

GLORY, RESURRECTION, CHRIST, AND THE SPIRIT

by Kerry S. Robichaux

Accordingly, two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self. The former, in a word, glories in itself, the latter in the Lord. For the one seeks glory from men; but the greatest glory of the other is God, the witness of conscience. The one lifts up its head in its own glory; the other says to its God, "Thou art my glory, and the lifter up of mine head [Psa. 3:3]." Augustine, *City of God*, 14:28.

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One of the central notions in the Bible is glory. Indeed, to say that glory is the ultimate aim of God in His activity with humankind would not be wide of the mark. By the same token, in the larger context of human society glory is likewise an all-pervasive notion and has been for about as long as humans have written about themselves.¹ We would not be exaggerating if we characterized all individual human endeavor, at least in its most noble and loftiest aims, as the quest for glory. Hence, seen both from the perspective of what is proper for it according to God's creation and from the perspective of what it strives to attain on its own apart from God, humankind is a creature designed, devoted, and destined for glory. Augustine's distillation of human history into two cities of two glories captures the essence of what we really are, creatures of glory. But while we all can identify with the urges for self-glory, most of us can only vaguely grasp the meaning of God's glory as it relates to us. The fact of the matter is, most readers of the Bible have but a casual understanding of the glory that is spoken of in the Bible and that is promised to us as believers.

When we think of glory in this casual way, what probably comes to mind first is light and splendor, a glowing ambience that shines forth from the glorified. But even if this is an accurate picture of the outward aspect of glory, there must be some deeper significance to it. We should not expect that our final destiny as believers is simply to be human light bulbs. The light and splendor must be expressive of something more intrinsic to glory, and this, we should expect, is its real significance. In this essay I hope to explore this deeper significance and provide an understanding of glory that takes us beyond the casual, and even sometimes mythical, view.

Glory

In the Bible *glory* is one of those words that almost escapes our notice because it is so common and basic. Yet upon closer inspection we find that the word has a very rich and extensive texture, especially when we consider it in both its Semitic and Hellenic linguistic backgrounds. To get a simple gauge of the breadth of meaning that *glory* has in the Bible, we need only notice that the Hebrew word for it, *kabod*, comes from a verb root that means "to have weight, to be heavy" whereas the Greek word,

doxa, comes from a verb root that means “to seem” or “to be of the opinion.” The range goes from material weight to abstract ideation.² It is because of this extensive range of meanings that we will be able to explore the biblical notion and go beyond the common and basic definition of glory.

In its Semitic background *glory* developed from the more concrete notion to the more abstract in the course of use in the Old Testament. Bernard Ramm, in one of the few systematic studies of glory in the Bible, outlines the development. He begins with the material and radical meaning of the Hebrew word *kabod*:

Whatever possessed weight in the sense of dignity was called *kabod*. *Kabod* refers to that which is fundamentally perceptible or ostentatious. Thus it means splendor, show, honor, conspicuousness, and even beauty. A man’s wealth, the insignia of his wealth, and the pomp of his surroundings were called his *kabod*.

In other words, the overall impression of a rich man with his garments, jewels, attendants, etc., is the rich man’s *kabod*. (10)

Ramm then cites Psalm 49:16-17 to illustrate: “Do not fear when a man becomes rich, / When the glory of his house increases. / For when he dies, he will take nothing; / His glory will not descend after him.” *Glory* in these verses refers to the material possessions which are attached to a man and which “make” the man. These possessions, external as they may seem, give weight to the man, and in this sense, render him value and importance. The link between weight and value and between weight and importance is crucial here. Not surprisingly, the same link exists in our own modern English, in that *weight* can refer to importance, value, and influence. For the ancient Hebrews, Jehovah would necessarily be the ultimate Being of weight and importance, and hence, as Ramm points out, they would easily see Him as the King of *kabod* (24:7-10). But in reference to God, the weight of glory could not be crudely material as it would be with an oriental potentate; rather, the *kabod* of God is first His honor and dignity—His gravity, so to speak—and then His splendor, that which attends Him as a manifestation of His great worth. This transferred and abstracted meaning of glory is what lies at the base of the notion of God’s glory in the Bible.

In the Old Testament *glory* is applied variously to the description of God, and here again Ramm helps to identify the distinctions. “*Kabod* is both a modality of the self-revelation of God, and an attribute of God” (10). This first distinction is extremely important in that it makes clear that glory, while certainly being something that we can ascribe to God, is also, more importantly, a mode of His existence. The first references to the glory of God in the Old Testament are references to His mode of self-revelation to His chosen people Israel: “You will see the glory of Jehovah....And as Aaron spoke to the whole assembly of the children of Israel, they looked toward the wilderness, and there the glory of Jehovah appeared in the cloud” (Exo. 16:7, 10). Here the *kabod* YHWH is not a mere attribute of God but God Himself as He manifests Himself visibly in the cloud. It is a synonym for God but one that more discretely refers to Him in the mode of revelation and manifestation. Later in Exodus the glory of Jehovah is described explicitly as being “like consuming fire on the top of the mountain to the eyes of the children of Israel” (24:17), and light and fire will reoccur throughout the Bible as the visible appearance of God’s glory, indicating that God is both splendid and unapproachable even in this mode of self-revelation (cf. 1 Tim. 6:16). The writer of Hebrews, recounting the glory of God that Israel was privileged to encounter, describes the scene as terrifying: “...to a mountain which could be touched and which was set on fire, and to darkness and gloom and whirlwind, and to the sound of a trumpet and to the voice of words, because of which those who heard entreated that no further word be spoken to them” (12:18-19). Fortunately, a more hospitable glory fills the tabernacle once it is erected: “Then the cloud covered the Tent of Meeting, and

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the glory of Jehovah filled the tabernacle” (Exo. 40:34). Yet even then “Moses was not able to enter the Tent of Meeting, because the cloud settled on it, and the glory of Jehovah filled the tabernacle” (v. 35). Ramm points out that the glory here was referred to in Jewish theology as the Shekinah (13). The word *shekinah* derives from the Hebrew verb root meaning “to dwell,” which is also at the base of the Hebrew word for *tabernacle*. Thus, this Shekinah glory refers to the manifest presence of God, particularly as it appears in the tabernacle and temple (1 Kings 8:11). More precisely, the Shekinah is related to the Ark of the Covenant (1 Sam. 4:21-22) because it hovered over the Ark between the cherubim mounted upon the Ark. This is the glory referred to by Paul in Romans 9:4 (“whose are the...glory”) and in Hebrews 9:5 (“cherubim of glory”). Near the end of the Old Testament age, the glory of God, as the manifest presence of God in the temple, departs from the temple and the city of Jerusalem in one of the visions of Ezekiel. From off the Ark the glory moves to the threshold of the temple (10:4), the cherubim at wing with it and the brightness flooding the outer court. At the east gate of the temple “the glory of the God of Israel” pauses (v. 19) before finally proceeding from the midst of the city of Jerusalem to stand on the mountain to the east, the Mount of Olives (11:22-23). That no further sighting of the Shekinah on the mount occurs should imply that the glory ascended to the heavens. Ramm observes that according to Zechariah 14:4 it is on this mount that Israel’s Savior-Messiah will return (14), an event which Isaiah refers to as the *kabod YHWH* rising upon Israel (60:1-2). Ultimately, the glory—God in His mode of self-revelation and manifestation—will return and remain. “The earth will be filled / With the knowledge of the glory of Jehovah / As water covers the sea” (Hab. 2:14).

