

CHAPTER IX: MANIFESTATIONS OF FULFILMENT

Earlier we pointed to the 40 year period in which the K'BHOD YHWH appeared sixteen times to Moses. God's purpose at that time was to deliver and establish the nation of Israel and to institute the Old Testament worship. The current chapter enters in the second period of approximately forty years in which the K'BHOD YHWH appeared a number of times. The time of types and prophecies had been completed; the great Antitype was about to enter the world. The prophecies about the Messiah were being fulfilled; the Savior was entering world history to redeem sinful mankind.

There are three occasions in which the special manifestation of the K'BHOD YHWH was manifested; the announcement to the shepherds (Lk 2), the mount of Transfiguration (Lk 9), and the manifestation to Saul on the road to Damascus (Ac 9). Two of those distinct incidents will be the content of this chapter.

Yet a completely different concept of manifesting God's glory is presented in the Gospel of John. In an overview of the work of Christ, the apostle stated: "and the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only-begotten from the Father, full of grace and truth." (Jn 1:14). Obviously John's statement referred to the transfiguration. Yet a fuller, deeper significance is added when we note that John concluded his report about the miracle at the marriage in Cana by saying, "This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him." By the statement: "and manifested His glory," the apostle indicated that the whole ministry of Christ was a manifestation of God's glory. As interesting

as it would be to follow this line of investigation further in John's Gospel, it does not fall within the scope defined for this study,

This concept is, however, mentioned here because someone might feel that the manifestations of God's glory at the time of Moses surpassed in quality and quantity the manifestations in connection with Christ. Really, Christ is exalted far above Moses by His demonstrations of the glory of the Lord. Christ manifested His glory by performing miracles in His own power and by preaching with the authority of the Son of God. Moses, on the other hand, needed the special manifestations of the K'BHOD YHWH to instruct him regarding all the facets of Old Testament worship, to empower him to perform specific miracles, and to be God's spokesman in announcing certain prophecies and judgments. Therefore in Christ's work there was an on-going manifestation of God's glory that surpassed the individualized manifestations of God's glory to Moses.

Three other occasions that approach manifestations of the K'BHOD YHWH will be treated very briefly. The first is the baptism of Jesus (Mt 3;16-17). On that occasion each person of the Triune God did present Himself, yet the form of the manifestation does not parallel the manifestations of the K'BHOD YHWH (See definitions in the Introduction). On another occasion as Jesus prayed that the Father would glorify His name, God answered from heaven: "I have glorified it, and I will glorify it." (Jn 12;28). The people that stood about thought that it thundered. This mention of thunder does not make this the equivalent of the K'BHOD YHWH, because first of all, it was not actually thunder, and secondly there are none of the other characteristics of the K'BHOD YHWH. A third situation might be the darkening of the sun on Good Friday (Lk 23;45), while Jesus hung on the cross. Certainly this is a manifestation of God's displeasure, yet the Lord does not use the occasion for further disclosure about His

will and ways. Therefore we do not include it in this study.

So to the two situations where the K'BHOD YHWH does indeed manifest itself.

"Unto you is born ... a Savior, which is Christ, the Lord."
Lk 2; 8 - 20

After the appearances of the K'BHOD YHWH to Ezekiel and Daniel, there are no recorded manifestations until the New Testament era. (cf Appendix III regarding Hab 3 & Hg 2) So our study leaps across the centuries of the intertestamental period and moves to the time of fulfilment, i.e., to the time of the birth of the Messiah. St. Luke reports that the DOXA KURIOU appeared to the shepherds at the announcement of the Savior's birth.

At this point a linguistic digression seems appropriate in order to examine the term DOXA KURIOU. The term DOXA was used by New Testament writers in a way that is significantly different from the usage of secular Greek writers. An especially significant change had occurred because DOXA KURIOU was used in the Septuagint (LXX) to translate the term K'BHOD YHWH.⁴⁵ This change is presented in considerable detail in The Theological Dictionary of the New Testament (TDNT), II, 232-255. For our purposes the key statements in the TDNT are:⁴⁶ DOXA's "old meaning of 'opinion' had disappeared completely." "The meaning of 'repute' 'honor' or 'praise' is still found." "There had been added the meaning of 'radiance' or 'glory', which is not found in secular Greek." In the New Testament, however, the word is used for the most part in a sense for which there is no Greek analogy whatever and of which there is only an isolated example in Philo. That is to say, it denotes "divine and heavenly radiance," the "loftiness and majesty" of God and even the "being of God" and His world. "How does the word come to have this new significance? To answer this question it is necessary that we study the Old Testament K'BHOD YHWH." The TDNT then

then includes a section of 4½ pages on the K'BHOD YHWH.⁴⁷

It is significant to note that the DOXA KURIOU is the technical term for translating K'BHOD YHWH in the Old Testament. The TDNT observes:

It is obvious that the NT use of DOXA follows the LXX rather than the Greek usage... Even writers like Luke and the author of Hebrews, who have such a feeling for Greek, are no exception. They use the term as a Biblical rather than as a Greek term. It is not that they are presenting a particularly inward and spiritualized form of the concept. On the contrary, it is in Luke that we find the most impressive form of the manifestation of the DOXA Lk 2;9; 9;31.⁴⁸

On the basis of this linguistic background we can then turn to Lk 2;9 and examine the first appearance of the DOXA KURIOU in the NT. The shepherds near Bethlehem were the ones who had the privilege of witnessing this manifestation. To these humble men the Lord chose to proclaim through the angel's proclamation that "the fulness of time had come." (Ga 4;4) and that the long-promised Messiah had indeed entered history in order to save the human beings who inhabit the history of the world. This announcement was accompanied and reinforced by the appearance of the DOXA KURIOU.

In examining Lk 2;9 it seems appropriate to ask: "Just what did the shepherds see -- an angel with its shining or an angel and a shining?"⁴⁹ The answer to this question lies in the fact that KURIOU is used twice. Since the genitive KURIOU in both cases makes the noun before it definite, we have two things involved. "The angel of the Lord" suddenly stood before the shepherds. "The Glory of the Lord" shone around them also. "The Glory of the Lord" manifested itself here also in behalf of the Word of God, even though in this case the angel is the one that actually makes the proclamation.

And it was a most marvellous proclamation indeed!! There is no reason to fear! The message is good news! The good news would be reason for joy!

"To you has been born a Savior," the angel said to the shepherds (Lk 2;11). Yet obviously they had not given birth to a child. How redundant it would have been to make the announcement to Mary!! But to the shepherds this was good news indeed. "To you" -- very personally, for each of you, for your benefit "the Savior has been born!" The Messiah, Christ, the Lord, has taken human form, has entered human history, has entered earthly life, just as you and other human beings started their earthly lives. But He is more! He is the Savior, the Seed of woman, great David's greater Son. He is the anointed One, who has come as our Prophet, Priest, and King. He is the Lord, Kurios, Jehovah, the merciful and gracious God. That's the One who is born to you. And it happened "today." It also happened according to prophecy, for He has been born in David's city, in Bethlehem, as the prophet Micah, has foretold.

Thereupon the angel assumed that the shepherds would want to see and worship the Christ-child. So the angel told them of a sign. The infant would not be in normal circumstances. He would be lying in a manger. Though He is Savior, though He is Christ the Lord, He is not unapproachable for you shepherds. He is not protected by a palace guard or even by busy nurses. He is in a place where even humble shepherds like you would be welcome -- in a stable, in a manger. He is also like other children. He must be clothed as other children. Though He is Lord, God, Christ, Savior of mankind, He form the form of a servant and is found in fashion as a man (Php 2;8) and His mother has to tend Him with food and with clean clothing.

That's the good news, shepherds!

But the shepherds were to experience more! A host of angels breaks forth in praise to the Lord of grace and love. The anthems of the heavenly creatures spill over for a few minutes onto the earth. The angels exult in the fact that God would graciously save sinful human beings. "Glory

in the highest to God" (Lk 2;14). To quote the TDNT again: "To give glory to God cannot possibly mean giving God something that He does not have. It means acknowledging what is due Him."⁵⁰ "Praise and glory and wisdom and thanks and honor and power and strength" (Re 7;12) are certainly appropriate words to extol our gracious God. All creatures owe Him such honor and praise. Though sin prevents human beings from properly glorifying God, sinners who are redeemed and justified and saved will have all the more reason to glorify God in the highest, when the Lord takes them to heaven.

"In the highest." That's where He is, far above all heavens. There is no way we can dethrone Him. Rather, the only attitude that is proper for us, when we think of Him, who is in the heavens, is that we join the angels in praising Him for His love and grace.

But a special blessing flows from the birth of the Savior: "And on earth peace among men with whom He is pleased" (Lk22;14). The peace of God is quietly and securely resting on the earth since Christ has come. The peace which Christ gives is clearly and unmistakably available on earth. That is a fact, even though human beings may choose to ignore and reject it. Nevertheless God's peace is real and stands up in life and death.

The final phrase of the angel's doxology has caused considerable difficulty for translators. The issue is whether the word EUDOKIA should be nominative or genitive. Since the manuscript evidence is not definitive, it should be noted that the parallelism would point to the nominative and would support the translation of the KJV: "Good will to men." While acknowledging my personal preference for this choice, it is also interesting to note that recent scholarship leads a person to the same sense, even when the genitive (EUDOKIAS) is used. The TDNT and Strack-Billerbeck⁵² do assert and adequately illustrate that the predominant use of the vocable includes the connotation that it is "God's good pleasure." In the cases (about 25%) when it does refer to man, it has a sarcastic

vocable includes the connotation that it is "God's good pleasure." In the cases (about 25%) when it does refer to man, it has a sarcastic tone, suggesting the lack of good will. This fact makes the Vulgate translation ("To men of good will") completely untenable, since the connotation would rather indicate "to men of ill-will."

Returning to the basic idea that EUDOKIA describes God's good pleasure, we note the TDNT: "Thus EUDOKIA in the angels' song refers to God's gracious counsel addressed in free and incomprehensible favour to the people of His elect."⁵³ This statement explains the appropriate way in which EUDOKIA must be understood, but the final phrase changes the generic term ANTHROPOIS to EKLEKTOIS. If we allow the phrase "to the people of His elect" to stand, it is possible to understand the words of the angels to mean that the peace of God is there for all, but the blessed result of God's gracious favor is received only by the elect. While acceptable, the translation has the unfortunate implication of limiting God's grace.

