

Glory Veiled in the Tabernacle of Flesh: Exodus 33-34 in the Gospel of John

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INTRODUCTION

Upon returning from Sinai to the Israelite camp with covenant tablets in hand, Moses shatters them to signify Israel's breach of the covenant's first commandment because they "exchanged their Glory for an image of a bull, which eats grass" (Ps 106:19-20; Ex 32:19).¹ Moses intercedes on behalf of Israel before the Lord, speaking "face to face" with him (Ex 33:11; Num 12:6-8), and the Lord calls him to the mountain to renew the covenant Israel broke. This renewal is unlike the God's initial inscription of the covenant when the Israelites saw the Lord's glory hover as a cloud and "like a consuming fire on top of the mountain" (Ex 24:15-17). Now, Moses alone witnesses

the Lord's presence while interceding on Israel's behalf. He wants assurance that the Lord will go with Israel, so he petitions, "Now show me your own glory" (Ex 33:18). The Lord grants Moses' petition with provisos of mercy.²

So, Moses witnesses a private theophany at the covenant renewal, for the Lord passed by intoning, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished" (34:6-7). God warns the prophet with whom he speaks "face to face," "But you cannot see my face, for no one may see me and live" (33:20).³ Even so, when Moses descends Sinai he bears the Law covenant but also the Lord's glory radiating from his face. He mediates both among the Israelites.⁴ As the Lord veils himself from Moses in the very act of revealing his glory, so God veils himself from Israel as he reveals himself through his earthly mediator who veils the radiance of God's glory shining from his face.⁵

Other than two uses of Exodus 33-34 in Paul's letters,⁶ its strongest allusions in the NT occur in the Synoptic Gospels' accounts of Jesus' Transfiguration. Its echoes also resonate in John's prologue, in 1:14-18. The covenant summarized in the ten words (τοὺς δέκα λόγους, Ex 34:28) etched in tablets of stone (τὰ ῥήματα ἐπὶ τῶν πλακῶν τῆς διαθήκης, vs. 28) is fulfilled and replaced by the covenant embodied in the Word made flesh, who pitched his tent among us. "Glory," mentioned twice, is the featured echo around which other echoes seem to collocate and are swept into pericopes throughout John's Gospel via the prologue as a portal.⁷ As if imitating the revelation of the Word's glory concealed in flesh, verbal and conceptual allusions to Exodus 33-34 signal that the Word's being made flesh fulfills Moses' ancient petition, "Now show me your own glory" (Ex 33:18). Thus, John announces, "We have seen his glory, glory as of the only Son from the Father, full of grace and truth" (John 1:14). The theophanic revelation of God's character, disclosed as he passed by Moses when renewing the covenant on Sinai, is now most fully revealed in the Word made flesh who, by disclosure of his glory, inaugurates the new covenant. As the making of the old covenant foreshadowed ratification of the new, so the divine promise is fulfilled: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the Lord, will do for you" (Ex 34:10). Yet, as God's marvels

and awesome deeds hardened ancient Israel, so the Word's display of his glory in signs and wonders blinds eyes and hardens hearts of Israelites again, this time provoking them to lift him up in crucifixion, which contrary to their designs turns out to be the Word's hour of exalted glorification (John 12:32-33) as the atoning sacrifice for the sins of the world. The cross of Christ brings the verdict of divine judgment forward from the Last Day so that everyone who believes in him "is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son" (3:18).⁸ Thus, in fulfillment of Exodus 34:7, the Word ratifies the new covenant as he "takes away sins" (ἀφαιρῶν ... ἁμαρτίας, LXX; cf. ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, John 1:29) but also "does not leave the guilty unpunished."⁹

"WE HAVE SEEN HIS GLORY"—WHAT DID THE APOSTLE JOHN SEE?