The greater number of instances of the word *glory* in the Old Testament, however, are references to this attribute par excellence of God. Ramm, citing Jacob (79), observes that “it is a kind of totality of qualities which make up His divine power,” and thus Ramm concludes that “the glory of God is not...a particularized attribute like the wisdom of God but an attribute of the total nature of God, virtually an attribute of the attributes” (18). While attributes like wisdom and righteousness are ascribed to God when referring to specific qualities of His being, glory can be ascribed to all aspects of His being and even to other attributes themselves. We can say that His wisdom is glorious but not that His glory is wise. All aspects of His being are glorious in that all aspects of His being manifest what He is. Because of their manifesting quality, the attributes of God are His glory, and thus glory can be attributed to all of them. It is not unusual then to see glory placed alongside other attributes of God in the Bible: “His glory and His greatness” (Deut. 5:24); “glory and strength” (1 Chron. 16:28); “Your power and Your glory” (Psa. 63:2); “grace and glory” (84:11); “Glory to the righteous One!” (Isa. 24:16); “Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory” (6:3); “I will give salvation in Zion, / And to Israel My glory” (46:13); “I will establish My glory among the nations, and all the nations will see My judgment” (Ezek. 39:21); “dominion, glory, and a kingdom” (Dan. 7:14). The enduring *Non nobis* likewise indicates that glory is all-attributive: “Not to us, O Jehovah, not to us, / But to Your name give glory, / For the sake of Your lovingkindness and Your truth” (Psa. 115:1). Because God manifests Himself in so many attributes, it is easy to see why the psalmist declares Him “the God of glory” (29:3), an appellation that the martyr Stephen repeats (Acts 7:2).

Ramm points out that the use of *kabod* in the Old Testament is variegated, each author employing it with slightly different emphases. When the Old Testament was translated into Greek, however, the variation was to a large extent leveled as the translators almost invariably used the Greek *doxa* to render the Hebrew word (11). As mentioned above, their choice derived from the classical verb meaning “to seem,” and in the classical language *doxa* referred mainly to the opinion of others, to one’s fame as seen by others. It is not difficult to see why the Septuagint translators chose this word to render the Hebrew word *kabod*. However, the application changed the

sense of the Greek word significantly. While previously *doxa* referred to what others saw in someone, in the various contexts of the Old Testament, especially as applied to God, the word was made to refer to what objectively belongs Him, to His honor and power particularly. “Taking a word for opinion, which implies all the subjectivity and therefore all the vacillation of human views and conjectures, [the Old Testament translator] made it express something absolutely objective, i.e., the reality of God” (Kittel 2:245). In turning to the New Testament notion of glory, it is important to understand this semantic transformation. Kittel points out that the basic notion of the Greek term, that of “opinion,” has disappeared from the language of the New Testament. And while the extended meaning of “repute” is still extant in certain places, such as in Luke 14:10, 1 Corinthians 11:15, and 1 Thessalonians 2:6, the primary meaning of *doxa* in the New Testament is that of the objective glory of God and, most prominently, of the divine mode of His being as He reveals and expresses Himself. Thus, the writers of the New Testament “use the term as a biblical rather than a Greek term” (Kittel 2:247).

There are instances of New Testament glory that are similar, if not perfectly identical, to those of the Old Testament. We can find places where *glory* refers to the attendant manifestations of wealth, dignity, or honor. For example, the devil shows Christ “all the kingdoms of the world and their glory” (Matt. 4:8), and “not even Solomon in all his glory” is said to compare with the splendor of the lilies of the field (6:28-29). “If a woman has long hair,” Paul says, “it is a glory to her” (1 Cor. 11:15). Even from a negative perspective, the glory of some can be found “in their shame” (Phil. 3:19), meaning that the shameful things that these evil workers do become the basis of their boast before others. In all these instances, *glory* refers to the manifestation of an intrinsic value or worth. A more obscure passage refers to the woman as “the glory of the man” (1 Cor. 11:7b), a point at which some modern women may bristle. However, the phrase must be governed by the sense of the first part of the verse, where Paul declares that the man “is God’s image and glory.” Being the glory of another need not be taken as a sign of shame, but of honor, especially in our relationship to God and in marriage.

There are likewise places where glory in the New Testament refers to the divine presence, as it does in the Old Testament. For example, at the declaration of the birth of the Man-Savior in Luke 2 “an angel of the Lord stood by them [the shepherds in the field], and the glory of the Lord shone around them; and they feared greatly” (v. 9). This is almost identical to some of the instances of the *kabod YHWH* that we saw in Exodus and Ezekiel. In Acts the same kind of glory is revealed, but here it is related to the person of Jesus, who appears to Paul as the Lord (that is, Jehovah) from heaven: “And as I could not see because of the glory of that light, I was led by the hand by those who were with me and came into Damascus” (22:11). Much can be said about this since the man Jesus (cf. 9:5) is displayed to Paul as the glory of Jehovah, but we will come to this later when we consider Christ and glory below. The visible glory of God appears at the end of the age and in eternity in the visions of the apostle John. In the vision of the outpouring of the fury of God (Rev. 15—16), John sees the temple in heaven “filled with smoke from the glory of God and from His power” (15:8), akin to the Old Testament tabernacle and temple being filled with glory. In the vision of the New Jerusalem of eternity (21:1—22:5), he sees the glory of God illumining the holy city to the extent that no natural, created light is necessary (21:23).

Yet the greater number of references to God’s glory in the New Testament speak of it in the more general way of an attribute. Again, as in the Old Testament, it is the attribute par excellence of God. It is ascribed to Him directly, as in the many passages that speak of “His glory,” or it is rendered to Him by His believers when they are said to “glorify God.” The prevailing view that emerges from the New Testament matches

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that of the Old, that God is a God of glory, a God who desires to manifest what He is through creation. This manifestation, this glory, occurs on many levels and thus shows forth, in varying depth, who God is. At the most extrinsic level, the creation manifests God's "eternal power and divine characteristics," and should cause human beings to glorify Him, yet, in their vanity, they have "changed the glory of the incorruptible God into the likeness of an image of corruptible man and of birds and four-footed animals and reptiles" (Rom. 1:20-23).

But more deeply glory is a manifestation of God's presence and operation in humankind, His special creature that was expressly made to demonstrate what He is (cf. Gen. 1:26-27). In this the New Testament believers play a particular role, one which their Old Testament counterparts did not share. "In the [Old Testament] stress lies on seeing the divine *dóxa* (Lev. 9:6; Is. 6:1; 35:2)" whereas in the New Testament "the emphasis shifts to participation" (Bromiley 180). God has particularly chosen some human beings of His creation to be vessels of His mercy that have been prepared for glory (Rom. 9:23). We can only attribute this selection to His wisdom, which elsewhere Paul says has been predestined for the glory of the believers (1 Cor. 2:7). In time, when the Man-Savior is glorified through His death and resurrection, the believers also are said to be glorified with Him (Rom. 8:17). This divine perspective operates also in Paul's very striking declaration in Romans 8:30: "Those whom He justified, these He also glorified." As certain as Christ's glorification in resurrection is, so certain is our own glorification, which owes its reality to the reality of Christ in glory. In Christ the believers are as good as glorified now. What is most important here is that our glory is a derived one, not an intrinsic one. The possibility of human glorification depends on the fact of Christ's glorification, and the actual process of glorification depends on fellowship with the glorious Christ. "We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit" (2 Cor. 3:18). Like fire that suffuses an iron poker and gives it a glory, the glory of Christ shines in the believers and glorifies them. This is the glory that is to be revealed to them ultimately (Rom. 8:18) and to which they have been called (1 Pet. 5:10; 2 Thes. 2:14). The writer of Hebrews summarizes the whole endeavor of God with His elect as His "leading many sons into glory" (2:10). The culmination of this process is the conformation of "the body of our humiliation...to the body of His glory" (Phil. 3:21). When Christ finally returns in glory, on the one hand He will be glorious in His own right (Matt. 25:31), but on the other hand "He comes to be glorified in His saints" (2 Thes. 1:10), for they "will be manifested with Him in glory" (Col. 3:4). They derive their glory from Him, and thereby He is glorified even more. In eternity the New Jerusalem is described as "having the glory of God" (Rev. 21:11). The consummation of God's operation in His elect is a corporate, mutual dwelling place for God and redeemed humankind that manifests who He is and thus bears His very glory.

