The word glory constantly recurs in Sacred Scriptures and it is a frequently used word in both the Old and the New Testament. This article will attempt to show how fruitful the concept “glory of God” is for Christology. To what extent does it show Christ as God in the New Testament?

The New Testament word glory is the translation of the Hebrew kabod of the Old Testament. The very general meaning of kabod is that of something important or having weight, something which men hold as splendid or precious. In creatures it can mean splendor or the abundance of precious things or a multitude of a strong and happy people or the beauty of a particular region. With respect to intellectual things, it can mean praise or honor or renown. Thus, the verbal form of kabod is used in the command of the Decalogue to honor father and mother (Ex 20:12).¹

But the more frequent use of kabod has to do with God. With reference to the divine, kabod means the luminous and extraordinary manifestation of God’s presence in a way that is accessible to human experience. This manifestation is conceived in the form of splendor, radiance and dazzling light. To the Israelites the glory of the Lord looked like a consuming fire (Ex 20:17), while the presence of the Lord was described by a proliferation of phenomena as peoples beheld the glory of the Lord: clouds and

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darkness were around him, fire went before him, the earth trembled and the mountains melted like wax before the Lord (Ps 97. Cf. also Ex 1:22 ff.). God’s presence was also shown in the form of a cloud which was manifested to the Chosen People during momentous times of her history. Thus in the account of the Exodus, the J document had Yahweh moving before the Israelites in a cloud (Ex 14:19-24). The luminous cloud manifesting God’s presence appeared on top of Mount Sinai and stayed there while Moses went up to speak to the Lord (Ex 24:16-17). And when the temple of Solomon was dedicated “a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord” (1 Kgs 8:10-11).

But kabod can also mean the glorious presence of God in holiness inhabiting the temple of man’s heart, perceived not with the eyes but through faith (Ps 24:7-11; 26:8; 63:2-3). It is the power, the righteousness and the providence of God in his creation and government of the world.

It is clear that in the kabod of the Old Testament, its quasi-physical conception is predominant in the inspired writers and can in no way be overlooked. But there is more than the physical manifestations. The glory of Yahweh is very much linked to the righteousness and justice of God (Ps 97:2-7). The kabod Yahweh is joined to a holiness that will countenance nothing that is unrighteous. Second Isaiah goes still further. He proclaims the one God Yahweh whose glory fills the earth and who will reveal his glory to the nations in saving his people (Is 40:5). He is the first and the last, and apart from him there is no God (Is 44:6; also 43:11; 45:14-25). He is the Lord strong and mighty, righteous and just to his people. He is active in history and intervenes for his people but he is also the Lord of creation and the master of all (Is 42:5-6). He is jealous of his power and his glory he will not yield to another nor his praise to carved images (Is 42:8; 48:11), but he shall manifest his glory to the nations (Is 66:18 ff.).

Briefly, the *kabod* Yahweh of the Old Testament is the manifestation of God’s presence, a manifestation which cannot be dissociated from the quasi-physical conception of it. But it is also the revelation of the majesty, the holiness and the character of God.

GLORY IN THE NEW TESTAMENT

We now turn to the use of the word glory as it constantly recurs in the books of the New Testament. When the Septuagint translators of the Bible wanted a word to render the Hebrew *kabod* they chose the Greek *doxa* or some form of the verb *doxazo*. A strange choice for a word that has to express some of the most profound theological ideas of the Old and the New Testament! For the Greek *doxa* is derived from the root verb *dokeo* which means “to think” or “to seem.” Doxa then is best rendered by opinion or reputation. But there seems to be no indications that the word was originally connected with light or brilliance. 4

In the New Testament, *doxa* and the various verbal forms of *doxazo* appear more than two hundred times, but there is no instance of *doxa* meaning opinion. In all cases its meaning is connected with glory, splendor, dignity or honor. The Septuagint translators had given a completely new meaning to *doxa*. There are, of course, instances of what might be called the “non-theological” use of *doxa*, as when a comparison is made between the lilies of the field and Solomon in all his glory (Mt 6:29), or when Paul asserts that he has never sought the glory of men (1 Thes 2:6), or when woman is described as the glory of man (1 Cor 11:7; cf. also 1 Thes 2:20; 2 Cor 6:8; 8:23; Mt 4:8).

