

All Things New – RE-10

Additional Resources

^{NIV} Isaiah 60

¹ "Arise, shine, for your light has come, and the glory of the LORD rises upon you. ² See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you. ³ Nations will come to your light, and kings to the brightness of your dawn. ⁴ "Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the hip. ⁵ Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come. ⁶ Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the LORD. ⁷ All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple. ⁸ "Who are these that fly along like clouds, like doves to their nests? ⁹ Surely the islands look to me; in the lead are the ships of Tarshish, bringing your children from afar, with their silver and gold, to the honor of the LORD your God, the Holy One of Israel, for he has endowed you with splendor.

¹⁰ "Foreigners will rebuild your walls, and their kings will serve you. Though in anger I struck you, in favor I will show you compassion. ¹¹ Your gates will always stand open, they will never be shut, day or night, so that people may bring you the wealth of the nations-- their kings led in triumphal procession ¹² For the nation or kingdom that will not serve you will perish; it will be utterly ruined. ¹³ "The glory of Lebanon will come to you, the juniper, the fir and the cypress together, to adorn my sanctuary; and I will glorify the place for my feet. ¹⁴ The children of your oppressors will come bowing before you; all who despise you will bow down at your feet and will call you the City of the LORD, Zion of the Holy One of Israel. ¹⁵ "Although you have been forsaken and hated, with no one traveling through, I will make you the everlasting pride and the joy of all generations. ¹⁶ You will drink the milk of nations and be nursed at royal breasts. Then you will know that I, the LORD, am your Savior, your Redeemer, the Mighty One of Jacob.

¹⁷ Instead of bronze I will bring you gold, and silver in place of iron. Instead of wood I will bring you bronze, and iron in place of stones. I will make peace your governor and well-being your ruler. ¹⁸ No longer will violence be heard in your land, nor ruin or destruction within your borders, but you will call your walls Salvation and your gates Praise. ¹⁹ The sun will no more be your light by day, nor will the brightness of the moon shine on you, for the LORD will be your everlasting light, and your God will be your glory. ²⁰ Your sun will never set again, and your moon will wane no more; the LORD will be your everlasting light, and your days of sorrow will end. ²¹ Then all your people will be righteous and they will possess the land forever. They are the shoot I have planted, the work of my hands, for the display of my splendor. ²² The least of you will become a thousand, the smallest a mighty nation. I am the LORD; in its time I will do this swiftly."

(Isa 60:1-22)

^{NIV} Genesis 1

²⁶ Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." ²⁷ So God created mankind in his own image, in the image of God he created them; male and female he created them. ²⁸ God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground." ²⁹ Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰ And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground-- everything that has the breath of life in it-- I give every green plant for food." And it was so. ³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning-- the sixth day. (Gen 1:26-31 NIV)

GLORY. A biblical term used in reference to the unapproachable and mighty manifestation of the immediate presence of God. The biblical concept of glory carries with it connotations of inexpressible beauty and majesty. At the same

time it implies an absolutely pure and terrifying “holiness” confronting the sinfulness of humans. In the NT, Christ is said to be the glory of God, although a glory that is at least partially veiled from sight, except for those who exercise faith in Christ. Christ’s glory is especially a consequence of his resurrection from the dead and his ascension to the right hand of the Father.¹

GLORY.

I. In the Old Testament

‘Glory’ generally represents Heb. *kāḇôḏ*, with the root idea of ‘heaviness’ and so of ‘weight’ or ‘worthiness’. It is used of men to describe their wealth, splendour or reputation (though in the last sense *kāḇôḏ* is often rendered ‘honour’). The glory of Israel was not her armies but Yahweh (Je. 2:11). The word could also mean the self or soul (Gn. 49:6).

The most important concept is that of the glory of Yahweh. This denotes the revelation of God’s being, nature and presence to mankind, sometimes with physical phenomena.

In the Pentateuch the glory of Yahweh went with his people out of Egypt and was shown in the cloud which led them through the wilderness (Ex. 16:7, 10). The cloud rested on Mt Sinai, where Moses saw his glory (Ex. 24:15-18). No man could see God’s face and live (Ex. 33:20), but some vision of his glory was granted (Ex. 34:5-8).