Exodus 33-34 figures prominently within the Synoptic Gospels' accounts of Jesus' Transfiguration. Luke indicates that Jesus' face changes and his garments become dazzling white, and he stands "in glory" with Moses and Elijah conversing with them about his "exodus" (9:29-31). Echoes from the Lord's theophany that envelops Moses on Mount Sinai resonate in the Transfiguration pericopes of the Synoptic Gospels (esp. Mark 9:2-13).¹⁰ In fulfillment of his own prediction, some of Jesus' disciples do not die before seeing the kingdom of God (Mark 9:1; Matt 16:28; Luke 9:27), for his appearing "in glory" on the mountain is a harbinger of Messiah's coming "in his glory" in the Last Day (Luke 9:26).¹¹ The effulgent but passing theophanic disclosure of his glory on the mountain reveals the presence of the divine glory in Jesus, foreshadowed by the Lord's glory as witnessed by Moses on Sinai but now portending Jesus' eschatological coming "in his glory," according to the Synoptic Evangelists.

If John, one of three privileged disciples who witnessed Jesus' Transfiguration wrote the Fourth Gospel, no account of Jesus' glory breaking forth through effulgent face and garments on the mountain as the other Evangelists do may seem conspicuously absent. John's only reference to Messiah's glory as luminosity occurs at the climax of the Book of Signs when he concludes his quotations from Isaiah 53:1 and 6:10—"Isaiah said these things because he saw his glory and spoke concerning him" (John 12:41).¹² The theophany

that Isaiah witnessed was a revelation of Jesus himself in resplendent glory. Therefore, it is arresting that John places his evocative allusions to the Sinaitic theophany in his prologue where he strikes the first note in a series of discernible harmonic echoes that reverberate throughout his composition like thematic reprisals in an overture.

John announces, “And the Word was made flesh and tented among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth” (1:14). This announcement sounds a full and resonant chord of verbal and conceptual echoes from Exodus 33-34. Verbal echoes— “tented,” and “glory” (Jn 1:14), πλήρης χάριτος καὶ ἀληθείας (cf. 16), and “for no man may see my face and live” (LXX) (cf. 1:18)—are readily discernible. Conceptual echoes are more elusive, for they entail the composite of the verbal echoes with the addition of the Word’s preexistence (πρῶτός μου ἦν, 1:15). The Word, who was with God in the beginning, who was God, whose theophany illuminated Sinai long ago (cf. 1:5), who anthropomorphically revealed himself throughout the Scriptures, and who inhabited the Tent of Meeting (Ex 33:7), who “pitched his tent among us” (my translation, John 1:14) to reveal (ἐξηγήσατο, 1:18) the Father who cannot be seen (θεὸν οὐδεὶς ἑώρακεν πώποτε, 1:18).¹³

The unseen God, who revealed himself in anthropomorphic word (רַב־דָּבָר, τὸν λόγον, Ex 33:17) and made himself manifest in theophanic presence (דָּבָר, μου ἢ δόξα, 33:22), was made flesh (ὁ λόγος σὰρξ ἐγένετο). John hints at the incomprehensible magnitude of the Word’s incarnation by joining δόξα and σὰρξ, neither as opposites nor as one overwhelming the other. Rather the Word’s δόξα is unveiled in the veil of σὰρξ.¹⁴ This “δόξα is not to be seen *alongside* the σὰρξ, nor *through* the σὰρξ as through a window; it is to be seen in the σὰρξ and nowhere else.”¹⁵ The theophanic Glory on Sinai that irradiated Moses’ face with luminosity as the Lord passed by him on the mountain and subsequently filled the tabernacle (Ex 34:29-35; 40:34-35), has taken up residence in the sanctuary of σὰρξ.¹⁶ That the Word came to reside in the tabernacle of flesh does not diminish his glory but rather accents it with “glory as of the unique Son from the Father” (δόξαν ὡς μονογενοῦς παρὰ πατρός).¹⁷ This Glory is not a theophanic representation of the unseen God but is God’s beloved Son made flesh, made human.¹⁸ Herein is mystery. The Word’s divine glory is seen in the Word’s human mortality (cf. 1 Tim 3:16).