But these non-theological use of *doxa* is but a small part of the very frequent occurrence of the word in the New Testament. In all the other cases it is still predominantly colored by the conceptions of the *kabod* of the Old Testament. Sometimes it is the idea of light and brilliance which is dominant, sometimes it refers to the glorious heavenly state of Christ and at other times it brings to mind the celestial beauty and splendor that await the Chris-

tians at the parousia. Sometimes again it is the Old Testament idea of power and strength that is predominant. But in all there is in the New Testament’s doxa the splendor and radiance shining out of the events of the Gospel, reminiscent of Yahweh’s self-revelation in the Old Testament.5

GLORY IN THE SYNOPTICS

But let us attempt a more detailed study of the concept of glory in the different books of the New Testament. In the Synoptic Gospels, aside from the few instances of the non-theological use of glory, Christ is recorded as using the word solely in connection with the parousia “when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory” (Mt 25:31). Matthew here uses Old Testament imagery to portray the final judgment. On that day Christ will sit on the glorious throne which before was reserved to the Father (Mt 5:34-35). But there is in the parousia texts something more than the concept of Christ as judge. Mark says that “they will see the Son of Man coming on the clouds with great power and glory” (Mk 13:26; see also Lk 21:27). Here the majestic and powerful figure of Daniel’s Son of Man is central.6 In Daniel (7:13 ff.) this figure comes to the Ancient of Days, the Venerable One, to be invested with dominion and glory and kingly power. But in Mark and in Luke his coming is a coming forth. The words “on the clouds,” “power” and “glory” all indicate divine honors in the transcendent use that Christ makes use of this Old Testament vision of the man who is made everlasting king whose dominion is to be an everlasting one. The words are moreover reminiscent of the Old Testament phenomena that accompany the kabod Yahweh.

Among the Synoptics it is Luke who tells us how the glory of God is manifested and made visible in the birth of our Lord and during some of the more important events of his life. It is in the Nativity narrative that the word doxa first appears when the glory

of the Lord is manifested to the shepherds keeping watch over their flocks (Lk 2:9), and in the song of the heavenly throng (Lk 2:14). In the Presentation the aged Simeon proclaims Jesus to be the glory of the people of Israel (Lk 2:32). The Transfiguration account is reported in an almost perfectly identical way in all the three Synoptics (cf. Mt 17:1-13; Mk 9:2-13; Lk 9:28-36), but it is only in Luke that the word doxa appears, once of Moses and Elijah and one other time of Christ. And Luke explicitly says that the Apostles Peter, John and James saw the glory of Christ. A cloud is said to have overshadowed them. It may be noted that the word translated "overshadow" — episkiazein — is the same word used at the Annunciation when the Angel describes how the power of the Most High will overshadow Mary (Lk 1:35).

There are two more incidents in the Lucan account where the word doxa is prominently brought forward. The first is at the joyous entrance of Jesus into Jerusalem before his Passion when the populace chanted the triumphant Psalm 117 recalling God’s mighty deeds in Israel’s history. “Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest” (Lk 19:38). Finally, after Christ had risen from the dead he was at pains to show the disciples on the road to Emmaus that he had to suffer in order to enter into his glory. “Ought not Christ to have suffered these things and so enter into his glory?” (Lk 24:26). For Christ his death and resurrection are essentially linked together. His entry into glory was a fulfillment of the prophecies, but death was a preliminary condition to that.

In summary we can say that what we see in the Synoptics of the use of doxa is meager compared to what we shall see in John and Paul. But even the little that we saw gave us some insights into its use by the Synoptics. For all three, Christ at the Parousia will come on the clouds with great power and majesty and with the glory of him who has been made everlasting king. Mark’s gospel is predominantly the gospel of the Son of God, but for him there is the ever-present contrast between the divine Sonship and the earthly ministry where that sonship is hidden and obscured. But once at the Transfiguration the veil was withdrawn and the disciples were permitted to behold the glory of him who is the Son of God. “This is my Son, my Beloved. Listen to him” (Mk 9:6). Recall the first verse of Isaiah 42: “See! my servant whom I
uphold; my chosen one in whom I delight.” Luke’s use of doxa shows that he is not very far from what we shall see as a Johannine interpretation of the life of Christ as a manifestation of glory from its first inception to the end. Moreover, the phrase “his glory” which is applied to Christ and found three times in Luke (9:26,32; 24:26) is particularly Lucan. It is another indication that for the evangelist, the divine glory in the mission of Christ is nothing other than the glory of Christ.7

GLORY IN SAINT JOHN

There is perhaps no more apt way of characterizing the Fourth Gospel than to say that it is the Gospel of glory. We have said that the kabod Yahweh of the Old Testament is the manifestation of God in a manner accessible to human experience, usually in the form of radiance, splendor and dazzling light. The glory of God is therefore God himself coming in person to reveal his presence. This implies the intrusion of the divine into the created, the intervening action of God in history with the creature serving to reveal the invisible divinity. The attentive reader of John will notice that the glory of God is manifested throughout the events narrated in the fourth gospel, a glory hidden perhaps to those who would not believe but apparent to those who had faith in Jesus Christ.