The glory of Yahweh filled the tabernacle (Ex. 40:34-35) and appeared especially at the hour of sacrifice (Lv. 9:6, 23). These passages seem all to be connected with a ‘thunderstorm-theophany’, but there are also passages which suggest more the character of Yahweh which is to be made known throughout the earth (Nu. 14:21-22).

The historical books tell of the Temple’s becoming the place where the glory of Yahweh was especially to be located (1 Ki. 8:11; 2 Ch. 7:1-3).

In the prophets there are both the quasi-physical conception of Yahweh’s glory as seen in the visions of Ezekiel (Ezk. 1:28, etc.) and also a more spiritualized doctrine (Is. 40:4-5; 60:1-3, etc.). The vision of Isaiah in the Temple seems to combine both ideas (Is. 6:1-4).

There can be found, likewise, in the psalms all the imagery of the storm (Pss. 18; 29) and also the idea of the future display of God’s character to the world (Pss. 57:11; 96:3).

II. In the New Testament

Here the LXX is followed in translating *kāḇôḏ* by *doxa*. In secular Greek this means ‘opinion’ or ‘reputation’. The former idea disappears entirely in the LXX and NT, and words akin to *kāḇôḏ* are also rendered by *doxa*.

In certain places in the NT *doxa* refers to human honour (Mt. 4:8; 6:29), but its chief use is to describe the revelation of the character and the presence of God in the Person and work of Jesus Christ. He is the outshining of the divine glory (Heb. 1:3).

The glory of God was seen by the shepherds at the birth of Christ (Lk. 2:9, 14) and by his disciples during his incarnate life (Jn. 1:14). Particularly was it revealed in his *sêmeia* (Jn. 2:11) and at his transfiguration (Mt. 17:1-8; Mk. 9:2-8; Lk. 9:28-36). This recalls the ascent of Moses to Sinai (Ex. 24:15) and of Elijah to Horeb (1 Ki. 19:8) and their visions of the glory of God. Now Christ both sees and reflects the divine glory, but no tabernacle needs to be built because the Word of God has pitched his tent in the human flesh of Jesus (Jn. 1:14) and his glory is to be more fully revealed at the coming exodus at Jerusalem (Lk. 9:31) and finally at his parousia.

In the Fourth Gospel it is the hour of dedication to death which is essentially the hour of glory (Jn. 7:39; 12:23-28; 13:31; 17:5; cf. Heb. 2:9).

The resurrection and ascension are also seen as manifestations of the glory of God in Christ (Lk. 24:26; Acts 3:13; 7:55; Rom. 6:4; 1 Tim. 3:16; 1 Pet. 1:21). But above all it is to be revealed in its fullness at the parousia (Mk. 8:38; 13:26, etc.).

¹Grenz, Stanley ; Guretzki, David ; Nordling, Cherith Fee: *Pocket Dictionary of Theological Terms*. Downers Grove, Ill. : InterVarsity Press, 1999, S. 55

Heb Hebrew

LXX Septuagint (Gk. version of OT)

NT New Testament

cf confer (Lat.), compare

Man, who was made as the image and glory of God (1 Cor. 11:7) for relationship with him, has fallen short of his destiny (Rom. 3:23), which has been fulfilled only by Christ, the second Adam (Heb. 2:6-9).

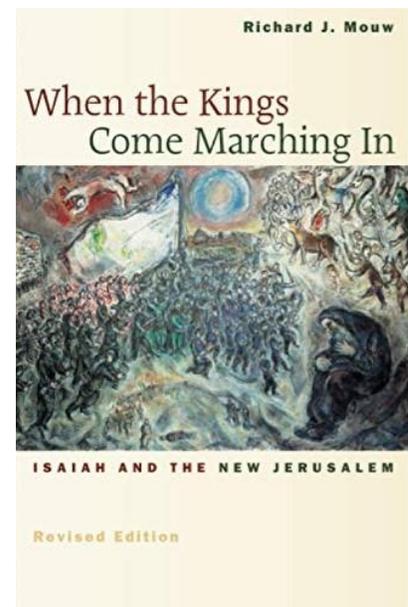
The glory of God in the face of Jesus Christ is still to be seen and reflected by the church (2 Cor. 4:3-6). It is the glory of the new covenant (2 Cor. 3:7-11), and it is especially shared both now (1 Pet. 4:14) and hereafter (Rom. 8:18) by those who suffer with Christ. The object of the church is to see that the world acknowledges the glory which is God's (Rom. 15:9) and is shown in his deeds (Acts 4:21), in his disciples (1 Cor. 6:20) and above all in his Son, the Lord of glory (Rom. 16:27).