Rather, in view of the connotations of EUDOKIA the angels' words are completely synonymous with passages like: "God so loved the world" or "God will have all men to be saved." In the same sense Luke 2,14 indicates that all men are objects of God's good will. The peace that God has placed on the earth through sending His Son is there for all. The angels are describing that which has been termed "objective justification." In paraphrase the words of Luke 2,14 state: "Peace on earth upon all human beings (as objects) of God's good pleasure." (NB: the happy translation of the KJV: "good will to men").

What a wondrous doxology!

What a special place for God to reveal Himself in the manifestation of the DOXA KURIOU as He shows His zeal on behalf of His Word! God stood

behind this exultant Christmas message with the full weight of His manifested presence. Let man carefully heed this information that God caused to be made known to us, because we can not know it of ourselves.

Two closing notes: On this occasion there is no reference to smoke or clouds, thunder or earthquake. Apparently, since the birth of the the Savior was purest Gospel, the manifestation of the DOXA KURIOU was entirely light and brightness. Another special feature is that the "likeness in the form of a man" does not appear in the manifestation of glory. The Son of God had been incarnated. Therefore He does not during His humiliation appear within the glory-cloud. For in His redemptive sacrifice the greatest glorification of our gracious God would take place.

The second note involves the three uses of the term DOXA, which occur almost side by side in the report about the shepherds. The DOXA KURIOU as the special manifestation of God is presented in Lk 2;9. In Lk 2;14 the angels show that the appropriate response of creatures is to proclaim God's glory. This is fitting, even though the creature can only reflect in adequate fashion on the true and essential glory which God possesses. Then in Lk 2;20, as the shepherds return glorifying (DOXAZŌ) and praising God, we note the verb that has been made from the Septuagint's use of the word DOXA. Such DOXAZŌ is indeed the believer's appropriate response to God's grace.

"This in My beloved Son. Hear Him."

Lk 9;28-36; Mt 17;1-13; Mk 9;2-13 (see also 2 Pt 1;17-18 and 1 Jn 1;14)

The transfiguration stands at a transition point in Christ's ministry. His public ministry was drawing to a close. The Great Passion was imminent. Just a week prior to the transfiguration Christ had prophesied for the first time that the way to glory was through suffering, death and resur-

The presence of Moses and Elijah at the transfiguration and their discussion of Christ's EXODOS clearly ties the Old Testament with its types and prophecies to the New Testament with its fulfillments. For the disciples, whose spiritual life was steeped in the Old Testament forms of worship, this demonstration of the unity between the Old Testament and the New Testament would be important for their fuller understanding after Christ's passion and resurrection.

Some reaction seemed appropriate, so Peter acting as the spokesman for the disciples said, "Rabbi, it is good for us to be here." How fortunate we are to witness this event! With your permission we will erect three tabernacles (tents), where the three of you can stay. This suggestion was based on "ill-advised, but well-meant, zeal." ⁵⁶

The answer came in the next event, which is the specific manifestation of the DOXA KURIOU. A luminous cloud came and overshadowed them (Mt 17;5). The brightness of the cloud was a visual demonstration that our holy God also gladly shows His love and grace. (What a bold contrast with the dark menacing cloud that surrounded the K'BHOD YHWH on Mount Sinai.) From the cloud God, the Father, made three distinct statements. "This is my beloved Son." (Mt 17;6) In these words the Father identified Jesus, even in His humility, as the second person of the Trinity, the incarnate Son. Though the outward appearance did not on other occasions show Christ's deity, the reality was still that Christ was and is the Son of God, who humbled Himself and took the upon Himself the human nature (Php 2)

Matthew (17;5) and also Peter in his review of this event (2 Pe 1; 17-18) indicate that God, the Father, added the words, "In whom I am well-pleased." This statement put God's stamp of approval on the life and ministry of Jesus. Christ could indeed be the Savior, for these words

declare that the Father accepts Him as the Lamb without blemish and without spot. Though the resurrection also guarantees the perfection of Christ, it is significant that the Father also expressed His satisfaction with Christ in these days just before Jesus went up to Jerusalem to face the Passio Magna.

The third statement of the Father is addressed to the disciples and to the whole world. "Hear Him!" (Mk 9;7). Whoever would know the mind of God, must listen to Jesus Christ. He is the Word made flesh. He is the Way, the Truth, and the Life. Therefore "Hear Him." In hearing and heeding the words of Jesus (and for us this includes the entire inspired Scriptures), human beings can know the true will of God in terms of Law and of the Gospel. To that word we are bound. "Hear Him"-- and no other.

In the presence of this manifestation of the DOXA KURIOU the disciples, as many before them, fell on their faces in dread and worship. Nor did they rise till Jesus touched them and spoke the reassuring words: "Arise, and be not afraid." (Mt 17;7)

When the disciples looked up, the manifestation was over. Jesus then instructed them not to speak of this event until after His resurrection. "Before that event (the resurrection), no man would have understood their words; nor was it by this means that faith should be awakened, but by the Word of God." ⁵⁷

In this manifestation, as at Bethlehem, the DOXA KURIOU and Jesus are separate and distinct. At Bethlehem there had been some distance between the DOXA and the Christ-child. On the Mount of Transfiguration the DOXA KURIOU and Christ begin to merge, even if it is only for a few moments. That Christ is entitled to appear within the bright cloud is clearly indicated by the transformation that occurred in Christ's physical

appearance. But such a merging could not yet become permanent, since Christ still had to go to Jerusalem to suffer, die, and rise again. To face that difficult work Christ had been strengthened and comforted. The disciples had been fortified in another way against the offense of the cross. Therefore Jesus could "resolutely set His face to go to Jerusalem." (Lk 9:51)

Yet as marvellous as the event is within itself, we note that the manifestation of the DOXA KURIOU is used primarily in support of God's Word. The declaration which the Father makes concluded with the vital command: "Hear Him." Let human beings heed that simple but far-reaching command.

CHAPTER X: A NEW TESTAMENT MANIFESTATION OF CALLING

Before considering the call of the Apostle Paul on the road to Damascus it seems appropriate to consider the vision of Stephen for a few moments. At the end of his trial before the Jewish court, the first Christian martyr was granted a vision of heaven (Ac 7;55-56). The Scriptures record that "he saw the glory of God, and Jesus standing at the right hand of God." In this vision Stephen was granted the privilege of seeing directly into the courts of heaven. The fact is also presented to us that Stephen saw Jesus at the right hand of God. This visual display occurred in support of the doctrinal statements about Christ's "sessio ad dextram."

Yet this event is distinctly different from the manifestations that are being considered in this study. As this passage states that Stephen "saw the glory of God," it also indicates that the heavens were opened (Ac 7;56). Therefore this "glory of the Lord" is the glory in which God dwells in heaven. Thus it is distinct from the specially produced manifestations that God used here on earth (cf the definitions in the "Introduction.")

So we move on to the conversion of the Apostle Paul.

There is a remarkable parallel between the call of Paul and the call of Moses. In calling Moses the Lord chose the leader through whom He would deliver Israel and establish the worship of the Sinaitic Covenant. In calling Paul, the Lord selected the man through whom the preaching of the Gospel would be directed especially to the Gentiles and through whose

writings the doctrines of the New Testament church would be presented in special fulness and clarity. Each of them was a special instrument of the Lord at a transition point in the history of the kingdom of God on earth. Moses served when God brought the Chosen Nation into their inheritance and through prophecies was preparing them for the coming of the Messiah. Paul served, when the Jewish nation had through apostasy forfeited the Gospel, and the Lord had decided to gather another chosen people of God from among the Gentiles. Moses exhibited his unwillingness by disparaging his God-given gifts; Saul had been unwilling even to acknowledge that Jesus was the Messiah. Yet God fitted each of them out for the task He had assigned them, besides the fact that each of them had received an excellent education in the secular world. Each of them was called through a manifestation of "The Glory of the Lord" -- Moses at the burning bush and Saul on the road to Damascus. To each of them God revealed Himself as a God of free and never-failing grace: to Moses through the name Jehovah; to Paul in the fact that Jesus did not immediately strike him down, but rather indicated that there were things for him to do. The scope of the work that Paul was to do was revealed to Ananias three days later.

"He is a chosen instrument of mine, to bear My name before the Gentiles"
 Ac 9; 2-9, 22; 1-16, 26; 12-18

Saul of Tarsus??? In human judgment it is hard to imagine a less likely candidate for the public ministry of Christ. The first portion of his life is well described in the words he used to describe unbelieving Jews: "(The Israelites) are zealous for God, but their zeal is not based on knowledge" (Rm 10;2). In Acts he is first introduced as a willing aide at the stoning of Stephen. Apparently that first experience of martyr blood only made Saul the more bloodthirsty. The next information given

us about this young man is that he aggressively took the lead in persecuting Christians (Ac 9;1). Armed with a commission from the High Priest and the Sanhedrin, he was extending the persecution beyond Jerusalem to Damascus. His efforts were merciless, as he was intending to take both men and women as prisoners to Jerusalem (Ac 9;2). At this point in Saul's life the central purpose of his existence was to wipe out the followers of that deceiver, Jesus, who had been crucified for blasphemy at the instigation of the Sanhedrin. If he thought about it Saul had perhaps accepted the report that the body of Jesus had been stolen to foster the fictitious claim of resurrection.

Yet because the Lord sees the end from the beginning, the Lord revealed Himself to this "chosen instrument" in a manifestation of the DOXA KURIOU (cf use of DOXA in Ac 22;11). Though the miracle of Saul's conversion is no greater than the conversion of any Christian, the circumstances are unique because of the DOXA KURIOU was on this occasion manifested to a group of unbelievers. On other occasions unbelievers were present (e.g. Mt. Sinai or the rebellion of Korah), but it is also clear that were present. More typically unbelievers were in the position of Saul's companions, who were limited to perceiving a light and to hearing a voice-like sound (Ac 22;9), and to seeing the effect in Saul's blindness (Ac 9;8). Yet Jesus already at this point granted Paul the privilege of seeing Him in light and understanding the words that were spoken.

Another startling fact is that the Lord refrained from manifesting Himself in thunder and lightning to this murderous Pharisee. Again God's purpose can only lie hidden in the fact that He knew the end from the beginning. We can only marvel at the appropriateness, since He, who is the Light of the world, proceeded to light this beacon for the New Testament Church.