For John the glory of God belonged not to any isolated episodes but to the life of Jesus as a whole. We are made aware of this right from the Prologue. “And the Word was made flesh, and dwelt among us. And we saw his glory — glory as of the only begotten of the Father — full of grace and of truth” (Jn 1:14). The word translated “dwelt” is from the Greek verb eskenosen which means to pitch a tent, to dwell in a tent. It may be supposed that John adopted the word in all its rich biblical significance. We are reminded of the Old Testament account in the Exodus of the tabernacle in the wilderness and of the prophetic imagery of Yahweh tabernacling in the midst of his people. Possibly too, John also had in mind the Jewish expression used to denote the

very presence of God, the Shekinah. So that just as in the Old Testament accounts the glory of God filled the tent, in the Prologue the Father’s glory fills Christ’s humanity. The Prologue describes the Incarnation as God’s glory coming down upon mankind for their salvation. In Durrwell’s words:

Christ’s flesh is God’s tent set up among us with the Word dwelling in it, and in it we have seen the doxa, the light-giving glory of God’s presence. The gospel opens with this vision and remains lit up by it throughout.⁸

“Glory as of the only-begotten of the Father” — It may be noted that the conjunction “as” (‘os) in no way implies any sort of inequality. Rather it indicates that the subject possesses the quality in question in a high degree. Compare the use of the same conjunction in Mark 1:22 “he was teaching them as one having authority and not as the Scribes.” The glory then that is claimed for Christ is the glory which belongs to an only Son, congruous with his Sonship. In revealing his glory in the historical events of the Gospel Christ is revealing the Father’s glory.

But the glory of Christ is manifested in all the events of his life and for John the miracles are especially connected with glory. The “mighty works” (dunameis) of the Synoptics are the “signs” (semeia) for John, — historical events that point out immediately perceptible realities, but yet containing and pointing to further facts of salvation and timeless realities signified by the observable events.⁹ Yet the glory manifested in the signs is not that of Christ alone, but the glory of the Father. Christ is everywhere shown dependent upon the Father and it is only in union with the Father that he does his work. When the Jews were intent on killing him because he not only broke the Sabbath but put himself on an equality with God, Jesus said, “I tell you, the Son cannot do anything of his own accord, but only what he sees the Father

doing. For whatever the Father does, the Son also does” (Jn 5:19; see also 5:17, 30; 6:57; 7:18; 8:54; 10:17-18).

John shows that the glory of Christ is not only received from the Father but that it is bound up with the glory of the Father. When Jesus was told that Lazarus was sick, he answered that the sickness was “for the honor of God, that through it the Son of God may be glorified” (Jn 11:14). And to Martha’s still imperfect faith he said, “Have I not promised you that if you will believe in me you will see the glory of God?” (Jn 11:40). But nowhere is the close connection between the glory of Christ and the glory of the Father more clearly seen than in the last section of the Last Discourse which the Evangelist has gathered into four magnificent chapters:

. . . . raising his eyes to heaven Jesus said, “Father, the hour has come! Glorify thy Son, that thy Son may glorify thee, even as thou hast given him power over all flesh, in order that to all thou hast given him he may give everlasting life. Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ. I have glorified thee on earth; I have accomplished the work thou hast given me to do. And now do thou, Father, glorify me with thyself, with the glory that I had with thee before the world existed (Jn 17:1-5).

Jesus raises his eyes to heaven from whence is his source of glory. His hour has come, the hour not in terms of minutes and seconds, but the moment of truth, the point of time when God’s intervention in this world will be most felt. That hour will result in his glorification which will thus make him the source of eternal life to all who believe in him. Only when Jesus is glorified is the glory of the Father fully evident.

