

The glory-motif in John 17:1-5: An exercise in Biblical semantics

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ABSTRACT

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In John 17:1-5 the noun δόξα occurs once and the verb δοξάζειν four times. They are consequently translated as 'glory' and 'glorification' in various Bible translations. This research is an attempt to determine the various perspectives and possible semantic meanings respectively of these words in order to suggest meaningful alternatives that could be used in a dynamic-equivalent or periphrastic translation. The methodology followed is: first a look at a few lexical meanings, and an investigation of the textual and theological contexts in order to help determine the basic semantic fields of these words, followed by a more detailed examination to aid a more specific interpretation. In the detailed examination the motifs, ἡ αἰώνιος ζωή, ἡ ὥρα and τὸ ἔργον τελειώσας play important semantic roles as theological settings from which the various possible semantic meanings of δόξα and δοξάζειν are interpreted.

1 INTRODUCTION

The Greek words δόξα (noun) and δοξάζειν (verb), translated in English as 'glory' and 'glorify', cover a wide range of meaning. In most other languages no single word is able to express the full meaning of either one of these words in all their various uses. Even the many English translations offer little help in finding the best equivalents for the New Testament words in other languages. This is due to the common use of 'glory' or 'glorify' in most of the places where either δόξα or δοξάζειν is found.

Although much has been written on the δόξα motif in the Fourth Gospel in theological dictionaries, commentaries and articles, the coverage of how this motif occurs in John 17:1-5 is inadequate and fragmentary. Where this motif has been discussed in connection with the Fourth Gospel it is either about the 'glory' of Jesus (Painter 1975: 50ff; Ibuki 1988:38ff; Bratcher 1991:401ff) or the 'glory' of God (Caird 1969:265ff), or 'glory' in the Fourth Gospel in general (Cook 1984: 291ff), with little attention being paid to John 17:1-5, where the glory of Jesus and of God complement one another.

This research is aimed above all at determining the various perspectives and possible semantic meanings of δόξα and δοξάζειν, as used in John 17:1-5, in order to suggest a possible meaningful translation of these verses in dynamic-equivalent or periphrastic translations. When the essence of a glorifying event is determined, δόξα and δοξάζειν can be substituted by a description of the essence in order to make the translation more meaningful for the reader.

To understand the specific meanings of δόξα and δοξάζειν in the immediate context of John 17:1-5, we will first have to look at a few proposed lexical meanings, the textual context and the theological context of the Fourth Evangelist in order to help determine the basic semantic fields of these words, before conducting a closer examination of the words δόξα and δοξάζειν as they are used in John 17:1-5.

2 THE POSSIBLE RANGE OF MEANINGS OF ΔΟΞΑ AND ΔΟΞΑΖΕΙΝ IN THE NEW TESTAMENT

According to *The Greek-English Lexicon* (Liddell & Scott 1974:178) the lexical meaning of δόξα is 'honour', 'glory' and 'splendour', and that of δοξάζειν is 'to glorify' or 'extol'. The *Greek-English Lexicon of the New Testament and other Early Christian Literature* (Danker 2000:257f) translates δόξα as (1) the condition of being bright or shining, 'brightness', 'splendor', 'radiance'; (2) a state of being magnificent, 'greatness', and 'splendor'; (3) honour as enhancement or recognition of status or performance, 'fame', 'recognition', 'renown', 'honour', 'prestige'; (4) a transcendent being deserving of honour, majestic being and δοξάζειν, as to (1) influence one's opinion about another so as to enhance the latter's reputation, 'praise', 'honour', 'extol', or (2) to cause to have splendid greatness, 'clothe in splendor' and 'glorify'.¹ Louw & Nida's (1988:66) semantic lexicon has eleven different semantic domains under which they classify δόξα: 'splendour', 'brightness', 'amazing might', 'praise', 'honour', 'greatness', 'glorious being', 'heaven', 'pride', including the idiom 'give glory to God' in John 9:24, and 'swear', 'put under oath', 'vow'; and three domains for δοξάζειν: 'praise', 'honour', 'glorify'.

¹ Fry links up with Danker. According to him (1976:422f) there are three main components of meaning of the word 'glory', as it is used in the New Testament to refer to the glory of God or Christ. They are: (1) brightness or splendour; (2) great power and strength; (3) majesty and honour. Bratcher (1991:401ff) adds another meaning, 'divine nature' or 'divinity' or 'God-likeness', as a possible meaning and translation of δόξα in many passages of the Fourth Gospel. These possible meanings then relate to God and Christ's position or status (majesty/honour); presence (brightness/splendour); divine action (power/strength) and nature (divinity).

The *Theological Dictionary of the New Testament* (Kittel 1978: 247) interprets δόξα as 'divine honour', 'divine splendour', 'divine power' and 'visible divine radiance'. According to Kittel these meanings are fluid and can only be distinguished artificially. He translates δοξάζειν as 'to honour' or 'to extol'. The *Dictionary of the New Testament Theology* (Aalen 1976:44) translates δόξα as 'radiance', 'glory', 'repute', and δοξάζειν as 'praise', 'glorify'.

These lexical meanings reflect a number of combinations rendered by the *NIV*, *NASB*, *KJV*, *NRSV*, *NKJV*, *NLV*, and the *NCV*² throughout the Fourth Gospel as 'praise', 'honour', 'glory' and 'glorify', while in John 17:1-5 δόξα is translated as 'glory', and δοξάζειν consistently as 'glorify'.

The consultation of these lexicons, *on the one hand* contributes to create a scope from which we can start to determine the possible semantic meanings of δόξα and δοξάζειν and, *on the other hand*, indicates how limited and one-sided the interpretations and translations of the words δόξα and δοξάζειν have been in the above-mentioned (and probably also other) Bible translations.

3 ΔΟΞΑ AND ΔΟΞΑΖΕΙΝ IN THE FOURTH GOSPEL

The following is a brief indication of all the aspects linked with the δόξα theme in the Fourth Gospel (regardless of whether the noun δόξα³ or the verb δοξάζειν⁴ is used). Δόξα is used only once in connection with the Pharisees, who attach greater value to the praise of men more than to praise from God (12:43). It is also used once in connection with the disciples, who receive glory from Jesus (17:22). Once δόξα is used without any subject: glory comes from God (5:44). Δόξα is used 13 times (9:24; 11:4,40; 12:28; 13:31; 14:13; 15:8; 17:1,4; 21:19) in connection with the 'glory of God', and 19 times (1:14; 2:11; 7:39; 8:54; 11:4; 12:16,23,41; 13:31,32; 16:14; 17:1,5,10,22,24) in connection with the 'glory of Jesus'. The δόξα of God comes from the Jews (9:24), from the disciples (15:8; 21:19), but especially from Jesus (7:18; 12:28 by implication; 13:31,32; 17:1,4). The δόξα of Jesus comes from his disciples (17:10), the Spirit (16:14), and the Father (8:54; 13:31,32;

2 *NIV* (New International Version), *NASB* (New American Standard Bible), *KJV* (King James Version), *NRSV* (New Revised Standard Version), *NKJV* (New King James Version), *NLV* (New Living Version), *NLC* (New Century Version). The *NLC* added 'boasting' and 'glorious things'. The *NASB* and *NRSV* use only 'glory' and 'glorify'.

³ John 1:14 (2x); 2:11; 5:41,44; 7:18 (2x); 8:50,54; 9:24; 11:4,40; 12:41,43 (2x); 16:2; 17:5,22,24.

