attitude to God; they have attempted⁶ to ignore him and set up gods according to their own ideas and purpose.⁷ Men have attempted to do away with the glory of the incorruptible God and worship created objects of their own imagination and making. In this specific context, contained within the overall thought that men stand condemned under the gospel, some significant points are raised regarding the nature of the glory of God. First, δόξα here denotes the infinite moral perfection of God and thus has an adjectival sense qualifying the concept of incorruption. Man did^{not wish} and still continues not to wish to live in the presence and under the rule of such a God; rather in his foolishness he has attempted to do away with the relationship that God had purposed and created. Secondly δόξα here signifies the supreme majesty of God's being. He exists in sovereign splendour in transcendant and complete holiness. In fact we can say that the outward splendour or brightness of God manifests his inward nature of eternal perfection and holiness.⁸ God can not be brought down to the level of man by the will of man. Thirdly, by implication, God, because of his nature of glory reacts against anyone who chooses to attempt to ignore him. In 1 : 23 we find the first of three statements of men's sin and the result of God's condemnation in the present age.⁹ It is because God is eternally perfect and righteous that he must condemn men when they reject his revelation. Hence, in the whole context of 1 :18ff, God's justice is also denoted (here

by implication) in the concept of δόξα. His response to the idolatry of man is the just reaction of a holy and perfect God - a God who is all glorious.

The points we have noted here are substantiated in a number of ways in further references to δόξα in Romans. In 2, 7 and 10, Paul uses δόξα to remind his readers of one of the gifts to which the Jews looked forward at the last day. Their expectation was the return of the former glory of Adam. It was thought that God in his justice would bestow his glory together with *τιμὴ, εἰρήνη* and *ἰφθαρσία* upon the faithful. God seeks to bestow his very own nature of glory, of perfection and splendour upon those who evidence their faith in good works.¹⁰ Their expectation is that they will stand, by the grace of God, in the very presence of the eternal God and enjoy fellowship with him face to face.

A further reference in 3, 7 sheds light on another aspect of the points we have made. Here Paul, in verses 5 - 8, seeks to qualify his statements regarding the need for the Jews to depend alone on the grace and mercy of God for their salvation. They can do nothing to earn right status before God. Paul sees the need not to be misconstrued and so asks rhetorically whether acts of unrighteousness in fact serve to reveal the righteousness of God and in turn whether God is unjust in his judgement. His answer is a definite "no", given in two ways. First, he points out that an unjust God could hardly judge the world, secondly, he asks why it is that he is still judged a sinner if God's truth has been manifested *εἰς τὴν δόξαν αὐτοῦ*, if what he is saying is a lie. That is, he is asking rhetorically how can a man be judged for lying if it has redounded to God's glory, fully expecting the answer that a man can not behave in this fashion. It is only when men act in accordance with the revealed character of God, that is, when they obey him, that they bring glory to God. For the sake of his glory God reveals his nature

and so God is glorified when men act according to that revelation.

One of two summary statements Paul makes regarding the nature of men, drawing together his statements in 1; 18 - 3: 20 is found in 3; 23,

“ Πάντες γὰρ ἡμῶν καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, ... ”

Some¹¹ have maintained that Paul is here referring to the idea that God, because of his nature can not approve as just, any man, irrespective of his moral attainments; for no-one can have the moral requirements of God. However, it is more likely that Paul has in mind the motif he has already touched upon in 2, 7 and 10, namely the Jewish eschatological expectation of the glorification of man. This was understood in terms of the former glory of Adam.¹² The "glory of God" in Romans 3, 23 is the glory which God had bestowed upon the man he had created in his own image but which was lost at the fall. This view is supported not just by the previous reference in 2, 7 and 10, but also from further references in 5, 2; 8, 18, 21 and 30. There God bestows his glory upon men who live in fellowship with himself by faith in Jesus Christ. That is what we might term the positive consequence of the gospel. As we shall see later¹³, this glory is not just some outward splendour. Rather it is also, by implication the glory which characterises the inward state of man. Man's problem has been that he has attempted to ignore God and go his own way in disobedience. When this happens the outward reflected splendour or brightness of God fades. The outward manifestation of the inward state of righteousness that is necessary for man to exist in harmony with the perfect and holy God, that is, the glory which God bestows, disappears. Δόξα then denotes both the outward and visible splendour of brightness and light as well as the inward perfection of holiness. "Glory" embodies the entire nature of holiness and majesty which are God's and which he is able to bestow upon those whom he wills. Thus in Romans 5, 2; 8, 18, 21 and 30, the glory that is hoped for by those who have

been imputed as righteous by the death of Christ¹⁴, is the perfected splendour that is found in the face to face presence of a righteous God. The "glory of God" which God bestows is the splendour of perfection or spotless purity that can be equated with the holiness of God. Hence, **δόξα ... τοῦ Θεοῦ** denotes both the revelation of visible brightness, light or majesty as well as the moral aspect of perfection.

Closely associated with these concepts is the aspect that the "glory of God" implies God's nature of creativity. For just as the light of the sun is able to give life, inwardly in terms of life-giving energy and externally in terms of splendour and warmth of colour, so God, because of his glory is able to bestow life upon what and whom he wills. In the contexts of the material we are considering in Romans, God bestows life in terms of redemption and glory to those who have faith in Christ.

This concept is also linked with the thought that God's power can be equated with his glory. In Romans 6, 4 we find,

"... ὡς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς ..."

Δόξα is equated with God's power in raising Christ from the dead.¹⁵ Here, supremely, the glory of God is manifest. The motif is further supported by Paul's prayer in Colossians 1, 11:

"... ἐν πίσῃ **δυνάμει** **δυναμούμενοι** κατὰ τὸ κράτος τῆς **δόξης** αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν, ..."

Paul knows that God's glory is life giving and life re-newing. He is able to pray that the lives of the believers to whom he is writing will be changed as God enables them according to the power or strength unleashed by God because of his nature of glory.

Points that we have been considering regarding the nature of the "glory of God" are again illustrated in Ephesians,¹⁶ especially in 1, 6, 12 and 14. There we find the thrice recurring phrase, **εἰς ἔπαινον δόξης (τῆς χάριτος) αὐτοῦ** in the context of a passage

where the whole scope of God's purpose for creation but especially for the redeemed, is introduced in pithy statements that are rapidly built one upon the other. The thoughts are numerous and difficult to disentangle from one another as they are intricately woven together. The purpose of God in creating and redeeming is the praise of his glory. In verse 6 it is stated that those whom God has "foreordained... unto adoption as sons" (1, 5) will praise the characteristic of grace of God's whole nature of "glory". In verses 12 and 14 it is God's entire person as one of glory that is to be praised. God's activity of grace, in Jesus Christ, specifically referred to in earlier verses, is spelt out in detail. It is for the Jews first (hence notably "... we who had before hoped in Christ" (1, 12)), and then to the Gentiles (so "... in whom ye also...(1, 13)) God has created and now redeemed and sanctified a people through his grace and has called them sons that they might praise his glory, that is praise him for who he is and what he has done. This activity of praise is already present, but essentially the emphasis of the chapter leaves us in no doubt that the perfect response will be the final eschatological fulfilment of God's counsel. It is God's activity of creating and finally perfecting a people for himself (hence the work of the Holy Spirit in 1, 13 and 14) that is εἰς ἑπαινον τῆς δόξης αὐτοῦ.

Two further references in Ephesians also point to another meaning of the motif "the glory of God". In 1, 17, God is described as "the God of our Lord Jesus Christ, ὁ Πατήρ τῆς δόξης in 3, 15 and 16 God is described as the Father, "of whom all fatherhood in heaven and on earth is named, that he would grant you according to the riches of his glory..."¹⁷ The second reference sheds light on the force of the first. J. Armitage Robinson¹⁸ has concluded that "the Father of glory" is the source of all conceivable fatherhood, whether earthly or heavenly! Thus he is the Father of

glory in so far that he is the God and Father of the Lord Jesus Christ who is the "glory" or incarnate presence of God.¹⁹ Further, in both the prayers of chapters 1 and 3 the prayer is that the Father of glory will bestow some gift of the Holy Spirit. In 3, 16 the request is particularly made that God will give power with strength "to the inner man", according to the "riches of God's glory". The "glory of God" here denotes what we have already noted, namely God's nature as creator and redeemer and his sovereign power which enables him to act in this way. God can act gloriously because he is by nature glorious.

One other reference is left for us to consider on this aspect of our subject, 1 Timothy 1, 11 where we read

κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ,
ὃ ἐπέστεύθη ἔγώ.

The gospel "tells of the glory of the blessed God"²⁰

The gospel in contrast to the law shows the glory of God in the person and work of Christ.²¹ In the Christ the

power and splendour as well as the love of God is revealed, concepts which are denoted by δόξα; that is, δόξα characterises God's very nature and being.

Furthermore the quality of God's nature of glory is enriched with the qualification of μακάριος. Here in its unusual appearance in the Bible,²² God is described, not as the object of blessing, but rather as one who contains "all blessedness in himself and one who bestows it on man".²³ In the gospel, the glory of the God whose quality is blessedness is made manifest to all men.

A number of points can be made regarding the motif, ἡ δόξα τοῦ Θεοῦ. First it denotes outward splendour and majesty of God, but it is not just this, for secondly it also refers to the inward moral aspect of God's eternal perfection or holiness. Glory denotes the very existence and the very essence of God's nature. Furthermore, it is because of God's nature of glory and because he purposes it, God creates and redeems. His sovereign work of power is characterised by glory. Again,

God proclaims his glory through the gospel. This announces to men the nature of God, In such revelation the wrath of God is proclaimed. Men stand condemned before God because they have chosen to take no notice of the glory of the eternal God but rather have followed the path of idolatry. Hence they are no longer perfect before God. God, because of his glory or transcendent holiness can no longer tolerate men in his presence. He must condemn them and men lose the glory which God had formerly bestowed. However, God already now bestows his glory upon believing men. This will be perfected and manifest in the future day when they will stand in his presence face to face forever.

The "glory of God" therefore denotes the sovereign power and majesty of God together with his eternal perfection and holiness. It refers to his transcendent existence in eternal splendour and so can be said to denote God's being. ἡ δόξα τοῦ Θεοῦ also refers to God's activity in the redemption of his creation, especially of those men whom he has called to be his children. God is able and wills to bestow his own glory upon those whom he has adopted as sons as they exist in his presence forever.

NOTES

1. Δόξα has its roots in δοκέω giving the meaning usually of opinion or honour.
2. In the LXX δόξα also, though not always translates,

דָּבָר (Gen. 31, 16),	גִּיאֵן (Isa. 14, 11),
הוֹר (I Chron. 29, 25),	תְּפִלָּה (II Chron. 3,6)
עֵץ (Isa. 12, 2),	הוֹן (Ps. 112, 3),
גִּיאֵן (Isa. 26, 10),	יֵסוֹן (Isa. 33, 17),
אֵן (Isa. 40, 26),	הִדְרָה (Isa. 53, 2),
פִּיאֵר (Isa. 61, 3),	זִמְרָה (Ps. 63, 8),
תְּהִלָּה (Ex. 15, 11),	תְּהִלָּה (Isa. 52, 14).

It would seem that δόξα is often used to translate these different words because in the Hebrew text, especially in Psalms and Isaiah they were used for stylistic reasons.
3. ῥῆμα in 1, 18 links vv. 18ff with Paul's preceding summary statement regarding the nature of the gospel in vv 16b, 17. C.E.B. Cranfield, The Epistle to the Romans, (I.C.C.), T. and T. Clark, Edinburgh, 1975, p. 108, rightly suggests that "the point of the ῥῆμα is that the revelation of the wrath of God against man's sin makes it abundantly clear that there can be no question of man's having a status of righteousness before God in any other way than "ἐν πίστεις εἰς πίστιν."
4. C.H. Dodd, The Epistle of Paul to the Romans (Fontana) London, 1959, pp 49f, has maintained that Paul was not referring to some personal quality or reaction by God, but rather some inevitable occurrence in a moral world order induced by the process of cause and effect. But to say this surely does injustice to the Biblical literature. So, e.g. S. Eglundson, "The Wrath of God" in Tyndale Bulletin, 23, 1972, pp 111 - 116, has shown from a study of the use of the motif, that wrath of God, in the Old Testament is a personal quality "Without which YHWH would cease to be fully righteous and love would degenerate into sentimentality". Surely Paul has this understanding of the wrath of God. It is God's righteous indignation against all forms of evil.
5. For a fuller discussion of man's response to God see below in Chapt. V.
6. Men can only attempt to ignore God. Finally they stand under God's judgement.
7. See below Chapt. V.
8. For a useful discussion of these concepts see e.g. K. Barth, Church Dogmatics (Eng. tr. by T.H.L. Parker W.B. Johnston, H. Knight and J.L.M. Haire), Vol. 2, Pt. 1, T. & T. Clark, Edinburgh, 1957. pp 640 - 677.
9. See vv. 22 - 32.

10. With C.E.B. Cranfield, *op. cit.*, p. 147, we have understood "... ἔργον ἰνιθεοῦ" as the goodness of life that is a consequence of faith.
11. e.g. J. Calvin, The Epistles of Paul the Apostle to Romans and to the Thessalonians (Eng. tr. by R. MacKenzie) Edinburgh, 1961, p. 74.
12. See above pp. 27ff.
13. It is difficult at times to make distinctions between the emphasès in Paul's thought and so discuss points under different headings. However, it would seem that the main point of these verses concerns the glory which God bestows on man and so they are left to a fuller discussion later. See below pp.
14. This point will be discussed below in Chap. IV.
15. It may be better to translate ὡς "on account of" or "because".
16. While it is recognised that some would question Pauline authorship of Ephesians, nevertheless it still seems reasonable to keep it within the body of Pauline material.
17. Recognising the difficulty in translating into English and maintaining the force of the Greek play of words, I have followed the suggestion of J. Armitage Robinson, St. Paul's Epistle to the Ephesians, James Clarke, London, Second Ed., p.84.
18. Ibid.
19. cp. also I Cor. 2, 8; Jas. 2, 1; and see below Chapt. IV.
20. J.N.D. Kelly, The Pastoral Epistles, A & C. Black, London, 1963, p. 51 is surely right in insisting that τῆς δόξης is to be read in conjunction with τοῦ μακαρίου θεοῦ and not τὸ εὐαγγέλιον.
21. See also on II Cor. 3, 7 - 11, below pp.66f.
22. μακαρίος only occurs on one other occasion in the New Testament in I Tim. 6, 15, with reference to God.
23. J.N.D. Kelly, *op. cit.*

CHAPTER IV

PAUL : THE GLORY OF GOD AND THE CHRIST

1

It is not surprising to find, when we come to examine "δόξα", and the person and work of Jesus Christ, in the "corpus Paulinum", that we are faced with questions that lay open the timeless problem of the nature of the person of Jesus Christ. In fact the task hardly begins before the problem becomes evident.