But if, as we have already pointed out, the actions of Christ are the manifestations of God’s glory and splendor because it is through them that God’s presence and power is made visible to humanity and accessible to human experience, then the act in which he shows his total devotion to the Father, his voluntary submission to death in which he expresses himself most fully is also the conclusive manifestation of divine glory. But the Passion itself is the hour of the prince of this world (Jn 14:30) and the
hour of humiliation (Jn 12:27), the hour when Satan will be allowed to vent his malice on the Son of God. It is a glorious hour only because of the resurrection that will follow when Christ proclaims his sovereignty over death itself. 10 "The hour has come for the Son of Man to be glorified" (Jn 12:23), Jesus cries out when told about the group of Greeks who wanted to see him. Their coming is the sign that his mission to the house of Israel is over. Now is the hour when he is to return to the Father by death and resurrection and by his glorification his mission will bear fruit. And then even the Gentiles will come to the light of truth.

The picture then is less than complete when a too facile identification is made between the Passion and the glory without bringing in the resurrection. We should rather look upon the death and the resurrection as complementary aspects of one sacrificial action, for the glorification of Christ is the completion of the oblation without which the sacrifice is essentially mutilated. His glorification not only completes his sacrifice in itself but also makes it beneficial for it is by his glorification that the fruits of redemption will be reaped by those who are to believe in him. 11

All this, however, does not deny that for John the glory of the Son of Man involves self-renunciation. This renunciation is made explicit in the metaphor of the seed which must die in order to be fruitful (Jn 12:23-26). So the disciple must lose his life if he is to find it in eternity. But if he does, he will follow Christ in eternity. And where is this? Christ himself answers in the concluding part of his last discourse, "Father, I will that where I am, they also whom thou hast given me may be with me; in order that they may behold my glory, which thou hast given me because thou hast loved me before the creation of the world" (Jn 17:24).

To summarize the use of glory in John: The glory of the Father is manifested in the whole life of Jesus. But if the actions of Christ are manifestations of God's glory because by them the power and presence of God is brought within human experience, then the conclusive manifestation of the divine glory is to be found in that act where Christ most fully expresses himself — in his total self-dedication to death for the honor of God and the love for

11. Ibid. 71, 76.
mankind. But this death must not be conceived as separate from his resurrection, for only in his glorification when the Holy Spirit makes known and understood the unsearchable riches of Christ will his glory be truly manifested in himself and in the lives of men.

GLORY IN SAINT PAUL

When in the Acts, because of the rioting of the Jews, Paul was ordered by a Roman centurion to be scourged and examined under torture, he appealed to his Roman citizenship (Acts 22:23-29). But a little while before that he was speaking in fluent Aramaic to the Jews, reminding them that of his excellent Hebrew background, telling them that he was a Jew, born at Tarsus in Cilicia, “a pupil of Gamaliel, and instructed according to the strict acceptation of the Law of our fathers” (Acts 22:2-4). He was indeed a Hebrew of Hebrews, thoroughly imbued with the Old Testament and this can clearly be seen in his thinking about the glory of God. For him the glory of God is the power and the character of God as this is manifested in creation, in providence and in history, but especially in the total Gospel history and in its results. For him the doxa still has the radiance and splendor that is closely connected with it in the Old Testament; it still is the concrete reality that shows the power and character of God for Paul seldom uses glory in the sense of the subjective glory that our worship gives to God (2 Cor 8:19). And yet his thought takes a new turn. While retaining much of the Old Testament imagery the doxa becomes more spiritualized and, as it were, more interiorized. It approaches close to the Spirit and in some cases the Spirit and the glory seem to be identified.

To understand Paul’s teaching on glory we might take as a starting point the fact that for him, the power and the character of God is manifested in the redemption and justification of men in Christ who is himself wholly penetrated with the Spirit. In 1 Cor 2:7-8, Paul writes, “But we speak the wisdom of God, mysterious, hidden which God foreordained before the world unto our glory,

12. Ibid. 95-96.
a wisdom which none of the rulers of this world has known; for had they known it, they would never have crucified the Lord of glory" (cf. Col 1:26-27). God had a plan for man's salvation, conceived from eternity but hidden for centuries until the fulness of time should come, until it should be revealed in his incarnate Son. This wisdom, capable of bringing us to eternal life and to glory, remains hidden from the wise of this world and particularly from the leaders of the Jews who crucified Jesus precisely because they did not recognize the God of glory incarnate in human flesh.