⁴ John 7:39; 8:54 (2x); 11:4,13; 12:16,23,28 (3x); 13:31 (2x),32 (3x); 15:8; 16:14; 17:1 (2x),4,5; 21:19.

17:1,5,24; and 12:41 by implication), and from signs (2:11; 11:4). In John 7:39, 12:16,23 and 17:1 Jesus' δόξα is clearly linked with his death. Finally, those who believe will see the δόξα of God (11:40), and the disciples of Jesus will see his δόξα (17:24).

The possible semantic meanings and translations will however, be more narrowly determined by their context. Here 'context' refers to the immediate textual context of the Fourth Gospel, especially John 17:1-8, and the historical situation in which the word is used. Then there is also the context of the theological tradition, in which the evangelist stood to be considered.

4 THE TEXTUAL CONTEXT FROM WHICH THE WORDS ΔΟΞΑ AND ΔΟΞΑΖΕΙΝ ARE TO BE INTERPRETED

The Last Discourse in the Fourth Gospel is dominated by the theme of Jesus' return to the Father (cf. 13:3 "εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξήλθεν καὶ πρὸς τὸν θεὸν ὑπάγει"), and the preparation of his disciples for their task to continue his mission. As Jesus has completed his mission, with ἡ ὥρα at hand, he has to report⁵ to his sender concerning his completed mission⁶. *When Jesus reports to his Father he does it in the form of the prayer found in Chapter 17:1-8.* Here, very briefly, Jesus reflects on the past concerning what he has done and accomplished (by using mostly the aorist and perfect active indicative) in and through his divine mission. He clearly states that he has 'glorified' the Father in fulfilling his mission⁷ and wants also to be 'glorified' by the Father.

The following is a discourse analysis in order to determine the textual context and locality of the Greek words δόξα and δοξάζειν.

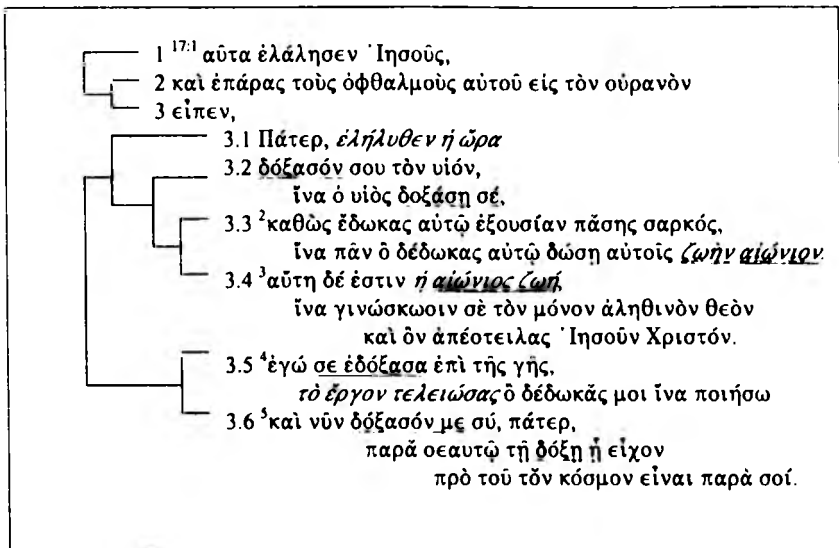
⁵ On the grounds of the close relationship between Jesus and his Father any report seems redundant. But because the Father is in him and he in the Father (v 20), and even with the crucifixion still to come, Jesus can deliver this report.

⁶ This idea that Jesus has completed the work the Father has given him, is an idea found again and again in the Fourth Gospel (4:34; 5:36; 14:31, 17:4; cf. 19:30). The same linguistic phrase "τὸ ἔργον...ἵνα ποιήσω" is also found in 5:36.

⁷ Apart from the statement in 13:31f (ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ) there is no previous reference in the Fourth Gospel to the effect that Jesus has 'glorified' the Father by his work on earth. It is on this reference in 13:31f that the petition that the Father may now glorify the Son depends. This δοξάζειν is, however, implicit whenever Jesus refers to himself as 'doing the will of the one who sent him'.

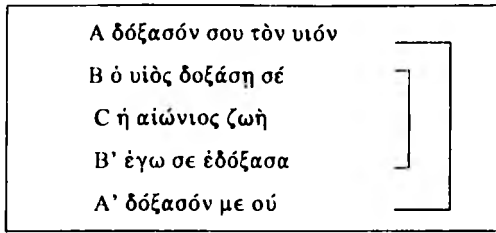
4.1 Discourse analysis of John 17:1-5

This report by Jesus can be divided into two sections: verses 1-5 and verses 6-8. The following is a discourse analysis of verses 1-5⁸.



These verses form a separate unit within Chapter 17 by reason of the theme of glorification at its centre and its chiasmic structure (Waldstein 1990:320). The verb occurs 4 times (all in the aorist) and the noun only once to emphasize the achievement of glorification in the soteriological events. This repetitive texture of the verb (*δοξάζειν*) gives initial insight into the overall picture of this discourse (Robbins 1996:8). From this analysis the following chiasmic pattern (cf Malatesta 1971:195f) is derived, which indicates how the glory motif is interwoven in these verses.

⁸ The omission of a discourse analysis of vv 6-8 is due to the absence of *δοξάζειν* in these verses, and because they can be regarded as an appendix to verses 1-5. The discourse analysis of 17:1-5 has been done according to the principles developed by members of the New Testament Society of South Africa, based on the pioneering work of J P Louw since the late sixties.



4.2 The interpretation of this chiastic pattern

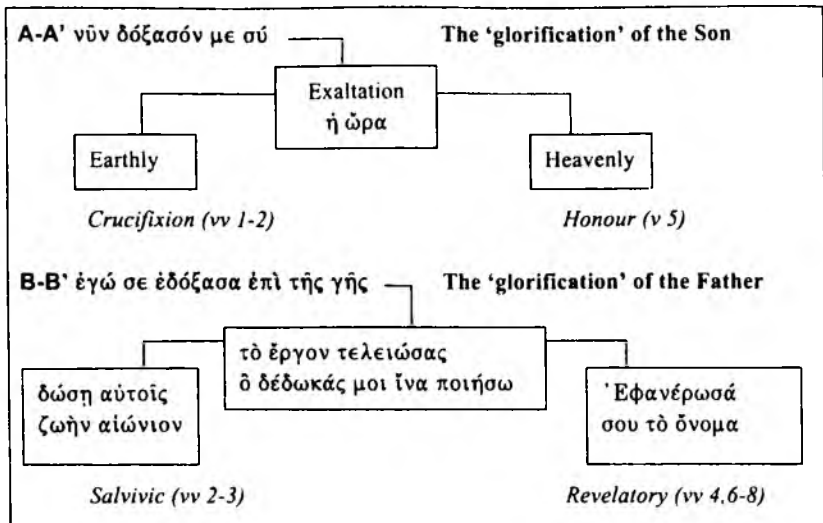
This chiastic pattern helps to interpret *δοξάζειν* from two different perspectives: the one where the Son is glorified (A-A'), the other the glorification of the Father (B-B'). This pattern indicates that the *δοξάζειν* theme revolves around the *ἡ αἰώνιος ζωὴ* theme. Thus the glorification of the Father and of the Son has to be interpreted from the perspective of *ἡ αἰώνιος ζωὴ*, which means that this perspective constitutes the main theological setting⁹ from which *δοξάζειν* is to be interpreted.

We will now look at the theological content and context that influenced the Fourth Evangelist in order to ascertain the theological perspectives, which will in the end influence the proposed interpretation and translation of the words *δόξα* and *δοξάζειν*.