The light in which Christ appeared was overpowering. With startling suddenness the light flashed brighter than the noonday sun (Ac 22;6; 26; 13). "I fell to the ground" (Ac 22;9). This was hardly the equivalent of the worshipful attitude that Moses or Ezekiel took. Saul seemed rather to have been driven to the ground. It was from the ground that he heard the voice of Jesus ask, "Saul, Saul, why are you persecuting Me?" The doubled use of the proper name reminds us of Jesus' loving concern for others, e.g. "Martha, Martha, etc." On both occasions the repetition of the proper name exhibited Christ's tender love for the soul of a person. But the question itself is a real jolt. When Saul had undertaken this trip to Damascus, he had visions of squirming Christians dancing in his head. Now the One who appeared in this light said that Saul was persecuting Him. Little did this persecutor realize that Jesus had once said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mt 25;40). But the real consequences of his actions were now before Saul. To show the futility of such actions Jesus chided Saul with the proverb, "It is hard for you to kick against the goads." Saul's spiritual rebellion was compared to the orneriness of an ox that kicks against the goad and really only hurts itself more.

How natural that Saul asked, "Who are you, Lord?"

And then the bombshell!!! "I am Jesus of Nazareth whom you are persecuting." (Ac 9;6) The English does not adequately reflect the force of the expressed Greek pronouns. "I" -- "You". I, the One who now exists in heaven and appears to you in glory, -- I am Jesus of Nazareth. You, the one to whom I am now speaking -- you have the audacity to persecute me through my followers.

What panicky thoughts must have raced through Saul's mind!! Jesus was alive. The reports of His resurrection were real, and not hoaxes,

Jesus of Nazareth was exalted in glory. He was truly changed from His previous appearance. As a person versed in the Old Testament, Saul must also have known of the manifestations of the K'BHOD YHWH. Jesus of Nazareth was in the midst of such a manifestation. In view of all these facts, his own intended actions in Damascus were exposed in all their folly. How could he, a mere mortal, continue to persecute Jesus through His followers? Those followers had been correct! Saul was the one who was erring. Indeed there was no rational action for him except to turn his back completely on the activities that had absorbed his life.

According to Acts 22;10 Saul then asked, "What shall I do, Lord?" Saul was so completely changed that he is ready to take orders from Jesus of Nazareth, whom moments before he had despised.

In looking at the central event we note that the Law-preaching was stern and emphatic. Saul had no choice but to acknowledge the sinfulness of his acts of persecution.

Yet the Lord's forbearance in not striking him dead on the spot was also evident. Indeed, the Lord even indicated there would be work for him to do. "But rise, and enter the city, and it shall be told you what you must do." (Ac 9;6). In this way the exalted Lord showed that He had a purpose for Saul's life. Though this is not a verbal preaching of the Gospel, we might call it a visual demonstration of God's mercy. For even on this occasion Jesus does honor to the ministry of His Word. The actual preaching of the Gospel and the pronouncement of forgiveness is held in abeyance, until Ananias should speak to Saul.

But Saul is to be given additional time to digest this life-changing event. Though His eyes were open, He was blind when the glory of Christ faded away. Like the person that is placed flat on his back in a sickbed so that he might look up to God, so Saul was blinded so that he could

spend three days looking inward and examining his life in terms of the tremendous implications of the vision which had been granted to him.

After three days the Lord prepared Ananias as a special messenger to Saul. The Lord described the person and the location to which Ananias was to go. The corroboration for his work would be that Saul had seen a vision in which a certain Ananias would come and restore his sight. After the Lord had allayed the objections of Ananias, who knew what Saul's intentions had been in coming to Damascus, the Lord explained the great purpose He had for Saul, "He is a chosen instrument of Mine to bear My name before the Gentiles, and kings and sons of Israel." (Ac 9;15).

Ananias then carried out his assignment. Saul's blindness was cured. The former persecutor was baptized and in Baptism received the Holy Ghost.

In this remarkable way the Lord called His chosen instrument. Then, like the Samaritan woman who spoke what she knew (i.e., "Come, see a man who told me all things that I have done; Is not this the Christ?" Jn 4;29), Saul preached what he knew (i.e., that Jesus is the Son of God - Ac 9;20). In embryonic form this statement includes the whole counsel of God, even though Saul needed further training. So Saul went to Arabia, then three years later was compelled to flee from Damascus. The persecutor had become the persecuted, Afterwards he went to Jerusalem and was again compelled to flee under direct orders from the Lord (Ac 22;17-21). In the vision reported in Ac 22 the Lord's purpose to use Saul (Paul) as the great missionary to the Gentiles is repeated (22;21). Yet Paul spent a number years in Tarsus before he was called for his public mission work to the Gentiles.

On other occasions the Lord also communicated with Paul, especially in visions. Thus the Lord led him to the European continent (Ac 16;9), granted him a vision of the third heaven (2 Co 12;1ff) and stilled his

complaints under the duress of the "thorn in the flesh," (2 Co 12;7). Since none of these other visions are reported as manifestations of the DOXA KURIOU we need only list other references to the revelations God made to Paul: Ac 15;9-10, 23;11, Gal 1;12 & 16, 2;2.

For this study it is significant that Jesus appeared right within the DOXA KURIOU. The figure in the likeness of man, which appeared to Isaiah and Ezekiel and Daniel, is now shown to be Christ. Whereas during his lifetime on earth, Jesus was still separated from the DOXA KURIOU, He is now fully within the manifestation. It is as the glorified Lord of lords and King of kings that Jesus spoke to Paul from the light of His glory. As such, Christ selected Paul and prepared him as the great missionary to the Gentiles. Thus the Apostle Paul became a key stone in that foundation of apostles and prophets on which the church is built. His ministry under God's blessing continues to bear fruit through the epistles he was inspired to write. So in calling this instrument the Lord clearly shows His zeal on behalf of His Word.

CHAPTER XI: MANIFESTATIONS POINTING TO THE MANIFESTATION YET TO COME

For the purposes of this study Re 1;19 will be considered the theme of The Revelation of St. John. That verse states: "Write therefore the things which you have seen, and the things which are, and the things which shall take place after these things." The things which the apostle will have seen include everything in the book of Revelation. The second phrase: "The things that are," refers to the letters that describe the situation in each of the seven churches of Asia Minor (Re 2;1 - 3;22). The third phrase: "The things which shall take place after these things," defines a panoramic view of the events that will take place through the whole history of the world and includes Judgment Day and the life beyond.

In order to treat a topic of such sweeping dimensions, the presentation in The Revelation of St. John draws on a number of themes that have been presented in previous chapters of this study. Parallel to the "Manifestations of Self-disclosure," we find several "I Am" passages and the doxologies, which unfold more about our gracious God. The "Manifestations of Consecration" find a parallel in the glorified Christ who stands in the midst of the stars and candlesticks, nurturing and caring for His church. The "Manifestations of Judgment" are repeated in the judgments that God sends on a sinful and apostate world, even though He does not manifest Himself openly in connection with the judgments described in The Revelation. The trisagion of Is 6 is echoed in Re 4;8. The New Jerusalem of Ezekiel is amplified. The Lord as the master of history is again before us, just as He was in Daniel. Also the Lord's view of history, as the titanic battle

which pits Satan and his Antichrist against God is presented in considerably more detail than it was in Daniel. The Lord Jesus, who appeared in momentary glory on the Mount of Transfiguration and who appeared in the bright light to Saul on the way to Damascus, is the glorious central figure in the book of Revelations, and He makes the wondrous promise: "I am coming quickly."

Focusing on the specific manifestation of the DOXA KURIOU, we note that there are three such incidents. They are arranged one within the other, like the rings of an onion or like toy nesting blocks. Stated another way, there is a manifestation within a manifestation within a manifestation.

The outer framework manifestation presents Christ in glory both in Re 1;9-20 and 22;10-20. It is from this manifestation that Christ summons John to the visions of heaven itself. It is also from this manifestation that Christ closes the book, solemnly forbids additions or deletions and promises to come quickly.

The second manifestation is a view of heaven itself. This manifestation becomes the background scene for the events that are depicted from chapter 4 - 20. A brief reference is also made to this manifestation in connection with the angel that speaks with John in Re 22;8-9. For our purposes the focus will be primarily on chapters 4 & 5, which present the actual manifestation. Some points of chapters 6 - 20 will be selected to show God's concern for His Word and the relationships of certain features of this manifestation to previously discussed manifestations.

The third manifestation is the vision of the New Jerusalem, which is really the reason for the title of this chapter because it is the "Manifestation Yet to Come." In the vision the focus is on the perfect joy and peace that God is preparing for those that love and serve Him in Christ.

This third manifestation is, of course, intimately bound up with Christ's appearance on Judgment Day. For Christ's own description of that last day, we could quote many passages from the Gospels. Yet since Christ's statements are prophetic descriptions and not actual manifestations, we shall ^{use} but one of them to summarize a whole group of passages. Mt 25;31 states: "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne." From such passages it is surely clear that Jesus will appear in His K'BHOD on Judgment Day. But since that is still future and the descriptions do not in themselves contain a manifestation of His K'BHOD we shall proceed to the manifestations in The Revelation of St. John.

*"I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore; Behold, I am coming quickly."
Re 1;9-20 and 22; 10-20*

The geographical setting was an island, named Patmos, to which the Apostle John was exiled. It was the Lord's Day. A voice suddenly addressed John and instructed him to "Write in a book what you see" (Re 1 11). The writing is to be addressed to the seven churches of Asia Minor.

As John turned to look to the place from which the voice came, he was granted the privilege of seeing a manifestation of "One like the of man" (Re 1;13). The particular features of the manifestation are reminiscent of the manifestations to Daniel and Ezekiel (cf Dn 7 & 10 and Eze 1 & 43).

That John designated Jesus as the Son of man reminds us of the fact that this was the term by which Jesus regularly referred to Himself during His earthly ministry. Since it had not been misinterpreted by the false Messianic hopes of Jesus' day, and since it emphasized Christ's loving kinship with the human race, it was most appropriate during His

ministry. In the present context it is most comforting to know that it is still appropriate to use the same designation for Jesus even after He has ascended far above all heavens.