Christ came to inaugurate the new covenant which was already prophesied in the Old Testament and this new covenant was to give life through God's spirit (2 Cor 3:6). But although the old covenant was not capable of the total transformation of man it nevertheless was a glorious bond. Proof of this was that when Moses inaugurated this covenant his face shone so brightly with a reflection of the glory of God that the Israelites could not gaze upon his face. Yet what was this glory but a transient one? (2 Cor 3:7). But when the believer turns to Christ and contemplates his glorious face, he not only reflects the glory of the Lord but is "transformed into his very image from glory to glory, as through the Spirit of the Lord" (2 Cor 3:18). This transforming power which makes us radiant with the glory of God comes to us through Christ who after his glorification is himself wholly penetrated by the Spirit. The Spirit is the glory of God in Christ and the power that sanctifies us.

Thus God who in the beginning had said, "Let there be light!" (Gen 1:3) and caused light first to appear from primeval darkness has in a new creation created a new light that will bring to the hearts of men an illumination that is caused by the glory of God shining on the face of Christ. "For God, who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of the glory of God, shining on the face of Christ Jesus" (2 Cor 4:6). This illumination is that brought about by believing the Gospel for its content is the glory of the Messiah who is the eikon, the perfect representation of God. When Paul, however, speaks of Christ as "the image of the invisible God" (Col 1:15; 2 Cor 3:18; 4:4), or as "the brightness of his glory and the image of his substance" (Heb 1:3), he is not
thinking of the Word in his pre-existence, but rather of Christ in his resurrection and in whom he sees the Father in the features of the “glorious Christ, the likeness of God” (2 Cor 4:4). 13

We have seen that in John the glory of God was manifested in the whole life of Christ. Christ who bore the glory of the Father was shown even on earth primarily as divine and though his divinity might be hidden, the reader is nevertheless constantly reminded of it. Christ therefore is not subject to the action of the Spirit and he himself sends the Paraclete after he attains his full glorification with the Father (Jn 16:7). But Paul is more conscious of the reality of the deficiencies that the Word took upon himself, emptying himself, “taking the nature of a slave and becoming like other men” (Phil 2:7; see also Is 53; Mt 20:28; 2 Cor 8:9; Heb 2:14, 17). Paul therefore shows Christ as submitting to the glorifying action of the Spirit and the glorious Christ is a source of glory for the believers only because he himself is fully penetrated by the Spirit.

There is thus in Paul a close connection between the Spirit and glory. This glory is characterized by holiness and power. “All men sin and come short of the glory of God, but by his mercy they are made upright undeservedly by the deliverance secured through Jesus Christ” (Rom 3:23-24). In the new and gracious way that God had ordained for man’s salvation, man needs only to consent to make God’s mercy his own. And this he can attain by a wholehearted belief in Christ. This is the only way of salvation for all men need the glory of God’s saving activity. There is thus suggested a link between glory and justification (Rom 8:30). If the transitory glory of the old covenant was so radiant, far surpassing is the abiding glory of the new covenant since this is the covenant of righteousness by which men are justified (2 Cor 3:9-11). There is in this the fusion of the quasi-physical conception of glory as radiance and light and that of the holiness of God as seen in the redemption of men in Christ.

But glory in Paul is also characterized by power. When Christ comes at the Parousia, he will refashion our bodies of lowliness to the likeness of his glorious body by that power which in his

13. Ibid. 128.
resurrection established his universal sovereignty. "He will make our poor bodies over to resemble his glorious body, by exerting the power he has to subject everything to himself" (Phil 3:21; cf. Col 3:4; 1 Cor 15:23-28). In fact so interpenetrating are power and glory that the phrases "the power of his glory" (Cor 1:11; Eph 3:16), and "the glory of his power" (2 Thes 1:9) are used without any notable difference. At the Parousia Christ's coming in glory will be a coming in power. On that day when Christ comes on the cloud of glory the unbelievers will be punished in eternal ruin, "away from the face of the Lord and the glory of his power" (2 Thes 1:6-10) while those who died in Christ will be caught up in the clouds with the living just to meet the Lord and be forever with him (1 Thes 4:16-17).

But if in Paul glory is characterized by holiness and power, it is also a characteristic idea of his that it is through the glorified Christ thoroughly penetrated by the Spirit that the power of God takes effect and holiness is diffused to men. The Spirit takes a primary role in the glorious state of Christ, and in so far as the Spirit and glory are communicated to men, they are identified (Eph 3:16; Col 1:11). But the risen Christ, the last Adam, is also a life-giving spirit (1 Cor 15:45) for he is totally raised to the eminence and power of the Son, and the Son as Son is source of the Spirit. Paul could equate Christ with the "spirit" (2 Cor 3:17) which is the principle of supernatural activity at the basis of the believers' supernatural endowments. Whoever is ruled by this "spirit" attains to the "freedom of the glory of the sons of God" (Rom 8:21) and, openly turned to the Lord and continually reflecting the divine glory, is changed into the divine image, from one degree of splendor to another. This is accomplished through the Spirit of the Lord (3 Cor 18). Thus Christ is in no way confused with the Spirit for the identification of the two is merely in relation to their action. Thanks to the redemption accomplished by Christ, the Spirit is imparted into the hearts of men. Cerfau writes, "The Spirit is present through the communication of himself, Christ is present by his activity and by anticipation of his Parousia."14