⁹ 'Setting' refers to the theological environment from which a word or concept is to be interpreted, due to the influence the theological environment will have on the understanding and interpretation of that particular word or concept.

5 THE THEOLOGICAL CONTENT AND CONTEXT OF ΔΟΞΑΖΕΙΝ

5.1 A diagrammatic analysis of the theological content of the glorification in 17:1-8:



The following is a brief interpretation of the theological analysis of 'glorification', which will later be verified.

A-A' of the chiasm concerns the δοξάζειν of the Son which, in verse 1, centres around its theological goal, "ἵνα ὁ υἱὸς δοξάσῃ σέ". Here the 'glorification' of the Son pertains his exaltation on the cross (and corresponds with 7:30; 8:20; 12:23), which refers to the beginning of his return to his Father. This 'glorification' of the Son is instrumental to the 'glorification' of the Father. In this striking salvation act the identities of both the Father and the Son are revealed. However, in verse 5 the δοξάζειν of Jesus corresponds with that of the Father, because it relates to Jesus' pre-temporal existence with the Father in the world above (cf 17:24). Here Jesus' 'glorification' is more closely defined by the noun δόξα¹⁰ in the same verse (v 5).

B-B' of the chiasm concerns the δοξάζειν of the Father (vv 1,4)¹¹. *On the one hand*, through Jesus' death on the cross (v 1; cf also 12:23-

¹⁰ The content of this δόξα is to be interpreted and determined as the contrast of Jesus' life in the 'world below', for this δόξα concerns Jesus' existence in the 'world above'.

¹¹ In the Fourth Gospel the Father is seen as bringing glory to himself (12:28; 17:5) or to the Son (8:54; 12:16; 13:32; 17:1,5,10,22,24). He glorifies himself through the

24,27-28; 13:31,32), which is the consummation of the ratification of ἡ αἰώνιος ζωή, he glorifies the Father (vv 1,2). But, *on the other hand*, in verse 4 the Father is glorified by the work Jesus completed (τὸ ἔργον τελειώσας)¹² during his ministry, which is spelled out in more detail in verses 6-8. This δόξα relates to the revelation of the Father and his Son through the works, words and person of Jesus Christ, which culminate in the death of Jesus.

Apart from the primary theological setting, constituted by ἡ αἰώνιος ζωή, there are also two other theological settings (see previous paragraphs) to be considered in the understanding and interpretation of δοξάζειν which are closely interwoven with the primary setting ἡ αἰώνιος ζωή: that of ἐλήλυθεν ἡ ὥρα¹³ and of τὸ ἔργον τελειώσας as deduced from the diagram. With the *inclusio* of the ζῶν αἰώνιον theme, a close relationship is laid between the δόξα motif and that of Jesus' mission¹⁴ to reveal the Father and accomplish salvation. This links the ὥρα and ἔργον τελειώσας themes with the ζῶν αἰώνιον theme.

Although the glory of the Father and that of the Son have been split in the diagrammatical analysis in relation to the chiasm, they will be discussed simultaneously since the 'glorification' of the Father and of the Son cannot be separated. The glorification of the one closely relates to the glorification of the other, and the glory of one constitutes the glory of the other.

5.2 The theological context of the glorification in John 17:1-8:

Scholars (Brown 1971:503; Painter 1975:50; Schnackenburg 1975:503; Aalen 1976:45ff; Kittel 1978:247ff; Cook 1984:292) agree that the Fourth Evangelist draws on the Old Testament idea of God's כבוד. In the

life, death and exaltation of Jesus, for in the incarnate Son of God we have the most concentrated revelation of God. Likewise he glorifies the Son by helping him to complete his mission (Lindars 1981:518), and by restoring him to the position of honour and majesty that he occupied before the incarnation. According to Cook (1984:294) the glory of the Father and the Son are so closely related in the Fourth Gospel 'that it seems that the glory of the one equals the glory of the other (11:4; 16:14,15)'.

¹² According to the Fourth Gospel it is clear that Jesus' task on earth was to reveal and to redeem. In Jesus' report (17:1-8) we find explicit references to redemption (vv 2,3) and revelation (vv 6-8), as well as implicit references to both in all these verses.

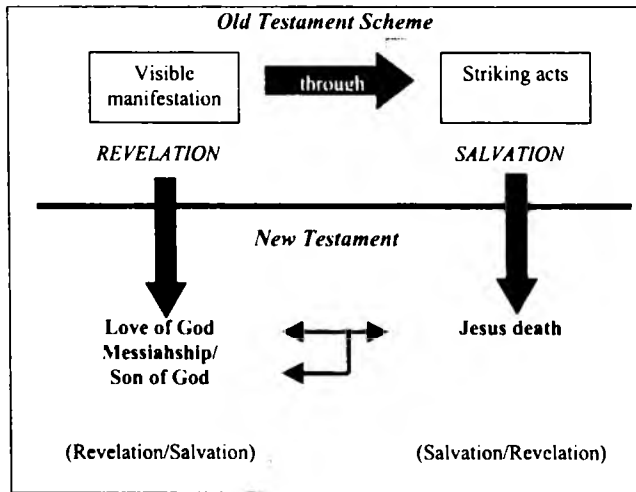
¹³ The gift of ζῶν αἰώνιον (vv 1-3) focuses on the effect of ἡ ὥρα, while τὸ ἔργον τελειώσας (v 4) focuses on the theological goal, the completion of Jesus' mission and the pre-existent glory of the Son (cf. Waldstein 1990:321).

¹⁴ In the continuation of Jesus' mission to the world the disciples of Jesus will not only contribute to the fact that people come to believe that Jesus is the Christ, the Son of God (20:31), but in this process they will also glorify God (see section 6.3).

LXX, δόξα is used to translate קבֹד and δοξάζειν to translate קָבַד. This Hebrew term refers to that which is 'weighty' or 'impressive'.

Brown (1971:503) made a worthy contribution by high-lighting two important elements from the Old Testament in the under-standing of God's glory: 'it is a *visible* manifestation of His majesty in *acts of power*. God manifests himself to men by striking actions (cf. Ex 16:7-10; 24:17)'. When the word 'glory' is used with reference to God, it refers to the impact made on man by the self-manifestation of God (Cook 1984:292)¹⁵. We can conclude that the δόξα, whether used to refer to Jesus or to the Father, relates to 'revelation', i.e. a revelation of their identities through the striking acts of salvation which culminated in the crucifixion.

The LXX then becomes the significant background to the theo-logical influence on the Fourth Evangelist's use of δόξα to refer to the 'honour' and 'glory' that come to God through the manifestation of his character (Cook 1984:292). The LXX (via Brown 1975 and Cook 1984) thus provides us with a scheme to closer determine the meanings of δόξα and δοξάζειν in Chapter 17. When this scheme is applied to vv 1-8, it sounds as follows:



This Old Testament scheme closely relates to the theological construction of the 'glorification' of the Father and of the Son in the previous

¹⁵ Aalen (1976:48) disagrees with Cook and Brown. According to him '...glory is to be understood as a revelation of God, or as the intervention of his power in history (1:14; 2:11; 11:4; 12:41), while in the opinion of Cook (1984) and Brown (1975) the acts of power are instrumental in the visible manifestation of God.

diagram, where the components of both revelation and salvation appear. Although this scheme has its limits, it does provide a platform which, with some change, can be used in respect of Chapter 17. The Old Testament order of this scheme is also to be reversed here in the New Testament. In the Fourth Gospel, revelations about Jesus and God come first (see v 6 and v 8), and salvation follows when revelations are accepted. The contrary is also true in the Johannine perspective when Jesus brings about salvation on the cross and the love and justice of God and the Messiahship and Sonship of Jesus are revealed (v 1).