John had known Jesus during His ministry and in the present scene recognized Him in glory. How changed He was from the time of His humiliation! So the apostle gave the details of His outward appearance. Jesus was clothed in a long flowing robe that reached to His feet. He had on a golden girdle across His breast. This reminds us of the concept "The breastplate of righteousness," (Eph 6;14). Our breastplate is, of course, the righteousness of Christ, but before John stood the One whose heart was pure, and who therefore wore the perfect breastplate of righteousness in His own right. Jesus' hair in this manifestation was white. The similarity to the "Ancient of Days" in Daniel 7 is immediately evident and points to His eternity and His identity with the Father. "I and the Father are one," our Savior had said. His eyes were bright as flames of fire. This feature presented both His omniscience and His zeal for His Word. His feet were described as glowing, polished bronze. He alone stands firm in a world that knows nothing but constant change and decay, and which will ultimately be destroyed. When "One like the Son of man" spoke, His voice was "like the sound of many waters." There was no mistaking it when He spoke. It was loud enough so that a person was compelled to pay attention. From His mouth a sharp two-edged sword projected. This sword was the Word of God. It was two-edged. It would always cut down sin without equivocation. It would also be sharp, as it declared that Jesus alone is the Way, the Truth, and the Life, and that no one comes to the Father but by Christ. In this sword itself we can see the Lord's zeal on behalf of His Word. The final note of description reveals that the face of

the Son of man was shining brightly, more brightly than the sun. In this fact His glory and holiness were presented.

Before this manifestation the apostle (like Moses and the prophets, like the shepherds and the disciples at the Transfiguration) fell on his face in dread and worship. Yet the manifestation was intended for a blessing and therefore the Lord reassured John, and repeated that this was indeed a manifestation of Him who "the first, and the last, the one who died and is alive" (Re 1; 17-18). The command to write is repeated (Re 1;19). In broad outline the Lord Himself presented the content of the book: "I shall reveal to you the things that are (in the seven churches of Asia Minor) and the things that shall take place" (Re 4-22).

The other features of the manifestation were the seven candlesticks and the seven stars that are placed around the "One like a Son of man." Our Lord Himself explained in Re 1;21 the significance of these symbols. The candlesticks are the seven churches of Asia Minor and the stars are the angels or shepherds of these churches. Through those stars and those candlesticks the Lord would have the light of His Word published. He, as the true Light of the world, was in the midst of them. From Him they received their light. He was caring for them, protecting them, and guaranteeing that the gates of hell should not prevail against them.

As part of this section, it is interesting to note a parallel to the **dedication** of the tabernacle. At that time the Lord came and manifested His presence in an earthly tabernacle. Through that tabernacle and through all the rituals of sacrifice that were appropriate in the Old Testament dispensation of grace, God fostered and built His company of believers. In the New Testament the situation has changed. The Lord had Himself presented the single, perfect sacrifice for sin in the

tabernacle of heaven. Therefore a physical, earthly tabernacle is no longer appropriate. So there is no longer any need for an earthly temple for a focal point for the church on earth. But that does not mean that the Lord of glory is not with His church on earth. Through the symbolism of the candlesticks and stars, the Lord says that He is indeed in the midst of the church "until the end of the world." From the point of view of that certainty, the church can look forward to the history-encompassing battles with Satan, and be assured of victory. Through the church the Lord would exercise His zeal on behalf of His Word. In that church He would call, gather, enlighten, sanctify and keep us in the one true faith, and finally make the Church Militant the Church Triumphant.

After this manifestation John recorded the messages to the seven churches of Asia Minor (Re 2;1-3;22). It is interesting to note how the descriptive details about the Son of man are woven into the salutations and conclusions of each of the letters. The Lord's zeal on behalf of His Word comes through clearly in the letters to the seven churches. The Lord was seriously concerned about the various factors that were harming the spiritual life of those churches.

Before we leave our consideration of this manifestation of the glorious Son of man, it would be well to turn to Re 22;8ff. and note how this same manifestation provides the conclusion for The Revelation of St. John. The closing paragraphs present Jesus as He proclaims that all the world will be divided into those who serve Him and those who do not (Re 22;11). But He adds that He is coming quickly -- a threat to those who will not heed His Word and a comfort to those who gladly hear and learn His Gospel. Focusing on those who are believers, the Lord urges them to wash their robes in the blood of the Lamb, thereby using a

familiar symbol for the forgiveness of sins through faith in the Savior.

Then the Lord puts His signature on the entire book (Re 22;16). Jesus had commanded that these things be written for our learning, therefore He says, "I, Jesus, have sent My angel to testify to you these things for the churches" (Re 22 16).

The final words of the book focus on the word "come." The Spirit and the bride say, "Come", the believers say, "Come!" These are invitations to "take the water of life without cost" (Re 22;17). Then Jesus also says, "Yes, I am coming quickly." and the closing prayer by John: "Amen. Come, Lord Jesus." befits a Christian's faith-inspired expectation of the second coming of Christ. It is to that prayer that all believers turn as they await the final redemption of the sons of God.

"Come up here, and I will show you what must take place after these things"
Re 4 - 20

Just as the Lord appeared to the Old Testament prophets on a throne when He laid out the future of His Kingdom and the future history of the world, so the Lord appeared to the Apostle John from His throne in heaven. The manifestation of the throne-room in heaven in The Revelation has many similarities to the manifestation to Ezekiel. But the contrasts are also remarkable. The throne that appeared to Ezekiel was mounted on wheels. For the Lord was going to inform Ezekiel that He would no longer make the temple in Jerusalem His dwelling place on earth. John, on the other hand, had the privilege of seeing directly into the throne-room of heaven. Through the Old Testament prophets the Lord revealed the period of captivity and suffering, and only Ezekiel had the privilege of looking in vision to the end of time and viewing the glorious new Jerusalem. In a parallel way the Apostle John was granted the privilege

to see God's presentation of the future events of the world. This manifestation reached its climax when John was permitted to see the glorious New Jerusalem coming down from God out of heaven.

The general content of the vision is defined succinctly in Re 4;1: "I will show you what must take place after these things" (cf theme in Re 1;19). The manifestation of the throne-room in heaven becomes the backdrop before which all the events from chapter 4 through chapter 20 are acted out in the visions. As one dramatic scene after another unfolds, the Lord's zeal in behalf of His Word is evident. In cycle after cycle it comes through loud and clear that the Lord will protect His church against all foes and give it the final victory.

Before moving further, we will consider the manifestation itself (Re 4 & 5). The voice that had the sound of a trumpet (Re 1;10) invited the apostle to view the manifestation. John was carried in spirit (Re 4;2) to see the throne. The One sitting on the throne had the appearance of jasper and carnelian. An emerald rainbow, which is a reminder of God's faithfulness, encircled the throne.

A feature which has not occurred in previous manifestations is that John saw twenty-four elders around the throne. The twelve tribes of Israel from the Old Testament and the twelve apostles from the New seem to be represented here. The twenty-four elders were wearing white apparel, which "stands for the righteous acts of the saints" (Re 19;3) and had golden crowns, which reminds us of St. Paul's expectation of the "crown of righteousness." (2 Ti 4;8). The twenty-four elders were involved in service to the Lord as they used their harps and presented the "bowls of incense, which are the prayers of the saints." (Re 5;8).

Around this central manifestation the symbols of God's judgment were also present. Lightning and thunder issue from the throne, since

God during the history of the world must still act in righteous judgment upon a sinful world. By contrast, in the last manifestation (Re 21 & 22) there was no longer any lightning and thunder, since all who dwell in the New Jerusalem have had their robes purified in the blood of the Lamb.

Since the manifestation deals with world history, the Lord would have to act in judgment, but He also would act in grace and mercy. So the next reference was to the seven lamps, which were the seven spirits of God (Re 4;5). Still another new feature in this manifestation was the "sea of glass, clear as crystal" (Re 4;6), which seems to be a representation of the church. At this point the sea is clear, but later, when the persecutions are described, it is represented as a sea mixed with fire (Re 15;2). John also saw creatures that have many similarities to the cherubim that Ezekiel saw. The creatures of Ezekiel's vision had four faces each. In The Revelation the same features are distributed separately to the four creatures. Again it seems to me that these creatures symbolically present the idea that all creation, the wild creatures, (lion), the domesticated animal (ox), the human being, and the soaring creature (eagle), were created to serve and glorify God. The very purpose of their existence was to give God His due. The eyes, which covered the bodies were the means by which they could see the multitude of ways in which to please God, and their six wings were the means by which they could swiftly carry out the will of God, whenever He gave them orders. At any rate, I find it difficult to follow the reasoning of those who use these features which belong to beings that are specifically called creature (Sua), to represent something about God. Why should the creatures be representing divine characteristics, when God Himself is also present in the manifestation?

The specific function that the living creatures (cherubim) perform

at this point is to lead the doxologies to the Lord. In Re 4;8 the trisagion reminds us of the doxology in Isaiah's call (Is 6). Throughout Re 4 & 5 there is a growing group that join the doxologies. First the living creatures, then the twenty-four elders are included, plus the prayers of the saints, then the hymns of the angels, and finally every creature in heaven and on earth and under the earth and on the sea -- all join with the living creatures in the doxologies.

After the general description of the manifestation the focus turns to a scroll, which has seven seals (Re 5;1). No creature is found that can open the scroll in order to find out what is inside. The problem is solved, when "the Lion of the tribe of Judah, the Root of David" (Re 5;5) is able to open the scroll. Another symbol of Christ is then introduced in the form of the Lamb that is near the throne. He has seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. The Lamb takes the scroll from the hand of the One who sits on the throne and prepares to open the seals. Yet before He does that, the various creatures again join in doxologies, which are closed with the solemn "Amen," sounded by the four living creatures.

To exegize the entire section from chapter 6 - 20 is beyond the scope of this study. Yet in those chapters there is a wealth of materials that is pertinent to the present study. Therefore a general overview of the chapters will be given, in which the zeal of the Lord on behalf of His Word will be emphasized. Then a number of threads that occur within this vision will be tied to other manifestations that have already been treated.

Throughout Re 6 - 20 the Lord showed again and again that He would punish sin and apostasy. Yet just as surely He would preserve the church and avenge the saints. These two thoughts, which are the consequences

which follow from the Law and the Gospel, reach their climax in the repeated pictures of Judgment Day. For the cyclical outline of The Revelation of St. John returns again and again to Judgment Day.

The judgments which God sent out on the world were many and varied. The first cycle of judgments, which occur when the Lamb opened the seven seals, seem to focus especially on the punishments that God sends on the world through natural means, just because human beings are sinful (Re 6;1 - 8;1). They might be termed natural catastrophes. The second cycle of judgments was presented when the seven trumpets were sounded (Re 8;6ff). Though the punishments are couched in terms of physical calamities, it soon becomes apparent that the calamities are great heresies which the Lord allows to arise on earth to deceive an apostate humankind.⁵⁸ Another group of seven punishments occurs when the seven vials of God's wrath are poured out on the world and produce seven plagues (Re;16ff). The judgments described in this cycle are directed against Satan and his minions, as God wreaks vengeance upon those who have persecuted believers and misled hordes of people.