To summarize briefly what we have said of glory in Paul, we can say that for him there was the fusion of the quasi-physical Old Testament conception of it in terms of radiance and light and the character of God expressed by holiness and power. But unlike the other writers of the New Testament, glory in Paul comes very close to the Spirit for in the glorious Christ the Spirit takes the leading and prominent role in diffusing the fruits of holiness to the believers redeemed by the now glorified Christ.

CONCLUSION

We have in the preceding pages seen the various uses of glory in the Old and New Testament. We have also shown that in the New Testament, apart from the few instances of the non-theological use of doxa, it always has reference to things divine. But it must also be clear by now that it is sometimes difficult to determine which particular aspect of glory is present in a given passage or to decide what nuances are present in its use in a passage which may not be present in another. It is often the case both in the Old and New Testament that different aspects fuse together to form a concept that includes some of the most profound theological ideas contained in both testaments. Still it is easily evident that in every aspect of the glory in the New Testament, the person of Jesus Christ is the dominant fact. When doxa is used to describe the dazzling light and radiance that will appear at the Parousia, the source and center of that radiance is Jesus Christ coming in majesty; when doxa means the divine splendor manifested in a manner accessible to human experience Jesus Christ is that splendor; when it means the power and character of the Father, Jesus Christ is he who in his whole life manifests that power and character; when it means the holiness that is diffused into the hearts of believers, its source is the glorified Christ who is wholly penetrated with the Spirit; finally when, as is sometimes the case in Paul, it means the realm of light and radiance that awaits the Christian as his final and eternal destiny, that radiance is made possible because Christ suffered and is now glorified at the right hand of the Father. Such is the relation of Jesus Christ to the divine glory that it is possible and legitimate to speak of the glory of Christ and by this mean no less than the glory of God
himself.\textsuperscript{15}

Finally, it may be asked what the expectations were of the early Christians regarding the glory that awaited them? Judging from the teaching of the Apostles which nourished their faith and hope for the future life, how did they conceive glory? Their imagery drew much from the Old Testament and the apocalyptic books. There is therefore much of the quasi-physical element that is evident in the Old Testament conception. Because of the resurrection of Jesus Christ from the dead there is awaiting the Christians an imperishable, undefiled and unfading inheritance (1 Pt 1:4). This inheritance entitles them “to share the lot of God’s people in the realm of light” (Col 1:12), a region filled with the radiance of divine splendor.

But just as in the Old Testament the \textit{kabod} Yahweh was very much linked to a holiness that did not countenance any unrighteousness, so the splendor and radiance of heaven is conceived in the ethical contrast between light and darkness. The Christians were once sheer darkness but now after conversion “they are light itself. They must live like children of light, for light leads to perfect goodness, uprightness and truth” (Eph 5:8-9). Moreover, they are now the chosen race, the royal priesthood, a holy nation, God’s own people so that they may proclaim the perfections of him who has called them from darkness into his marvelous light (1 Pt 2:9). They are the new Israel brought from darkness into light.

And so just as the cloud and radiance of the \textit{kabod} pointed to transcendent realities, so the imagery of the \textit{doxa} expresses realities that infinitely surpass the imagery. At the center of these realities is Jesus Christ. It is noteworthy that the Apostles, though constantly mentioning the glory that awaits the Christians, do not attempt to elaborate the details of this glorious state. Instead they emphasize that Jesus Christ is the resurrection; it is his glory that awaits them at their own resurrection. So the Christians must have faith for this will bring them praise, glory and honor when Christ comes at the Parousia. Even now those who believe in him although they see him not rejoice with triumphant, unutterable joy.

\textsuperscript{15} See Ramsey, \textit{The Glory of God}, 28.
(1 Pt 1:7-8). And though we must call John blessed because he is one of those who saw the glory of Jesus Christ, "glory as of the only-begotten of the Father" (Jn 1:14), yet in Christ's words those also are blessed who have not seen, and yet have believed (Jn 20:29).