The above discussion then implies that the two components that establish the glory of God in the Old Testament, i.e. the striking act of *salvation*, which leads to his *revelation*, relates to and helps to constitute the meaning of 'glorification' in John 17:1-5. Where the lexicons (linguistic and theological) help to determine the possible semantic fields of interpretation, the textual context indicates that the 'glorification' of the Father and of the Son are closely related and mutually constitute one another, while the theological context helps to indicate the 'glorification' as relating to God's soteriologic-christological acts of salvation and revelation. With this analysis we have constructed the basic semantic contours in which these terms are to be interpreted. A merging of the textual and theological contexts will help to determine the contextual meanings of δόξα and δοξάζειν more accurately (cf Vanhoozer 1998: 29f). Hence, we will examine the specific *statements* about the 'glorification' of the Father and of the Son in relation to their theological *settings*.

6 THE MERGING OF THE TEXTUAL AND THEOLOGICAL CONTEXTS

6.1 ζῶῆν αἰῶνιου constitutes the main theological setting for interpreting δοξάζειν

Jesus' petition for his own and the Father's glorification (v 1), and the reference to his contribution in giving life to men cannot be separated from one another (cf Waldstein 1990:321)¹⁶. This is evident in the ana-

¹⁶ The theme of Chapter 17 is 'the continuation of the mission of Jesus by his disciples', and not 'the achievement of Jesus' aim', as Schnackenburg (1975:193) maintains with regard to verse 2. In fact, these two themes should not be viewed as contrary to one another when considering the main theme of Chapter 17, but should rather be seen as complementary; as the continuation of Jesus' mission to give eternal life to all those elected by the Father (πάν ὃ δέδωκας αὐτῷ -- v 2). According to Brown (1972:751) the giving of eternal life is intimately related to the work that Jesus was doing in his earthly ministry (v 4), and brings that work to completion, for Jesus' works were signs of his power to give eternal life. Bultmann (1941:376)

lysis of the chiasmic pattern of verses 1-5 and the use of the particle of comparison, καθὼς, in verse 2.

Point C of the chiasm concerns the aim of the glorification of Jesus and that of the Father, that is to give ζωὴν αἰώνιον: ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν (v 2f)¹⁷. The result of the gift of ἡ αἰώνιος ζωὴ was the glorification of the Father and of the Son. For the Son the giving of ζωὴν αἰώνιον was instrumental in the 'glorification' of the Father (v 1), while the giving of ζωὴν αἰώνιον was also an act through which the Son was 'glorified'.

Verse 2 provides some insight into the nature of the continuing glorification of the Father by the Son. According to Schnackenburg (1975:193; cf also Carson 1991:554) the linguistic construction of the καθὼς-clause with the ἵνα-clause in the same verse (also found in 13:34; cf 13:15) can be best understood as a repetition and a clarification of the first ἵνα-clause (v 1b), with an intervening causal clause (καθὼς – 'in accordance with the fact that')¹⁸. Thus verse 2 establishes *the basis* for the petition of verse 1b, and does so by establishing an analogical pattern (Carson 1991:554; also Barrett 1978:502).

There are also, according to Carson (1991:554), important horizontal parallels that can be observed. Verse 2a refers to God's pre-temporal decision to give¹⁹ his Son authority²⁰ over all people by virtue of

phrases the idea well when he says, 'His work does not come to an end with his earthly life but in a real sense only begins with the end of that life'.

¹⁷ Some scholars (Schnackenburg 1975:195) regard verse 3 as complementary to ζωὴν αἰώνιον and undoubtedly editorial (cf Schnackenburg for points to support this point of view). Barrett (1978:503) views this verse as parenthetical but rejects Schnackenburg's point of view of 'a gloss'. Regardless of whether it is parenthetical or a gloss, the fact remains that this text is very important to understanding the theme of 'life' in the Fourth Gospel. The writer agrees with Barrett's statement (1978:503) that the Fourth Evangelist felt the necessity of a definition of eternal life and therefore incorporated it into the prayer.

¹⁸ Linguistically the second ἵνα-clause is, according to Barrett (1978:502), partly purposive ('...gave him authority...in order that he might give...'), partly explanatory ('...give him authority to give...'). The alternative is that ἵνα may depend on δόξασον (v 1): 'Glorify him...that he may give' ... While Barrett thinks that the alternative possibility seems remote and less probable, Brown is of the opinion that the alternatives can be combined. According to Brown (1972:741) it is 'better to recognize that the interpretations are not exclusive, and that to some extent the *hina* clause elaborates both antecedents. The granting of eternal life is the goal of the power over all men that has been granted to the Son ...; yet the granting of eternal life also constitutes the purpose for which the Son asks to be glorified'.

¹⁹ The repeated use of δίδωμι in Chapter 17 should not be overlooked (see vv 4,6,7,8,9,11,12,14, 22,24). This popular verb is found 76 times in the Fourth Gospel (Mt 56, Mk 39, Lk 60), of which 17 instances occur in Chapter 17. The Fourth

the Son's prospective obedient humiliation, death, resurrection and exaltation²¹ in order that (ἵνα) the Son might give eternal life to those the Father has given him (Schnackenburg 1975:193f). It is nothing less than the redemptive plan of God, for the second part of verse 2 makes the purpose of this grant clear (Carson 1991:555). When Jesus asks that the Son might be glorified in order that he might in turn glorify the Father (v 1b), it is congruent with the purpose clause in v 2.

6.2 ἐλήλυθεν ἡ ὥρα a second theological setting for interpreting δοξάζειν in verse 1

In understanding the cross as the occasion for the glorification of Jesus, it is essential to understand the use of the Greek word ὥρα in verse 1. At the beginning of this report (v 1) by Jesus, the Agent, we read that the goal of his mission is ἡ ὥρα of death and resurrection. Up to 12:23 the references to ἡ ὥρα always denoted a future event (2:4; 4:21,23; 7:30; 8:20), but here the parameters change when Jesus says: "... ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῆ ὁ υἱὸς τοῦ ἀνθρώπου". From now until the passion ἡ ὥρα is an immediate prospect (12:27; 13:1; 17:1). Also when Jesus says: νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ? (13:31), he refers to his crucifixion as being imminent. The νῦν refers to the 'hour' of Jesus' death. The Fourth Evangelist can use the aorist tense because, with the departure of Judas, all the actors in the drama, especially Jesus, are committed to their courses of action, which virtually make the crucifixion an accomplished fact.

Evangelist often uses the perfect tense 'denoting the permanence of the gift' (Morris 1971:718). Thirteen times the Father is the subject, with the gift having been made to the Son. The other four occasions refer to the giving of the Son to the disciples. The Father has given Jesus his **ρήματα** (v 8), his **ὄνοματί** (vv 11 and 12), his **δόξα** (vv 20 and 22) and his **disciples** (vv 2,6, 9,22). As the one who received everything from the Father, Jesus represents the Father.

²⁰ ἐξουσίαν (v 2) is the same noun that has been translated as 'the right' in 1:12. In both cases it is used in a soteriological sense. This does not refer to Jesus' authority which he inherently enjoys through being the Son. This should make the Father's gift of authority to his Son equivalent to the fact that the Father is the *fons divinitatis* of the Son (Carson 1991:555; Schnackenburg 1975:193f). The Son's receiving of authority also does not proleptically refer to the gift of authority granted by the Father and consequently to the Son's obedience unto death as Schnackenburg (1975:193f; also Waldstein 1990:321) suggests. According to Newman & Nida (1980:526) this is most likely the giving of authority to the Son as a prerogative of his earthly ministry.