In bold, dramatic scenes Satan's attempts to mislead the souls of men are presented as though they were battles between the kingdom of Satan and the kingdom of God. In order to reach his nefarious goals Satan has caricatured the provisions which God has made to rescue sinners. The following table will illustrate this:

God, the author of all truth	Satan, the father of lies, the Serpent, the Dragon Re 12;1ff
Lord Jesus Christ, Savior	The Antichrist, the False Prophet, the second beast Re 13;1lff
The kingdom of heaven	The first great beast Re 13;1ff
The New Jerusalem	Babylon Re 17;1ff; also 19;1ff
The Church, the Bride of Christ	The great Whore Re 17;1ff

The final act of God's zeal on behalf of His law is that He condemns Satan, all of Satan's caricatures, and all of his followers to the bottomless pit, which is also described as the lake of fire and brimstone.

On the other hand, God's zeal on behalf of the Gospel is also evident. A list follows: The white horse of Re 6.2 can be considered Christ winning people for heaven as He shoots His arrows; the souls under the altar who had received white robes because they were slain for the Word of God are assured that an end to persecutions would come (Re 6;9-11). The sealing of the 144,000 and the great multitude is a symbolic presentation that the Lord will save them that are His (Re 7;1ff and 14;1-13); The seventh trumpet ushers in Christ's reign for ever and ever and also presents a brief picture of the temple in heaven (Re 11;15-19); "Blessed are the dead that die in the Lord from henceforth" (Re 14;13); The Son of man, sitting on a cloud, harvests the earth (Re 14;14ff). There is joy in heaven over the fall of Babylon and in the marriage of the Lamb (Re 19;1ff); The Word of God goes forth to conquer (Re 19;11-21). The final consummation for believers in the New Jerusalem (Re 21;1ff), which will be treated more thoroughly in the next major section of this study.

The second method of treating the materials from Re 6 to 20 is to note the threads that tie this manifestation together with previous manifestations. These various threads, which are woven right in to the fabric of the vision, will be treated in a rather random way.

One thread that is woven in again and again is the appearance and doxologies of the four living creatures. They are present as the Lamb opened each of the first four seals of the scroll. They invite the apostle to come and see the events that follow. They are present to sing the great hymns of doxology (e.g. Re 7;12), which are sung as the 144,000 and the great multitude are sealed. In chapter 15 the four

creatures are responsible for handing out the "bowls of wrath" to the angels who spread the content of the bowls (vials) over the whole earth. (Cp their activities in Ex 8 - 10, when they hand the coals to the agents who destroy Jerusalem). They join the twenty-four elders in glorifying God at the destruction of the great prostitute (Re 19;4). In these ways they show forth the glory of God and serve Him.

Another thread is the thunder and lightning, which is like that which appeared on Mount Sinai. These phenomena occur in the description of the central manifestation (Re 4;5). In Revelation 8;5 "peals of thunder and sounds and flashes of lightning and an earthquake" reverberate over the earth when the angel takes fire from the altar and hurls it at the earth. In Revelation 11,19 the weather phenomena occur at the temple in heaven, since God is still pictured in a situation where He has to deal with a sinful world. They also appear when the seventh plague is poured out on the earth, and combined with an unprecedented earthquake, destroy Babylon, the evil city (Re 16;18). But they are not present in the New Jerusalem (Re 21 & 22).

A number of single threads also remind us of situations that were described in previously considered manifestations. In chapter 10 John was told to take a scroll from the hand of him who has one foot on the land and the other on the sea. The scroll reminds us of the scroll that Ezekiel received, especially when it was sweet to the taste but sour in the stomach. Again we are reminded that believers know that the ways of the Lord are sweet, but the problems and crosses of the world, especially as God unleashes His judgments upon the world in which the Christians also live, are still sour, while we pass our lives in the vale of tears.

John was told to take a measuring rod and measure the temple and altar (Re 11). This reminds us of the measuring rod that was used in Ezekiel

to measure out the New Jerusalem and the spaces around it. In Re 11;19 there is the temple in heaven with an ark of the covenant. This has an obvious association with the ark of the covenant in the tabernacle and temple.

In Re 14 there is reference to the marks on the foreheads of those who believe. A similar procedure was used in Ez 8 - 10, when the man with the linen garment was told to mark the foreheads of the faithful in Jerusalem, before the angels of destruction went out to destroy the city. Also at this point the sound from heaven with its characteristic of sounding like rushing water and the peals of thunder remind us of Ezekiel's description of God speaking.

In Re 14,14 there is another reference to "One like the Son of man." In The Revelation He is seated upon a cloud with a crown and having a sharp sickle to harvest the earth. The association with Dn 7 is clear, where another harvest of the earth is described, first in the ebb and flow of national power, but then also in the final judgment.

In Ezekiel there is a description of the increasing river that flows from the temple in the New Jerusalem. In caricature of this we might note the action of the great dragon in The Revelation 12,15. As he pursues the woman, he spews out water to destroy her (who at this point represents the church). Yet instead of increasing and bringing forth trees of life and healing, the waters that the dragon spews forth are soaked up in the spiritual aridity of the earth. His waters are absorbed in the spiritual desert of the world and do not carry any power to bring life and healing.

The first beast that rises from the sea (Re 13;1ff) is clearly to be associated with the beasts of Daniel. The characteristics that are similar are: the ten horns, the seven heads, the appearance like a leopard,

a bear and a lion. Its character is also the same, since it speaks blasphemies.

These threads, which have been considered have been judged the most significant. Many additional words and allusions could be found. But it is time to move to the glorious consummation which God has in store for His elect.

*"I saw the holy city, new Jerusalem, coming down out of heaven from God."
Re 21;1 - 22;5*

Our attention now turns to the final manifestation of "The Glory of the Lord." It is final in the sense that it is the last manifestation recorded in the Scriptures. It is also final in the sense that it depicts the "Manifestation Yet to Come." In this manifestation the Lord gives us a preview of the great things He has in store for those who believe. It is all presented under the symbol of the New Jerusalem coming down out of heaven from God.

The time frame that is depicted is beyond the end of the world (Re 21;1). There is no longer any "sea" because, after the end of the world, there no longer is a Church Militant ("Sea" is here used as it is in Re 4;6 and 15;2).

The New Jerusalem that is coming down out of heaven is the abode of the blessed, the mansions that Christ has gone to prepare for us. The description of the glorious blessings that will be realized there are now presented.

The mood is one of joy. The New Jerusalem is adorned as a bride for her husband. Within this New Jerusalem we are told that the two great blessings of heaven will be presented to believers. The first blessing is that God will be in the midst of His people (Re 21;3) and the second blessing is that sin with all its consequences will be forever removed (Re 21;4).

In order that those who are in His presence may be able to stand before Him, the Lord promises to make everything new (Re 21;5). Further, He will sustain the lives of the blessed as He, who is the beginning and the end, will "give to the one who thirsts from the spring of the water of life without cost" (Re 21;6). Here is the gracious blessing of eternal life upon those who are faithful unto death here on earth.

Yet there is still a reference to the time of the world, for the Lord immediately adds that the blessings are there for those who overcome (Re 21;7). In the sinful world there will be battles galore. Like Paul, the Lord would have us say, "I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness." (2 Ti 4;7-8). He who perseveres in this battle will have the high privilege of being through all eternity a son of God and God will be his God (Re 21;7).

Lest there be any question about other people, the Lord immediately defines those who will be denied these privileges (Re 21;8). Their lot is in bold contrast to the lot of the blessed, as they are consigned to the "lake that burns with fire and brimstone, which is the second death" (Re 21;8).

The scene shifts as the angel takes John to a high mountain and shows him another view of "the holy city, Jerusalem, coming down out of heaven from God." (Re 21;10). The view is magnificent. "The Glory of God" resides in the city (Re 21;11). The whole city glitters like a costly stone. The details include twelve gates with twelve angels at them. The names of the twelve tribes of Israel are written on the gates, three of which face each of the four primary directions. So the Old Testament dispensation of grace is included here. The New Testament dispensation of grace comes to the fore when John describes the twelve

foundation stones. Each of the twelve foundation stones has the name of one of the "twelve apostles of the Lamb" (Re 21;14). How well this reminds us of the word of St. Paul, who declares that the church is built upon the apostles and prophets, Jesus Christ, Himself being the chief cornerstone (Eph 2;19-20).

Reminiscent of Ezekiel's vision, the measurement of the city is reported next. With a "measure, a gold reed" (21,15 NASB, note) the angel who was guiding John measured out the city in every direction. The result of the measurement is that the New Jerusalem is a perfect cube, 1500 miles in all three dimensions. One can not help noting the progression from the cube that was the Holy Place in the tabernacle, expanded to a more rich and extensive Holy of holies in Solomon's temple; more heroic still in its measurement in Ezekiel, especially as one considers the huge tract of land that was reserved for the temple; and in The Revelations, there is the perfect cube in which all believers will live. One must also note the fact that in all the previous examples of the Lord's presence, human beings were kept from direct access to the Lord. Because of their sins, they could not come directly into the Holy Place. But in the New Jerusalem, those who have been made new are able to be and exist entirely within the holy city in the presence of God.

The materials with which the city is built can only be described as opulent. Precious stones and gold as transparent as glass are everywhere (Re 21;18-21). The purpose of this description can only be that the Lord wants us to know that He is calling us to a rich kingdom.

As John looks about, he notes that there is no temple in this city (Re 21;22). He explains that the Lord God, and the Lamb are the temple of the New Jerusalem. Since the inhabitants are always in the presence of the Lord, there is no need for a formal worship facility. Since there

is no more sin, there is no more need for sacrifice. Since the consequences of sin are gone, there is no more need for the solace that can be found in the house of God.

The presence of the Lord is so apparent that there is no need for the sun or moon (Re 21;23). Such subsidiary sources of light have no function, since "The Glory of God" illumines the city.

The people who come will come from all nations. The believers, who are the true glory of any nation, will come into this holy city (Re 21; 24 - 26). There will be perfect peace, so that there is no need to close or lock the gates of the city (Re 21;25).