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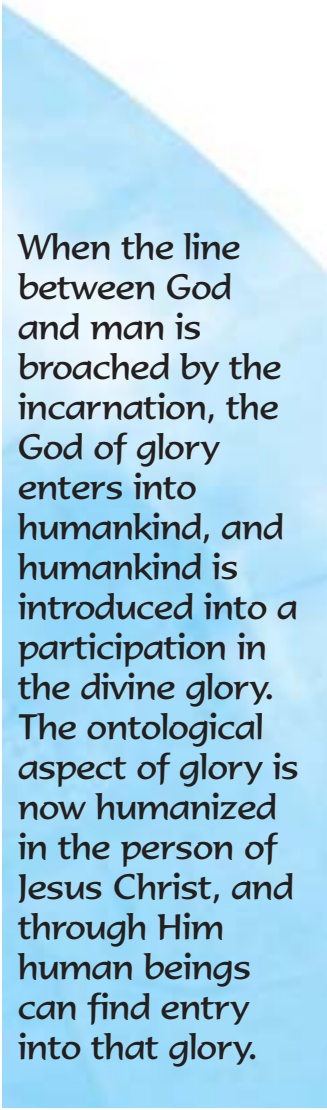
Besides the genuine glory that the believers will participate in, the Bible also speaks of the glory that human beings seek apart from God. This is the false glory of human glory and self-glory. The Lord condemns the seeking of glory which is from one another and which is not from the only God (John 5:44), and even though He was intrinsically the Christ of glory (James 2:1), He would not seek after His own glory but only the glory which could be given to Him by the Father (John 8:50, 54). Augustine, in the quote I offered at the head of this essay, characterizes the intrinsic meaning of human existence as the quest for glory, either for self-glory motivated by self-love or for the glory of God motivated by the love of God. All self-glory will eventually falter and wither away. "All flesh is like grass, and all its glory like the flower of grass. The grass has withered, and the flower has fallen off" (1 Pet. 1:24). Only the glory of God will ultimately endure, and only those who manifest His glory will ultimately have a glory at all. All other glories are transitory and fading; they are at most the empty shades of glory.

Seen comprehensively, glory as a biblical concept has both a present, ontological significance and a future, eschatological one. Glory is ontologically the mode of the Divine Being in which He manifests Himself. In the Old Testament God's people could, at most, look upon the glory. The prophets introduced the notion that in the future the glory of God will be an enduring reality that will fill the earth, but even then the glory is only with God as the expression of His manifest Being dwelling among humankind. In the New Testament, when the line between God and man is broached by the incarnation, the God of glory enters into humankind, and humankind is introduced into a participation in the divine glory. The ontological aspect of glory, the mode of His Divine Being, is now humanized in the person of Jesus Christ, and through Him human beings can find entry into that glory to become bearers of it. The eschatological aspect of glory in the New Testament is very much an incarnated glory, manifest not simply in the person of Christ but also in those who have been incorporated into Him through redemption and faith. Those who have been brought into union with Christ participate in His glory and are, by this participation alone, glorified in Him. In eternity, He is their glory, and they are His. It is important to see that glory as a mode of the Divine Being is the primary significance of the concept throughout the Bible and that glorification of the believers in the New Testament, the eschatological aspect, derives from this primary sense. The believers will have no glory of their own but will instead participate in and manifest the glory of God. "Participation in [*doxa*], whether here in hope or one day in consummation, is participation in Christ" (Kittel 2:250). He alone is glorious and is alone glory itself, and the glory of the believers is simply to make that manifest.

Christ and Glory

It is in the person of Christ that the ontological and eschatological aspects of glory meet, for in Him we behold the God of glory and in Him we shall be glorified. The Gospel of John is especially concerned with this theme. In fact, we can easily define the sub-theme of this Gospel as the incarnated Glory of God on the path to bringing His believers into the divine glory through death and resurrection. In the preamble of this Gospel the incarnate Logos of God is identified as the glory of the Only-begotten of the Father (1:14). By this we should understand the hypostatic nature of glory in the Godhead—glory not merely as an attribute of God but as the unique hypostasis of the Logos as the expression of God. This is confirmed by the writer of Hebrews, who speaks of the Son as "the effulgence of His glory and the impress of His substance" (1:3). The Son is the shining out of the Godhead, not necessarily in a physical, luminous way—though in creation He certainly can be such (Matt. 17:1-2)—but as a mode of existence in the Divine Trinity. The opening words of both the Gospel of John and the Epistle to the Hebrews refer to the Son in His eternal existence as glory. The Son eternally exists as the expression and glory of the Father, and the distinct function of the Son is to make the Father manifest. When the disciples of Christ beheld Him, they saw more than the man there; they perceived the expression of God in Him and understood that He was the personal declaration of God the Father. Later in the Gospel of John we find this matter more finely developed. On the night before His crucifixion, in His final time of fellowship with His disciples, the Lord speaks of His intimate living in and with the Father and how this living manifested the Father to the disciples:

Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me. If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him. Philip said to Him, Lord, show us the Father and it is sufficient for us. Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father? Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father



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who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves. (4:6-11)

We cannot explore now the full Trinitarian implications that these verses have, but it is clear that the Lord wished His disciples to understand that His earthly actions manifested the very actions of the invisible Father. While the Son is certainly distinct from the Father, He is not at all separated from Him, nor does He exist and act apart from Him. On the contrary, the existence and activity of the Son are the expression of the Father, and this to such an extent that properly knowing the Son and seeing the Son amounts to actually knowing the Father and seeing the Father. Further, the Lord identifies His own speaking as the working of the Father. As the Son spoke and ministered to those around Him, the Father operated in Him to accomplish His will through the Son. The principles of the Godhead are properly respected here: The Father works in the Son as His Logos, and thus the Lord refers to His own words as being the works of the Father. The very fine and distinct activities of the Father and the Son in the single operation of the Triune God obtain because of the mutual indwelling of the Father and the Son: "I am in the Father and the Father is in Me." This coinherence and perichoresis³ of the Divine Persons is the reality in the Godhead that allows the Son to be the perfect, complete, unique, and full expression of the Father, that is, the very glory of God.