²¹ The theological connection between resurrection and exaltation is not infrequent in the New Testament (e.g. Acts 2:32f; Rom 8:34; Eph 1:20; 2:6; Col 3:1; 1 Pet 1:21). John goes further, and theologically ties together the crucifixion, the resurrection and the exaltation.

The ὥρα of Christ is also seen by the Fourth Evangelist as the supreme and unavoidable will of God. This ὥρα is the summit of the life of Christ, the most important accomplishment of Christ (Ramm 1963: 43). It was a divine imperative of the highest order. Jesus had to die (δεῖ--3:14; 12:34) but at the time destined by God. In John 7:6, when his brothers request him to go to Jerusalem, Jesus tells them that their time is always here. His καιρὸς had been fixed by the will of the Father, and therefore would not come into existence until the time arrived that had been set by the Father (Ramm 1963:44). A study of ὥρα (and also καιρὸς in 7:6) indicates that the life of Christ was completely determined and defined by the will of the Father. Nobody could arrest him before his hour. His life moved along its course according to ἡ ὥρα of the Father.

Thüsing (1970:99), who studied the ὥρα theme in the Fourth Gospel, observes that the employment of the two concepts ὥρα and καιρὸς sets the entire earthly work of Jesus in relation to the event of his glorification. Through this dreadful ὥρα the Son of God is glorified²². From there ἡ ὥρα for the return to the Father has to progress through the cross (13:1) (Ramm 1963:41f). This critical event was decisive for the salvation of mankind, because in this soteriological event the people would become aware of the true identity of Jesus (the Christ, the Son of God - 20:31), and, through this Christological event, also of the true identity of God (οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονο-γενῆ ἔδωκεν --3:16). Thus the salvation phenomenon constitutes the revelation phenomenon as pointed out in the diagramme where the Johannine scheme of glory is compared and indicated to relate to that of the Old Testament. The cross is therefore not a revelation of glory as the transfiguration was, but the occasion for glorification (Ramm 1963:41). Thus ἐλήλυθεν ἡ ὥρα constitutes the situation for the 'glorification' of the Father and Son.

6.3 The δοξάζειν of the Son and the Father through the cross

6.3.1 The Son's glorification

In John 17:1 Jesus asks the Father to glorify his Son²³ (δόξασον σου τὸν υἱόν). But the Fourth Evangelist introduces the verb δοξάζειν already in

²² Passages that refer to Jesus' hour are characterized by the same ambivalence as those referring to the 'lifting up'. The hour of death (7:30, 8:20) is also the hour of glorification (17:1; cf 13:1,31--with vñv).

²³ Throughout his ministry Jesus possessed and manifested glory. In 1:14 it is stated that the Fourth Evangelist and others have seen Jesus' glory. At Cana Jesus revealed his glory to his disciples (2:11; cf also 11:4,40; 12:28). His glory during his ministry was seen in his performance of signs. The cross was the ultimate sign in which his life-giving power was demonstrated. In the 'hour', the signs performed by Jesus

7:39, where he refers to the cross in terms of glory for the first time. Here it is clear that Jesus sees the cross and glory as one. This view is further developed by the Fourth Evangelist when he uses the verb ὑψώω²⁴ ('lifted up'). In the Fourth Gospel this verb, which occurs in 3:14; 8:28; 12:32,34, always involves the notion of being physically lifted up on the cross, with a suggestion of exaltation. The Fourth Evangelist was certainly influenced by the prophet Isaiah (Is 52:13 - 53:12, esp 52:13 LXX) (Kysar 1993:36f; cf. also Carson 1991:201), who linked the themes of 'being lifted up' and 'being glorified' in the context of the suffering servant. Schnackenburg (1971:498) states that the Fourth Evangelist starts from the outward event where Jesus is 'lifted up' (ὑψώω) from the earth onto the cross, and gives it a transferred theological meaning.²⁵ Carson (1991:201) explains it as a theological adaptation of the literal ('to lift up') and the figurative ('to enhance') meanings of the verb.

In John 3:13 Jesus refers to himself as the Son of Man who descended from heaven, but who will ascend to it again. This return to the glory, that he had with the Father before the world began (17:5), is accomplished by 'being lifted up' on the cross. In John 3:13 the Son of Man is characterized as the Revealer, the one who came down from heaven, while in verse 14 he is the exalted sufferer. The statement in John 3:14 expresses this return as the way in which it accomplished the will of God. He is the one who planned this crucifixion and will accomplish it (3:16f). This is evident from the use of the passive (ὑψωθῆναι) and the verb δεῖ, which is repeated in John 12:34. But Jesus also repeatedly states that he came to accomplish the will of the One who sent him, and in John 17:4 and 19:30 he refers to this will as having been fulfilled (τελειώω). Thus in verse 14 ὑψώω reflects Jesus' total obedience, also suggested in the verb δεῖ. This obedience of Jesus has to be distinguished from the obedience referred to in 17:4. In 17:1 his obedience

passed over to reality. After the crucifixion and exaltation his glorification continues through the granting of eternal life to all who believe in Jesus through the work of the Spirit (20:22) (cf Brown 1972:751).

²⁴ The Fourth Evangelist knows that Jesus must be crucified (δεῖ 3:14; 12:34), but wants to play down the σκάνδαλον of the cross. In order to accomplish this he avoids references to the 'suffering' (the word πάσχειν occurs nowhere in the Fourth Gospel) and describes this event in Jesus' experience as 'glorification' (13:31f; 17:1; cf 7:39; 12:16). In support of this idea he pictures Jesus' crucifixion as an experience of being lifted up from the earth (3:14; 8:28; 12:32,34). 'The "glorification" of Jesus in the Passion was the Divine acceptance of His Sacrifice by the Father, the sealing of His Mission as complete' (Bernard 1963:560).

²⁵ This concept, which has its roots and ramifications in Johannine theology as a whole, has already been thoroughly examined by Thüsing (1970). Cf also Moloney (1976) 'The Johannine Son of Man'.

to the Father's will is the means in itself (see section 6.2), while in verse 4 it constitutes the way to attain his glorification, even though the cross is anticipated here. From these two verses it comes to light that it is in the matrix of suffering and exaltation that God most clearly reveals himself in the person of his Son (Carson 1991:201).

The double force of the verb ὑψώω is maintained in 8:28. The Fourth Evangelist tries to indicate that another function of the cross is to reveal who Jesus is. The statement here concerns the realization of Christ's identity. The verb (γνώσεσθε) and the ἐγώ εἰμι-saying confirm this. Jesus' 'glory' will be most fully revealed when he is *lifted up*. When he is 'lifted up' on the cross, he is being lifted up to his Father's presence. It is this event that establishes Jesus' claim most forcefully: τότε γνώσεσθε ὅτι ἐγώ εἰμι. The ἐγώ εἰμι refers to the revelation of Jesus' divine dignity (as the Christ, the Son of God -- 20:31). Here the Son identifies himself with the Father in divine terms. Verse 8:29 qualifies ἐγώ εἰμι. Jesus can say ἐγώ εἰμι because ὁ πέμψας με μετ' ἐμοῦ ἐστίν. This refers to the unity between Father and Son. Jesus' profound sense of the Father's presence is the direct consequence of his perfect self-conscious submission to the will of his Father (Carson 1991:345).