In I Corinthians 2, 8, Paul describes Jesus as "... τὸν κύριον τῆς δόξης ... ", certainly an exalted title and a number of interpretations suggest themselves. First, is Paul thinking specifically of the ascended Christ, or of the Jesus in his earthly nature and ministry? From the context it would seem that the second line of thought is the more acceptable.¹ Paul uses the title in the context of speaking of God's wisdom. This is something, he says, which is not understood by the rulers of this age, and in fact he argues that if they had understood who Jesus was, namely "the Lord of glory", they would not have put him to death. The emphasis is placed upon the decision that the world rulers made about Jesus during his earthly ministry, not as the post Easter ascended "Lord". The Jesus of history could still be seen by the "wise" as the "Lord of glory". While in many ways it would, at least on the surface, seem simpler to follow the first line of interpretation, for any apparent inconsistency with the teaching of the Philippian hymn² would be resolved, it is more consistent with Paul's emphasis here to follow the first suggestion. It is difficult to conceive that Paul would make the point concerning the blindness of the rulers of this world with regard to the wisdom of God and hence the person of Jesus Christ as the Lord of glory, if he was not in fact referring to the ministry of the pre-Easter Jesus.³

The problem of Paul's meaning does not cease here. Further there is the question as to the significance of the bold statement that Christ is the "Lord of glory". Psalm 24 may suggest the reason why Paul uses the title. It is as the "King of glory" that God comes amongst his people and it is those who recognise him who welcome him in this way. Further, if at least the essence of Stephen's speech (particularly in Acts 7, 2) is authentic we have perhaps another reason.⁴ The "God of Glory" appeared to Abraham when he was in Mesopotamia. Now God, who is known by the title *κύριος* has been made manifest in the flesh.⁵

If we are correct in maintaining that this is something of the background of Paul's thought, the idea embraces much of the Old Testament understanding of the motif of the glory of God. Jesus Christ is the Lord of glory in the sense that he is the Lord whose property or nature is glory. However, before we can make any further comment on this verse it is important for us to examine other references where the motif is found.

In II Corinthians 3, 18 we find,

ἡμεῖς δὲ πάντες ἀνακαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου Πνεύματος.

For the present our interest is on the former use of *δόξα* in the phrase *τὴν δόξαν κυρίου*.⁶ The first question that we must answer is to whom does the *κύριος* refer? The expression is obscure, especially because of the statement in verse 17, *ὁ δὲ κύριος τὸ πνεῦμα ἐστίν*. The context would seem to demand that *κύριος* in verse 17 is Christ. When the heart of man turns to the Lord, that is Christ (verse 16), the Lord (Christ) removes the veil.⁷ Further, the contrast throughout the preceding section (3, 4 ff) has been the contrast between the Old and New Covenants. The former can be described as being of the letter, the latter as of the Spirit. Finally, the particle *δὲ*, which is often used to introduce an explanation, suggests a definite link with the preceding verse.

However the difficulty still remains regarding the meaning of the statement. Perhaps the solution lies in the way Barrett has suggested; "it is in the realm of action rather than of person that the Lord and Spirit are identified"⁸. It is consistent to maintain that *κύριος* in verse 18 refers to Christ, but once again we need to examine the context to understand the force of Paul's use of the motif here. First, it is better to read *κατοπτριζόμενοι* in verse 18 as "beholding", rather than reflecting.⁹ The emphasis seems to be not that Christians reflect, but behold *τὴν δόξαν κυρίου* as in a mirror. That is Christians see the glory of Christ, as it were in a mirror. Through the preaching of the gospel, men can be brought to the position where they can behold the splendour of the person and work of the Christ, but even that sight is still only a reflection, as it were, of the complete majesty and splendour of the Christ. That knowledge and sight of the Christ have yet to be revealed.¹⁰ For the present, the sight of the glory of the Lord is made possible by the proclamation of the gospel and by the Spirit.¹¹ The implication of this thought is that to see the "glory of the Lord (Christ)" is to behold the glory of God himself. But Paul does not make this precise until he spells out the nature of the relationship in II Corinthians 4, 4 and 6.

First, in 4, 4 we read,

... ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἰσθίων εἰς τὸ μὴ ἀγνοῦν τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. The

sequence of genitives here tends to make the construction cumbersome, but the sense is quite clear. The light that is, the brightness which shines out from a radiant source shines out of "the gospel of the glory of Christ". In turn the gospel is all about the source namely, the glory of Christ, for "*δόξης*" here is not an adjectival genitive qualifying "*τοῦ εὐαγγελίου*". Rather it is an objective genitive linked with "*τοῦ Χριστοῦ*". Hence it is the glory of Christ that is the source of the light. The glory of Christ is revealed in the gospel

and so it is ~~that~~ the gospel itself that radiates light; it is the sum of the perfections of the character of Christ, manifest in splendid majesty, that are seen in the gospel. Further, because Christ is the εἰκών τοῦ Θεοῦ the whole force of the motif, ἡ δόξα (τοῦ Χριστοῦ) τοῦ Κυρίου is signified. In using εἰκών Paul is stressing the idea that Jesus "resembles the prototype from which he is derived and whose essence he shares".¹² Christ shares in the divine essence of God and so reveals it in his own person. The "glory of Christ" is thus the very "glory of God". So it is, because Christ is the image of God he in turn is the glory of God and it is the light of his nature that is radiated by the proclamation of the gospel; it is this light which gives life.

The distinction between δόξα and εἰκών is an important one. Clearly the terms overlap in their meaning, εἰκών denotes the resemblance of the prototype and the participation of Christ in the essence or nature of God. Δόξα has a similar force, especially denoting the latter aspect that Christ has the same divine nature as God. But in the context δόξα has another and more significant force. The glory of Christ is the active expression of his nature as the εἰκών of God. Δόξα has a dynamic or active force. The Christ as the εἰκών of God, participates in the same glory as God and actively reveals that same glory in his own person. This light is in turn revealed (as in a mirror, 3, 18) in the proclamation of the gospel. The God of glory of the Old Testament, who acted because of and for his glory in creation and redemption, whose glory was not in any way personified there, has now manifested himself in one who is his image and who in turn, reveals his nature of eternal splendour and majesty.¹³

These ideas are given further significance and meaning in 4, 6 where Paul's whole argument, contrasting the ministries of the Old and New dispensations reaches a climax:

ὅτι ὁ Θεὸς ὁ εἰκὼν, ἔκ σκοτῶν φῶς λάμπει, ὃς ἔλλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνῶσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Χριστοῦ.

Paul again continues with the Christological question he has introduced. His thought once more turns around the motif "τῆς δόξης τοῦ Θεοῦ". We have seen before that the expression refers to the sum of God's very person and work. It speaks at one and the same time of the static aspect of the divine splendour and of the work of God in creation and redemption. This again seems to be the point that Paul is making in this context, the difference being that such a glory is seen, "in the face of Jesus Christ", an expression which most commentators agree refers to the very person of Jesus.¹⁴

Placed in its context the motif has implicit reference to the work of creation as recorded in Genesis and with it the forceful reminder that it was God who caused the light to shine in darkness. Now it is the same God who causes light to illuminate the inward spiritual darkness of men. Furthermore, it is the purpose of such illumination to give men the "light of knowledge".¹⁵ That is, it is the knowledge of God's saving act, which enlightens man's spiritual darkness, that becomes the apostolic mission. This new ministry, that of proclaiming the knowledge of the glory of God¹⁶, the light which disperses spiritual darkness in men, is in fact the proclamation of the person of Jesus Christ. It is in the person and work of Jesus Christ that God can be known. To ignore Christ, to belittle the proclamation of the person and work of Christ leaves men without the possibility of knowing God. God first shines in men's hearts,¹⁷ but it is the instrument of the ministry of the gospel of the knowledge of Christ that God uses to bring the force and the meaning of the light to men.

Further, we can now add by way of footnote to what we have already said about the phrase ὁ κύριος τῆς δόξης in I Corinthians 2, 8. From what we have seen especially in II Corinthians 4, 4, Paul specifically states that the glory of Christ or of the Lord is the same as the glory of God. Further, and significantly he implies that this is so of the Incarnate Christ. It surely is not reading too much into I Corinthians 2, 8

to say that Paul has the same idea in mind, with the distinction that the glory of the pre-Easter Incarnate Christ is present but not outwardly manifest in the way that it is briefly at the Transfiguration, nor supremely after the resurrection.

A more specific example of the "glory of the Lord" is found in II Thessalonians 1, 9. In words taken from Isaiah 2, 10,¹⁸ Paul describes something of the nature of the events of the Last Day, when the Christ returns. There will be the retribution for "those who do not know God" and "those who do not obey the gospel!". (2, 8) He shows that such men will be put away "from the presence of the Lord and from the glory of his power". Just as it is true that wherever God is present, he is present in glory, so it is with the glory of Jesus. But, such glory is not just limited to the observable splendour and majesty, for, as "power" is a genitive of origin, the "glory" is something which proceeds from the "power" of the Lord.¹⁹ Here his power and hence his glory is seen in his right and ability to judge and punish those deserving the penalty of "eternal destruction" " Δόξα " once again points to dynamic aspect of the Christ. It is understood in the very activity of the Lord.

One further reference on this question of the use of " Δόξα " in relation to the person of Jesus Christ needs to be examined: that of Titus 2, 13. First, we must note certain difficulties with the way the text should be understood. The problem essentially is whether the text should be read, "the glory of our Lord Jesus Christ, the great God and Saviour", or as separately of the Father and the Son, "the glory of the great God, and of our Saviour, the Lord Jesus Christ". The latter suggestion can be rejected first because the separation of "σωτήρος ἡμῶν" from "θεοῦ" is difficult as the article is not repeated; secondly because there is no other statement which suggests a "double appearance".²⁰ Nevertheless, there are some difficulties in the bold and unique statement which

was the former of our suggestions. Perhaps the best comment is that of Calvin; "Paul, having spoken of the revelation of the glory of the great God", immediately added "Christ;" in order to inform us, that the revelation of glory will be in his person; as if he had said that, when Christ shall appear, the greatness of the divine glory shall then be revealed to us." ²¹

A number of points can be made from these references. First, Paul teaches that Christ shows the same glory as God, hence underlining the essential divine nature of Christ. Secondly such glory is again to be understood not just as an observable manifestation of majesty and splendour, but in terms of a dynamic relationship with the world in creation and redemption, arising specifically from the very power which is God's. This idea is particularly denoted when $\delta\acute{o}\xi\alpha$ and $\epsilon\iota\sigma\acute{\upsilon}\nu$ are found together. In that case while both words overlap in meaning, $\delta\acute{o}\xi\alpha$ particularly signifies the idea that Christ, as the image of God, actively expresses and reveals the very glory of God. Thirdly, Paul seems to imply, on more than one occasion, that the Christ is the personification of the "glory of God" and so the incarnate Christ is also the "Lord of Glory". In turn, as a result of the last point, there arises the paradox of the nature of the "glory" of the Christ. For on the one hand he can be entitled the "Lord of glory" in his earthly ministry yet he is specifically to be proclaimed as such after the crucifixion, in the resurrection and exaltation.

So far we have concentrated on the way in which the person of Christ shares in and reveals the glory of God. Another aspect of the motif is found in Paul's emphasis that the glory of Christ will be bestowed upon the believer; it is on account of the work of Christ that Christians have this hope. In turn their relationship with Christ will be unto the glory of God.

In Romans 3, 23 we have noticed the way in which Paul has summarised man's state before God, πάντες γὰρ ἡμαρτον καὶ ὀστεροῦνται τῆς δόξης τοῦ Θεοῦ ... Further, we have also briefly drawn attention to the way in which God bestows glory upon those who are justified by faith in Christ. We find this thought, for example, in Romans 5, 2;

δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν, καὶ κλυθώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.²²

The hope of glory is made possible by the finished work of Christ; that is, God bestows glory because of Christ. The motif is found elsewhere.

In Philippians 4, 19 Paul writes;

ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

"... ἐν δόξῃ" is probably not to be taken in a temporal sense,²³ meaning in the realm of the heavenly. More likely it is to be understood in an instrumental or adverbial sense. God will supply the needs of the Philippians in their present situation from the store of his splendour and power, that is gloriously.²⁴ Beare is surely right when he further points to the context of the passage maintaining that it is the supplying of the needs in the circumstances of the present life that he has in mind.²⁵ God acts according to his nature of glory in Christ Jesus for the good of his people.

Another example is found in Colossians 1, 27:

"... to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory". (N.A.S.V.)

Twice "δόξα" occurs in quick succession, with two distinct emphases. The first indicates the source and the means of the hope, namely the life and work of Christ Jesus. Here specifically Christ's work is seen to be for the benefit of the Gentiles, the people who were spiritually the underdogs. But now, because of Christ, his life and his work, the riches of God's glory, believers have "the hope of glory". Thus the latter reference is to the eschatological expectation. But for the moment, our interest must concentrate on the former reference. It is in that usage the motif is again present that it is in the Incarnation and all that which it embraces, the "riches of the glory" of God are found. Christ's person together with his work are the very splendour and glory of God. Indeed, as we have already contended that "ἡ δόξα τοῦ Θεοῦ" is God's person and work, so here it would seem that in Christ such "glory" is personified.

Three further references underline the motif that because of Christ's work, the believer can look forward to "the hope of glory". In Colossians 3, 4 Paul states:

"When Christ, who is our life,²⁶ is revealed, then you will also be revealed with Him in glory." (N.A.S.V.)

In the context of the Letter, Paul's stress is upon the work of Christ and the believer's union with him. The thought takes up the nature of Christ's work, stated in Colossians 1, 14 ff, where again the concepts of redemption and blood-shedding are present (vv 14 and 20 espec.). Being united with Christ in his death and in his resurrection, the believer is sure to be revealed with Christ when he is manifested in glory to all.

II Thessalonians 2, 14 makes a similar emphasis:

"And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ". (N.A.S.V.)

Again, it is seen that it is the purpose of God through Jesus Christ, that those whom God has called should share with Christ, the glory he enjoys. Best²⁷ remarks here that "the glory of our Lord Jesus Christ" is in apposition to "salvation" of v. 13. It is also significant that in this context Paul uses "...εὐαγγέλιον" to sum up, by implication the work of Christ, stressing again, for our particular interest, that it is God who stands behind both the person and work of Christ. It is God who has desired to make it possible for his chosen to enjoy the glory he has to bestow.

Again, in II Timothy 2, 10 we find,

"For this reason I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in Christ Jesus and with it eternal glory". (N.A.S.V.)

Here, specifically, Paul uses "salvation". Again the thought, as we have seen above, is not just upon the work of salvation that Christ has performed, but also the future consummation the believer has with Christ on account of this salvation. Once more it is because of this work that the "chosen" have the hope of "eternal glory".

The work of the Christ is also associated with the motif that God has created and redeemed a people for himself that they might be unto "the praise of his glory" or "the praise of the glory of his grace". This is seen for example in Ephesians. An illustration of the way God made this possible through Christ's work is also found in the same context. So, for example, we read in Ephesians 1, 7 :

"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of His grace". (N.A.S.V.)

Paul makes it plain that the death of Jesus has made possible the redemption of a people for God. It is from such Old Testament motifs as sacrifice and the shedding of blood that he has drawn his language. Clearly he sees that the New Covenant is the fulfilment of the old and hence the concepts of sacrifice are very

much present in the inaugurating of the new as with the old. For "to the Jewish mind, "blood" was not merely - nor even chiefly - the life current flowing in the veins of the living; it was especially the life poured out in death; and yet more particularly in its religious aspect it was the symbol of religious death."²⁸

Another key word used here is "ἀπολύτρωσις". Most discussion has arisen over whether this has an active or middle force; that is, whether the idea conveyed is that of deliverance or freedom on the payment of a ransom. In the light of the evidence of other uses of the word²⁹ and because of the context here of blood shedding, it seems reasonable to conclude that the latter suggestion is the more acceptable. However, it must be stated immediately that such an interpretation is not without difficulties. Many have felt that overtones of a sacrifice demanded by God are contrary to the weight of New Testament, and indeed even the whole of biblical teaching. But sometimes such disagreement has occurred because of misunderstanding. The concept of the "payment of a ransom" is sometimes said to conflict with the motif of the God of love. Yet it is important to note that even here in ^{the} Ephesians 1 context, the whole motif of freedom through payment of ransom made in the blood-shedding of Christ was in itself an activity resulting from the love of God. It was not the cause of God's love, but the instrument whereby God's love was revealed and whereby God creates a people for himself. Significantly, for our inquiry, it is the making of a people in this way that not only gives redemption for men but also results in the ultimate glory of God.