Yet it is also vital that we be reminded that those who are unclean or whose names are not written in the Book of Life will never enter this city (Re 21;17). The Lord divides the people of the world into only two categories, believers and unbelievers. There is no allowance for "those who have not heard," or for "those who were sincerely wrong," or for "those who tried their best." God's division is therefore a most urgent call to mission work. By urging people to accept Christ we can point them to the greatest blessing, i.e., to have their names written in the Book of Life.

A final feature of the city is the river that runs down the middle of the street. It is the "river of the water of life, clear as crystal" (Re 22;1). Along this river grows the tree of life, which bears twelve kinds of fruit, one for each month. Even the leaves of the tree have a special function, since they are good for healing (Re 22;2). From this tree the inhabitants of heaven satisfy their needs for food and for healing. Thus God's purpose for placing the tree of life in the Garden of Eden is accomplished in fullest measure. Though He had to exclude man from Paradise because of sin, lest man eat and live on as a sinner forever,

God's gracious purpose will be accomplished in the holy city, since believers can indeed eat and live forever in His presence.

A final summary of the blessings of the New Jerusalem is presented in Re 22;3-5: No curse, because there is no sin; the presence of the Lord, His throne will be there; the people gladly and perfectly serve Him. They will be able to see God face to face and God's mark will be on their foreheads; they will live in the light of the Lord's presence and will reign forever and ever.

Such is the glorious description of the "Manifestation Yet to Come." From this climax John moves swiftly through the outer manifestation with its angel (Re 22;6-9), to the outermost manifestation of Christ on Patmos. Having heard Christ's promise, "Yes I am coming quickly," John closes with the simple, child-like prayer, "Amen, Come, Lord Jesus."

Those words are most fitting for the end of this study also. For as consideration has been given to the various manifestations of God, we have had to be keenly aware that they were specially produced manifestations of the presence of God at a particular time and place. But as soon as we add "time and place" we are immediately acknowledging that these can not be manifestations that present to us the fulness of His presence. They are all preludes to prepare us for the Second Coming of Christ. To be prepared, we need only remind ourselves how apparent it was that the manifestation of the K'BHOD YHWH presented God's zeal on behalf of His Word. Through that Word, then, we are inspired to look beyond that which only represents God to us to the time when we will be in His presence. What the manifestations have presented in fact and symbol is so wonderful that we can not help wanting to be in the presence of the reality. In such a mood we close with John's prayer: "Amen, Come, Lord Jesus."

APPENDIX 1: SHEKINAH

"Shekinah" is a technical, non-Biblical term that is at times used to designate the K'BHOD YHWH. The term is also spelled: Shekhinah or Shekina.

I.

The word and its connotations were developed after the close of the Hebrew canon. The Hebrew root is: שׁוּׁן - dwell, rest, sit. By adding the feminine יָת an abstract term was developed. To the term $\text{יְהוָה שׁוּׁן יִתְּיָת}$ encyclopedias give the meaning: "Dwelling or resting." Yet rather than using English gerunds to define this term, it would seem that the earliest meaning was the abstraction: "The something that dwells."⁵⁹ Thus it designates with formal respect that something which was indeed present in the Tabernacle without presuming to define more closely the exact "thingness" of the manifestation that God was using.

As indicated earlier, the term "Shekinah" seems in its earliest usages to be equivalent to "The Glory of the Lord." The definition in the Encyclopedia Judaica states that the "Shekinah is the Divine Presence, refers most often in rabbinic literature to the numinous immanence of God in the world. The Shekinah is God viewed in spatio-temporal terms as a Presence ... a revelation of the holy in the midst of the profane." Though we are not necessarily happy with the specific terminology of the just-quoted definition, it is certainly evident that with such a definition the term could easily find its way into Christian literature. So there are Christian expositors of the Old Testament who do use the word "Shekinah" to designate the manifestation of the Lord's presence in the tabernacle (cp

Edersheim, Oehler, Matthew Henry, Jamieson-Fawcett-Brown, et al.), Usage would thus indicate that it is an appropriate term to use, though the materials that follow will also show that there are other uses of the term that must be known, lest a misunderstanding arise, especially in a discussion with a Jew.

II.

The range of meanings that the word has had are indicated in the summary statement that occurs in the Encyclopedia Judaica: "The use of the term Shekhinah would thus seem to range from the numinous revelation of God, as in the Theophany at Sinai to the awe-inspiring presence speaking to Moses from the tabernacle, to the more mundane idea that a religious act, or mitzvah, draws man nearer to God" (cf sect V below).

"Sometimes the term is simply an alternative for God (cf sect III below), while at other it has overtones of something separate from the Godhead; it may be used in a personalized or depersonalized way (cf IV below). From the point of view of Jewish theology it would be a mistake to overemphasize any given use to the exclusion of the others."

III.

To trace the next usage of the term "Shekinah," it would be well to point to some of the parallel developments regarding the use of the tetragrammaton among the Jews. Since the Rabbis and the LXX had mistranslated the Hebrew for 'blasphemed' in Ex 24:10-14 with the term "utter distinctly,"⁶⁰ Jewish traditionalism developed the prohibition that a person should never pronounce the name YHWH (Jehovah). Since this prohibition was followed so carefully that the exact pronunciation of the tetragrammaton has been lost to us, there was a tremendous pressure to put emphasis on the transcendence of aloofness of God. On the other hand, God had to reveal Himself in some way! Man had to use some conception that referred to God!! The

vacuum created by the assumed aloofness of God seems to have been filled by the term "Shekinah" (which supplanted some other periphrastic Aramaic words, such as 'Memra' - Word, and 'Yekara' - treasure, glory).

The net result of this development can be seen in the Targums. The Targums which are translations that Jewish scholars made of the OT Hebrew into Aramaic, regularly substituted the term "Shekinah" for any reference to God. A simple example will illustrate: In Ex 33;20 the Hebrew text states: "You cannot see My face; no man shall see Me and live." The Targums render this verse: "You cannot see the face of My Shekinah." Behind this usage is the concept of God's transcendence being so great, that nothing can be stated about God that would limit him, or that could be considered as anthropomorphism. Therefore the Targumim regularly use the term "Shekinah" in any place where the expressions of the Bible seemed too anthropomorphic. It is the Shekinah (a manifestation of God, but not God Himself) that dwells in the tabernacle between the cherubim, or visits, or rests, or walks, or passes by, or departs. A rich source of this usage is provided by the Rabbi Onkelos. It is very clear that he did not consider the Shekinah as an entity separate from God, but rather as some sort of manifestation that is suitable on earth, since God can not directly reveal Himself because He is so transcendent. As we near the end of the period in which this usage was common to the rabbis (i.e., about the time of Christ), the Targums even shrink from saying that Jehovah dwells or is in heaven. The Heaven of heavens cannot contain God; and therefore it is not God, but only His Shekinah, which is localized, even in heaven.

As the Shekinah became the common term for designating God among the rabbis, it must be noted, however, that the term does not refer to the radiance or brilliance itself. Wherever God did choose to make a revelation, there was a radiance or brilliance. But the Shekinah was the cen-

tral cause of the radiance. That center was conceived as being the Divine Presence. The rabbis would then designate the K'BHOD as the radiance that shone from the central cause, i.e., the Shekinah.

IV.

A further development in the usage of the term "Shekinah" occurred in the Talmud (a collection of the written and oral traditions of the Jews, together with commentary, completed at the 4th to 6th century A.D.) and the Midrash (Jewish expository treatises on the OT written between the 4th and 12th centuries A.D.). The farther we move into this period, the more clearly the Shekinah becomes something that is distinct and separate from God. Saadiah Gaon, a Jewish philosopher of the Middle Ages, equated the Shekinah with the K'BHOD YHWH but then redefined both terms to mean an intermediary between God and man during the prophetic experience. To him it was a certain created splendor of light, which acts as an intermediary between God and man, and which sometimes takes human form. By emphasizing that the Shekinah is a created being which is separate from God, Saadiah avoids both the possibility of compromising the divine unity and any hint of anthropomorphism.⁶¹ It is interesting to note that Maimonides belonged to the same school of philosophic thought as Saadiah, and therefore the quotation that Prof. Pieper used as a definition of "The Glory of the Lord" in the introduction of his article (and which is quoted in this study) is probably only a happy combination of words that we can use, rather than a proof that Maimonides really believed that the K'BHOD YHWH was a manifestation of God in the way we have used the term.

In the more extended philosophic systems, the Shekinah becomes an emanation from God, indeed one of many emanations from God. The systems of the philosophic Jews remind a person of the earlier Gnosticism. In one of these systems (the Kabbalah of the 12th and 13th centuries) the

Shekinah is considered the tenth emanation from God and is identified as the feminine principle. Because of its femininity and closeness to the world, the Shekinah is the first and main target of the satanic power. If the evil power can dominate the Shekinah, the divine powers will be broken. This struggle has direct effect on the human situation, especially the Jewish situation, since everything that happens to the Shekinah is reflected in the status of Israel in the world. On the other hand, the actions of man also affect the Shekinah. Every good deed and every sin of each individual Jew and of the people as a whole cause the Shekinah to wax and wane.

V.

One more step remains. The God, who is so transcendent, has a Shekinah that also becomes ephemeral and unreal. Some modern Jewish writers virtually identify it with the "Ruach Ha-Kodesh" (The Holy Spirit) and even attribute inspiration to it. More typically the direction follows that of Judah Halevi⁶² who identified the Shekinah with Divine Influence. He distinguishes between the visible Shekinah which dwelt in the temple and was seen by the prophets in their visions and which disappeared with the destruction of the temple, and the invisible spiritual Shekinah which has not disappeared but is "with every born Israelite of virtuous life, pure heart and upright mind."

In more recent writers even the Biblical manifestations of the Shekinah become symbolical. Martin Buber, a very recent writer, stated that the Shekinah is a theophany of the exile that symbolizes the fact that the Jewish people was never abandoned despite the shame and degradation they suffered. Another version points to the thorn bush in which the Shekinah revealed itself to Moses, or on Mount Sinai, or in the tabernacle in the wilderness and says that the appearance of the Shekinah is

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merely to teach us that no place is devoid of His presence, neither the lowliest of trees, nor the barest of mountains, nor a wooden sanctuary.

In contemporary Judaism the interrelation between the Shekinah and mankind can, in general, be described as a situation in which the impious make the Shekinah withdraw from the earth, but the pious secure its return. Thus the Shekinah is influenced for good by: ten who gather for prayer; one who gives to charity; one who learns the Torah, the sick, a loving husband and wife. On the other hand, the Shekinah is driven away by one who: sins in secret, is sad, lazy, playful, light-headed, indulges in idle conversation, scoffs, flatters, lies or slanders.