In 12:34 the Fourth Evangelist combines the two statements made in 3:14 (ὑψωθῆναι δεῖ) and 8:28 (γνώσεσθε ὅτι ἐγώ εἰμι) by way of letting the crowd ask a double question concerning the Son of Man.

The Son of Man title (τὸν υἱὸν τοῦ ἀνθρώπου) is clearly linked with Jesus' exaltation. In three of the four texts (3:14; 8:28; 12:34) Jesus states that ὑψωθῆναι (δεῖ) τὸν υἱὸν τοῦ ἀνθρώπου. But according to 12:34, the crowd does not understand Jesus' reference to himself as the Son of Man in 12:23 as a messianic claim. This lack of understanding reflects the high frequency of misunderstanding and lack of understanding of Jesus' disciples, the crowds and the Jews about Jesus' teaching concerning himself²⁶. This is the reason for their two questions in verse 34, because not everyone in Palestine could have made a confident connection between 'Son of Man' and 'Messiah'. According to 8:28 will they know that Jesus is the Messiah when he is exalted. This will draw all men to Christ (12:32).

From these four texts it is clear that the verb ὑψώω is used by the Fourth Evangelist to link Jesus' death with his glorification. It is used to

26 Misunderstandings on the part of the disciples are evident in 4:31-33; 11:11-15 and on the part of other people in 2:19-21 (Jews); 3:3-9 (Nicodemus); 4:10-15 (Samaritan woman); 6:32-35 (crowd); 6:51-53 (Jews); 8:21-27 (Jews); 8:32-33 (Jews); 8:56-58 (Jews); 9:39-40 (Pharisees); 11:23-25 (Martha); 12:32-34 (crowd). Lack of understanding in the case of the disciples may be observed in 4:34; 6:6-7,19,60-61; 9:2; 11:14,16; 12:1-8,16 (12:20-26 by implication; cf. 10:6), and in the case of the Jews 5:17-18; 6:40-43,51-52; 7:33-36; 7:21-22; 8:18-19,24-27; 10:30-33.

refer to Jesus' exaltation on the cross and so reflect his glorification through: (1) Jesus' obedience to the Father's will (reflected in the verb $\delta\epsilon\acute{\iota}$ – 3:14; 12:34); (2) the revelation of Jesus' identity²⁷ (reflected in the $\acute{\epsilon}\gamma\omega \acute{\epsilon}\iota\mu\iota$ – 8:28), and (3) the attraction of people 'to him', which means 'to salvation' (12:32). Therefore, in the light of the above discussion concerning Jesus' glorification in v 1, $\delta\delta\acute{\xi}\alpha\sigma\acute{o}\nu$ can be substituted by the verb $\acute{\upsilon}\psi\acute{o}\omega$, used in a pregnant sense, which can then be translated as 'exalt your Son on the cross' (as a striking act of salvation) (cf Groenewald 1980:344) in order to recall the above three statements made in connection with $\acute{\upsilon}\psi\acute{o}\omega$.

6.3.2 The Father's glorification

The petition presented by Jesus in v 1, " $\delta\delta\acute{\xi}\alpha\sigma\acute{o}\nu$ σου τὸν υἱόν", contains as its prime motivation: " $\acute{\iota}\nu\alpha \acute{o} \upsilon\acute{\iota}\delta\varsigma \delta\omicron\zeta\acute{\alpha}\sigma\eta \sigma\acute{\epsilon}$ ". This petition makes it clear that the Son's glorification here is also the glorification of the Father: the one does not exist without the other (cf. 14:9-11). This 'glorification' of the Father can only be realized when the Son is 'glorified' ($\acute{\iota}\nu\alpha$ with aorist subjunctive $\delta\omicron\zeta\acute{\alpha}\sigma\eta$), which is accomplished $\acute{o}\tau\alpha\nu \acute{\upsilon}\psi\acute{o}\omega\sigma\eta\tau\epsilon$ τὸν υἱὸν τοῦ ἀνθρώπου (8:28; cf also 3:14; 12:32,34). This critical event was decisive for the salvation of mankind, because it revealed to the people who Jesus really is ($\acute{o}\tau\omicron\tau\epsilon \gamma\nu\omega\sigma\epsilon\sigma\theta\epsilon \acute{o}\tau\iota \acute{\epsilon}\gamma\omega \acute{\epsilon}\iota\mu\iota$ – 8:28) and, through this Christological event, who God is. Thus the salvation phenomenon constitutes the revelation phenomenon. God has now revealed his identity clearly by what he achieved on the cross, namely the exaltation of his Son.

The 'glorification' of the Father (v 1) is even better understood from the perspective of 13:31f: "... νῦν ἔδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἔδοξάσθη ἐν αὐτῷ." ³²[εἰ ὁ θεὸς ἔδοξάσθη ἐν αὐτῷ] ..." Caird (1969:265ff) has shown that the aorist passive "ἔδοξάσθη" here was the expected way to translate the Masoretic Text's use of the *niphal* of the verb כָּבַד in the LXX. It is used for the *visible* manifestation of the majesty of God in *acts of power*. Here we can recall Isaiah 49:3, where God addresses the Servant of the Lord: 'You are my servant, Israel, in whom I will display my splendour'. But Jesus transcends Israel's role. In his exaltation, Jesus is glorified, i.e. God's splendour is displayed. Therefore the phrase " $\acute{\iota}\nu\alpha \acute{o} \upsilon\acute{\iota}\delta\varsigma \delta\omicron\zeta\acute{\alpha}\sigma\eta \sigma\acute{\epsilon}$ " (v 1) can be translated as 'that the Son may reveal your majesty / splendour or greatness ...' (cf. 17:6-8).

²⁷ The Fourth Evangelist probably regards the death of Jesus as above all a demonstration of his Messiahship (cf. 20:31). Thus, in the passion narrative, just as in the first half of the Fourth Gospel, the emphasis is predominantly Christological. The Messiah brings salvation by his very presence; by believing in Jesus as the Messiah we receive salvation.

6.4 τὸ ἔργον τελειώσας a third theological setting for interpreting δοξάζειν²⁸ in verses 4-5

The sending of the Son in the Fourth Gospel is closely linked with the glorification of the Father. The sent one is commissioned: to bring glory and honour to the sender (5:23; 7:18; cf 13:31f; 17:1,4); to be obedient to the sender's will (4:34; 5:30,38; 6:38f) and works (5:36; 9:4; 17:4), and to speak the sender's words (3:34; 7:16; 12:49; 14:10b,24). Jesus claims that his sender's glory is the foremost concern of his mission (cf 11:4,40; 12:28; 13:31; 14:13; 17:1,4,5) (Köstenberger 1998:108).

The work to which Jesus refers in his report to the Father as completed, in verse 4, is the revelatory-salvific task he had to perform²⁹. In verses 2 and 3 he refers to his salvific work on the cross (anticipated in τὸ ἔργον τελειώσας), and in verses 6-8 he reports on the revelatory work successfully accomplished during his ministry³⁰ (see also footnote 29).

In verses 6 and 8³¹ Jesus' task of revelation is phrased in terms of 'Ἐφάνηρώσα³² σου τὸ ὄνομα (v 6) and τὰ ρήματα ἃ ἔδωκάς μοι

²⁸ αἰώνιος ζωὴ is not mentioned in verses 6-8 but certainly links with 17:1-5. Verses 6-8 is an explanation of τὸ ἔργον τελειώσας in verse 4 and δόξα, γινώσκωσιν and αἰώνιος ζωὴ in verse 3 as the diagramme indicates.