To put these conclusions into context, Paul is emphasising that the whole of God's purpose, in fact his good will, intent upon "the praise of the glory of his grace", is worked out in the person of the "Beloved" Jesus Christ. The grace shown in Christ, which the redeemed recognise, is that which God has displayed in the freedom he has given them in the payment of a ransom

through the shedding of blood.³⁰ Because of such grace revealed in Christ, the redeemed live now in a relationship with God where they glorify God. This is supremely so eschatologically.

The point is again made in Ephesians 1, 14:

"... who (that is "the Holy Spirit of promise") is given as a pledge of our inheritance with a view to the redemption of God's own possession, to the praise of his glory". (N.A.S.V.)

Again, let it be noted that this verse stands in the context of the work of Christ; the particular thought and emphasis we have seen is now even more clearly stated. God has brought about the redemption of his people through Jesus Christ for his glory. The death on the cross has as its goal the praise of God's glory.

In Ephesians 5, 27 Paul again refers to the purpose of Christ's work in terms of presenting the Church to himself, " ἐν ᾧ ἑαυτὸν παρέδωκεν ὑπὲρ ἑαυτῆς " (that is, the Church) that "He might hallow and cleanse His Bride, the Church".³¹ Such cleansing takes place with the washing of the word.³² This is probably best interpreted as being the cleansing made possible through the preaching and reception of the gospel. The purpose of such cleansing is that ".. He (Christ) might present to Himself the Church in all her glory, having no spot or wrinkle or any such thing, but that she should be holy and blameless".. (Ephesians 5 27).

The next three verses reveal something of the force of this statement and indeed provide a clue that may well offer a solution to a motif which we have already noted; namely that God has redeemed a people for himself, in Christ, for the praise of His glory. Christ is not only the redeemer, he is also the head of the Church and Paul likens this aspect of his relationship with the Church to that of the husband and wife. It is here we find the significant point, for in 5, 28 and 29, Paul writes:

".. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself, for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the Church...." (N.A.S.V.)

The union is so intimate between the husband and wife, that the husband's love for his wife is likened to the idea of love for himself, for the two become one. Such a love, Paul enjoins, is natural. It is not a selfish love, he is describing, one characterised by pride, greed or vanity, but rather a selfless love "which by a profound law of being recognises the personality as the living centre from which it looks on all things, and shrinks with a true and necessary horror from its pollution or destruction."³³ For as Paul continues, "... no one ever hated his own flesh.." It would seem reasonable to conclude from this, that something of the nature of God's love in Christ, for his Church, is to be found. Christ's love for his Bride is of this order, in all its perfection. But more than this; for if the analogy is to be carried to its limit it is reasonable to claim that the nature of Christ's person is such that in his regard for his own being or person, his very self, he desires that the creature made in the image of God should be perfect and glorious, giving back to God the praise demanded by his very being, his glory. But this is only possible when God redeems his people and it is his will to redeem those whom He has chosen.³⁴ Christ's work then is very much bound up with the motif of the glory of God. It is because of God's glory that God has redeemed a people for himself in Christ. ~~It is~~ because God's very nature is glory, that Christ is preparing a people for himself, as his Bride, who are worthy of honouring and receiving God's glory.

Another aspect of this motif is found in Philippians 2, 10 and 11. There we find;

ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κέμπῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσι γλώσσαις ἑξομολογήσῃται ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ εἰς δόξαν Θεοῦ Πατρὸς.

Here is drawn together and emphasised an important point in Pauline Christology. Christ stands at the centre of all things in the purpose of God. So it is the confession that Jesus Christ is Lord that is "to the glory of God the Father".³⁵ Significantly, the confession is universal; it is not just the redeemed who recognise the exalted position of Jesus and his authority over all.

Three points stand out in what we have seen. First, **δοξα** is linked with the person of Christ. He, as the eternal image of God, participates in or shares in the very glory of God. Secondly, Christ, because of his work of sacrifice bestows his glory upon those who have been justified by faith. Thirdly, the response of God's people is that of the praise of his person in the nature of his being and in his work of creation and redemption.

3

An example of the implications of the nature of the glory of the person and work of Jesus Christ is illustrated in II Corinthians 3, 7 - 11. In a series of three contrasts Paul sets out to show in terms of **δοξα**, how superior is the ministry³⁶ of the gospel or the ministry of the Spirit compared with that of Moses or the Law. On eight occasions he uses **δοξα** and twice the cognate verb **δοξάζω** to illustrate his distinction. The ministry of the first was one that resulted in death. It was engraven in letters on stones. Its result, finally, as Paul also shows in Romans 7, 10 and 13, was not life, but death, even though it came into existence **ἐν δόξῃ**. In fact so great was its glory that the Israelites could not look at Moses' face because of its glory. Yet no matter how great was the glory of the former ministry, its glory was a fading one and could not be compared with the unfading glory of the ministry of the Spirit. Secondly, the former was a

ministry of condemnation even though it was glorious; the latter is the ministry of righteousness in that it reveals a "righteousness which satisfies the demands of the law" and thus "frees men from judicial death".³⁷ It has the greater glory. For, Paul reiterates, the former ministry which has been glorified has no real glory³⁸ at all when compared with the surpassing glory of the latter. Thirdly, in verse 11 Paul continues to emphasise his argument that if what is passing away manifested itself through glory, how much more will that which remains be in glory.³⁹

Δόξα (and δόξαισα) in these verses denote the power and presence of God. The former ministry of the Law came into being as a result of God's act of redemption (the deliverance of the Hebrews from Egypt) and the establishment of them as his people ('I will be your God and you shall be my people', Exodus 19:4 - 6). Clearly Paul has this whole context in mind as he compares the nature of the two ministries. It was in God's redemptive purpose, and because he had the power to carry out his will that the ministry of the Law came into being. Further, the ministry revealed God's presence with his people; an illustration of this is the outward splendour seen in the face of Moses. However, God's ultimate purpose could not be worked out in the ministry of the Law; this could and did only occur in the person and work of Jesus Christ through whom and in whom God supremely manifested his glory. Through the work of Jesus there is now the foundation upon which it is now possible for God to declare men justified. Thus the ministry of the Spirit, the ministry of righteousness supremely reveal God's power and his inward presence in the souls of his people. The ministry of the gospel makes possible the eternal transformation of man, giving life, whereby man can know and be known by the God whose nature is glory. As Paul goes on to show in II Corinthians 3 and 4, the ministry of the new dispensation reveals the power and presence of the eternal God, manifested in the work and the person of Jesus Christ.

NOTES

1. So, e.g. C.K. Barrett, The First Epistle to the Corinthians, A & C Black, London, 1968, p. 72.
2. Philippians 2, 5 - 11.
3. Paul here is interested in more than just the "thatness" of Jesus. This agrees with the conclusions of G.N. Stanton, Jesus of Nazareth in New Testament Preaching, Cambridge University Press, Cambridge, 1974, pp. 99 - 116.
4. See e.g. F.F. Bruce "The Speeches in Acts Thirty Years After", in R.J. Banks (ed) Reconciliation and Hope Patenoster, Exeter, 1974. pp. 53 - 68.
5. It is also significant that Paul himself speaks of the appearance of the same Lord to him, "as to one untimely born" (I Cor. 15, 8) cp. also Acts 26, 13ff. Of course, this appearance was by the post-Easter risen Lord.
6. The latter will be discussed in Chapt. V, pp. 86f.
7. So e.g. C.K. Barrett, The Second Epistle of Paul to the Corinthians, A & C Black, London, 1973, p. 122. See also A. Plummer, Second Epistle of Paul to the Corinthians (I.C.C.), T & T. Clark, Edinburgh, 1915, pp. 103 f.
8. C.K. Barrett, op. cit. p. 123.
9. So e.g. C.K. Barrett, Ibid. p. 124f. Also C. Hodge, Second Epistle to the Corinthians, Banner of Truth, London, 1959, p. 76, goes further and argues that to translate κατοπτρισόμενοι as reflecting or simply as "beholding" does not do justice to "the special etymological signification of the word and that ἰτενίσω which occurs twice in this Chapter vv. 7 and 13, is the proper term for the idea... It is an image we see, and therefore we see, as it were, by reflection or as in a glass". The point is further supported by Paul's whole argument, especially as he develops it in 4, 4 and 6.
10. cp. I Cor. 13, 12.
11. On this latter point we might also cp. John 16, 14.
12. A.M. Ramsey, op. cit., pp 148ff espec. has discussed this question.
13. Significantly, εἰκῶν here refers to the Incarnate Christ, cp. μορφῆ in Phil. 2, 6 and perhaps εἰκῶν in Col. 1, 15.

14. So e.g. C.K. Barrett, op. cit., p. 135.
15. An alternative to this is the idea of shining abroad of the knowledge, i.e. God illuminates men that they may diffuse light.
16. It is more consistent to link τῆς γνώσεως with τῆς δόξης τοῦ Θεοῦ.
17. Ἐν ταῖς καρδίαις ἡμῶν in the whole context makes more sense if it refers to the "hearts" of believers rather than just Paul.
18. However, Paul omits "fear".
19. So E. Best, A Commentary on the First and Second Epistles to the Thessalonians, A & C Black, London, 1972, p. 264.
20. R. St. J. Parry, The Pastoral Epistles, Cambridge University Press, Cambridge, 1920, p. 81, has argued this case well.
21. J. Calvin, Commentaries on the Epistles to Timothy, Titus and Philemon, Eng. tr. by W. Pringle, Calvin Translation Society, T. Constable, 1856, p.321.
22. See also espec. Rom. 8, 18,21 and 30 and the discussion below in Chapt. V pp. 82ff.
23. F.W. Beare, The Epistle to the Philippians, A & C Black, London, 1959, p. 156.
24. It is also possible that ἐν δόξῃ is in apposition to ἐν Χριστῷ Ἰησοῦ, supporting a possible interpretation of Eph. 1, 17; that is, Christ is "the glory".
25. F.W. Beare, op. cit., p. 156.
26. The "harder" reading, "ἡμῶν" seems to suit the context better even though "ὑμῶν" is well attested
27. E. Best, The First and Second Epistles to the Thessalonians, A & C Black, London, 1972, p. 316.
28. J. Armitage Robinson, op. cit., p. 29.
29. See e.g. the discussion in L. Morris, The Apostolic Preaching of the Cross, Tyndale, London, (3rd Edition), 1965, pp. 44 ff. cp. J. Armitage Robinson op. cit., pp. 147 f.
30. Great difficulty surrounds the subject as to whom a ransom is paid. Clearly it is not satan, for that would place him on an equal status with God.

31. J. Armitage Robinson, op. cit., p. 125.
32. Against the majority of commentators who see here a reference to baptism it seems better, both grammatically and theologically to read *ἐν ῥήματι* as instrumental, an alternative suggested by C.F.D. Moule, an Idiom Book of New Testament Greek, Cambridge University Press, Cambridge, p. 78. In Pauline thought baptism itself is never the means of cleansing, so e.g. I Cor. 10, 1 ff.
33. So H.C.G. Moule, Ephesian Studies, Hodder, and Stoughton, London, p. 294.
34. This concept of Christ's self love is obviously in great danger of being misinterpreted. It clearly does not mean that Christ and so God, is in any way dependent upon creation for his being. Nor is Christ's love here, to be seen to imply some idea of selfishness. Care must be taken lest we misunderstand the motif in the same way that the motif of "the wrath of God" often is. In that case, many have dismissed such a motif because, it is maintained, it can not be an attribute of a God of love. But this fails to understand that such an "anger" is a righteous anger not motivated by a selfishness that often characterises "man's wrath".
35. The passage, Phil. 2, 5 - 11 is notoriously difficult to interpret as the vast amount of literature that has grown up on the subject shows. (see e.g. R.P. Martin, Carmen Christi S.N.T.S. Monographs No. 4) Cambridge University Press, Cambridge, 1967). Because of the unity of the passage it could be argued that it is the self-humiliation and obedience to death on the cross that finally makes possible the resultant response that is to the glory of God; certainly other Pauline material supports this, as we have seen. However, the language and the force of the *καὶ* in v. 10, strongly suggests that it is the confession that Jesus Christ is Lord, is to the glory of God the Father.
36. *Διακονία* here has the meaning of the act of ministry. So, e.g. C.K. Barrett, II Corinthians, op. cit., p. 115.
37. C. Hodge, op. cit., p. 62.
38. *Ἐν τούτῳ τῷ μέρει* is better read with *οὐ δεδόςθαι* "anticipating what follows". So, A. Plummer, op. cit., pp. 91 f.
39. The reference to the "glory" of Moses' face is but of secondary emphasis to the sustained use of *δόξα* elsewhere in Paul's argument.

CHAPTER V

PAUL : THE GLORY OF GOD AND MAN

1

Any treatment of Paul's teaching on the nature of man would be inadequate without a careful analysis of Romans. In the early chapters, especially 1, 18 - 32 and 3, 23 **δόξα** and **δοξάζω** are found in the context of Paul's discussion of man's unrighteousness; it is by faith in Jesus Christ as he is announced in the gospel that man ceases to be unrighteous. Later,¹ as we shall see, **δόξα** and **δοξάζω** draw attention to the relationship between the man of faith and God, especially in terms of eschatological expectations. In fact, as both **δόξα** and **δοξάζω** are found in significant areas of Paul's subject matter in Romans, we shall use this Letter as the basis for our treatment of **δόξα** and man in the Pauline corpus, and use the other material by way of comparison and illustration. To begin, we shall turn our attention to Chapters 1 - 3.

Many and varied have been the comments and conclusions drawn from 1, 18 - 32 and 3, 23;² it is not our task to review all these, neither purpose nor space permits it. Rather, significant contributions, pertinent to our task will be examined and commented upon.

It is generally agreed that Romans 1, 18 introduces a main subject in the Letter; no-one is righteous before God except by faith. The Gospel reveals to men the righteousness of God while at the same time the wrath of God, is manifest.³ Man has "suppressed the truth in unrighteousness",⁴ despite the fact that God has made himself objectively known in creation and made it possible for men to experience him through such knowledge. In 1, 21, Paul restates this idea in that while the "knowledge of God has been manifested to men;" men "**οὐχ ὡς Θεοῦ ἐδόξασαν ἢ ἠυχαρίστησαν** ", a consequence of this has been that men "**ἤλλαξαν τὴν δόξαν τοῦ ἀφ' ἑαυτοῦ Θεοῦ ἐν ὁμοιωμάτι εἰκόνας φθορᾶς ἐνθρώπου...**"

5

A useful key that helps unlock Paul's meaning and use of *δοξάζω* in 1, 21 is provided by way of contrast by *τὸ γινώσθαι τοῦ Θεοῦ* ; this is the central phrase in the parallelism found in 1, 18 - 21. In 1, 18 men try to suppress the truth in unrighteousness - the truth which is the knowledge God has made manifest (1, 19). Paul develops his meaning of such knowledge in 1, 20 and returns in 1, 21 to the point at which he began in 1, 18 although in different language. To attempt to suppress the truth in unrighteousness is "not to give glory to God nor to give him thanks..."; *τὸ γινώσθαι τοῦ Θεοῦ* requires some more detailed attention.