One final note must be added because there are those who have tried to interject the Shekinah into the NT. They suggest that the similarity of the consonants in "shekinah" and "SKĒNĒ" (Greek for "tent") is reason to assume that in certain passages of the NT the writer was referring to the Shekinah. An example is Peter's suggestion on the Mount of Transfiguration that "tents" should be built for Jesus, Moses and Elijah. "Tent," "OT tabernacle," "Shekinah," and "dwelling" are then run through some meat grinder process and the commentators assume that Peter was suggesting that the Shekinah was present at that moment and that something should be done so that Shekinah could be kept on earth.

For anyone who wants to investigate this particular line of thought further, there are additional reference cited in Scribner's Dictionary of the Bible under the heading "Shekinah!"

NAME AND REF	ITEM OFFERED	PORTION BURNED	PORTION REMAINING	SIGNIFICANCE
Burnt Offering Lv 1 Lv 6;8-13	bull, sheep, goat turtle dove or pigeon male without blemish	the entire sacrificial animal	none	The offerer, placing hands on the head of the victim, shows that the victim is in his place The victim is entirely consumed on the altar to show total dedication to the Lord. A general expiation for sin
Grain or Meal Offering Lv 2 Lv 6;14-18	Roasted heads of grain Fine flour with oil and incense Unleavened cakes or wafers, baked or fried with salt; no leaven or honey	a handful with oil plus all the incense	a perquisite of the priest	Presented to the priests The offerer consecrated himself to the Lord by acknowledging that God supplies all our needs for body and life A thank-offering of the firstfruits
Peace Offering Lv 3 Lv 7;11-34 Variations 1. Thank 2. Vow 3. Free-will	Male or female without blemish from herd or flock	designated portions of fat, kidneys & liver	Priest and offerer share in a fellowship meal	The offerer, placing hands on the head of the victim, shows that the victim is in his place The meal was to symbolize the joy in the restored fellowship with God.
Sin Offering Lv 4 Lv 6;24-30	1. Priest or congregation: a bull 2. Leader: goat 3. Individual: she-goat or lamb	designated portions of fat, kidneys & liver	I. If part of blood was taken into the Tent of Meeting, then burned outside the camp II. all other cases a perquisite of the priest	The offerer, placing hands on the head of the victim, shows that the victim is in his place Expiation in general on the Great Day of Atonement Expiation for specific sins of the people or an individual person
Guilt Offering Lv 5;1-6,7 Lv 7;1-10	According to means: female lamb or goat; turtle doves or pigeons fine flour without oil ram without blemish	designated portions of fat, kidneys & liver	a perquisite of the priest	The offerer, placing hands on the head of the victim, shows that the victim is in his place Expiation for unintentional sins, later realized Expiation for sins of deception or sins in defiling consecrated things.

APPENDIX 3:

THE K'BHOD YHWH IN THE WORSHIP LIFE OF THE OT BELIEVERS

The pious among the Children of Israel were keenly aware of the high privilege that they had because the K'BHOD YHWH remained in the Holy of holies of the tabernacle and temple. In this survey we shall consider the following sub-topics: Awareness of the divine presence in the tabernacle (temple); the focus of worship; prayer-life, and as a definition of idolatry. Then we shall note how "The Glory of the Lord" was used: in Messianic passages; in prophecies about the coming of the Gentiles into the NT church; and in describing the events at the end of the world.

That the presence of "The Glory of the Lord" in the tabernacle was indeed within the awareness of the pious members of the Children of Israel can be well illustrated by 1 Samuel 4; 19-22. On that occasion the daughter-in-law of Eli, the indulgent High Priest, had just heard the report that her husband had been killed and her father-in-law had fallen and died. Yet when a boy was born to her in this crisis, the focus of her attention was directed to the fact that the Ark of the Covenant had been taken from the tabernacle and had been captured by the Philistines. Her lament, the agony of her soul, was to be commemorated by the name she gave her child. That name was Ichabod (I - KABHOD). She herself in the last moments of her life explained that she had chosen the name because "The glory (KABHOD) had departed (I) from Israel, for the ark of God was taken." Thus she showed how meaningful it was for the simple believers in Israel, that the Lord was present in the tabernacle.

Throughout the OT there was a very real awareness of the presence of "The Glory of the Lord" in the tabernacle (temple). Though King David clearly believed that God dwelt in the heaven of heavens, he could put that thought right beside the awareness of "The Glory of the Lord" in the tabernacle. Psalm 11;4 states: "The Lord is in His holy temple, the Lord's throne is in the heaven." A similar thought is expressed many years later in Habakkuk 2;20: "The Lord is in His holy temple. Let all the earth be silent before Him." King David expressed the significance that the presence of the Lord had to him in Psalm 26;8: "Lord, I love the habitation of Thy house, the place where Thy glory dwells."

When the Hebrew term MISHKAN (מִשְׁכָּן) is used to refer to the temple, the connotation is that the temple is the dwelling place of the Lord. In this term there is by implication a reference to the K'BHOD YHWH (cf Appendix 1 on Shekinah, which comes from the same stem as MISHKAN). Some examples from the Psalms illustrate this: Psalm 84; 1 & 4 (NIV) "How lovely is your dwelling place, O Lord Almighty! My soul yearns, even faints, for the courts of the Lord...Blessed are those who dwell in your house; they are ever praising you." Psalm 132;13 (NIV): "For the Lord has chosen Zion, he had desired it for his dwelling; this if my resting place for ever and ever; here I will sit enthroned, for I have desired it." (Re: 'enthroned' cf 1 Sa 4;4; 2 Sa 6;2)

Much later, just before the exile, the same thought was expressed in 2 Chronicles 36;15, as the Chronicler, while pointing out the unfaithfulness of the people, says: "And the Lord, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and His dwelling place." Psalm 74;7 speaks from the same perspective: "They have burned Thy sanctuary to the ground; they have defiled the dwelling place of Thy name." (See also Ps 74;2)

Consequently, the person who came to the temple considered himself to be in the direct presence of God. In Psalm 84;2 the writer exults: "How blessed are those who dwell in Thy house!" To worship at the temple is to gaze upon God, Psalm 43;2: "My soul thirsts for God, for the living God; when shall I come and appear before God?" (Literally: "see the face of God") and in Psalm 63;3: "Thus I have beheld Thee in the sanctuary, to see Thy power and Thy glory."

When the pious could not be in Jerusalem, they directed their devotions toward the temple: Psalm 138;2: "I will bow down toward the holy temple"; Psalm 5;7: "At (or; toward) Thy holy temple I will bow in reverence for Thee."

The Israelites often recounted in glowing praise the marvellous deliverance from Egypt by "The Glory of the Lord" (e.g. Ps 78; Ps 105 and Ne 9;12-19). In Psalm 18 King David pictures his own deliverance, as though the Lord were working miracles just as great as He performed in the deliverance from Egypt.

In the prayer-life of the Israelites the presence of the Lord in the tabernacle (temple) became the focus toward which the devout prayed and from which they received answers. Psalm 3;4: "I was crying to the Lord with my voice, and He answered me from His holy mountain." In 2 Samuel 22,7 David also says: "In my distress I called upon the Lord, Yes I cried to my God; and from His temple He heard my voice." The same close connection is presented in Psalm 102;16-17: "For the Lord has built up Zion; He has appeared in His glory. He has regarded the prayer of the destitute, nor has he despised their prayer." "The Glory of the Lord" is considered a protection of the faithful, Isaiah 58,8: "Your righteousness will go before you; the glory of the Lord will be your rear guard."

To turn to idolatry is to forfeit "The Glory of the Lord;" Psalm 106;

18-20: "They made a calf in Horeb, and worshipped a molten image. Thus they exchanged their glory for the image of an ox that eats grass." When Judah had become guilty of abandoning God, Isaiah states (Is 3;8): "For Jerusalem has stumbled and Judah has fallen....to rebel against His glorious presence." Jeremiah 2;11 expresses the same accusation: "Has a nation changed gods, which are yet no gods? But my people have changed their glory for that which does not profit." It is interesting to note a parallel in St. Paul's indictment of the idolatry of the heathen world in Roman 1,23: "And exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and fourfooted animals and crawling creatures."

As Jeremiah laments the unfaithfulness of Israel and acknowledges their sinfulness, he still prays (14;51): "Do not despise us, for Thine own name's sake; do not disgrace the throne of Thy glory; remember and do not annul Thy covenant with us." Yet the Lord did pour out His wrath and the author of Psalm 74;7 says: "They have burned Thy sanctuary to the ground; they have defiled the dwelling place of Thy name."

In connection with the exile, the reference to "The Glory of the Lord" in Habakkuk 3 must also be considered. It does not seem to me that Habakkuk is describing an actual manifestation of the K'BHOD YHWH. First of all, the chapter bears the title "A Prayer of Habakkuk." Liturgical directions are also given both at the beginning and at the end of the chapter. But probably the most compelling argument is the fact that Habakkuk does not indicate in any way that he fell to the ground at the presence of the Lord, an action which was typical in all the other manifestations. Given these differences from other manifestations, I divide the third chapter into four parts. The first part, vv 1-2 presents the beginning of the prayer. Vv 3-9 in poetic form requests

that God would again send His K'BHOD to help Israel. Vv 10-15 are inspired prophecy about the "threshing of the nations" (NB; Inspired prophecy does not have to be revealed by a manifestation of the Lord), which includes the future destruction of the Chaldeans. Vv 16-19 describe the comfort that Habakkuk found in the history (cf vv 3b-9) and in the prophecy (cf vv 10-15) and ends on a note of confident expectation of the Lord's deliverance.

For Habakkuk the fact that "The Glory of the Lord" had entered history and delivered the Children of Israel from Egypt was the basis for hope as Israel faced the threat from Assyria (Note: Habakkuk prophesied at about the time that the Assyrians were victorious in the history-changing battle at Carchemish). His hope was able to look beyond the conquest by the Assyrians, which Isaiah had already prophesied, and knew that God would in due time "thresh the nations."