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Christ and Resurrection

While occasional mention is made of glory in the first eleven chapters of the Gospel of John, the sub-theme of glory is developed more prominently in chapters twelve through seventeen. These chapters record the last few days before the Lord's crucifixion and resurrection, and in them the Lord refers often to His glorification. When Jesus says that "the hour has come for the Son of Man to be glorified" (12:23), He is speaking of the process of death and resurrection that He is about to undergo. As horrific as His death will be, the Lord knows that it will usher Him into glory through resurrection. He declares that He has come to that point in His human living for the very purpose of being glorified in resurrection (v. 27). As is eternally the case, His glorification in time is for the Father's glorification. When He prays, "Father, glorify Your name," the Father responds audibly and confirms the triadic operation: "I have both glorified it and will glorify it again" (v. 28). As events unfold, the Lord is soon to be betrayed by one of His own, and after the betrayer departs to set His death in motion, the Lord makes a remarkable reference to His glorification, akin to that in chapter twelve: "Now has the Son of Man been glorified, and God has been glorified in Him. If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately" (13:31-32). Finally, in His prayer to the Father on the night of His betrayal, the Lord repeats His petition to be glorified with the Father's glory:

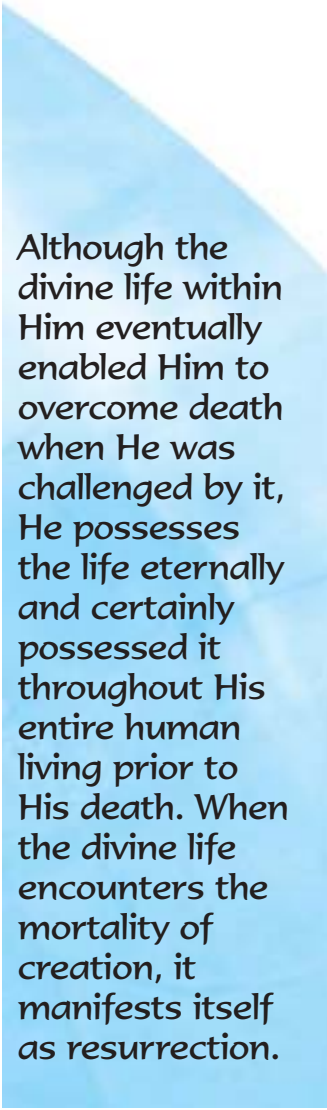
Father, the hour has come; glorify Your Son that the Son may glorify You...I have glorified You on earth, finishing the work which You have given Me to do. And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was. (17:1, 4-5)

While He was on the earth, the Lord always glorified the Father. His work was to manifest and express the Father, and here at the end of His life on earth He had fully accomplished the work which He had been given to do. Now the Lord prayed to be brought into the full glory of the Father, the glory that He had enjoyed in eternity with the Father. The petition must be understood as an appeal regarding His humanity and not His divinity. In His divinity He is eternally the Son and Logos of God, and as such the glory of the Father. This was the hidden secret within the shell of His humanity, unknown to others except through revelation and faith (Matt. 11:27; 16:16-17). Now

the Son prayed that the Father would be fully glorified in Him. This would be for Him the full glorification of His humanity. In order to accomplish this, the shell of His humanity had to be broken through death, and His divine element had to be manifested in His humanity through resurrection. When His humanity exhibits the glory of His divinity, He as the God-man is glorified, and thus the Father in Him is glorified as well. These various passages in John 12—17 make clear that the resurrection of Christ is His glorification.

The sub-theme of glorification, at least where it is most prominent in John 12—17, presents resurrection as a process that Christ goes through in order to enter into glory, that is, in order to introduce His humanity into the glory which He had with the Father before creation. However, John also views resurrection as a mode, or state, of Christ's divine existence, which is neither procedural nor temporal. "I am the resurrection and the life," He tells His grieving friend Martha; "he who believes into Me, even if he should die, shall live; and every one who lives and believes into Me shall by no means die forever" (11:25-26). This enigmatic declaration can be taken a number of ways, but if we examine it carefully, we find something related to the intrinsic significance of resurrection. We should immediately understand that the reference here is not to the resurrection in the last day (Dan. 12:2; John 5:29; Acts 24:15). The Lord's declaration is a counter to Martha's affirmation of "the resurrection in the last day" (John 11:24). She did not need to look to the resurrection of the last day because the Resurrection stood before her at that very moment. But how can Christ the person be resurrection the event? Many commentators resolve this by appealing to the certainty of Christ's imminent resurrection. Bernard and McNeile couch the question in terms of a future event: "How can a person represent an event in the future?" (2:387). Because He would surely rise, all those who believe in Him would just as surely rise, and thus even then He stood at the tomb of Lazarus as the certainty of resurrection. The consolation to Martha was not the future resurrection per se but the union with Christ that faith brings, a union with the One who would certainly rise from the dead. The same consolation can be afforded the modern believer who loses a loved one, but now with even greater certainty, for Christ has indeed risen (Bernard and McNeile 2:388).

This understanding of the Lord's declaration is certainly not wrong, but the fact remains that this understanding relies not on Christ as resurrection at that moment but on the certain fact of His upcoming resurrection. There should be, however, a sense in which Christ is truly the resurrection as He stood there before the tomb of His friend; otherwise, His words would be somewhat void of their full meaning. I wish to suggest that indeed something deeper is going on here. When we consider the resurrection of Christ, we understand that by the virtue of His divine life He was able, in His humanity, to overcome death and rise from the dead. The life within Him is an indestructible life (Heb. 7:16), and this divine life is the power that resurrected Him from the grave (Rom. 1:4). Thus, resurrection derives from the attributes of His divinity and was inherent in Him at all times. Although the divine life within Him eventually enabled Him to overcome death when He was challenged by it, He possesses the life eternally and certainly possessed it throughout His entire human living prior to His death. What makes Him resurrectional is the presence and threat of mortality: when the divine life encounters the mortality of creation, it manifests itself as resurrection. When He died the genuine, physical death that He died, the divine life was able to be fully exhibited, and thus it was not possible for Him to be held by death (Acts 2:24). But the single event of His death was not the sole evidence of the presence of mortality. He wore the shroud of mortality during His entire earthly life. He thirsted and hungered; He tired and slept; He was sorrowful and wept; and these very human experiences evidence the mortality that encompassed Him from the moment of His birth. But unlike His fellow members of the human race, He possesses within Him the divine life of the Triune God (John 1:4; 1 John 5:12) and is, in



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fact, the life itself (John 11:25; 14:6). Because He is such and because He is also clothed with mortality from the moment of His incarnation, He is resurrection itself at all moments of His human existence. In this sense the incarnation was the initiation and establishment of resurrection as a principle of existence for the God-man. From the moment of His human conception, Christ lived the human life as the resurrection, being as He was the life that at all moments overcomes death. As such, He stood on the earth, at every moment, as the resurrection and the life (11:25).

There are both shades of resurrection and the unique reality of resurrection. In the account in John 11, the Lord does eventually raise His friend Lazarus from the dead (vv. 43-44), but his resurrection was not enduring; Lazarus eventually died again. Likewise, after Christ died on the cross, “the tombs were opened, and many bodies of the saints who had fallen asleep were raised. And they came out of the tombs after His resurrection and entered into the holy city and appeared to many” (Matt. 27:52-53). These instances of resurrection were also not enduring; these saints are not with us today. Further, at the end of the age “all in the tombs will hear His voice and will come forth: those who have done good, to the resurrection of life; and those who have practiced evil, to the resurrection of judgment” (John 5:28-29). Here two resurrections are mentioned, one which is of life and one which is of judgment and, by implication, unto second and everlasting death (Rev. 2:11; 20:6, 14; 21:8). This resurrection unto death can hardly be viewed as a resurrection in the same sense that Christ is resurrection and that Christ experienced as the Forerunner of resurrection. It is a resurrection in that the dead are raised, but only this; these ones do not participate in the divine life, which would usher them into an eternal union with God. It is a mere shadow of resurrection. On the other hand, the “resurrection of life” reflects the unique reality of resurrection, which Christ is. Only those who have entered into union with Christ through saving faith will participate in the resurrection that He is and that He has undergone. The actual resurrection of life in the last day is grounded in the reality of co-resurrection with Christ. Paul announces the reality of our being raised together with Christ in His resurrection a number of times (Eph. 2:6; Col. 2:12; 3:1) and declares that “if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection” (Rom. 6:5). The fact of the matter is, there is only one resurrection in the universe, and this is not merely a historical event, though it is certainly this and is most openly manifested as this, but even more intrinsically, resurrection is uniquely the person of Jesus Christ, who as the unique God exists as a human being. “The Word became flesh” (John 1:14). Ultimately, He causes mortality to put on immortality (1 Cor. 15:53-54) by bringing into union with Him all those who believe. Their resurrection—reality, historical event, and eternal effect—is drawn from His being resurrection and reflects it alone.