Usually, *τὸ γινώσθαι τοῦ Θεοῦ* is understood to refer to what is often termed a natural theology. That is, the nature and attributes of the invisible God of 1, 20 can be apprehended by man as he uses his rational faculties and observes God through God's revelation of himself in creation (*τοῖς ποιήμασιν*)⁶. Some⁷ however, have rejected this notion. Paul's choice of *φανερόν* in 1, 19 indicates that he has understood God to have made a deliberate self disclosure to men that men have tried to suppress this knowledge. He is not maintaining that men can experience God in themselves through their own rational faculties. Paul's language points to the fact that God's revelation has taken place "since the creation of the world";⁸ Further, *νοούμενα καθορᾶται* would seem to imply mental rather than physical sight. Michaelis⁹ has strongly argued this way, maintaining that *νοεῖν* here is a modal rather than a consecutive participle. *Καθορᾶν*, as used in the LXX is not restricted to mental perception and thus *νοεῖν* has the function of qualifying it, showing that Paul has in mind a purely intellectual process. Furthermore, the nature of the construction makes it impossible for any physical perception that *καθορᾶν* could have indicated to precede the mental process defined in *νοεῖν* . Following this line of contention, it is apparent that *τὰ ποιήματα* here do not refer to the material or

physical creation which is seen or perceived through the senses. Rather, the alternative meaning, "things that are done" is to be preferred. Thus, Paul's meaning may well be, as Michaelis has suggested, "history, including providences in individual life"¹⁰ God discloses himself to men by revealing to them an awareness of their creaturely existence by contrasting his own eternal power and divinity through the things that he does.

It is apparent that τὸ γνωστὸν τοῦ Θεοῦ to which Paul refers has been deliberately made manifest by God. It is not a knowledge which can be apprehended by men through their sight which leads them to an experience of God. No more is it a knowledge which men arrive at purely and simply through the exercise of their reasoning faculties. Rather, it is the revelation which God discloses to all men through their experiences and consciousness and perhaps moral conscience; that is through their existence as creatures.¹¹ It follows that the unrighteousness of men is their failure to glorify God and to give him thanks. They have failed to do this; they have attempted to suppress the truth; the knowledge of God which he has manifested and is manifesting to them in the things he has done. Men, however, have continued to try to ignore the fact that they are but creatures and that their world and indeed, they themselves, are upheld by the eternal God in his power and divinity. God, the Creator and Lord, they have failed to glorify or to give him thanks. But the Gospel not only reveals the excuselessness of men, but also the consequences they have brought upon themselves at the hand of God. This theme Paul takes up in 1, 22 - 32, but we shall give particular attention to 1, 23.

We have already noticed that Paul is dealing with the subject of God's wrath which the gospel reveals. Men have tried to suppress the truth, and have pretended "to be wise". In this pretence they have shown themselves to be fools "καὶ ἠλλάξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἰνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν." 12.

As most commentators have rightly recognised 1, 22 - 28 form a balanced structure, where in a series of contrasts, the sin and its punishment are drawn out, all of which are consequences of men's failure to glorify God and to give him thanks. The first contrast is between the "... ἤλλαξαν τὴν δόξαν ... Θεοῦ of 1, 23 and "... τοῦ τιμιάσασθαι of 1, 24; the second between "... μετῆλλαξαν τὴν ἐλπίθειαν in 1, 25 and "... μετῆλλαξαν τὴν φυσικὴν ... in 1, 26 and thirdly the play on words more than the contrast between οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει in 1, 28a and "... εἰς ἰδοκίμον νοῦν in 1, 28b.¹³ Again, in the repeated παρέδωκεν αὐτοὺς ὁ Θεός of 1, 24, 26 and 28, Paul shows that it is not God's purpose, as Crangfield rightly points out, to deliver men to the consequences of their sin for ever, but rather it was "a deliberate act of judgement and mercy on the part of God who smites in order to heal (Isaiah 19, 22), and that throughout the time of their God forsakenness, God is still concerned with them and dealing with them".¹⁴ It follows then that the "punishment" or God's deliberate judicial act is the consequence which God has brought to pass, a consequence of the "crime" which may well prove to be an educator in the hand of God. We will expect then, that the "punishment" will in some way reflect the nature of the "crime", being more often than not, the logical consequence of it. For the purposes of our investigation it would seem that "... ἐν ταῖς ἐπιθυμίαις ... of 1, 24, has a definite connection with "καὶ ἤλλαξαν τὴν δόξαν ... of 1, 23 and will be important in any understanding of Paul's thought here and his use of δόξα.

However, before we turn our attention more closely to the language and thought of 1, 23, it is worthwhile to consider the background from which Paul has drawn his ideas and vocabulary.

Most have agreed that behind Paul's thought in 1, 23 are to be found Psalm 106, 20 (LXX, 105, 20). Exodus 32. Jeremiah 2, 11 and perhaps Deuteronomy 4, 16 - 18. There

is no doubt that the LXX, Psalm 105, 20 certainly provided a model for Romans 1, 23, but there are significant differences which need to be explained.

Psalm 105:20 (LXX)
καὶ ἠλλάξεν τὴν δόξαν
αὐτῶν

ἐν ὁμοιώματι μόσχου ἑσθοντος
χόρτου

Romans 1:23
καὶ ἠλλάξαν(το) τὴν δόξαν
τοῦ ἰφθίμου Θεοῦ

ἐν ὁμοιώματι εἰκόνος φθαρτοῦ
ἰνθρώπου καὶ ... κ.τ.λ.

It is understandable that Paul would have altered the Psalm, "written" for an Israelite audience, when he was concerned with the state of all men. It would be unsuitable to speak of graven images in the likeness of a bull, when other forms of idolatry were apparent. But the question remains whether Paul reshaped other "specific" Israelite material, such as Deuteronomy 4, 16 - 18 or whether he preferred to use and adapt material which would more naturally apply to all men. On the surface, this would certainly seem to be consistent. Paul, after all, was a "Hebrew of Hebrews" and it would seem more natural, theoretically at least, to use material that would precisely point to the predicament of both Jew and Gentile.

In a recent article, Dr. M.D. Hooker¹⁵ has contended that Paul does in fact have Genesis 1 - 3 as source material for Romans 1, 18ff " In the phrase which Paul has substituted for the *μόσχου ἑσθοντος χόρτου* of the psalm, every word except one (*φθαρτός*) is found in Genesis 1, 20 - 26!"¹⁶ We can also add, that nowhere else does a combination of vocabulary seem to exist.¹⁷ Together, with this, is the fact that Paul, consistent with his source, alters his plural form *ἰνθρώποι* in preceding verses, to the singular *ἰνθρώπος* in 1, 23, while at the same time keeping, again faithful to the Genesis 1, 26f source, the plural for the animals. Also in Genesis 1 are *εἰκῶν* and *ὁμοίωσις*¹⁸, which we may also note, are not found together in Psalm 105 (MT 106), 20.

This argument is also substantiated by the whole context of Paul's thought. First, his phrase, *ἀπὸ κτίσεως κόσμου* suggests that "Paul is thinking in particular of God's creative activity"; and in 1, 25 there is the specific reference to God as Creator.¹⁹ Paul even seems to adopt the thought of Genesis 2 and 3 "...Adam above and before all men, knew God, but failed to honour him as God, and grew vain in his thinking and allowed his heart to be darkened". (Romans 1, 19 and 20). Adam's fall, was the result of his desire to be like God, to attain knowledge of good and evil (Genesis 3, 5), so that claiming to be wise he became a fool (1, 21)²⁰ Adam failed to give glory and thanks to the Creator and Lord.

The consequences of sin also have striking similarities. God punished the first man and woman, that is "he gave them up", not unto an eternal death (at this point), but rather to consequences in the context of which God could and would show mercy; consequences which could be educative in the hand of a merciful God. In both Romans and Genesis, the consequences reveal that man's relation with creation, especially the lower created order over which he is to have dominion, is greatly disturbed, so too are the relationship between men and women. The Genesis pattern of a monogamous marriage where the husband and wife should be the true complement of one another, becoming "one flesh" and in the context of which men were to be "fruitful and multiply", is often destroyed.

In Romans 1, Paul, as we have already noted, shows that the gospel reveals God's wrath against men who have failed to glorify and give thanks to God. They have suffered and are suffering the consequences in the three-fold division of sins which he specifies. He has not just arrived at this conclusion from observing society of his own day, though no doubt he recognised its rightness. Rather he understands that what is happening is the revelation which the gospel is bringing to men of all ages since the "fall". "It lays bare not only the idolatry

of ancient and modern paganism but also the idolatry ensconced in Israel, in the Church and in the life of each believer!"²¹

In all, it seems fair to conclude with Dr. Hooker, that both in language and ideas Paul seems to have "deliberately chosen the terminology of the creation story".²² Clearly Paul has used Psalm 105 (MT 106) 20 as a model for Romans 1, 23 and has no doubt been influenced in the other references we have noticed. But it is Genesis 1 - 3 that seems to stand out time and again as Paul has shown the revelation which the gospel brings in its negative aspect.

However, it is not Paul's purpose to make a deliberately veiled reference to Adam; either to the path of his sin²³ or to show that man has exchanged the glory of God for the image of Adam.²⁴ It is right to emphasize the Genesis background, as we have seen. Paul's emphasis is rather upon the nature of man's decision and the unspeakable stupidity and futility of it. He has used the model of Psalm 105, 20 (LXX) and employed the categories and language of the Genesis creation account to point to the universability of man's decision and what it involves.

Further, Paul's own language with the sequence of genitives in, *ἐν ὁμοίωματι εἰκόνος φθορᾶτος ἰνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν* strongly suggests the utter futility of man's decision as the gospel has revealed it. It is as if he were saying, "one could go on and on". In refusing to acknowledge the glory, the manifestation of the perfect nature of the incorruptible God, all man could do and in fact did do, was to attempt to replace God with likenesses or resemblances of the form, the outward shape, of created beings.

The recognition of background Genesis material is important, for it draws attention to the attempted reversal by man of the good purpose of the God of glory. Man has chosen to ignore or reject the Creator and substitute a worship of the creature. Consequently the original

purpose for man is disrupted and distorted. The consequence of man's futility has been worked out in "acts of impurity, dishonouring the body". The original order of Genesis 1, man, male and female, created in the image of God, is distorted. The of the exclusiveness and the life-long nature of marriage between one man and one woman, painted in Genesis 2, is corrupted. Further, instead of exercising dominion over the created world, man has reversed the good purpose of the God of glory by worshipping the creature. The attempt of man to substitute "images" for the God of glory, reveals his self-centredness and his self-interest and his nature and the extent of his corruption.

It is not without significance that the climax to Paul's whole argument is found neatly summed up in two statements,²⁵ one of which incorporates δόξα . In 3, 23 Paul concludes:

πάντες γὰρ ἡμάρτων καὶ ὀστεροῦνται τῆς δόξης τοῦ Θεοῦ...

We have already noted the difficulties in interpreting this verse, but in the light of our conclusions in 1, 21 and 23, it would seem that Paul's thought is that man has failed to glorify God and in so doing he no longer reflects the divine "glory".

The point that it is the glory that God originally bestowed upon man that Paul is referring to here is supported by his use of δόξα in Romans 9, 4.

οἵτινες εἰσιν Ἰσραηλιταὶ ᾧν ἡ ὑιοθεσία καὶ ἡ δόξα καὶ αἱ διὰ θεῶν καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι .

The verse occurs in the wider context of chapters 9 - 11 where Paul seeks to deal with the question of the way in which Israel has rejected the gospel and how that is related to the totality of God's purposes of salvation. At first, the Israelite rejection will mean that the Gentiles will hear the gospel, however, in time God's plan is to break down the hardness of the people of Israel and to save them. In 9, 4 Paul sets out the true nature of the people of Israel as God has established them. It is clear that in this context δόξα is better understood as the glory which God has bestowed upon Israel rather than denoting God's presence with his people.²⁶

This introduction to Paul's teaching on man is crucial to an understanding of his teaching in Romans. It is not without significance that he uses **869L** in this assessment; it recurs again in 5, 2 and in Chapter 8, where Paul takes up the eschatological consequence of the potential reversal of man that Christ has brought about.

Perhaps Paul's most characteristic description of the hope of the man made new, being justified through faith in Christ is $\delta\acute{o}\xi\alpha$. The whole direction of Paul's understanding of the Christian in the eschatological age is in terms of glory. The believer, in the age to come, will bathe in the glory of God and will himself receive God's glory as well as be for the glory of God. These ideas are especially developed in Romans 5 and 8.

In 5, 1 - 21, Paul is concerned to show that those who are justified have peace with God. In the new state of reconciliation with God, the causes of hostility are removed. God's wrath has been removed and the sins of those who were formerly condemned are now covered. However, unlike the human judge who may not be personally involved in any way with the transgression and hence not be obligated to any sense of personal relationship with the transgressor he may acquit, God is. It is against God the judge that man has sinned. Further, because of his nature, in forgiving the transgressor, God desires to enter into a personal relationship with the forgiven sinner and call him his friend. Justification and reconciliation go hand in hand. The former does not precede the latter, nor are they identical. Rather at the one and the same time in justifying the condemned God makes peace with him. The justified has peace with God.

As a description of this peace with God²⁷ Paul writes in 5, 2b; $\kappa\alpha\iota\ \kappa\lambda\upsilon\chi\acute{\omega}\mu\epsilon\theta\alpha\ \epsilon\pi'\ \epsilon\lambda\pi\acute{\iota}\delta\iota\ \tau\eta\varsigma\ \delta\acute{o}\xi\eta\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$. The contrast between the former state of man and the new state of reconciliation is heightened by the use of $\kappa\lambda\upsilon\chi\acute{\omega}\mu\epsilon\theta\alpha$. This is the first occasion we have found it used in the specific context of $\delta\acute{o}\xi\alpha$,²⁸ but it has already been employed in this letter, to describe the nature of the self-confidence of the Jew and his self-importance because of his Jewishness. It was also used in Paul's comment on the Jews' self-assurance because

of the law. In both cases, the Jew failed to boast or glory in God in an unself-centred fashion. In 5, 2 however, Paul uses the idea to express the right kind of confidence and glorying. The one who is at peace with God is able to boast or glory or perhaps better (as it is boasting in a good sense) rejoice and exult in the hope of the glory of God. The whole of Paul's thought is eschatological. He assures believers that they, with him can confidently look forward²⁹ to the time of God's glory. For the present this can not be seen; but without a shadow of doubt the day will come.

It is most unlikely that $\tau\omicron\varsigma \theta\epsilon\omicron\varsigma$ is an objective genitive referring to God's glory, his nature and his being. Rather, the point is that peace with God means the reversal of the former state of man where he "lacked the glory of God". (3, 23). The glory of God, which man in his pre-fallen state possessed will be restored in the age to come. The Christian standing face to face, in the very presence of God will be illuminated by the radiance of God's splendour and glory. Indeed in his renewed and transformed state he will reflect in himself the very glory of God.

At the same time it is instructive to note that in a place where it might be expected to find Paul using a reference to Adam, he is silent. The silence is significant. Clearly he is not content to describe the state of the eschatological man in Christ in terms of a restoration of the pre-fallen state of Adam.³⁰ Paul uses the motif of "glory" but omits any reference to Adam; yet within the same section³¹ of his argument he does use the illustration of Adam, although there, with great restraint and care.³² Against the mainstream of interpretations at present, Paul is concerned to show the dissimilarities rather than the similarities between Adam and Christ. Hence, in 5, 2 where Paul might have been expected to use a reference to Adam, especially when we consider the emphasis of the Rabbinic and Inter-Testamental literature, there is none. There

is not even the taking up of the hope expressed so succinctly in the Dead Sea Scrolls "... and all the glory of Adam shall be theirs." ³³ It may well be that Paul's intention is to emphasise the Old Testament prophetic thought rather than Jewish interpretations. This we will take up later. For the moment it needs to be stressed that in the light of his understanding of the Christ and the redemption he has brought, the future hope of the glory of God will not just be a return to the original ~~pre~~^{un}-fallen Adam. Rather, a totally new order will come to pass, indeed it is potentially already present (as we shall see below), brought about by the fact that God himself has taken manhood upon himself in Jesus Christ.