BIBLIOGRAPHY. A. M. Ramsey, *The Glory of God and the Transfiguration of Christ*, 1949; A. Richardson, *An Introduction to the Theology of the New Testament*, 1958, pp. 64ff.; C. H. Dodd, *The Interpretation of the Fourth Gospel*, 1953, pp. 201ff.; S. Aalen, *NIDNTT 2*, pp. 44-52; G. Kittel, G. Von Rad, *TDNT 2*, pp. 233-255. R.E.N.²

When the Kings Come Marching In

On the cultural mandate....

"The "fulness," or the "filling," of the earth belongs to God. When God created all things in the beginning, he appointed the first man and woman to be stewards over the earth's resources. He told them to "fill the earth and subdue it" (Gen. 1:28). The command to "fill" the earth here is not merely a divine request that Adam and Eve have a lot of babies. The earth was also to be "filled" by the broader patterns of their interactions with nature and with each other. They would bring order to the Garden. They would introduce schemes for managing its affairs. To "subdue" the Garden would be to transform untamed nature into a social environment. In these ways human beings would be "adding" to that which God created. This is the kind of "filling" that some Christians have had in mind when they have labeled this command in Genesis i - helpfully, I think - "the cultural mandate." God placed human beings in his creation in order to introduce a cultural "filling" in ways that conformed to his divine will."



The nations bringing their glory into the city...

"There is an important sense in which the Holy City is the Garden-plus-the-"filling." During the course of history sinful human beings have created a misdirected "filling." The things they have added to the Garden are, contrary to the Creator's intentions, perverse and idolatrous. But God still insists that the "filling" belongs to him. And he will reclaim it at the end time, in doing so transforming it into the kind of "filling" that he originally intended for his creation. This is why the "wealth" and the "glory" and the "honor" of the nations must be gathered in when the Day of the Lord arrives. God's ownership over the "filling" must be vindicated at the end of history. "

Kings bringing in their splendor..

ff and the following (verses, etc.)

NIDNTT C. Brown (ed.), *The New International Dictionary of New Testament Theology*, 3 vols., 1975-8

TDNT G. Kittel and G. Friedrich (eds.), *Theologisches Wörterbuch zum Neuen Testament*, 1932-74; E. T. *Theological Dictionary of the New Testament*, ed. G. W. Bromiley, 10 vols., 1964-76

R.E.N The late R. E. Nixon, M.A., formerly Principal, St John's College, Nottingham

²Wood, D. R. W. ; Marshall, I. Howard: *New Bible Dictionary*. 3rd ed. Leicester, England; Downers Grove, Ill. : InterVarsity Press, 1996, S. 414

In short, ancient kings served as the primary authorities over the broad patterns of the cultural lives of their nations. And when they stood over against other nations, they were the bearers, the representatives, of their respective cultures. To assemble kings together, then, was in an important sense to assemble their national cultures together. The king of a given nation could bear, singly, a far-reaching authority that is today divided among many different kinds of leaders: the captains of industry; the molders of public opinion in art, entertainment and sexuality; educational leaders; representatives of family interests; and so on. This is why Isaiah and John could link the entrance of the kings into the City with the gathering in of the "wealth of the nations." So, ancient kings were more than "political rulers" as we understand the term today. But they were not less than political rulers. They were indeed the heads of government, the rulers over the politics of their respective nations. This too is an important part of their role as they are gathered into the Holy City.