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Resurrection and Glory

If what I have suggested can be accepted, Christ is both uniquely glory and uniquely resurrection. Eternally He is the glory of God in the Godhead, and in time He is the resurrection in creation. But these two modes of His existence, one grounded in His divinity and the other in His humanity, should not be considered as unrelated aspects of His being. We saw above that in the Gospel of John Christ’s resurrection is viewed as His glorification. The process of resurrection in His humanity manifested what He was in His divinity. Before His historical resurrection He was, by His own admission, the reality of resurrection, and this, we saw, refers to the reality of His divinity being incarnated in humanity. Through the process of death and resurrection what He was in His divinity was made manifest, and for this reason John constantly refers to His resurrection as His glorification. Resurrection makes clear to all that He is indeed the glory of God, and this is made clear in His resurrected and glorified humanity.⁴ It is to the man Jesus that every knee will bow, worship Him as Lord, and thus glorify God the Father (Phil. 2:9-11).

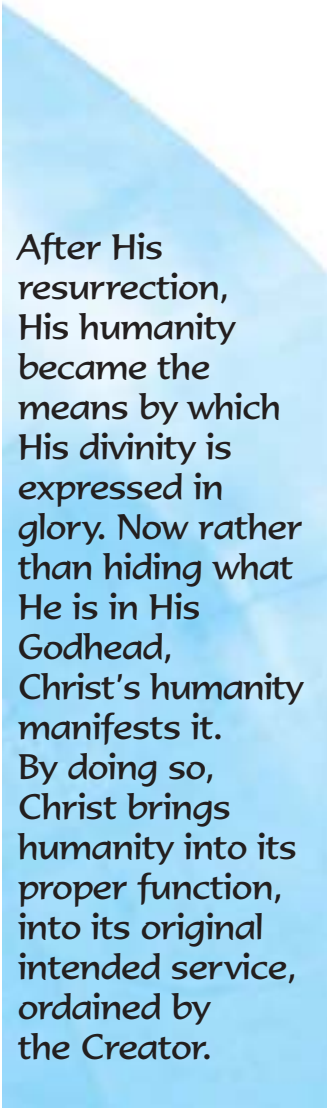
The divinity of Christ certainly benefits from the resurrection in that resurrection makes Christ as the glory of God manifest. But His humanity also benefits from the resurrection, and this has relevance for us His believers. Beyond the simple benefit of being released from death, the humanity of Christ entered into a new status after the resurrection. Formerly, His humanity concealed His glory. Before His resurrection the appearance of His divinity was subject to His humanity, except for the few moments on the Mount of Transfiguration (Matt. 17:1-9; Mark 9:2-9; Luke 9:28-36). After His resurrection, however, His humanity became the means by which His divinity is expressed in glory. Now rather than hiding what He is in His Godhead, Christ's humanity manifests it. By doing so, Christ brings humanity into its proper function, into its original intended service, which was ordained by the Creator. On the day of His resurrection, when His humanity was glorified, that is, when His divinity was expressed in and through His humanity, humankind reached the goal of its creation to be the image and glory of God (Gen. 1:26). God's intention for humankind has remained constant since He created it. Humankind was created for the unique purpose of glorifying God alone. The psalmist sings:

What is mortal man, that You remember him,
And the son of man, that You visit him?
You have made him a little lower than angels
And have crowned him with glory and honor.
For You have caused him to rule over the works of Your hands;
You have put all things under his feet....
O Jehovah our Lord,
How excellent is Your name
In all the earth! (Psa. 8:4-6, 9)

The human being that God created is very much mortal and lowly; ultimately, the creature falls into sin and is defiled and ruined. But God remembers His intention and cannot be swayed from it. Finally, the man Jesus bears the crown of God's glory and honor, and all things come under His dominion, which is now God's dominion. Through this crowning of the Son of Man, the name of Jehovah is glorified in all the earth. Humankind is glorified in God, and God is glorified in humankind.

Today the humanity of Christ stands as the unique instrument of the manifestation of His divinity as the glory of God in creation. We believers participate in resurrection and glory only insofar as we participate in His humanity. He is the complete and perfect glory of God manifested in resurrection, but we have been joined to Him and thus are able to participate in what He is as glory and resurrection. Of course, our participation is totally dependent on His personal virtue and attainment, but God blesses us with His glory through our union with the glorified Jesus. "To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever" (Eph. 3:21). Through faith the believers enter into union with Christ and enjoy the virtue and attainment of Christ. This includes His resurrection and glory. Paul speaks of the mystery of our co-death and co-resurrection with Christ in Romans 6:3-5. Christ died and was raised from the dead, thereby manifesting the glory of the Father. We, through faith, have been buried with Him in baptism and are now also in the same likeness of His resurrection. As He manifested the glory of God in resurrection, so too we manifest the glory of God in our joint-resurrection with Him. The locus of this co-burial and co-resurrection is the humanity of Christ, which we now participate in. It is only because Christ has brought humanity through resurrection and thereby glorified it that we, His believers, can enter into resurrection and be glorified as well.

Paul, like John, also identifies resurrection and glory in a few places in his Epistles. He alludes to resurrection in Philippians 3:21 when he declares that Christ "will transfigure the body of our humiliation to be conformed to the body of His glory, according



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to His operation by which He is able even to subject all things to Himself.” The humiliation of the human body is its mortality, and this transfiguration, by which mortality puts on immortality, is the body’s glorification. It is true that for those fortunate enough to be alive when Christ returns, this transfiguration will occur apart from death; however, the vast majority of believers will experience this transfiguration into glory through resurrection (1 Cor. 15:51-53). According to Philippians 3:21, the glory that our bodies will be conformed to is His glory, just as elsewhere Paul tells us that the glory we will obtain is not our own but that of the Lord Jesus Christ (2 Thes. 2:14).

But a clearer identification of glory and resurrection in Paul’s writings is found in 1 Corinthians 15, his defense of the truth concerning the resurrection of the believers’ human bodies. I cannot pass up the opportunity here to quote my spiritual mentor, Witness Lee, on the centrality of resurrection in God’s operation:

Resurrection is the life pulse and lifeline of the divine economy. If there were no resurrection, God would be the God of the dead, not of the living (Matt. 22:32). If there were no resurrection, Christ would not have been raised from the dead. He would be a dead Savior, not a living One who lives forever (Rev. 1:18) and is able to save to the uttermost (Heb. 7:25). If there were no resurrection, there would be no living proof of our being justified by His death (Rom. 4:25 and note), no imparting of life (John 12:24), no regeneration (John 3:5), no renewing (Titus 3:5), no transformation (Rom. 12:2; 2 Cor. 3:18), and no conformity to the image of Christ (Rom. 8:29). If there were no resurrection, there would be no members of Christ (Rom. 12:5), no Body of Christ as His fullness (Eph. 1:20-23), and no church as Christ’s bride (John 3:29), and therefore no new man (Eph. 2:15; 4:24; Col. 3:10-11). If there were no resurrection, God’s New Testament economy would altogether collapse and God’s eternal purpose would be nullified. (Recovery Version, 1 Cor. 15:12, note 1)

Paul takes up the heretical notion that there will be no resurrection, and this he does because of the centrality that resurrection has in the whole economy of God’s salvation, an economy that is pointed toward the final glory of God in the universe.