In Chapter 8 Paul develops his most sustained expression and reaches the climax of his thought on the subject of the glory of God or the glorification of the believer. In 8, 17 - 30 he takes up the idea of 5, 2 and repeats in a number of ways the content of the hope of the believer, namely the glory of God.

The Chapter as a whole takes up the motif of the fact and the significance of the indwelling of the Holy Spirit in the Christian's life. Having stated the fact in 8, 1 - 11, Paul draws out the implication in vv. 12 - 16 that those who are so indwelt by the Spirit of God are the sons of God and have the right to call him Father, together with the responsibility of acting obediently in the light of the nature of the relationship. In v. 17 he moves naturally from the idea that Christians are sons or children of God to the idea that they are also heirs, heirs of God and fellow-heirs with Christ. The section vv.17 - 30 is devoted to the content of the inheritance of the sons and heirs of God.

The first of Paul's statements concerning the content of the Christian's hope is in 8, 17b, by way of statement of fact: ...εἴπερ σὺν πάσχουμεν ἵνα καὶ σὺν δοξασθῶμεν. The fact that the sons of God, the *συνκληρονόμοι...Χριστοῦ* are now suffering, they find in this evidence that they are God's sons and heirs. Suffering in the present. is

not the cause, but the guarantee of future glorification.³⁴ Clearly it is not Paul's intention to mean that Christians suffer so that they will be glorified, that is, their suffering is not worthy of merit. Nor does he intend to mean that Christians will be glorified because they are united mystically or sacramentally with Christ.³⁵ Rather his point is that Christians suffer because they are sons of God and fellow-heirs with Christ and this is an assurance of that fact. Christians, in suffering in a world which is by and large hostile to Christ, have their suffering as evidence of their ultimate glorification in the same way that Christ has been glorified. A similar idea to this is found in II Tim. 2, 10b ff, where again in the context of referring to eternal glory, here equated with the expectation of ultimate and complete restoration in the presence of God, Paul speaks of the need for endurance. Another parallel is found possibly in Colossians 1, 24. If this is understood to be referring to the suffering which Paul has endured because of his faith in Christ, and not because of his sacramental or mystical union with him, then further support is given to our interpretation of 8, 17.

Secondly, in 8, 18, Paul substantiates his point³⁶ by heightening the contrast of the present age with that which is to come:³⁷ *Λογίζομαι γὰρ ὅτι οὐκ ἔστι τὰ πλεθόμενα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἰσοκλυθῆναι εἰς ἡμᾶς.* The sufferings to which the Christian finds himself exposed can not in any way be compared with the glory of the eschaton. Further, there is here, the hint that the glory which is to be revealed is already in some way present.³⁸ For just as there is a tension in Paul's statements regarding the sonship and heirship of Christians, it is a future yet also a present idea, so also it would seem, his understanding of the glory of God is both future and present. Certainly, this is consistent with the prophetic element of the Old Testament as we have already seen.³⁹ The glory of God of Second Isaiah is a glory to be revealed yet a glory already present.

Israel is "the glory of God" but awaits in anticipation the fulfilment of that hope. If it does nothing else the transfiguration of Christ indicates that the glory of the Christ was a potential though veiled reality during his life on earth; of course the full splendour and meaning of the glory of God is to be understood in terms of his resurrection and exaltation (though John can say that uniquely God's glory is also found in the suffering and death of Christ, (John 12, 23ff)). Christians as sons, but especially as fellow-heirs with Christ will obviously see and be participants⁴⁰ in the eschatological glory; yet in the present age they potentially participate in the final glory - it is theirs already.⁴¹ Certainly the difference between the present and the age to come is vast and this point must not be underemphasised, nevertheless, Paul does understand the glory as being in some sense already present.

The third reference to δόξα is found in 8, 21 in the section vv. 19ff where Paul supports and expands v.18. In these verses he uses creation, both animate and inanimate, sub-human creation⁴² by way of illustration of the consequence of the removal of the judgement of Genesis 3. There is probably more than a tacit allusion to the idea that creation itself will also be free to express its own peculiar glory in a way that it was not able so long as man, its ruler, was under condemnation. Thus Paul writes in v. 21:

διότι καὶ αὐτὴ ἢ κτίσις ἐλευθερωθήσεται
ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.

Because⁴³ creation has also come under God's judgement and is at present in a bondage of corruption in a non-moral sense, in terms of death and decay, it also awaits the future deliverance of liberty⁴⁴ which will come with the revelation of the glory of the children of God. The sub-human creation will be free to express its own peculiar glory, not the same glory as the children of God once its ruler(s) is in possession of the glory he will

enjoy as a fellow-heir of Christ. These ideas are not new, for it expresses in the language of the new covenant the hope of the Old Testament prophets as is especially reflected in Isaiah 60, 1 - 3 and 65, 17 - 25.

A further clue to Paul's meaning and understanding of glory in this passage is in v. 23. While there is no reference to glory, it is clear from the context, his reference to sonship and heirship which has its final consummation in the inheritance of glory, that his reference to adoption here and the redemption of the body are significant. Already the believer is a son and an heir of God (vv. 14 and 16), but as v. 19 emphasises the sonship is ~~not~~ yet seen. The final disclosure of adoption has yet to be made and that will occur with the redemption of the body. This is the essence of the glory which is anticipated in hope. It is sonship come to its full function and enjoyment; clearly the resurrection is an important idea here.

Paul's final reference to glory in Romans 8 is found in verse 30, "... οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. The climax to God's work of foreknowledge, election, calling and justification is glorification. Glorification is the apex of God's whole work of redemption. Contained within this thought is the divine decision that believers shall be conformed to the image of his son. Doubtless, behind these words is the Genesis account⁴⁵ that man is created according to the image of God as well as Paul's statement in II Corinthians 4, 4 that Christ is supremely the glory and the image of God.⁴⁶ God's plan for his sons is not just the restoration of the image of Adam, but the conformity to the image of his own unique Son.⁴⁷ Again, the eschatological emphasis is paramount, but implicit is the thought that such conformity is also a present idea. Paul has spoken of suffering with Christ in vv. 17 and 18 as the guarantee that Christians are God's sons, the fellow-heirs of Christ,⁴⁸ thus implying the concept of sanctification.

Yet in the summary statement of vv. 29 and 30 there is no reference to sanctification. It would seem reasonable to suggest that in his use of *συμμόρφους* and *ἑσώξασεν* that Paul includes the idea of the process in the present age, into conformity with the image of God's Son.⁴⁹ This contention is further supported by the aorist - *ἑσώξασεν*;⁵⁰ for while, as we must continue to stress, the motif of the future age is overriding, there is implicit the idea that the present experience of the Christian in his sanctification is a very real beginning to the future manifestation of glorification. Certainly the point is consistent with our interpretation of II Corinthians 3, 18;⁵¹ under the ministry of the gospel Christians are being transformed (*μεταμορφούμεθα*) from one glory to another.

In our discussion of Romans 8, 17 - 30, some important points have been raised. First, Paul clearly understands the content of the hope of the heirs of God to be the glory of God. He has expressed it in terms of the redemption of the body (v. 23) and conformity to the likeness (image) of God's Son (V.29). Secondly, this is clearly very much an eschatological hope, but nevertheless there is implicit the motif of "glory" being a present reality. Thirdly, we have noticed throughout Paul's hesitancy in using such motifs as "... all the glory of Adam shall be theirs..." We have argued that the reason for this is that Paul understood the nature of God's work of justification and adoption through Christ to be such that the old and the new orders can not be likened. Rather it seems that Paul has deliberately ignored the material of the Inter-testamental and Rabbinic literature and has interpreted the prophetic hope of the Old Testament in the light of the person and work of Jesus Christ.

Paul's comment in Romans 8, 23 that the sons of God look forward to their inheritance in terms of the redemption of the body is paralleled elsewhere, especially in I Corinthians 15. There, and in Philippians 3, 21 redemption is referred to in terms of the resurrection

of the body. Significantly, these references not only employ the motif of $\delta\acute{o}\zeta\eta$, but convey the whole thought in terms of the resurrection of Christ.

In I Corinthians 15, Paul deals with a problem that had arisen through some kind of denial of the resurrection of the body.⁵² The problem may well have arisen because of a rejection, in a Hellenistic environment, of any thought of a material resurrection; escape from the body, not a final restoration and resurrection of the body was the expectation of an Hellenistic world.⁵³ However, as Paul shows in vv. 35ff, the resurrection body is not merely a material resurrection of a body that is suitable for this world order. The resurrection body transcends present historical experience; it will be a body suitable for life in the coming age. This, Paul establishes by pointing to examples from the observable world; there is a difference between the grain that is sown in the ground and the consequent growth from it (vv. 35 - 38). There are also different kinds of flesh - of men, beasts, fish, birds (v.39). Furthermore there are different kinds of bodies, earthly and heavenly, which differ in their glory (vv. 40 - 41), all suited to their various kinds of existence. Hence, Paul argues, it is clear that there is no reason to limit the possibility of the creation and existence of a body that is suitable for the age to come.

In these illustrations Paul uses $\delta\acute{o}\zeta\eta$ to compare the various manifestations of brightness and beauty of the world of astronomy; in v. 40 he contrasts the "glory" of the heavenly bodies with that of the terrestrial.⁵⁴ The final illustration Paul makes, is that even amongst the celestial bodies, there are various degrees of glory; the sun, the moon and the stars all manifest different degrees of brilliance and light. $\Delta\acute{o}\zeta\eta$ here denotes simply the external splendour and light of these bodies. In all, Paul's point is to illustrate the infinite variety which is found in the present order of creation. It is not right to limit the concept of the human body to what is known in this world. It is quite possible,

considering the variety in creation, that there will be another kind of body in the Age to come.

In the light of these illustrations, Paul proceeds to show something of the nature of the resurrection of the dead. Essentially his purpose is to show that the coming Age will require a suitable body, one, Paul described, as a spiritual one. He explains this in vv. 42 ff, in a series of contrasts where he compares the present body with the future resurrection body.

The present body is sown ἐν φθορᾷ, it is raised ἐν ἀφθαρσίᾳ, it is sown ἐν ἰτιμίᾳ, it is raised ἐν δόξῃ, it is sown ἐν ἰσθενείᾳ, it is raised ἐν δυνάμει it is sown σῶμα ψυχικόν, it is raised σῶμα πνευματικόν.

The question that is of particular interest to us is whether in his reference to the spiritual body, raised imperishable, in glory and in power,⁵⁵ Paul is only concerned with the outward manifestation of the body here; or does he also have in mind the ethical aspect? Certainly, as we have already seen, the former is upper most in his mind; the various manifestations of glory of the celestial and terrestrial bodies as well as that of the various celestial bodies clearly refers only to the outward manifestation. Δόξα as a description of the resurrection body in v. 43 would this seem to have the same emphasis. However, a closer examination of the whole context vv. 42 - 49 does suggest that Paul may well be implying some ethical aspect. Certainly we do not find any real clue in the word Paul contrasts with δόξα in v. 43, namely ἰτιμία. The only other context where Paul uses both words together is in II Corinthians 6, 8, where Paul contrasts the dishonour and ill repute in which men condemn those who exercise an apostolic ministry with the honour and good repute that God has for them. It is important, therefore, to examine, but all too briefly (for purpose does not allow a lengthier discussion) verses 44 - 49.

There, Paul contrasts the first man Adam who became a ψυχὴν ἑσθλάν and the last Adam who becomes a πνεῦμα ἑσθλόν . The first part of this verse, a verse which in fact sets out to "prove" Paul's point, is based on a quotation from Genesis 2, 7. But a difficulty arises in the second part; there is no known evidence to show that Paul is quoting an authority. Most⁵⁶ accept the view that Paul is adding his own comment to Genesis 2, 7 in the light of his understanding of the Christ. Whatever the case, it seems likely that Paul in this whole sub-section, vv 44 - 49, is concerned to contrast the two natures, of the man Adam and the last Adam; the former is a living soul, a man from the earth, of dust, the latter is a life-giving spirit, a man from heaven.⁵⁷ It is not unnatural for Paul to use the figures of the first and last Adam in a letter to a Gentile Christian audience. We have already noted a similar use in Romans 5. Paul's emphasis here is to establish the contrast between the two distinct manifestations of the body. But he does more than this, he goes on to use the figures to show in fact that the nature of the body of the first Adam determined that of his descendants. Similarly the last Adam determines the nature of the body of the believer in his resurrection

To sum up Paul's argument here: all the descendants of Adam are of dust, having natural bodies which are given life by the ψυχὴ. On the other hand all those who are "descendants" of the man from heaven, the life-giving Spirit⁵⁸ have a resurrection body, inspired by the πνεῦμα. Just as the man of dust has determined through his existence, the nature of the present physical body, so too those who are inspired by the man who gives life through the Spirit will receive a heavenly resurrection body. Verse 49 sums up this thought with a statement and exhortation.⁵⁹ Once again the main concern is to emphasize the contrast between the two natures of bodily existence. However, if we are right in saying that in v. 49 Paul is exhorting believers to put on the resurrection body there is a very real suggestion of an

ethical aspect. He is then not just referring to the eschatological body in terms of its outward manifestation, but also is implying the inner quality of perfect redemption.⁶⁰ Further support is given to our argument by the presence of εἰκών in v. 49; it can be compared with II Corinthians 3, 18 and 4, 4 where Paul speaks of the believer being transformed into the image of Christ, from glory to glory. There, as we have contended before, Paul certainly is referring to sanctification; the ethical aspect is very much present. Again in Romans 8, 29 and 30 εἰκών is also used in the context of sanctification; those whom God has foreknown he has "predestined to be conformed to the image of his son" to the end that they might be glorified (as we have seen, in the present but especially, finally and completely in the Age to come).

It is now possible to draw some conclusions regarding Paul's use of δόξα in v. 42. Clearly, in the whole section vv. 35 - 49, his intention primarily is to contrast the present physical body with the spiritual, resurrection body. It is as one of three descriptive terms of the eschatological nature of the body that he uses δόξα. We have already seen, from his previous illustrations and from the general emphasis of the context that it is used here particularly to draw attention to the nature of the outward manifestation of the resurrection body. However, it would also seem that Paul also does imply the inner perfection and hence the ethical aspect of the resurrection body. The "resurrection of the Body" is not a reference to the "redemption" of the outward, but the redemption of the total man. Δόξα here denotes a transformed body. Before concluding our comments on I Corinthians 15 it is also significant to note that Paul again refrains from expressing the future hope of the believer in terms of contemporary Jewish thought of the restoration of the former glory of Adam. Always his eschatology is strictly in terms of his understanding of the Christ, or as in the figure he uses here, the last Adam.⁶¹

The only other reference where δόξα is found in the context of the nature of the resurrection body is in Philippians 3, 21. There we find the same kind of contrast, though more succinctly expressed between the present nature of man and the future expectation of the believer. Paul writes:

ὁ κύριος Ἰησοῦς Χριστός) μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα .

The present body is described as τῆς ταπεινώσεως it is exposed to all the weaknesses, the pain and the indignities of this life. Man who now lacks the glory of God can look forward to the time when his sanctification, through Christ, will be complete.

Christ μετασχηματίσει this present body of corruption and weakness to be σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ...^{62.}

Once more we find the emphasis is upon the transformation of the present physical body, in its visible form, to the likeness of the form of the body of glory of the risen Christ. This transformation awaits those who are the citizens of heaven (v. 20), and the expected deliverance and transformation will take place through the exercise of the power of the Lord of Heaven, the Lord Jesus Christ.