So, what does John claim to have seen which he calls ἡ δόξα αὐτοῦ? Within his use of δόξα, it is likely that John implies two features found in his allusions

to Exodus 33-34—(1) the visible appearance of God (Ex 33:20-23; 34:3, 29-30 LXX); and (2) the intrinsic character of God (Ex 33:18-19; 34:6-7 LXX)—with both having in view the aspect of ἐνδοξα, “glorious things verifying the presence of God” (Ex 34:10 LXX).¹⁹ In John, ἡ δόξα αὐτοῦ does not refer to Jesus’ physical form nor to luminosity but to the Word’s disclosure of his divine identity and attributes just as in the Sinai theophany God’s attributes are the primary focus.²⁰ For when the Lord replies to Moses’ request—“Now show me your own glory”—he declares, “I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence” (Ex 33:18-19). Thus, when the Lord fulfills the request, he declares his name, “The Lord, the Lord,” and expounds his name, “the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished” (34:6-7). Many have affirmed that πλήρης χάριτος καὶ ἀλήθειας in the Gospel translates דְּרַחֲמֵי אֱמֶתֶת referring to the decisive characterization of the covenant-keeping God who is “rich in faithful love and truth” (HSCB, 34:6).²¹ Though John’s wording deviates from the Septuagint, πολυέλεος καὶ ἀληθινός (34:6), many reasonably have argued that πλήρης χάριτος καὶ ἀλήθειας reflects John’s own translation of the Hebrew text (אֱמֶתֶת דְּרַחֲמֵי אֱמֶתֶת).²² Jesus’ “glory is the radiance of the character of God, the grace and truth about which Moses heard, but which the disciples of Jesus have seen in his human person and life.”²³

John’s fourfold use of χάρις in his prologue but not elsewhere in the Gospel suggests that it refers to the Lord’s “covenant presence” which is now realized in the person of Christ Jesus, the “Covenant Presence.”²⁴ It is for this presence that Moses petitioned the Lord: “And how will it be truly known that I have found *favor* with you, both I and your people, other than if you go along with us? And we shall be *glorified*, both I and your people, above all the nations that are on the earth.”²⁵ The Lord assured Moses, “Even this *word* that you have spoken, I will do for you. For you have found *favor* before me, and I know you above all others” (Ex 33:17).²⁶ It is at this point that Moses requests, “Show me your own *glory*!” (Δεῖξόν μοι τὴν σεαυτοῦ δόξαν, 33:18). The Lord provided many marvelous manifestations of his presence with ancient Israel, but now John announces, “And the Word was made flesh and tented among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth” (John 1:14). Given John’s

use of χάρις four times in the prologue why is it absent after the prologue? Verbal absence of χάρις points to Jesus Christ who is “full of grace and truth” (πλήρης χάριτος και ἀληθείας) as God’s χάρις, divine *Presence* incarnate. He is divine glory in the tabernacle of flesh. Therefore, the Christ expounds the Father to us (ὁ ὦν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο, 1:18). So, to see the Son is to see the Father (14:9).

In 1:14, to which noun does indeclinable πλήρης attach? Is πλήρης deliberately ambiguous grammatically so that John can allow for multiple connections?²⁷ Is it nominative, in agreement with ὁ λόγος? Is it genitive, agreeing with πατρός?²⁸ Or, is it not in formal agreement with any word? If the latter, many identify it as modifying τὴν δόξαν.²⁹ This seems likely, so that God’s glory revealed in the Word incarnate is “full of grace and truth.”³⁰ Unlike χάρις, ἀλήθεια appears twenty-five times in the Gospel and its cognate adjectives, ἀληθινός and ἀληθής occur nine and fourteen times respectively. Use of “the true light” (τὸ φῶς τὸ ἀληθινόν) in 1:9 is instructive concerning John’s uses of “truth” (ἀλήθεια) in 1:14 and 17. It is evident that ἀλήθεια in these verses speaks of truthfulness, a divine quality revealed in the incarnate Word with two distinguishable connotations: (1) *veracity*, corresponding with fact, as in “the one who does the *truth* comes into the light” (3:21); and (2) *veritableness*, original or real over against copy or shadow, as in “*true* worshipers will worship the Father in spirit and *truth*” (4:23).³¹