In 1 Corinthians 15 Paul takes up the heretical notion that there will be no resurrection, and this he does because of the centrality that resurrection has in the whole economy of God’s salvation, an economy that is pointed toward the final glory of God in the universe. To counter the heretical whispers in the church, Paul uses what we may call a natural argument, that is, one derived from observations of nature. To the questions of the doubters, “How are the dead raised? And with what kind of body do they come?” Paul responds: “Foolish man, what you sow is not made alive unless it dies; and what you sow, you do not sow the body that will be, but a bare grain, perhaps of wheat or of some other of the rest” (vv. 35-37). Then Paul points out that the grain that is sown, that dies, does not bear the same body when it grows up, when it rises, from the ground. “But God gives it a body even as He willed, and to each of the seeds its own body” (v. 38). His point is that even in nature we find things that have one body before they die and another, different body after. This is something that God has done in His creation which establishes the principle, and thus possibility, of resurrection. Paul then expands the scope of his evidence and says that there are heavenly bodies as well as the earthly ones he has already mentioned—seeds, animals, and human beings (vv. 38-40a). Yet for all these bodies in creation, there is great variety when the bodies come up from death, and in saying so, he now refers to the various post-death bodies as their glory: “The glory of the heavenly is one thing, and that of the earthly is another. There is another glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory” (vv. 40b-41). Here the natural argument ends, and Paul states his main assertion:

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a soulish body, it is raised a spiritual body. If there is a soulish body, there is also a spiritual one. (vv. 42-44)

It is important to note that Paul is arguing from analogy here and not basing the reality of Christ's past and the believers' future resurrection on a principle that exists in nature. The true resurrection, as the unique reality that Christ is and that the believers participate in, is not an extension of a natural principle of creation. At most, the natural principle simply affirms the possibility of the genuine and real resurrection of Christ, and compels any doubters to believe in the possibility. The creation is endued with the shadows of many realities that properly belong to the Creator, and here Paul is relying on this fact. But beginning in verse 42, he turns to the reality of resurrection, and the analogy suddenly ends as he now introduces the qualities of the resurrection of the dead that define it not as a natural phenomenon but as the manifestation of the Divine Being. Most notable of these is the property of incorruption, which Paul elsewhere uses to refer to the divinity of God and Christ (Rom. 1:23; 1 Tim. 1:17; 2 Tim. 1:10). Less pointedly referring solely to divinity, Paul also applies the attributes of glory and power to the resurrected body, making it clear that he is not speaking of a natural phenomenon but of one manifesting divine activity. The final attribution of the resurrection is as ambiguous as it is novel. "It is sown a soulish body, it is raised a spiritual body." Lee explains:

A soulish body is a natural body animated by the soul, a body in which the soul predominates. A spiritual body is a resurrected body saturated by the spirit, a body in which the spirit predominates. When we die, our natural body, being soulish, will be sown, i.e., buried, in corruption, in dishonor, and in weakness. When it is resurrected, it will become spiritual in incorruption, in glory, and in power (vv. 42-43). (Recovery Version, 1 Cor. 15:44, note 1)

However, this use of the adjective *spiritual* is probably not simply a casual reference to some spiritual state of existence but is in line with Paul's practice of referring to the Spirit of God adjectivally, as in 1 Corinthians 2:13-15; 9:11; 12:1; 14:1, 37; and Romans 7:14 (cf. vv. 22, 25); 15:27. This anticipates the thesis of my next section, but suffice it to say here that the characterization of the resurrection as spiritual further indicates that resurrection is not a mere natural phenomenon but one that is pervaded by and dependent upon divine activity through the Spirit of God.

According to the revelation in the New Testament, Christ is the unique glory of God. This is perhaps His most intrinsic point of distinction in the Godhead. In the language of the Bible, He is called the Son of God and the Logos of God, but these two designations, each with its own particular significance and base for distinguishing Him in the Godhead, share the simple common notion of His being the expression of the Father and thus His unique glory. As Son, Christ uniquely and completely expresses and glorifies the Father in life and nature; as Logos, He uniquely and completely expresses and glorifies Him in ideation and intention. Further, Christ alone is the reality of resurrection because He alone is the manifestation of divinity, incorruptibility, and immortality in humanity. On an early spring day in Judea some 2,000 years ago, Christ rose from the dead. This historical, genuine, and very physical resurrection is a keystone of Christian faith. However, the historical event is grounded in the personal reality of who Christ is as the incarnated God. He was, throughout the duration of His human living, resurrection in reality. Indeed, His conception in the womb of Mary is the initiation of the reality of resurrection in the universe. Mortal as all other human beings, He was at the same moment the immortal God, even if this was not manifest to all around Him. For this reason, He could declare to a bereaved Martha that He is the resurrection and the life in opposition to the death and the mortality that characterize the natural human condition. Before His death, Christ was the unique glory of God and the reality of resurrection in a concealed way. His humanity at that time bore no outward expression of what He is intrinsically in His divinity. But through the process of death and resurrection, His humanity now manifests His divinity. Today, as a man, He is in the manifest state of resurrection and expresses Himself as the glory

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of God in His humanity. Resurrection is the process of bringing forth the glory of God through Christ as a human being. It is a process that is unique to Christ because glory and resurrection are unique to Him. Yet the New Testament emphatically declares that Christ's believers will experience resurrection and be brought into glory. However, this is not another resurrection and glory, apart from that of Christ, but a participation in the unique glory and resurrection that Christ is Himself, a participation that is effected by our union with Him through faith. He is the glory of God and the resurrection of life, and we who believe into Him are brought into these realities and experience them in Him. What remains to be seen is how the Christ in humiliation became the Christ in glory and further how the believers are made to participate in Him as the resurrection and the glory.

Resurrection and the Spirit

John 7:39 brings together in one text Christ, resurrection, and glory. More significantly, however, it also refers to the Spirit in a very unique way. The text reads: "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified."⁵

A few statements can be derived from this verse. First, the time frame here is prior to the death and resurrection of Christ. Second, the believers were then without the Spirit in the sense that He is referred to in this verse, but they were to receive Him in the sense that He is referred to in this verse. Third, the Spirit was not yet available in the sense that He is referred to in this verse. Fourth, Jesus, alive as a human being on the earth, was yet to be glorified. Fifth, the glorification that Jesus was to undergo was His eventual resurrection from the dead. And sixth, the Spirit in the sense that He is referred to in this verse is related to the glorification, that is, the resurrection, of Jesus.

Only the New Testament believers enjoy the experience of the Spirit indwelling them and abiding in them continually, and this does not become a possibility and a reality until Jesus died and was resurrected. This firmly ties the indwelling Spirit to the resurrected Christ.

The first of these statements needs no further explanation than that it is important to firmly pin down the time of the verse relative to the progress of God's economy in human history. The second statement relates the believers to a very particular sense of the Spirit's existence. The indwelling of the Spirit is the hallmark of the Christian life. While various Old Testament saints had experiences of the Spirit of God, either in the way of possession or of inspiration, no one could be said to have been indwelt by the Spirit of God in an enduring way. At most, the Spirit of Jehovah came upon persons and motivated them to act in ways beyond their normal human capacity. Only the New Testament believers enjoy the experience of the Spirit indwelling them and abiding in them continually, and this does not become a possibility and a reality until Jesus died and was resurrected. The disciples could believe in Christ before His death and resurrection, but they could not enjoy the indwelling of the Spirit until after (20:22). This firmly ties the indwelling Spirit to the resurrected Christ.