The believer already experiences salvation; in 3, 20, Paul clearly states, ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει. The transformation of the body of weakness is the expectation of the citizens as they look forward to the day when their citizenship is complete and is manifested to all in its fullness, that is, in glory. Further the whole context implies the presence of an ethical aspect to Paul's thought. The emphasis of vv. 12ff has been the putting on of perfection and walking, not as enemies (v. 19), but as followers of Christ; "for we are citizens of heaven". (v. 20). Paul looks forward with his fellow citizens, to the day when

the body of weakness, the physical and implicitly, the spiritual, is transformed into a permanent state of conformity to the body of glory of the Christ. Significantly the future body will not just be like (σώμασπον) Christ's, it is Christ who will transform the bodies of the "citizens" to be like his.

In the light of our comments here it is apparent that both in I Corinthians 15⁶³ and Philippians 3, 21, Paul uses **δόξα**, essentially to emphasize the distinction between the natures of the present and future bodies. However, there seems to be very much implicit the thought that the body of glory refers to the body of the total man; the ethical aspect or idea is present. Furthermore, it is important to note that in these contexts **δόξα** conveys an eschatological emphasis.

Paul expresses the future hope or expectation of the believer, not just in terms of the resurrection body, but also, just simply as **δόξα**. In Colossians 3, 4 we find, **ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν. τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.** This forms a climax to the exhortation of vv 1 - 3; Paul urges that believers might so set their minds on Christ that they ought not be distracted by the desires and attractions of the earth. They have died (spiritually) with Christ (v. 3)⁶³ and their life "is hidden with Christ in God". The thought is bound up with Paul's concept of the righteousness of God; here the believer is already dead to sin, but is not yet dead to sin in terms of his experience in this world. However, when Christ comes, there will be the manifestation of that which is already (implicitly) so for those who have died with Christ. The believer, when Christ returns, will be manifest with him

Here, **δόξα** implies more than the outward manifestation of the spiritual body.⁶⁴ Paul has in mind the complete, perfect and permanent transformation that will occur at the coming of Christ. What is hidden now, namely life with God in its fullness and perfection, will

be revealed⁶⁵ with the return of Christ. Life in glory involves the complete revelation of the redemption of man. To summarize, first, it is Christ who is the source of the life of the believer. Secondly, what will be revealed is something which already is a reality, though it is hidden. It has yet to be revealed. Thirdly, what is to be manifested is the glory of the believer, that is, his redemption in its entirety, spiritual and physical.

A similar idea, though in a totally different context is found in II Corinthians 4, 17. Here he comments on the afflictions which beset him as an apostle of the gospel of Christ and which result in his "outer nature" (v. 16) being caused to deteriorate. However, he has a strong resilience to these very real pressures and persecutions. The present afflictions can not be compared with the *αἰώνιον βίβλος δόξης* ; in fact the goal in sight minimises his present experience. But even more than that for the present suffering, incurred because of the nature and the exercise of his ministry, was contributing to the "eternal weight of glory". He makes more explicit the statement of Romans 8, 18. The "glory" is the product of his present experience of suffering.

In expressing this thought we find Paul plays on the word "glory". As we have seen earlier,⁶⁶ *δόξα* is used in the LXX to translate the Hebrew *קִבְּץ* which originally had the meaning of weight. The contrast between the present "light" affliction and the eternal "weight" of glory emphasises the way in which the future "glory" is far beyond the comprehension of man.

The whole context and emphasis of this reference highlights the eschatological nature of *δόξα*. It also underlines the conclusion we have already found that *δόξα* contains within it the ethical motif.

We can conclude this section by drawing attention to two further references in I Thessalonians 2, 6 and 12. Both, by implication use *δόξα* to express the future hope

of the believer. In 2, 6 Paul says he does not seek the "glory" of men, implying he only looks for the "glory" or approbation of God. This becomes explicit in 2, 12 where he shows clearly what is the future expectation - the being received into the kingdom and glory by God. This once again highlights the thought that it is God who will bestow the "glory" that is to be revealed and that it is God's very own glory that the believer will participate in. Furthermore, 2, 12 also emphasises once more the ethical aspect of glory, for here it is the promised reward and motivation to walk in this world in such a way as to please God.

Some concluding remarks can be made. First, glory is very much an eschatological hope, though as we have demonstrated it is already a present reality. Further, Paul speaks essentially of the glory that is to be revealed in terms of the manifestation of the believer's life and hope. Thirdly, even though the primary revelation will be an external one, there is implicit the thought of inward, ethical renewal and redemption. Finally, the whole hope of glory is bound up in the person of Jesus Christ. He himself has revealed the glory of God and made possible the bringing of the sons of God into their inheritance in participating in his own glory.

3

Two further references are of interest in our discussion on δόξα and the nature and hope of man. In

I Cor. 11, 7 Paul writes: *ἡ γὰρ κεφαλὴ τῆς ἐκκλησίας, τοῦ σώματος αὐτοῦ, ὅθεν ἡ ἐκκλησία σώζεται ὡς ἡ ἐκκλησία τοῦ σώματος αὐτοῦ, ἡ ἡγεμονία αὐτῆς, ἡ σωτηρία τοῦ σώματος αὐτοῦ, ἡ ἁγιασμός αὐτοῦ, ἡ ἑαυτοῦ καθαίρεσις ἑαυτοῦ ἵνα ἡ ἐκκλησία ἑαυτὴν ἑαυτῷ παραστήσῃ ἁγιασμένην, ἡ ἑαυτοῦ καθαίρεσις ἑαυτοῦ ἵνα ἡ ἐκκλησία ἑαυτῷ παραστήσῃ ἁγιασμένην, ἡ ἑαυτοῦ καθαίρεσις ἑαυτοῦ ἵνα ἡ ἐκκλησία ἑαυτῷ παραστήσῃ ἁγιασμένην.*

and later in the same section we find in v. 15 : *ἡ γὰρ κεφαλὴ τῆς ἐκκλησίας, τοῦ σώματος αὐτοῦ, ὅθεν ἡ ἐκκλησία σώζεται ὡς ἡ ἐκκλησία τοῦ σώματος αὐτοῦ, ἡ ἡγεμονία αὐτῆς, ἡ σωτηρία τοῦ σώματος αὐτοῦ, ἡ ἁγιασμός αὐτοῦ, ἡ ἑαυτοῦ καθαίρεσις ἑαυτοῦ ἵνα ἡ ἐκκλησία ἑαυτῷ παραστήσῃ ἁγιασμένην.*

All commentators have recognised the difficulties in interpreting Paul's meaning in the section 11, 2 - 16. 67 While not wishing to belittle the problems in any way, our overall purpose must be kept in mind as we seek to

unravel the sense in which Paul employs $\delta\acute{o}\xi\alpha$ in the chapter. However, to do this, we must at least set out what we understand to be Paul's concern in vv. 2 - 16.

It is important briefly to consider Paul's thought in 11, 3, for this introduces the theme of the section. First we notice three parallel statements. Christ is the head of every man, man is the head of woman and the head of Christ is God. The structure of the verse strongly suggests that the main thought is about Christ. The statement "the head of every man is Christ", immediately follows Paul's opening, "I want you to know..." stressing the fact that the position of the headship of Christ⁶⁸ and its implications is to be discussed.

Secondly, the comments are addressed to believers implying that the $\pi\alpha\upsilon\tau\acute{o}\varsigma \ \acute{\iota}\nu\ \delta\iota\delta\alpha\sigma\acute{o}\varsigma$ refers to believing men.⁶⁹ The emphasis in the verse sets the stage for the whole section. Paul's interest is primarily with the headship of Christ and in turn the distinctions between (not the functions of) believing men and women as they come together in Christian assembly.

This suggestion helps reconcile the difficulty encountered in v. 5 when Paul speaks of women, praying and prophesying. Not much further in the Letter (14, 34 ff) he enjoins women to keep silent in the church. In 11, 4 and 5 Paul is not discussing the question of praying and prophesying.⁷⁰ Rather, as we have argued, his purpose is to make clear the distinction between men and women and the implication for their appearance. Prayer and prophecy in vv. 4 and 5 are a hypothetical case and no more.⁷¹

The way is clear for us to see the distinction Paul is making on the subject of the headship of Christ. He wants the Corinthians to understand the implications of this in terms of the distinctions between men and women in the present world order. Clearly Paul knows, as in Gal. 3, 28 that in terms of salvation there is no difference between men and women. However, in the present world order there are distinctions for the sake

of the ordering of society that need to be observed. Here he is concerned to show, from theological and practical arguments that men should have short hair and women ought to have long hair.⁷²

Paul introduces theological and practical reasons in his argument. In v. 3 he has already introduced the substance of his theme. In vv. 5 and 6 he shows that it was apparently understood at the time that for a woman to have her hair short was a shameful thing. Why this was so can not be said with precision. Further, in v. 7, Paul reminds the Corinthians that a man ought not to have long hair since man is the "image and glory of God". In turn, he comments that woman is the glory of the man. It is significant in our whole argument to note that Paul has~~not~~ directly quoted Gen. 1, 26f nor even Gen. 2, 18 ff. In referring to man as the image and glory of God he omits *ὁμοίωσις* and substitutes *δόξα*. To explain the distinctiveness of men and women in the created order he has thus written his own comment on Gen. 1, 26f, no doubt in the light of Gen. 2, 18ff, which he does in fact re-state more clearly in vv. 8 and 9. The three verses provide the framework of his theological reasons for the necessity of the distinctiveness between men and women in the Christian assembly. Such distinction ought to be manifest in terms of short and long hair. Man is created first in creation and he pre-eminently is God's image and glory. The woman is created for the man. She is his glory. "Therefore, the woman ought to have an authority on her head, because of the angels". (v.10)

Many have been the suggestions as to Paul's meaning of *ἐξουσία* and *ἄγγελοι* in v. 10.⁷³ If we are to be consistent the "authority" a woman has on her head is her hair. However, *ἐξουσία* would be forced into an unnatural sense to interpret it passively, that is in a figurative sense, to understand it as a sign of the authority to which a woman is subjected. More naturally, we must understand *ἐξουσία* in an active sense, the power, authority or the right to do something.⁷⁴ In the context of preceding theological argument of Paul, it

seems that he is stating that the long hair of the woman is the sign of her authority to be a woman. Later, in v. 15 he argues from nature that woman's hair is her $\delta\acute{o}\xi\alpha$, that is, the outward manifestation of her womanhood. Hence, in the whole context her long hair is her authority and glory, the visible manifestation that she is the "glory" of the man. The woman stands in a special relationship with him. Both the distinction and yet at the same time the relationship between the man and the woman in creation ought especially to be seen in the assembly of Christians. It seems that for this reason Paul introduces the subject of the angels. The angels are guardians of the created order; but they are not just observers, they participate (in a hidden fashion) in the assembly of the believers and are offended if there is any cause for shame.⁷⁵ There would be real cause for offence if the created distinction and yet relationship between men and women was not in evidence.

Nothing that Paul has said here must distinguish between the places of men and women in salvation. He wants to emphasise the place of men and women in the gathering of Christians in this world order. One has the function of head, the other a subordinate role. Further, in vv. 13 ff, just as it is an unnatural custom for men to have long hair, and a woman short hair, so too it is important that the outward distinctions remain as a sign of the distinctiveness between men and women. For, Paul concludes in vv. 14 and 15 "... does not nature teach... if a woman has long hair, it is a glory to her? For her hair is given to her as a covering."⁷⁶

We have seen that Paul's central concern in 11, 2 - 16 is to develop the theme and aspects of the implications of the Headship of Christ. Of particular interest to us is his use of $\delta\acute{o}\xi\alpha$ in this context. In v. 7 he illustrates his argument from the creation narrative; here the whole context suggests that he uses $\delta\acute{o}\xi\alpha$ not to refer to man's innocence or conscience,⁷⁷ but rather the order of creation. As he interprets Genesis 1 and 2 here, Paul shows that man is pre-eminent in

creation as the "image and glory" of God. Man, as the summit of creation manifests the glory, the nature or character of God in a visible fashion as nothing or no one else does. Nor then does $\delta\acute{o}\xi\alpha$ refer to that splendour and perfection which belongs to God and which he has bestowed upon man and which he will complete at the eschaton in the way Paul uses the word elsewhere. The emphasis is purely upon man's place in creation and his ability or potential, above all creation to reveal God's glory, that is the nature of his person and the type of creature he can create. Further man's revelation of God's glory in turn is to the glory of God.

Woman, however, is to be distinguished from the man in creation, for she is created especially for the man. She is his glory. Calvin is surely right when he comments that "woman was created for the express purpose of greatly enriching the man's life".⁷⁸ $\Delta\acute{o}\xi\alpha$ has the sense of pointing to the quality of the nature of the woman and in turn expresses the purpose of the existence of the woman. In a similar sense Paul uses $\delta\acute{o}\xi\alpha$ in verse 15 when he refers to a woman's hair as her glory. Her hair is the outward and visible manifestation of the peculiar beauty which belongs to her and which distinguishes her from man whose "glory" she is.

$\Delta\acute{o}\xi\alpha$ in I. Cor. 11, 2 - 16 is used in a unique fashion in the Pauline corpus. It is not used to denote a state of conscience but rather the distinctiveness and the purpose of the existence of men and women. It is used to illustrate the reason for the present ordering of society. Apparently he has to contend with a lobby that demanded equal status for men and women in the present world order in Corinth. Paul meets the demand by pointing to the headship of Christ, the order of creation and the distinction between men and women.

One further point needs comment. It is significant that Paul has substituted $\delta\acute{o}\xi\alpha$ for $\delta\mu\omicron\iota\omega\sigma\iota\varsigma$ in his quotation of Genesis 1, 26. He makes a definite distinction between $\epsilon\iota\kappa\acute{o}\nu$ and $\delta\acute{o}\xi\alpha$. Whereas $\epsilon\iota\kappa\acute{o}\nu$ in this context denotes the intrinsic nature of man,

δόξα is the active expression of that nature. While we have drawn attention to the distinctive use of δόξα in I Corinthians 11, it is still possible to discern a similarity in difference between εἰμῶν and δόξα found in II Corinthians 4, 4.⁷⁹ Δόξα is the outward manifestation of the inward nature denoted by εἰμῶν.

4

Some conclusions can be drawn regarding δόξα and man which have been raised in this chapter. A number of ideas are expressed by δόξα and σοφία. First, we have seen that man, despite the "knowledge" which God has revealed of himself, has failed to give glory to God or to give him thanks. In fact he has exchanged the "glory of the incorruptible God for the likeness of an image of corruptible man" and lower orders of creation. Man has thus lost the glory of God which he originally possessed before the fall. Such glory was not just the outward manifestation of the reflection of the splendour or majesty of God, but, significantly, the ethical aspect of his character. For man to live in glory means that his character, in fact his whole being reflects the perfection of his Creator.

Man's justification through Christ has brought about the restoration of this glory and more. The justified man will enjoy more than just a return to the former glory that was Adam's. The future hope of the believer is his complete glorification. He will be redeemed, body and soul, and will be made to conform to the likeness of God's own Son. Such is the hope and the inheritance of the sons of God. But while δόξα essentially expresses an eschatological hope, it is also a present reality. The sons of God, in a sense, in so far that they are already justified and are being sanctified exist in glory and are being changed from one degree of glory to another. They await the manifestation of this in the perfect redemption of their bodies when they will live in the presence of the God of glory in perfection throughout eternity.

However, Paul's use of $\delta\acute{o}\xi\alpha$ is not just limited to the motif of man's perfection (or lack of it). As we have seen, in I Corinthians 11, he departs from his usual sense of the word. There, he uses it to distinguish between men and women in the present created order, especially showing the purpose of the existence of both, in their relationship with one another and in turn with Christ as their head.