A δόξασόν σου τὸν υἱόν

B ὁ υἱὸς δοξάσῃ

C ἡ αἰώνιος ζωὴ

B' ἐγὼ σε ἐδόξασα

A' δόξασόν με σύ

²⁹ According to Morris (1971:720) the phrase ἐγὼ σε ἐδόξασα (v 4) indicates a completed task which is further defined as τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω. Morris also asserted that the juxtaposition of the two pronouns ἐγὼ and σε points to the fact that the mission of Jesus was solely to glorify God through his work.

³⁰ Thüsing (1970:100) is of opinion that ἡ ὥρα and τὸ ἔργον τελειώσας are closely bound together. According to him the hour of glorification is the hour of the completion of the work. Verses 2f refer explicitly to the salvatory work of Jesus, but imply revelation as the result of salvation, while in verses 6-8 the revelatory work of Jesus is emphasized and salvation is seen as the result of the revelation. Salvation and revelation cannot be interpreted separately for they are complementary to one another. It is true that in τὸ ἔργον τελειώσας the ὥρα is anticipated, but it refers more explicitly the Jesus' ministry as spelled out in verses 6-8.

³¹ Verses 6-8 relates to the acceptance of the revelation brought by Jesus to the disciples. Linguistically verse 8 is causal (ὅτι-clause) to verse 7, but on the theological level verses 6-8 contain two equal subdivisions (vv 6,7 and v 8) which mould into a theological parallelism.

We can say that these two subdivisions form a symmetric parallelism and mutually expose one another. In both subdivisions there is a theological development from the point of *revelation* (vv 6,8) to the point of response by showing *obedience* (vv 6,8),

δέδωκα αὐτοῖς (v 8). The verbs Ἐφάνέρωσά and δέδωκα indicate both the deed of revelation (by Jesus) and the content of revelation (through Jesus). Jesus is the only one who really knows God. In John 1:18 it is said that the Son is at the Father's side. Therefore Jesus said that if we want to know God, we can achieve this only through him, because he is the only way to God (14:6), who 'has made him known' (1:18). The importance of Ἐφάνέρωσά σου τὸ ὄνομα (v 6) and ἐγνώρισα αὐτοῖς τὸ ὄνομά σου (v 26) cannot be over-emphasized. In both cases it is stated that the Son has 'revealed/made known the Name of the Father'. These two references are the only two places in the Fourth Gospel where Jesus is explicitly reported to have revealed the name of God to men (Brown 1972:754). The revelation of the Father's name becomes clearer when these two phrases are compared.

What does the Fourth Evangelist mean with this expression?³³ The expressions in 17:11,12,26 indicate that the interpretation of the phrase in verse 6 goes beyond a literal interpretation. According to Newman and Nida (1980:530) the reference to "τὸ ὄνομα" of God is another way of referring to God himself. According to Schnackenburg (1975:199; Bernard 1963:564; Morris 1975:723), "σου τὸ ὄνομα" refers to God's being and nature, his holiness, justice and love (the disclosure of God himself -- Bultmann 1941:381), which are certainly expressed in the

to the implication of acceptance of this revelation in *faith* (v 7 and v 8). Each subdivision starts with a statement of revelation, followed by a response introduced by a *copulative* particle καί, to end in a confession of faith introduced by a ὅτι particle.

³² According to Lenski (1961:1128f), 'The aorist records the accomplished fact while the verb φανέρον is comprehensive, "make visible and clear," ... somewhat like "to reveal" by all that Jesus is, says, and does.' Barrett (1978:505) and Carson (1991:558) agree with Lenski; the aorist Ἐφάνέρωσά sums up the work of the ministry of Jesus. According to Carson it also includes the cross. The verb Ἐφάνέρωσά also occurs in 1:31, 2:11, 7:4 and 9:3 as a term of revelation in terms of the manifestation of Jesus, his glory and the works of God.

³³ Brown (1972:755f) and Dodd (1980:417) seem to be on the wrong track when they understand the phrase Ἐφάνέρωσά σου τὸ ὄνομα as referring to 'I AM'. The idea here is not that Jesus is thinking in terms of a specific name for God (Barrett 1978:505). The previous section on Jesus' agency has produced no indication of the revelation of a specific name for God. Scholars are in a sense unanimous in their opinion that this revelatory formula concerns only the revelation of God. Bultmann (1941:381; cf. Lenski 1961:1129) interprets the communication of the divine name as the disclosure of God himself, which is the disclosure of the ἀλήθεια. Lindars (1981:521) correctly speaks of the 'character of the Father'. Bultmann's reference to parallel references of Ἐφάνέρωσά in 2:11; 7:4 and 9:3 and γνωρίζειν in 15:15; 17:26 supports the interpretation of Lindars that it refers to the 'character of the Father'. According to Barrett (1978:505), Jesus' manifestation of God's name is his declaration of the invisible God (1:18).

address to the Father and the attributes connected with the name. Sanders & Mastin (1975:369) and Carson (1991:558) are of the opinion that it refers to the character and identity of God which were proclaimed throughout the ministry of Jesus and which included even the cross. This description of God's character and identity was given to Jesus by God himself (v 8; also 12:50). Therefore σου τὸ ὄνομα (v 6) is nothing other than τὰ ρήματα (v 8), which God gave to Jesus; both refer to the revelation that comes through Jesus (Newman & Nida 1980:531).

6.5 The δοξάζειν of the Father and the Son in the completion of Jesus' mission

6.5.1 The Father's glorification

Jesus, in reviewing his earthly mission, declares that he has accomplished the task the Father assigned to him (v 4), and through this has glorified (ἐδόξασα) the Father. He glorifies the Father by always obeying His will. Christ's entire life revolves around doing the works of God to the glory of God. Christ says that his food is to do the will of the Father who sent him and to accomplish his work (4:34); that his works are the works of God manifest in him (9:3); that the works he does prove his special unity and union with the Father (10:38); that the Father within him does his works (14:10); and that at the end of his life he has completed and fulfilled the work of the Father referred to in 17:4 as "τὸ ἔργον τελειώσας" (cf also 19:30), but spelled out in 17:6-8 as the revelation of the Father's identity (see section 6.4).

We see the earthly activity of Jesus is aimed at revealing the character of the Father, to make known his divine glory (Lindars 1981:521). Jesus himself is the revelation and the glory of God, the visible manifestation of the invisible God, the only way to the Father. His incarnation, his teaching, his miracle-working, his encounters with people, yes his entire life, are placed within the all-embracing context of revelation. Through all this he brings to mankind the distant and totally other God. In the context of δοξα, Christ is the dwelling place of God among men (Jn 1:14), the image of God (12:45; 14:9) (cf Schnackenburg 1971:511).

It can be stated confidently that the phrase τὸ ἔργον τελειώσας clearly relates to verses 6-8, which reflect the essence of Jesus' ministry of revelation (Ἐφανερώσά and δέδωκα). This would mean that δοξάζειν in verse 4 can be taken as referring to Jesus' obedient revelation of the Father's identity (σου τὸ ὄνομα [v 6] and τὰ ρήματα ἃ ἔδωκάς μοι [v 8]). Therefore, in a dynamic-equivalent translation, ἐγὼ σε ἐδόξασα (v 4) can be translated as 'I have perfectly (qualified by τελειώσας) revealed your identity and greatness' (see vv 7-8).

Because of the close relationship between the 'glorification' of the Father and that of the Son is the identification of the Father's identity here an allusion of the Son's glorification.