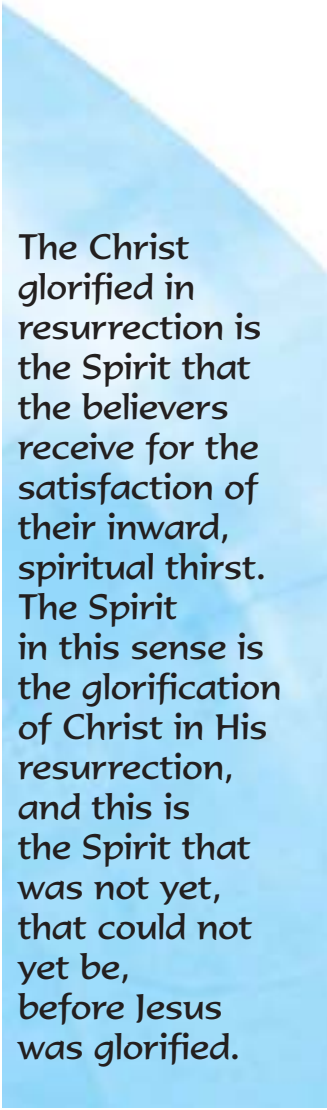
The third statement is drawn from the very harsh saying, "The Spirit was not yet." We can immediately dismiss the notion that John is denying the existence of the Spirit of God before Jesus was glorified. The biblical data squarely points to the eternal existence of the Spirit in the Godhead and to His continual activity in creation and in the incarnation, living, and work of the God-man Jesus before His death and resurrection. We can also dismiss attempts to smooth over this harsh utterance by taking it to simply mean that the Spirit was not yet given to the believers. This is certainly true; the Spirit was not given until the night of the Lord's resurrection. But this is clearly not what John is saying. John must be referring to a mode of existence that the Spirit did not enter into until Jesus was glorified. This is analogous to the mode of existence that the Son entered into at His incarnation. The Son exists eternally, but in incarnation He entered into a mode of existence that He did not previously possess. In the same way, as John puts it, the Spirit of God, though eternal in existence, entered into a particular mode of existence when Jesus was resurrected. In this mode the believers are able

to receive Him; that is, in this mode He is able to indwell the believers continually and be their life for their Christian living.

The fourth and fifth statements derived from this verse repeat what I have said earlier regarding Jesus and His resurrection and glorification. The man Jesus was glorified through His resurrection, meaning that through the process of death and resurrection His humanity was brought into the glory that He was in His divinity.

The final statement captures the relationship between Christ, the Spirit, resurrection, and glory. The Spirit whom the believers receive is not just the Spirit of God in His general mode of existence as the third of the eternal Trinity, but the particular Spirit—even we might say that here the term borders on being a Christian technical designation, *the Spirit*—who is intimately interwoven with the God-man in His incarnation (Matt. 1:20), anointing (3:16), living and work (12:28), death (Heb. 9:14), and resurrection (Rom. 1:4). He is the Spirit who is intimately related to the humanity of Christ, for in every facet of Christ’s human existence the Spirit was of necessity involved. The Spirit in this very particular sense was not available until Jesus was resurrected and thereby glorified. It is not simply that He was not yet given, as though He already existed in this particular and “humanized” mode; rather, until Jesus completed His own process in humanity, the Spirit could not enter into the particular mode of existence that was required for His indwelling of the believers. This particular mode of existence was one that enabled the Spirit to make Jesus real to the believers. This is the real issue that John recounts in these verses. Christ cried out to the thirsty in Jewish religion to come to Him and drink, and that the essence of the Scriptures promised that this drinking would issue in rivers of living waters for their innermost beings. He Himself would be their inner refreshment and satisfaction, but to be this, He had to be resurrected, that is, glorified. His being their eventual satisfaction is, as John says, a reference to the Spirit. Thus, when He is glorified in resurrection, He comes to them as the Spirit to satisfy their inner thirst. The Christ glorified in resurrection is the Spirit that the believers receive for the satisfaction of their inward, spiritual thirst. The Spirit in this sense is the glorification of Christ in His resurrection, and this is the Spirit that was not yet, that could not yet be, before Jesus was glorified. The Christ who is hypostatically the glory of God and who is in incarnation the resurrection of life is fully manifested as such only through resurrection, and the manifestation of what He is in divinity and in humanity is the Spirit. This Spirit is the glorification of Christ, and by extension this Spirit is the very “resurrection” of Christ, not in the sense of the historical event, but in the sense of being the manifestation and realization of the Christ who is personally the reality of resurrection. Christ is the resurrection in His person, and the Spirit is the resurrection in His manifesting and realizing Christ.

A similar convergence occurs in 1 Corinthians 15:42-45. I have already discussed at length Paul’s identification of glory and resurrection in these verses. Here we should notice that he also refers to Christ and the Spirit in this context. In verse 45 he writes: “So also it is written, ‘The first man, Adam, became a living soul’; the last Adam became a life-giving Spirit.” Paul has been arguing for the principle and possibility for resurrection from an analogy in nature. In verse 42 he turns from the analogy to the resurrection of the human body, which, as we have seen, is not a natural phenomenon but one dependent upon divine activity through the Spirit of God. Then, in verse 45, he comes to the specific resurrection of Christ and declares that Christ, the last Adam, was raised as a life-giving Spirit. Here I wish to suggest that this is not merely a casual reference to the spiritual state of the post-resurrection Christ. This would perhaps be the case if Paul had not described the Spirit here as being life-giving. By doing so, it appears that Paul is applying the functions of the Spirit of God to the resurrected Christ. Some who may wish to hold rigidly to a separation between the persons of Christ and the Spirit may bristle at this identification of the two, but there



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can be no doubt that at the very least Paul is ascribing to the resurrected Christ distinctive functions which are normally associated with the Spirit. Elsewhere Paul attributes to the Spirit the function of giving the divine life to the believers (2 Cor. 3:6; Gal. 6:8; Rom. 8:2, 11), as did John (John 6:63). Hence, we should not expect that in 1 Corinthians 15 Paul is simply referring to Christ as a resurrected spirit. Granted he has been saying that the human body resurrects with a spiritual body and that Christ is the firstfruits of that process, we should ask in the first place what is a spiritual body, even in the case of the believers. A spiritual body is one that is enlivened, pervaded, mastered, and now motivated by the spirit. But why do only the believers in Christ enjoy the resurrection of life and not the unbelievers, when both, possessing a human spirit, could theoretically have their bodies so overtaken by their human spirit? It is because only the believers have the Holy Spirit of God indwelling them and empowering them to overcome mortality and corruption. For the common believer a spiritual body is, as we have said, not a casual reference to the human body in some spiritualized state but a direct reference to the resurrected body which now enjoys immortality through the application of the divine life to it through the Holy Spirit of God. So also in the case of Christ—at least in principle. However, with Christ there is something else going on, because Christ exists eternally in a hypostatic relationship with the Spirit. I have pointed out above in brief fashion the intimate involvement of the Spirit in the person and work of Christ.⁶ We should expect that in resurrection the same intimate involvement continues, even if traditional Trinitarian theology only weakly perceives it. It appears that Paul recognized this and alluded to it here in 1 Corinthians 15:45. When Christ rose from the dead, His humanity was not simply in some “spiritual” state but, like that of all His believers to come, in a state that was fully pervaded by the Spirit of God; yet with Him, who is uniquely the second of the Trinity and who uniquely coexists and coinheres with the Spirit (and with the Father), this pervasion is fully hypostatic; that is, it involves the personal and distinct activity of the Spirit, not only as it did in His incarnation, human living, and death, but more manifestly now in His resurrection. Thus, Paul, in his own way, echoes his fellow apostle John in presenting resurrection and glory in relation to Christ and the Spirit. It is certainly less direct, and for this reason less controversial, but for the apostle of the nations, whose central message in all his letters was that the Spirit is the operating Christ, a more direct reference was not necessary. The sudden mention of the life-giving Spirit here, as a point that Paul did not feel the need to defend, assumes that there was something held in common by him and his audience. This was the common notion, indeed the common experience, of the life-giving Spirit, who was seen to be inseparably involved with, related to, and expressive of the resurrected Christ. Paul does not need to offer a proof for this point, because it was a given in the early church; rather, he offers this common notion and daily experience as a proof that Christ did indeed rise from the dead and that in resurrection He is both Spiritual and glorious.