All this bears out what we have already seen; it is extremely difficult to define $\delta\acute{o}\xi\alpha$ with precision. Yet its elusiveness epitomises the difficulty man has in grasping concepts that are of infinite worth. However, we can say that $\delta\acute{o}\xi\alpha$ in the corpus Paulinum essentially is not simply the outward manifestation of splendour or majesty, be it the source, as with God, or reflected, as with man. Rather, it is the outward manifestation of light which in turn reveals the total, inner and outer perfection of character. It reveals the sum of the perfections of being.

NOTES

1. In Romans 5; 2; 8; 18,21,30 and 15; 6.
2. See e.g. the literature cited in M. Black, Romans (New Century Bible), Marshall, Morgan & Scott, 1973.
3. Romans 1, 17 and 18.
4. Romans 1, 18. To translate κατέχειν here as "hold fast" or "possess" would not be consistent with the context. The whole tenor of Paul's argument is that it is possible to know God in so far that he has made himself known and can be experienced by men. Such knowledge men have rejected or rather "try to suppress" to take up the force of the conative present indicative, as C.E.B. Cranfield, op. cit., p. 112.
5. Romans 1, 23.
6. See e.g. the views cited in G. Kittel & G. Friedrich (ed.) Theological Dictionary of the New Testament, (Eng. tr. and ed. G.W. Bromiley), Vols. 4 and 5, Eerdmans, Michigan, 1967, and the articles on νοεῖν and καθόρῳ.
7. e.g. C.K. Barrett, Romans, op. cit., p. 35. and C.E.B. Cranfield, op. cit., p. 116.
8. The force of ἀπό here is temporal cp. Mt. 24, 21; 25, 34; Lk. 11, 50; Mk. 10, 6; 13, 19; II Pet. 3, 4. So, e.g. W. Sanday and A.C. Headlam, op. cit., p. 42.
9. W. Michaelis, "καθόρῳ" in T.D.N.T., op. cit., Vol. 5, pp. 369 ff.
10. Ibid. p. 380.
11. M.D. Hooker, "Adam in Romans 1" in New Testament Studies, 6, 1960, p. 299, has maintained that Paul is speaking of a definite divine revelation that men have rejected. But while Miss Hooker's point is well made, if this were Paul's meaning surely he would have been more precise, and, for example, adopted some other vocabulary than τὰ ποιήματα in 1, 20.
12. Romans 1, 23.
13. So e.g. C.E.B. Cranfield, op. cit., p. 106.
14. Ibid. p. 121. cp. C.H. Dodd, op. cit., p. 55.
15. M.D. Hooker, op. cit., pp. 297 - 306.
16. Ibid. p. 300.

17. M.D. Hooker, op. cit., also quotes N. Hyldahl, "A Reminiscence of the Old Testament at Romans 1, 23" in N.T.S., 2, 1956, pp. 285 - 8, as demonstrating that Paul uses the three terms, πετεινῶν, τετραπόδων and ἔρπετων, in the same order as they are found in Gen. 1, 20 - 25, though he (i.e. Paul) omits the other references to sea-creatures, fishes, beasts of earth and cattle.
18. N. Hyldahl, op. cit., argues this is probably interchangeable with the N.T. ὁμοίωμα.
19. M.D. Hooker, op. cit., p. 299.
20. Ibid. p. 300.
21. C.E.B. Cranfield, op. cit., p. 106.
Because of this, one wonders how far it is right to say Paul has an "Adamic theology" in Romans 1. It seems fairer to say, especially as he does not introduce the Adam figure until Rom. 5, in the context of the consequence of faith in Christ, that Paul uses the language and ideas of Genesis 1 - 3, but wishes to emphasise the individual nature and hence responsibility of each man's unrighteousness. cp. C.K. Barrett, First Adam to Last, op. cit., pp. 17ff.
22. M.D. Hooker, op. cit., p. 300.
23. So, M.D. Hooker, op. cit.
24. So, J. Jervell, Imago Dei, quoted by R. Scroggs op. cit., p. 75 n 3, who notes the attractiveness of both Miss Hooker's and Jervell's arguments, but rightly rejects them, 1. because there is no specific reference to Adam in Romans 1, and 2. because Jervell has failed to take account of "... καὶ πετεινῶν καὶ τετραπόδων καὶ ἔρπετων".
25. Rom. 3, 10 and 23.
26. The context and language is reminiscent of that in 8, 18ff. God calls Christians "sons and heirs" and they will be glorified. So here the Israelites are sons and God had bestowed upon them "glory". cp. W. Sanday and A.C. Headlam, op. cit., p. 230, who contend that ἡ δόξα denotes "the visible presence of God among his people."
27. With C.E.B. Cranfield, op. cit., p. 259, it makes better sense to read καὶ κλυθώμεθα... as co-ordinate with εἰρήνην ἔχομεν... χριστοῦ. rather than with τὴν προσαγωγήν ἐσχίκαμεν... κ.τ.λ.

28. 2, 17 and 23.
29. The force of **ἐλπὶς** is the sure expectation of something not yet seen.
30. The only reference where the first and the last Adam are found together as a description of the future state of the believer is in I Cor. 15, 42 ff. This will be discussed below, pp. 87 ff.
31. The **ὅτι τοῦτο** of 5, 12 establishes the continuity in the Chapter.
32. The traditional view that **ὥσπερ** is 5, 12 introduces a protasis which has no apodasis, at least not until the whole is restated in 5, 18 is more acceptable. See the discussion in C.E.B. Cranfield, op. cit., pp. 269 ff.
33. See above pp. 20 ff.
34. Linguistically and theologically it is better to read **εἶπερ** not as introducing a condition, but rather a statement of fact. cp. **εἶπερ** in Rom. 3, 30; 8, 9. So also M. Black, op. cit., p. 120.
35. Paul's use of the present tense indicates this.
36. Hence **γὰρ** in v. 18.
37. It is not un-Pauline to speak of the present age and the age to come in this way. cp. Romans 12, 2; Galatians 1, 4; Ephesians 1, 21.
38. C.E.B. Cranfield, op. cit., p. 409 quotes J. Chrysostom who notes the use of **ἰσοκαλυφθήναι** and not **ἕσσεσθαι** which would be natural if the future alone were in mind.
39. See above pp. 8 f and 37 f.
40. So the force of **εἰς ἡμᾶς**.
41. It is insufficient to claim as J. Murray does, op. cit., pp. 300 ff, that the glory to be revealed is "so bound up with the resurrection" that we can not see it as existing now except in the design and purpose of God. This is but part of the final glory which anoints the fellow-heirs of Christ. See below.
42. **Ἡ κτίσις** has been interpreted in a variety of ways; but in the context of Paul's thought here where clearly Gen. 3, 17 - 19 is in mind (here the sub-human creation also came under the judgement of God) it seems more plausible to understand it this way.

43. Διότι is probably better than ὅτι . Both are textually well attested, but is the lectio difficilior.
44. Τῆς δόξης here, in the light of the contrasts being made, is better understood as a contrast to τῆς φθορᾶς . It is not adjectival qualifying ἐλευθερίαν . Rather τῆς φθορᾶς and τῆς δόξης τῶν τέκνων τοῦ θεοῦ are both best understood as genitives of origin. Thus we have, bondage resulting from corruption; liberty arising from the glory of the children of God.
45. Genesis 1, 26 f.
46. For a fuller discussion of II Cor. 4, 4 see above pp. 52 ff.
47. Clearly conformity to God's Son is not the relation of eternal sonship or capacity.
48. A.R.C. Leaney, in "Conformed to the Image of His Son" in N.T.S. 10, 1963 - 64, pp. 470 - 9 has noted an ethical character in conformity to the image.
49. The idea of sanctification is far from foreign to Paul. See e.g. Rom. 6 f; Also cp. e.g. Col. 3, 3, 4 and 9 ff. Further, Rom. 8, 29, 30 surely have a definite link with v. 28, where "all things" (suffering due to obedience?) have a definite place in God's sovereign purpose for his people.
50. It seems insufficient to say with J. Murray, op. cit., p. 321. That ἐδόξασεν is a proleptic aorist, intimating the certainty of the accomplishment which in reality has yet to come to pass. We have already noticed the tension in vv. 17 - 30 that while the future glory is paramount, there is also perhaps a real sense in which glory is present though obviously not manifest or fully realized.
51. See the discussion above pp. 54 ff.
52. See espec. I Cor. 15, 12, 35.
53. However, As W.D. Davies, Paul & Rabbinic Judaism, S.P.C.K., London, 1970 (3rd Edition), p. 303, points out, it is hard to determine who really were "the deniers."
54. The grammar in v. 40, as C.K. Barrett, I Corinthians, op. cit., p. 371, notes, demands that δόξα is understood a second time.
55. v. 44a is a summary statement, forming a climax to the foregoing contrasts.

56. See, e.g. R. Scroggs, op. cit., p. 86.
57. With R. Scroggs, op. cit., p. 87 n. 30, it is unlikely that Paul is reputed a Philonic exegesis (pace W.D. Davies, op. cit., pp. 49 ff). See Scroggs' useful discussion pp. 115 - 122. It is more likely that Paul is re-working a Jewish midrash, so, e.g. R. Scroggs pp. 86 ff.
58. We might cp. here II Cor. 3, 17,18.
59. There is better textual evidence for the subjunctive $\phi\omicron\rho\acute{\epsilon}\sigma\omega\mu\epsilon\nu$ (P⁴⁶ X A D G I a H Meion Ir¹⁰⁴ C1 Or; R^m) than for the indicative $\phi\omicron\rho\acute{\epsilon}\sigma\omicron\mu\epsilon\nu$. Most commentators however, have usually preferred the latter, because, they have argued, it suits the context better. (Perhaps this may make $\phi\omicron\rho\acute{\epsilon}\sigma\omega\mu\epsilon\nu$ the lectio difficilior). Certainly, it is not inconsistent to argue that in v. 49 Paul sums up his preceding contrasts. However, it is surely just as arguable to maintain that he not only makes a summary statement in the first half of the verse repeating what is the case for all men, while in second half he wants to exhort his readers to make sure that the future resurrection body will be theirs. After all it is consistent with Pauline teaching that the resurrection body will only be for believers. Considering the doubts of the Corinthians he needs to remind them, not only of the doctrine, but what they must do. (Hence we also find similar exhortations in Ch. 15, in vv. 2,33,34,49 and 58).
60. So cp. Rom. 8, 23.
61. Perhaps Paul's silence regarding any thought of the restoration of the former glory of Adam, and his use of the "Adam" terminology, may suggest that he uses "Adam" simply as a figure of illustration and no more.
62. J.B. Lightfoot, St. Paul's Epistle to the Philipoians, MacMillan and Co., London, 1885, p. 130, notes a contrast in the language $\mu\epsilon\tau\alpha\sigma\chi\eta\mu\alpha\tau\acute{\iota}\sigma\iota$ and $\sigma\acute{\upsilon}\mu\mu\omicron\rho\phi\omicron\nu$. He has argued that $\sigma\chi\eta\mu\alpha$ and cognates retain the notion of instability and changeableness and are never used, unlike $\mu\omicron\rho\phi\acute{\eta}$ to describe the entire change of the inner life. Thus he translates Phil. 3, 21, "... will change the fashion of the body of our humiliation and fix it in the form of the body of His glory..."
63. cp. e.g. Romans 6, 2 ff.
64. E.F. Scott, The Epistles of Paul to the Colossians, to Philemon and to the Ephesians, Hodder & Soughton, London, 1952 (8th impression), 1st published, 1930, p. 64, maintains Colossians 3, 4 is to be understood in terms of I Cor. 15. This, we have contended does injustice to Paul's distinction.

65. Surely the force of *φανερῶς* here is to contrast that which for the present is hidden.
66. See above eg. p.42.
67. For example does Paul use *ανθρωπος* inconsistently here? i.e. is he referring to all men, both believing and unbelieving, when he speaks of man as the image and glory of God? If this is so how can this be reconciled with Rom. 3, 23?
68. It seems better with W.J. Martin, in "I Corinthians 11, 2 - 16" An interpretation in W.W. Gasque and R.P. Martin (eds), Apostolic History and the Gospel op. cit., pp. 231 f, to suggest that *κεφαλή* in v. 3 has the sense of headship or authority rather than source or origin. "The passages that could have influenced Paul in the selection of the word are those in which it is applied by transference to rank, and particularly those where it is used specifically of God or the Messiah, such as I Chron. 29, 11, or in Ps. 118, 22 or even those passages in which a diminutive form of *ῥῶς* (*ῥιζῶν*) is used (Isa. 44, 6; 48, 12)" Cp. C.K. Barrett, I Corinthians, op. cit., pp. 248 ff and F.F. Bruce, I and II Corinthians, op. cit., p. 103.
69. If Paul has in mind all men, i.e. all mankind, *ἄνθρωπος* would be more natural, not *ἄνθρω*. However, a real difficulty remains: does he use *ἄνθρω* to refer to : i. all men in contradistinction to all women? or; ii. all believing men over against all believing women? Because, as we shall argue, Paul is developing the theme of the supremacy of Christ and the ordering of the spiritual society in this present world with the created distinctions between men and women, (see especially vv. 7 - 9 and vv. 14 and 15 - where he introduces arguments from creation and from nature), it is better to understand *ἄνθρω* as ii. above. However, the nature of the argument may well presuppose i.
70. Cp. M.D. Hooker, "Authority on her head: An examination of I Corinthians 11, 10", in New Testament Studies, 10, 1963 - 64, pp. 410 - 16, who maintains that the function of praying and prophesying is critical in Paul's argument.
71. Paul's language does not necessarily imply that he expects women to pray and prophesy in the church. Often the "logic" of his statements does not follow. So e.g. when he states in 14, 5 that he wishes that all spoke in tongues, in ch. 12 he has implied that this is not the case. This is especially seen in the question in 12, 29,30 which he introduces with the particle *μή*.

72. W.J. Martin, op. cit., pp. 233 ff, has, rightly, pointed out that Paul's distinction in vv. 4 and 5 is between short and long hair. Man ought to have his (physical) head uncovered, or as Chrysostom, not have his hair hang down. i.e. he ought to have short hair. In contradistinction, a woman ought to have her (physical) head covered, by implication, not with a veil, but with long hair. He argues (i) it would be a false antithesis for a woman to have her head veiled as opposed to a man having short hair, (ii) nowhere in the passage is there any word for a material veil, (iii) the forms of *κατακαλύπτω* found here (vv. 6 and 7) are not constructed with an indirect object. They are better understood as passive; (iv) "in v. 15 Paul states unequivocally that a woman's long hair takes the place of an item of dress". Martin also goes on to argue from New Testament uses that the distinction between the aorist imperative and present imperative in adjacent clauses in v. 6 indicates that Paul was sensitive to the fact that some women at the moment had short hair and suggests that (for the time being) she leave her hair short (*κείρισθω* aor. imper. with cessative force). But since an ongoing situation like this is shame for a woman "let her become covered". (*κατακαλυπτέσθω* present imperative, "for a non-terminative, inchoative action"). He compares, e.g. I Corinthians 7, 9ff, *ὑμῶν ἡσώτασιν* (v. 9), "let them marry", refers clearly to a cessative action; *μηνέτω* "let her remain (unmarried) envisages no end point; *καταλλήλητω* "let her effect a reconciliation" again denotes a cessative action in that it would bring to an end the separation from her husband.
73. See e.g. the discussions in J.A. Fitzmyer, "A Feature of Qumran Angelology and the Angels of I Corinthians 11, 10 ", in J. Murphy-O'Connor (ed), Paul and Qumran: Studies in New Testament Exegesis, Geoffrey Chapman, London, 1968, pp. 31 - 46, and M.D. Hooker, op. cit.
74. Cp. M.D. Hooker, op. cit., who suggests that the woman veils her head as a sign of her own authority, independent of the man, in the question of praying and prophesying. Her argument turns on the question that Paul's emphasis is upon praying and prophesying. This, as we have said is not Paul's main concern here.
75. So. J.A. Fitzmyer, op. cit.
76. W.J. Martin, op. cit., maintains that Paul likens the distinctiveness and the relationship between men and women to the relationship between Christ and the Church.
77. So J. Calvin, op. cit., p. 232 cp. Rom. 3, 23.