The Word as “true light” (1:5) hardly contrasts with “false light.” Rather, the Word is “veritable light” in contrast to the Baptist who “was not that light” but only bore witness to the light (1:9). Thus, ἀλήθεια in 1:14 and 17 features *divine verity*, not unlike “the exact imprint of the divine essence.” (Heb 1:3).³² Consideration of 1:17 confirms this, for the contrast John draws—“the law was given through Moses; grace and truth came through Jesus Christ”—surely does not mean that the law was false. Geerhardus Vos expresses it well: “The law was not yet the highest, antitypical grace which was necessary to constitute it ‘truth’; it was typical adumbration, but it was not on that account ‘false’ in the invidious sense.”³³ The law, which entailed grace (1:16), foreshadowed the verity that comes now through Jesus Christ who is “grace and truth.” Thus, the grace of the law mediated through Moses (διὰ Μωϋσέως ἐδόθη) found its fulfillment and replacement in the grace (χάριν ἀντὶ χάριτος, 1:16)³⁴ that came through Jesus Christ “who has God’s grace and truth at his disposal.”³⁵ The law “was given” (ἐδόθη) “through

Moses,” but “grace and truth” *came* (ἐγένετο) “through Jesus Christ” (1:17) just as the Word *became* (ἐγένετο) flesh. Thus, covenant-keeping (i.e., grace and truth) is of the essence of the Word’s very nature and character. The law covenant etched in tablets and lodged in an ark residing in a tent engulfed with effulgent glory yields to the grace covenant that comes through Jesus Christ whose effulgent glory inhabits the tabernacle of flesh, veiled from human eyes. It is as Thomas Aquinas wrote:

Wondrous revelation, verity and grace.
Lo, in Heaven’s Glory I see thee face to face.
Light of endless light whom heav’n and earth adore,
Fill me with thy radiance, now and evermore.³⁶

NEW COVENANT RATIFICATION IN THE WORD’S DISPLAY OF GLORY

A couple of decades ago John Pryor demonstrated that, even though John’s Gospel does not use διαθήκη, “covenantal notions are of primary importance” throughout.³⁷ Of all the covenantal imageries in John’s Gospel, Pryor identifies the allusions to Exodus 33-34 in 1:14 as the “most powerful.”³⁸ In keeping with Moses’ petition, essential to the Lord’s renewal of his covenant with Israel is his promise to dwell among the people typified by the tabernacle (Ex 33:12-17; 25:8). Even so, the Lord’s tabernacle was outside the camp of the Israelites (Ex 33:7). By way of contrast, the Word incarnate “pitched his tabernacle among us.” This confirms that John 1:14 entails affirmation that God has established his covenant with his latter day people in Messiah.³⁹ Allusions to the theophanic presence of the Lord with Moses at the Sinaitic renewal of the covenant in Exodus 33-34 begin in John 1:14 and are reprised throughout the Gospel, thus signifying that the Gospel narrates God’s ratification of the new covenant in the incarnate Word.⁴⁰

John does not structure his Gospel upon appeals to new covenant terminology from Ezekiel or Jeremiah. Instead, when he presents Jesus as replacing Israel by fulfilling the promise of the new covenant, so that believing in him is entrance into covenant union with God, John takes readers “back to the primary covenantal texts” to “demonstrate that they are now truly and only fulfilled” in the Word incarnate.⁴¹ That John’s Gospel presents the Son of God as inaugurating the promised new covenant is demonstrated by others also

who make a convincing case that the structure of Jesus' farewell discourse is patterned after that of Moses in Deuteronomy 31-33.⁴² Add to this Jesus' announcement to his "cleansed" disciples (after Judas' departure), "I am the true vine" (John 15:1), signaling that he is the veritable Israel (cf. Ps 80:12-19) in whom resides his new people consisting of the nucleus of the disciples present with him.