Turning to another topic, we note that the concept that the Lord of glory was coming to the temple was used in Messianic prophecy. Isaiah, prophesying of the forerunner of the Messiah in chapter 40, included the statement v 8: "Then the glory of the Lord shall be revealed." I consider this to be a Messianic reference to Jesus. The familiar Advent words also illustrates this line of thought (Ps 24;6): "Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of Glory may come in! Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle, etc." Though this passage certainly also points to the Second Advent, we note that such a reference must be involved when Simeon in the Temple refers to Jesus as the "glory of Thy people Israel" (Lk 2;32); or when the Apostle John refers to Christ in the words: "And we beheld His glory, the glory of the only-begotten of the Father, full of grace and truth" or when St. Paul refers to Jesus as the Lord of glory

in 1 Corinthians 2;8. See also Hebrews 1;3: "Christ is the brightness of his glory."

The prophecies that the Gentiles will come into the NT church also use the picture that "The Glory of the Lord" will be with them. Isaiah 60;1-3 would be a starting point for this type of reference: "Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness will cover the earth, and deep darkness the peoples; and nations will come to your light, and kings to the brightness of your rising." The same thought comes through in Haggai 2;7-9: "'I (the Lord) will shake all nations; and they will come with the wealth of all nations; and I will fill this house with glory.' says the Lord of hosts. 'The silver is Mine and the gold is Mine,' declares the Lord of hosts. 'The latter glory of this house will be greater than the former,' says the Lord of hosts. 'And in this place I shall give peace,' declares the Lord of hosts." Habakkuk expresses a similar thought in 2;14: "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Still another line of investigation focuses on the eschatological passages which depict an actual manifestation of "The Glory of the Lord" entering an idealized temple. One of these has been considered in the study proper -- Ezekiel 40 - 48. Isaiah has several (4;2 & 6): "In that day the Branch of the Lord will be beautiful and glorious...then the Lord will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night, for over all the glory will be a canopy." Isaiah 66;18-19: "For I know their works and their thoughts; the time is coming to gather all nations and tongues. And they shall come and see My glory. And I will set a sign upon them and will send survivors from them to the nations: Tarshish,

Put, Lid, Meshech, Rosh, Tubal, and Javan, to the distant coastlands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations."

This brief presentation is enough to show that an awareness of "The Glory of the Lord" permeated the worship-life of the Children of Israel, at least, of the devout. How appropriate that St. Paul included the glory among the special privileges that the Israelites had had (Rm 9:4): "Israelites, to whom belongs the adoption of sons, and the glory and the covenants and the giving of the Law, and the temple service and the promises."

ENDNOTES **

¹Kittel, Helmut, "Die Herrlichkeit Gottes," and Theological Dictionary of the New Testament, (TDNT sub DOXA).

²Pieper, "The Glory of the Lord," p. 3 -- All reference to Pieper's article will be made according to the page numbers of the paperback edition produced by the Seminary Mimeo Co.

³Pieper, p. 3 (I have chosen to translate the Latin quotation).

⁴Pieper, excerpts from pp 3 & 4.

⁵Ibid., p. 34.

⁶Ibid., p. 35.

⁷Ibid., p. 13.

⁸Ibid., p. 18.

⁹Ibid., p. 20.

¹⁰Ibid., p. 39.

¹¹Ibid., p. 30.

¹²Ibid., p. 45.

¹³Ibid., p. 48, see the note and also the corrigenda on p. 64.

¹⁴Ibid., p. 46.

¹⁵Ibid., p. 53.

¹⁶Ibid., p. 57.

¹⁷Ibid., p. 57.

¹⁸Ibid., p. 61.

¹⁹ Keil-Delitzsch, ad loc.

²⁰Pieper, p. 78, this is his translation, see also his detailed exegesis

²¹Edersheim I, pp. 135-136.

** See Bibliography, since the Endnotes refer to author only.

²²NB: "set out" is a frequentative imperfect, signifying an action oft-repeated. See Cassuto ad loc.

²³Jameison-Fawcett-Brown report that caravans still use a torch with heavy smoke during the day and a torch with fire during the night as a signal for a large caravan.

²⁴Since there is so much material between the consecration of the tabernacle and the consecration of the altar and priesthood, it is necessary to point out that only an eight day period intervened. The fact that all the clothing was ready indicates that the consecration of the priests would have proceeded immediately. The equipment of the tabernacle was also ready. One bit of grammar also indicates the immediate proceeding to the consecration of the priests and altar. At the beginning of Leviticus there is a 'waw consecutive.' Gesenius comments on this: "such a beginning of a whole book is taken as a sign of its close connection with the historical books now or originally preceding it." (Paragraph 49b, note). Therefore the formal division of Exodus from Leviticus is superseded by the fact that the 'waw consecutive' ties the materials presented in Leviticus to the reports at the end of Exodus.

²⁵Note the waw consecutive of simple narrative in Lv 10;1.

²⁶Two arguments from silence have been advanced. Although the death of Zipporah is not reported in the Scriptures, some assume that she had died earlier and that Moses had then married a woman who was actually a Cushite. The second theory, citing Ex 18;2, suggests that Moses had divorced Zipporah and remarried. But note that Ex 18;2 says Moses "sent away" his wife (apparently when the tension in Egypt was mounting), but does not state that he "put her away," which would be the equivalent of a divorce. It is also difficult to reconcile this latter theory with the friendliness between Moses and Hobab, Zipporah's brother, which is reported in Nu 10;29ff.

²⁷In the margin the NASB cites ten occasions that could be referred to in this verse. Yet it seems better to take the 'ten times' as a round number.

²⁸Translations have tried to distinguish between the two words in questions with varying degrees of success. The following are examples: KJV: "congregation - congregation" (avoids the issue); RSV: "congregation - assembly" (distinguished, but possibly reversed); NASB: "congregation - assembly" (distinguished, but possibly reversed); NIV: "community - assembly" (best of this group).

²⁹Keil-Delitzsch, ad loc.

³⁰Ibid., ad loc.

³¹It is interesting to note that both the Lord and Moses use אָסְפֵּה in Nu 16;21-22. They are both speaking of the nation in general and not of the assembly of believers.

³²That "going out and coming in" is a term to describe leadership functions, rather than physical ability, is evident from Nu 27,17. See also Dt 34,7.

³³Edersheim, Vol. 5, p. 89.

³⁴For more on the nature of "Vision" see Young, "The Book of Isaiah," Vol. 1, in his comments on Is 6;1.

³⁵The imperatives of the NASB seem too strong in v 9 especially in the second member of each statement, as though God was commanding the Israelites not to perceive or understand; the durative idea of the NIV expresses the thought much better.

³⁶Some commentators distinguish only three manifestations. They do this by identifying the reference to the "Glory of the Lord" in Eze 3;23, with the manifestation in 1;4ff. Though in Hebrew literature a particular event may be described a second time in order to give greater detail, the references to time and location in 3,12-22 indicate a distinct and separate appearance of the K¹BHOD YHWH. Phrases like "the Spirit took me away, ...I came...I sat there seven days" (3,14-15) indicate real historical events. The "seven days" is again mentioned in v 16 to set the time frame for the Lord's communication to Ezekiel in vv 17-21. The 'waw consecutive' in v 22 ties the next statement of the Lord to the preceding, as Ezekiel is instructed to "Get up, go out to the plain, and there I will speak to you." Then the "Glory of the Lord" appears and Ezekiel makes a specific reference to past time in the words: "like the glory which I saw by the river Chebar."

³⁷Interpretations which try to associate the faces with the symbols of Israelite tribes or the symbols of NT evangelists engage in eisegesis.

³⁸Keil-Delitzsch, ad loc, pp. 383-385.

³⁹Ibid., p. 390.

⁴⁰Kretzmann, ad loc, p. 585.

⁴¹Keil-Delitzsch, ad loc, p. 423

⁴²Ibid., ad loc, p. 274.

⁴³Ibid., ad loc, p. 410.

⁴⁴See Matthew Henry; Jamieson-Fawcett-Brown

⁴⁵A very thorough study of the historical development of the Greek term "DOXA" by Helmut Kittel, Die Herrlichkeit Gottes - Studien zu Geschichte und Wesen des neutestamentlichen Begriffs. Several chapters of Bernard Ramm's Them He Glorified are also very pertinent. It is interesting to note that Thayer, Greek-English Lexicon on the NT, uses the same three divisions as the TDNT. The third division refers to DOXA as the translation for KH¹BOD JHVH in the LXX. It is just as interesting to note that in Bauer-Arndt-Gingrich, "A Greek-English Lexicon of

the NT," the writers do not consider a reference to the K'BHOD YHWH to be within the scope of their work. There is only a very brief reference to the LXX in the statement about the background of the term DOXA.

⁴⁶TDNT, II, p. 237

⁴⁷Ibid, II, p. 238ff

⁴⁸Ibid, II, p. 247, F, 1

⁴⁹Cp Bauer, Arndt, Gingrich sub DOXA
Also Thayer and TDNT sub DOXA

⁵⁰TDNT, II, p. 244, last paragraph

⁵¹United Bible Society "The Greek New Testament"

⁵²TDNT, II, p. 738

An interesting solution to the enigmatic grammar of EN ANTHROPOIS EUDOKIAS is found in Strack Billerbeck sub Lk 2;14, p. 118. Those authors have found a number of quotations in non-Biblical literature (even from Messianic times), in which EUDOKIA is clearly used as an attitude in God. The German term "Wohlgefallen" in the following quotations from their commentary illustrates this point: "Mit den Gerechten wird er (Gott) Frieden schlieszen and die Auserwaehlten behueten. Gnade wird ueber ihnen walten and sie werden alle Gott angehoeren. Sie werden sein Wohlgefallen haben and gesegnet sein, and das Licht Gottes wird ihnen scheinen." "Der Herr wird frohlocken ueber seine Kinder und der Herr wird Wohlgefallen haben an sein Geliebten bis in Ewigkeit." On the basis of these observations Lk 2;14 could be translated: "Peace on earth to all mankind which is the object of God's good will." Additional support for such a translation of EUDOKIA has come to light in the Dead Sea scrolls under the term לְשֵׁן שְׂמֵחָה.

⁵³TDNT, II, p. 750

⁵⁴Ylvisaker p. 410

⁵⁵Ibid, p. 411

⁵⁶Ibid, p.412

⁵⁷Ibid, p. 412

⁵⁸Stoekhardt p. 31

⁵⁹Gesenius par 122 q & r

⁶⁰Edersheim I, Book 2, p 141, note 4

⁶¹Encyclopedia Judaica sub "Shekinah"

⁶²Encyclopedia Judaica sub "Shekinah"

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