6.5.2 The Son's glorification

According to these texts it seems clear that the work of the Father is also that of the Son; the Son glorifies the Father through his complete obedience to Him, while the Father glorifies the Son in recognition of his obedience. Throughout the Fourth Gospel Jesus' claims and behaviour are the fruit of obedience to the Father (cf 3:34; 5:19ff; 8:38; 17:8,14). By always saying and doing only what the Father instructs him to say and do, he honours the Father (Carson 1991:355). But in verses 4 and 5 it becomes clear why Jesus should be glorified in the light of what he *has already done* -- he has completed the task assigned to him by the Father (Brown 1972:751). Here τὸ ἔργον τελειώσας (v 4) also constitutes the setting from which his glorification has to be interpreted. Where τὸ ἔργον τελειώσας of the Son is the means to glorify the Father, constitutes it the way to attain his glorification.

Here a new perspective is added to the δόξα motif. The second part of verses 1-5 does not interpret Jesus' hour as does the first part, namely in terms of its effectiveness in giving life, but in terms of its goal: Jesus' pre-existent glory (cf Ramm 1963:31). Here δόξασον is closer determined by τῆ δόξῃ in the same verse by the reflexive pronoun σεαυτῷ. The glory referred to in v 5 is neither the glory manifested in the earthly life of Christ (1:14), nor the glory given by virtue of Jesus' passion (Phil 2:9-11), but a unique pre-creation, pre-temporal glory³⁴. This glory Jesus implores the Father to allow him to establish is his original glory with him. This is emphasized by the use of the preposition πρὸ (before) in verses 5 and 24. This glory forms part of the divine redemption, which is a cooperative work of the Father and Son (Ramm 1963:31).

Although καὶ νῦν (v 5) corresponds with ἡ ὥρα (v 1) (Schnackenburg 1975:197) it announces a new relationship between persons (Laurentin 1964:195). The decisive turning point indicated by

³⁴ In order to interpret the pre-existent δόξα, Waldstein (1990:322f) uses the wrong text in Chapter 17. He is of the opinion that the oneness motif in Chapter 17 refers to the ontological unity that exists between the Father and the Son. From the perspective of this oneness he tries to explain the pre-existent δόξα. The oneness motif in Chapter 17 refers rather to the functional unity between the Father and the Son. Barrett (1978:429) refers to this glory as '...the glory of Christ within the Godhead, his glory as God'. Bernard (1963:563) agrees with Barrett: 'The glory of the Eternal Word is distinguished from the glory of the Incarnate Word ... the spheres of life are different [i.e. the first is in the Godhead; the second, on earth]'.

these two temporal signs (καὶ νῦν³⁵) shows that the moment of departure has arrived (see v 11 and v 13 νῦν δὲ πρὸς σὲ ἔρχομαι; cf. also 20:17) (Schnackenburg 1975:197).

Furthermore, the noun πᾶτερ (v 5) emphasizes the intimate relationship between Jesus and the Father (cf Groenewald 1980:346), and gives an indication of how this heavenly δόξα should be interpreted. In this text (v 5) the emphasis is on the glorious state that Christ will regain, the glory that belongs to him (1:14b) and which he previously experienced (see 6:62); thus quite a different type of interpretation must be employed (cf Newman and Nida 1980:529). The δόξα in verse 5 refers to the heavenly glory of Christ (Barrett 1978:504). By using the phrases παρὰ σεαυτῷ and παρὰ σοί (v 5) Jesus indicates that he wants to return to the position he enjoyed before the incarnation, that the eternal glory that he enjoyed before the incarnation (cf 1:1) may be resumed in fellowship with the Father (Bernard 1963:563; Brown 1972:742). This *majestic* 'glorification' of Christ reveals his person, and elucidates his ability to bring salvation on the cross and explains why his example can be imitated.

He is 'the only Son' who occupies the place of intimacy and honour next to the Father (1:18). Jesus repeatedly affirms that he has descended from God, from heaven to earth (3:13,31; 6:33,38,46; 18:37); he is from above, he is not from the earth (8:23); he has come from the Father and has arrived in the world (16:27f); and he now leaves this world and returns to his Father in heaven (13:1; 16:5,10; 16:28). Probably the most compelling evidence in the Fourth Gospel is found in the passages where he applies the divine name 'I AM' to himself (6:20; 8:24,28,58; 13:14). The most dramatic instance is this statement to the

³⁵ Scholars interpret (καὶ) νῦν differently. Barrett and Newman and Nida interpret it as having a theological meaning. The phrase καὶ νῦν (v 5) is used by the Fourth Evangelist to strengthen the request of Jesus made in verse 1 (Newman & Nida 1980:528f). The Fourth Evangelist also uses the νῦν (v 5), the aorist imperative and the juxtaposed pronouns to bring out a contrast in verse 5: 'In his obedient ministry Jesus has glorified the Father; now, in response to the death which sets the seal upon his obedience and his ministry, let the Father glorify him' (Barrett 1978:504; cf. Newman and Nida 1980:529). Schnackenburg and Bernard give it a temporal meaning. Barrett's interpretation, in which Jesus' glorification is presented as a reward for his obedience, is unacceptable. Jesus did not deserve or earn the heavenly glory he is asking for, instead it is part of his nature, he always possessed it (Sanders 1975:369). Laurentin (1964:425 quoted by Brown) points out that καὶ νῦν can introduce a more decisive repetition of a request already made. Brown is of the opinion that this seems to be the function in the present context if verse 1 and verse 5 are compared. This is acceptable only if the content of the glorification is not considered.

Jews: “ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἐβραᾶμ γενέσθαι ἐγὼ εἰμί” (8:58).

In conclusion we can state that the meaning of δόξασον as it is used in verse 5 is closely determined by δόξα in the same verse. This δόξα relates to that in verse 24 and concerns the status (majesty/honour) Jesus enjoyed with the Father before creation. Therefore, “³καὶ νῦν δόξασον με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ” can be translated as ‘And now, Father, honour me/clothe me in your presence with the same majesty / greatness’ (that I possessed before the earth was created).

7 CONCLUSION AND PROPOSED TRANSLATION

From the above analysis it is clear that δοξάζειν cannot express the whole meaning of *glory*. In each text where δοξάζειν is used a specific semantic meaning is in focus and is more important than the others. When translating δοξάζειν into another language, the first task of the translator is to discover which component of its meaning is the most important in the particular context in which it is used. Once clarity has been achieved in this regard, he will be in a position to choose the equivalent term that best expresses the meaning of δοξάζειν in that text. Note that the equivalent term that is best in one text will not necessarily be the best in another text.

It is clear that in Chapter 17 giving and showing *glory* is one of the main themes. Here the Fourth Evangelist uses the verb δοξάζειν in more than one way, as he does with other important words in other parts of his gospel. *On the one hand* we see the situation on earth where Jesus shows God’s glory (identity) (v 1) through his exaltation (his glorification) on the cross. *On the other hand* we get the picture of heaven where Jesus shares in the heavenly glory (majesty) of his Father due to his disclosure of the Father’s identity and greatness through his obedience to his will.

The proposed translation would be suited only to a dynamic-equivalent or periphrastic translation of the text. On the basis of the above analysis, the following translation of δόξα and δοξάζειν in John 17:1-5 can be proposed:

¹ δόξασόν σου τὸν υἱόν – Exalt your Son on the cross
ἵνα ὁ υἱὸς δοξάσῃ – that the Son may reveal your majesty / greatness

⁴ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς – I have perfectly revealed your identity and greatness on earth

⁵ καὶ νῦν δόξασόν με σύ, πάτερ, – And now, Father, honour me / clothe me in your presence (in splendour)

παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον – with the same majesty / greatness that I possessed....

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