Yet, there is more to be teased out of the allusions in John 1:14 to Exodus 33-34. For 34:10 reads, "Then the Lord said: 'I am making a covenant with you. Before all your people I will do *wonders never before done in any nation in all the world*. The people you live among will see how awesome is the work that I, the Lord, will do for you'" (Ex 34:10).⁴³ The Lord assures Moses of his presence (χάρις) that will be manifest by doing wonders (ποιήσω ἔνδοξα) and awesome deeds (θαυμαστά) which ratify the renewed covenant. Likewise, Jesus performs incomparable signs (σήμεια), wonders (τέρατα), and works (ἔργα) that signal God's ratifying of the new covenant in the Word incarnate whose glory (δόξα) is revealed in his deeds, but especially in his being lifted up to die. These terms accent the covenant's ratification in Exodus 34 and they occur in collocation with δόξα throughout John's Gospel, beginning in 1:14.

Jesus' words and deeds show his awareness that his establishment of the new covenant echoes the renewal of the Sinai covenant where Israel's recalcitrance was the backdrop for ratification. So also the Jews' persistent stubbornness situated the establishment of the new covenant. Thus, divine glory unveiled in the en-fleshed Word entails mystery that is at the core of conflict in John's Gospel as Messiah engages his mission to establish God's covenant, ever faithfully progressing toward his glorification through crucifixion (7:39; 12:16, 23; 12:28-29; 13:31-32). John tells of Jesus' attributes by way of reporting his teachings, his acts, and especially his signs which unveil Messiah's glory, incrementally amplifying his divine nature and attributes as his hour of exaltation by crucifixion approaches, which declares the divine "judgment of this world" and casts out "the ruler of this world" (12:31-32). John features a series of selected signs that Jesus performs, punctuating these narratives with various allusions to Exodus 33-34, and encloses the signs with two that aid interpretation of all the signs—his turning water to wine and his raising of Lazarus.⁴⁴

It is by performing these signs that Jesus unveils his glory. The Word, whose divine attributes are veiled in flesh within plain sight, unveils his divine

character in his signs. So, when Jesus turns water into wine he “reveals his glory; and his disciples believe in him” (John 2:11). By including limited but necessary descriptive details, John’s account mimics Jesus’ unpretentious performance of the sign. Thus, in keeping with his simultaneously simple and profound style, John straightforwardly presents the first sign as an acted parable.⁴⁵ Mystery envelops the sign even in the Gospel’s telling it, for as a riddle conveys hints of its solution, both the sign’s performance and its narration brim with clues suggestive of rich import without spilling its symbolic meaning.⁴⁶ At this juncture, John’s evocative telling of the miracle entails more than he discloses, for without explanation he indicates that the sign reveals Jesus’ glory and incites his disciples to believe in him (2:1-11; cf. 20:30-31).⁴⁷ Readers might wish that the Evangelist had interpreted the sign for them, offering more than simply stating that by it Jesus displayed his glory. John’s account preserves the parabolic nature of Jesus’ sign and dignifies his glory, glory both unveiled and veiled, that both gives sight and blinds. Thus, the miracle’s significance, evocative and elusive, begins to emerge as the Gospel’s narrative unfolds throughout the subsequent paragraphs but especially in 3:22-30.⁴⁸