Paul also relates the resurrection to Christ and the Spirit in Romans 8:9-11, although here he does not mention glory in the immediate context.⁷ This is one of a series of classic identification texts, which apparently “manifests Paul’s lack of clarity in his conception of the relation of the Spirit to the Son” (Fitzmeyer 42):⁸

But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Paul here is referring to resurrection as an ongoing experience of the believers. This is, of course, based on the historical fact of Christ’s resurrection, the effectiveness of

which is communicated to the believers by the Spirit. The believers differ from the unbelievers because they live in the realm of the spirit as opposed to that of the flesh. This is akin to what Paul says in 1 Corinthians 15 about the spiritual body of the believers, who enjoy the special benefit of the Holy Spirit to make their bodies spiritual. This realm of the spirit, enjoyed even now before the resurrection of the last day, is one which is pervaded by the Spirit of God, but not the Spirit of God in a general way but in the particular way in which He manifests the resurrected Christ. Hence, He is more pointedly called the Spirit of Christ. Paul then makes the clear identification of the Spirit of Christ with Christ Himself. To have the Spirit of God dwelling within is to have the Spirit of Christ, and to have the Spirit of Christ equals Christ being within. Further, the Spirit is the Spirit of the One who resurrected Christ from the dead. Hence, the Spirit operates in the believers as the realization of the resurrecting God. God raised Jesus from the dead, and that same operation is communicated to the believers through the Spirit of Christ, who manifests the resurrected Christ within them. When the Spirit of the One who operated to raise Christ from the dead is in the believers, that One Himself can further operate through that Spirit within them to give life to their mortal bodies, that is, to apply resurrection to them. For the believers, the experience of resurrection, that is, of entering into the reality of Christ as the resurrection, results from the operation of the Spirit. His operation is to manifest in and to the believers both the God who resurrects and the Christ who is the reality of resurrection; in fact, the God who resurrects and the Christ who is resurrection are within the believers as the Spirit of the One who resurrects and of the Christ who has been raised from the dead. The Spirit, in this sense, is the realization of resurrection in the believers. For all practical purposes, the Spirit is the resurrection to the believers.

Conclusion

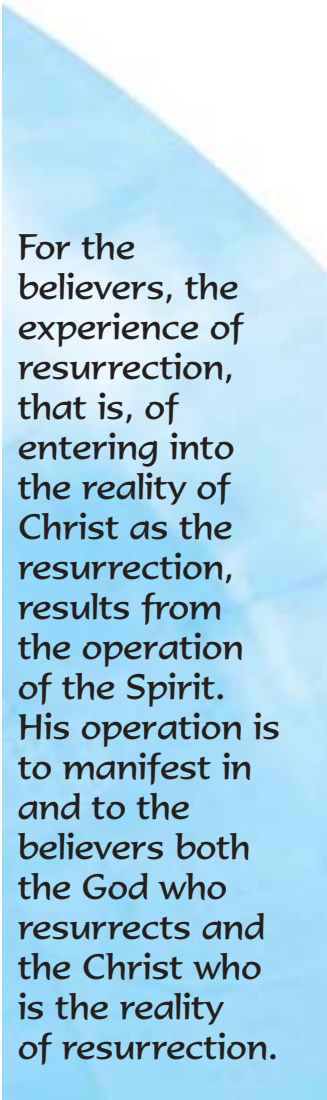
To fully understand the biblical concept of glory, it is necessary to recognize its relationship to resurrection, Christ, and the Spirit. Far from the simple notion of a physical luminescence—which in its best estimation is shallow and in its worse, carnal—glory is a mode of Christ’s divine existence. Further, glory is the *raison d’être* of the human race. We were prepared for glory; that is, we were created to make Christ as the glory of God manifest in the created realm. But to reach this purpose, Christ became human and was glorified first. As a human being, He as the eternal glory of God is now manifested in humankind. This He accomplished through resurrection, for His resurrection was intrinsically the glorification of His humanity. The resurrected Christ is the glorified Christ. Thus, intrinsically resurrection is glory, and practically glory is resurrection. This is the case for both Christ and His believers. Yet the full significance of glory also includes the Spirit, for the Spirit is the glorification of the Christ who is both the glory of God and the reality of resurrection. As such, the Spirit applies the operation and reality of resurrection to the believers, which is the process of entering into the glory of God. The Spirit is in the believers as the operation of the God of resurrection as well as of the God of glory. From the Spirit glory is derived, for through Him we behold the Lord of glory and “are being transformed into the same image from glory to glory, even as from the Lord Spirit” (2 Cor. 3:18). **LFC**

Notes

¹See, for example, the references to *glory* in the Sumerian texts of the late third and early second millennia B.C. (Black, J. A., et al.).

²What is interesting in this regard is that Paul merges the two extremes of Semitic and Hellenic meaning in his wonderful phrase “an eternal weight of glory” and contrasts this with “our momentary lightness of affliction” in 2 Corinthians 4:17.

³By the two terms, the first from Latin theology and the second from Greek, I refer to both



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the static and the dynamic modes of mutual existence among the Hypostases of the Divine Trinity.

⁴In all my discussion on the matter of the death and resurrection of Christ, I am not attending to the equally important aspects of redemption, which is the necessary base of all that the believers enjoy in resurrection and glory. I do not wish to suggest that redemption is secondary; rather, I am attempting to focus on the glorifying aspects of the death and resurrection of Christ. His death and resurrection can hardly be viewed comprehensively in all of their rich aspects, and thus I am forced to attend to only one here.

⁵The translation respects both the best reading of the manuscript evidence and the best rendering of the text into English. While renderings such as that in the NIV (“Up to that time the Spirit had not been given...”) may point to no practical difference for the believers, they obscure the very striking utterance of the apostle and smooth over the theological statement being made. For a fuller discussion of the issues and some possible explanations for the difficulties involved, see my article in *A&C*, “Christ, the Spirit, and Glory” (II.1 [January 1997]:5-14).

⁶A fuller treatment can be found in my article “The Pneumatic Person of Christ” (*A&C*, II.4 [October 1997]:3-13).

⁷He does in the next section of the chapter, in vv. 17-23 and 30.

⁸My quotation is tongue-in-cheek. Fitzmeyer sees Paul as a starting point for later development and improvement in Trinitarian theology, a point which a Roman Catholic perspective can easily accept. He is more helpful in simply providing an excellent list of such texts in Paul’s writings: Rom. 1:4; 1 Cor. 15:45; 2 Cor. 3:17-18; Gal. 4:6; Phil. 1:19—on Christ and the Spirit; and Rom. 5:1-5; 8:14-17; 1 Cor. 2:7-16; 6:11; 12:4-6; 2 Cor. 1:21-22; 13:14; Gal. 4:4-6; Eph. 1:11-14, 17—on Christ, the Father, and the Spirit.

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