78. Calvin, *op. cit.*, p. 232. He compares Proverbs 12, 4.

79. See the discussion above, p. 56.

CHAPTER VI

PAUL : THE GLORY OF GOD AND MAN'S RESPONSE

The whole has not yet been said. Man's sonship and heirship involve him in present consequences. We have already seen how the Christian hope of glory is very much a future idea, but how implicit within that hope is the present experience of glory in terms of suffering and obedience.¹ We have also seen that it is God's purpose that man should not glorify anyone but God (Rom. 1, 21 and 23). So for example, in the ministry of the gospel Paul states in 1 Thessalonians 2, 6 that one of the corruptions from which he was free was the seeking of personal glory or distinction. He did not seek the praise of men. Paul understood that man should "glorify God and give him thanks". (Rom. 1, 21) Further, in Rom. 15, 8 and 9 Paul reminds his Gentile readers that they ought to remember the order in which God has worked out salvation, namely through the Jews. He also wants the Jews to remember that they were the chosen instrument through which God worked salvation not just for them but also for the Gentiles. Hence in v. 9 Paul states that Christ worked out his mission in terms of God's promises to the Jews, τὴν δι' ἑθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν ...²

The end of Christ's work is the glorifying of God, on the part of both Jew and Gentile through their obedience of faith. In Philippians 2, 11 Paul states clearly that on the last day, the confession that Jesus Christ is Lord, is to the glory of God the Father.

II Thessalonians 1, 10 states that at the eschaton Jesus will come ἐν δόξῃ καὶ θῆναι in his saints. The same motif is particularly emphasised in Ephesians. In 1; 6,12,14 the dominant and constant stress is upon the way in which God has created and redeemed a people for the praise of his glory..³ Δόξα here seems to be interchangeable for "God". It suggests that the Person and work of God - his very nature, especially in

his work of creation and redemption is to be praised. Hence the eternal counsel of God is that the elect will praise him, the supreme, sovereign eternal and holy Lord, the creator and the redeemer. While the primary emphasis upon the activity of praise is eschatological the glory of God in its fullness has yet to be revealed. Only then will believers be able to give full meaning and force to their praise of God. Nevertheless, there is still the element that the praise is a present activity. Men and women, as Christians in the present world order, praise the glory of God. While throughout the emphasis is upon the future glorifying of God, which is understood as God's purpose, there is once again, the suggestion of the element of the present activity in glorifying God.

This is seen in two ways. First in the ministry of preaching, especially in the proclamation of the Gospel. Secondly in the obedience in the lives of believers.

In II Corinthians 1, 20 Paul makes it plain that through the preaching of the Gospel men and women were brought to the position where they would say "Amen"; through the gospel proclamation they were led to the experience and the declaration of faith in what God had promised. This statement of "Amen", is to the glory of God, (τῷ Θεῷ πρὸς δόξαν)⁴ In II Corinthians 4, 15 Paul speaks of his ministry of the gospel and the difficulties he has encountered. Yet he is prepared to undergo everything for the sake of his readers, that in turn "thanksgiving to God for the grace shown to Paul increases 'through the many' as they (more and more people) get to hear of it."⁵

The response of faith and obedience brought about by the activity of preaching the gospel of glory is to God's glory. Abraham's faith, (Roman 4, 20) is equated with giving δόξαν τῷ Θεῷ . The very act of acknowledging the person and nature of God and submitting to his rule gives glory to God, or as Calvin has put it, "... no greater honour can be given to God than by sealing his truth by our faith".⁶ The consequence of

the attempted rejection of the revelation of the knowledge of God, spoken of in Romans 1, 21 and 23, is reversed when men hear the word of God and respond in faith and obedience.

In Romans 15, 6,7 and 9 we find that the glory of God is the result of the work of Christ and the proclamation of that truth.⁷ The main emphasis in verses 6 and 7 is upon the need for Christians to accept one another. Any distinction, especially Jewish or Gentile ought to be dropped. In v. 6, he encourages believers to unite together in worship, "to glorify the God and Father of our Lord Jesus Christ". Verse 7 draws together the principles he has enunciated. Christians ought to welcome one another at table fellowship (and hence at the Lord's table), because they, despite the former barrier of sin have been accepted by Christ. They ought to receive everyone whom Christ receives. Such obedience is εἰς δόξαν τοῦ Θεοῦ. God is honoured as his authority is not only recognised but obeyed.

The motif of obedience of life being to the glory of God or glorifying God (Paul used the prepositional phrase and verbal interchangeably), is also found in I Corinthians 6, 20. Again the thought of obedience made possible and in turn motivated by the person and work of Christ, is present. Here, Paul concludes his discussion on the question of sexual relationship with the forceful reminder: "For you were bought with a price: glorify God therefore with your body". The very act of obedience to God in this matter is equated with the glorifying of God. It is also significant to note the very Jewishness of Paul's comment. There is no hint or suggestion that the body (σῶμα) is in any way evil in itself. Paul is consistent with Jesus' statement that it is from the "heart" of man that the evil comes.⁸ Part of the consequence of being bought with a price, by the death of Jesus, is to be obedient in the use of one's body; such obedience is to glorify God or honour the name

of God. His rightful and supreme authority is recognised, trusted and acted upon.

A similar injunction that the Corinthians should be obedient to the will of God is found in I Corinthians 10, 31. Here again **δοξα** is used in a summary statement where Paul enjoins his readers to seek the "glory of God". The phrase forms a conclusion to his remarks on the subject of whether Christians ought to eat meats which have been sacrificed to idols. He has suggested that Christians are free in the matter, but that they ought to notice that some believers feel bound not to eat such meat; hence the conscience of other Christians ought to be the guideline. He concludes by pointing to the highest guide and motivation for behaviour, the glory of God.⁹ Hence in this context God is glorified when believers have a right regard for one another and they are concerned for one another's relationship with and growth before their God.

Again, in II Corinthians 8, 19 and 23 it is the administration of the collection of a gift of money for the Christians in Jerusalem who were in need which is to the glory of the Lord. It was Paul's ready desire that no cause for criticism against him could be found, especially in matters financial, hence he was more than willing that apparently the Macedonian churches should appoint someone who would see that the task of carrying the gift to Jerusalem was carried out. It was this ministry that here is specifically to the glory of God; it suggests that the ministry was to ensure that God's name and his work would not be dishonoured or discredited. In the summary statement in v. 23, it is the partners in Paul's whole work who are the "glory of Christ". The whole thought is that these men reflect the glory of Christ in their own lives and so glorify God. By their faithfulness in exercising their administrative and other ministerial responsibilities they show forth the person of Christ to others about them, thus bringing glory to Christ.

The consequent result of work of the "ministers" whose work is to the glory of God, and who are themselves the glory of Christ, is seen in II Corinthians 9, 13. The believers in Jerusalem who are the recipients of the gift glorify God not for the gift itself, but for the obedience of the donors. They praise and give thanks to God for the obedience to the faith¹⁰ of those who have made the gift, those who have already given glory to God in their own way, by their own particular obedience.¹¹

A similar way in which believers glorify God, because of the faithfulness of another is seen in Galatians 1, 24. Lightfoot¹² quotes Chrysostom "He (Paul) does not say, they marvelled at me, they praised me, they were struck with admiration of me, but he attributes all to grace. They glorified God, he says, in me."

To return to the central theme of this section, the obedience God expects of his children that he might be glorified, we find the motif is again found in Philippians 1, 11. It is Paul's prayer here that the Christians in Philippi that they will grow in knowledge and all discernment so that they will have the same mind as Christ (vv. 9 and 10) and that in turn that their lives will bear the fruits of this in righteousness

εἰς δόξαν καὶ ἔπαινον Θεοῦ . A similar motif is found in I Thessalonians 2, 12 where Paul recounts the way he exercised his ministry. He was concerned that believers should be thoroughly instructed in the faith (v. 11), "to the end that you should walk worthily of God who calls you into his own kingdom and glory". The expectation of being called into the presence of God brings with it the expectation of obedience.

One further group of verses needs to be considered. These are found often at the beginning or conclusion of a section of thought or a letter. At the end of the section where Paul considers the relationship between Jew and Gentile, in 11, 36, he concludes: "For of him, and through him, and unto him, are all things," αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας ἰμῶν . Because God is the creator and redeemer and as he lives forever, as

such he is to be ascribed glory eternally. His person and work are to be praised and acknowledged forever. The same thought is echoed, though more precisely in the aspect of the redemption brought about by Jesus Christ, in Romans 16, 27: "To the only wise God, through Jesus Christ, $\delta\acute{\epsilon}$ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων.

The same is found again in Galatians 1, 5 and Philippians 4, 20. In the latter the personal nature of God is specified: " .. to our God and Father..."

The emphasis in Ephesians 3, 21 is slightly different (though not sufficiently so to maintain that it must have been written by a different author). Here Paul refers to the church as "the sphere in which, even as in Christ Jesus himself, the glory of God is exhibited and consummated."¹³ In I Timothy 1, 17 the note of emphasis is upon the eternal sovereign rule of God and his unique supremacy over all; while in II Timothy 4, 18 the note is one of the deliverance which God has made possible.

Some conclusions may be made. God, who is the God of glory, calls men and women into fellowship with himself through the ministry of the proclamation of the gospel. The ministry in itself is one of glory for it brings men perfectly into the very presence of God. Notably it declares the glory of God and this task God expects to be carried out for in itself it is unto the glory of God. The faith which comes as a result of such preaching is also to the glory of God and believers show the meaningfulness of their confession in their obedience. In turn their obedience proclaims the glory of God and is also to the glory of God. In all $\delta\acute{\epsilon}$ has the force of the manifestation of the person and work of God. In his glory God proclaims himself and in turn expects the response of faith and obedience. All is denoted in $\delta\acute{\epsilon}$

NOTES

1. See above, the comments on Rom. 8, 29,30, pp. 88ff.
2. W. Sandý & A.C. Headlam, op. cit., p. 398 are surely right when they suggest that τὸ εἶ... εἶθ' οὕτως... ὁ δὲ Σίσαυ should be taken as subordinate to εἰς τὸ (v.8) and co-ordinate with /βεβαίωσαι.."
3. For a discussion of these verses see above pp 47: f.
4. A. Plummer, II Corinthians, op. cit., p. 38 is surely right when he comments, "these words belong to τὸ Ἀμήν exclusively, to the saying of Amen.. and τῷ Θεῷ is placed first with emphasis." So also C.K. Barrett, II Corinthians, op. cit., p. 78.
5. So F.F. Bruce, I and II Corinthians, op. cit., p. 198 His suggestion is that περισσεύση is transitive with τὴν εὐχαριστίαν the object. Διὸ governs the genitive in the phrase τῶν πλεόνων which is to be attached to the clause which follows it, cp. also II Corinthians 9, 11ff.
6. J. Calvin, Romans, op. cit., p. 99.
7. So Rom. 15, 3 and 4. We might cp. Paul's statement in Rom. 1, 5 where he sees his commission to preach is to the end that the name of Christ, of God, might be glorified.
8. So e.g. Mark 7, 6 and 7.
9. We might also cp. Co. 3, 17 where even though ὄνομα is not used, the thought is the same. The way the "name" (of Jesus or God) is used in both Col. 3, 17 and Rom. 1, 5 suggests that it is interchangeable with ὄνομα
10. Τῆς ὁμολογίας is best understood as an objective genitive, i.e. obedience to (your) confession. This agrees best with the analogy of the obedience of Christ (10, 5)
11. So C.K. Barrett, II Corinthians op. cit., p. 241.
12. J.B. Lightfoot, Galatians, op. cit., p. 86.
13. J. Armitage Robinson, op. cit., p. 89.

CONCLUSION

The transformation in meaning of **סֶפָא** that took place in the Septuagint is maintained in the Pauline corpus. Throughout, we have noticed the consistency of emphasis in the use of the phrases, the **קְבוֹרָה** of God, in the Old Testament and the **סֶפָא** of God in Paul. Neither **קְבוֹרָה** nor **סֶפָא** bear much resemblance to their former meaning. Both words are used to denote the outward manifestation of splendour of the very being of God. They denote more than just an attribute of God. Both **קְבוֹרָה** and **סֶפָא** are often found in contexts which depict the whole expanse of God's work, particularly in creation and in redemption.

It has been evident that some definition can be given to the motif, the glory of God. The only place where it is used in a less precise and in a more general sense is when it is found in the context of concluding prayers. There it is used often to express what man can not comprehend or verbalise about the greatness and majesty of God. Particularly is this true in the concluding words in letters where Paul expresses the hope that the name of God will be ascribed glory for ever. When it is used in reference to God, glory is, on most occasions, not just an attribute of God, as has often been thought, but denotes the sum of his eternal perfections, the nature of his being. It refers to the sovereign power and majesty of God together with his eternal perfection and holiness. The motif also refers to God's activity in the creation, but especially in the redemption of his people.

We have also seen that there is a consistency of emphasis between Paul and the Jewish conceptions and use of the motif. Significantly there is more similarity with the Old Testament than with the Intertestamental or Rabbinic literature. Paul does not refer to the future hope of God's people so much in terms of the glory that Adam had lost. However, as with the Dead Sea Scrolls and the Old Testament prophets, he clearly sees that God has created and redeemed a people for his glory. He has chosen a people that they might glorify him. God is the initiator and the instrument in honouring his own name.

However, the most significant departure we find in Paul is, not surprisingly, in the implications of the person and work of the Christ. For Paul, the fullness of the glory of God is seen in the Christ, especially in his exaltation. (It is here we might also notice a distinction of emphasis compared with the Gospel of John. For John, the fullness of God's glory is in the Son of Man. It is supremely displayed in the crucifixion. Paul places more emphasis upon the glory of God found in the post-Easter exalted Christ). The glory of God displayed in Christ is the outward manifestation of the inward nature of the Divine being. Hence Paul distinguishes "image" and "glory". Christ is both the "image" and "glory" of God in so far as he shares in the same Divine nature as God and he is the glory of God in that he supremely manifests, outwardly, the splendour of God's eternal perfection and sovereign power.

The distinctive emphasis in Paul, shaped by his knowledge of the person and work of Christ, has other implications. God bestows the glory of Christ on believers now, but supremely at the eschaton. The present glory is a hidden glory. It is revealed in the process of change in the life of the believer as under the direction of the Holy Spirit he is changed into the likeness of Christ. But this inward process never reaches perfection in life in this world. The inward perfection and the outward manifestation of that awaits the eschaton when the perfect redemption of the body (the total man), will be manifest. Significantly, Paul does not refer to the future glory of man in terms of the former glory of Adam, as we find is the express thought in the Scrolls. He is silent on this point. For Paul the whole hope of the believer is bound up in the work and the person of the Christ.

Finally, it has also been clear that God declares his glory through his word; so for example, the Psalmists recognise it, now Paul knows it. For Paul the revelation of God's glory manifest in Christ, is revealed in the ministry of the gospel. It is through this word that God announced himself to men and he offers them salvation and life in his presence in glory for ever. God glorifies

himself in this; he has shown to men that he exists eternally in sovereign power and perfection manifested in majesty and splendour. His very being is light. As men recognise him, accepting the salvation he offers and seeking to obey him in all aspects of their lives, he is glorified. As men for the present attempt to reject and ignore him, but finally are compelled to bow down and confess that Christ is Lord, he also is glorified. His name is to be honoured as the supreme Lord of all, in his creation.

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