The signs that John reports, which Jesus performs with propitious timing on Sabbath days and during Feast days, especially Passover and Tabernacles, disclose his identity and reveal his divine character. These signs stir belief in Jesus but also provoke others to reject him. His signs, whether miraculous or non-miraculous, incite religious leaders among the Jews—Pharisees, chief priests, the Sanhedrin—to protect their domains of authority, especially the Temple and synagogues, including the religious activities these institutions represent. Thus, when Jesus banishes merchants and money changers from the Temple and rebukes them with Scripture (Ps 69:9), the Jewish leaders interrogate him, “What sign do you show that authorizes you to do this?” (John 2:18). He gives them a sign in the form of a riddle: “Destroy this temple, and I will raise it again in three days” (2:19).⁴⁹ His riddle, in which he unveils that he will replace the Temple, exposes their blindness, for they think that he speaks of the Temple edifice, but he refers to his body (2:21).

The Jews’ fascination with signs and wonders for easing the troubles of life blinds their eyes to the glory Jesus unveils in his signs. The Jews reprise their forefather’s recalcitrance that occasioned renewal of the first covenant, for now their obduracy gives rise to the ratification of the new covenant.

As their forefathers became blind to marvels in the wilderness (θαυμαστά, Ex 34:10), Jesus' unveiling his glory with marvelous deeds blinds Israel again. Thus, he brings judgment by replacing Israel as the True Israel (cf. John 15:1) in order that he might become the savior of the world (4:42). So, Jesus rebukes fellow Galileans blinded by the signs he performs during Passover in Jerusalem (4:45; cf. 2:23; 3:2): "Unless you see signs and wonders, you do not believe" (4:48). They, however, persist in their blind amazement which Jesus addresses when he announces, "the Father loves the Son and manifests to him [δείκνυσιν αὐτῷ] all that he himself is doing" and the Father "will manifest to him greater works [δείξει αὐτῷ ἔργα] in order that you might be amazed [θαυμάζητε]" (5:20).⁵⁰ What greater works? Jesus explains, "Be not amazed at this [μὴ θαυμάζετε], for an hour is coming in which all who are in their tombs will hear his voice and will come out" (5:28-29).

As with his signs, Jesus' teaching in the Temple also amazes (ἐθαύμαζον) the Jews who wonder, "How does this man possess learning without having been instructed?" (7:15). Jesus confounds them again after they accuse him of having a demon and of being delusional: "I did one work [ἔργα], and you all are amazed" (7:21). John reports that, with pretentious intonation, Jewish gatekeepers of synagogues order the man to whom Jesus gave sight to disclose where his healer is: "Give glory to God! We know that this man is a sinner" (9:24). With sardonic astonishment, the man responds, "Herein is an amazing thing [τὸ θαυμαστόν], that you do not know from where he comes, and yet he opened my eyes! . . . From the beginning of time it has not been heard that anyone opened the eyes of a man born blind. If this man were not from God, he would not be able to do anything" (9:30-32).⁵¹ This now sighted man effectively summarizes the amazing blindness of the Jews. After the sighted man encounters Jesus again, he does "give glory to God," not as ordered by the Pharisees, but by believing in the Son of Man and by worshiping him (9:35-38). It is then that Jesus announces, "For judgment I came into the world, that those who do not see might see, and those who see might be made blind" (9:39). Pharisees who hear his riddle presume, "We also are not blind, are we?" (9:40). Content with their darkness, they stand condemned.

Likewise, John reports the final sign as featuring Jesus' glory. He does so with a prelude as with his healing of the man born blind, "in order that the works of God might be displayed in him" (ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν

αὐτῶ, 9:3). So when news arrives concerning Lazarus, Jesus purposely delays going to Bethany and announces that his friend's "illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it" (11:4). At Lazarus' tomb, in response to Martha's concern over the stink of decaying flesh, Jesus reminds her, "Did I not tell you that if you believed, you would see the glory of God?" (11:40). Just as when John reports the effects of Jesus' first sign upon his disciples, he adds that when many mourners who accompanied Mary saw Jesus raise Lazarus from the dead, they "believed in him" (11:45).

Jesus unveils his glory in "the works of God," including giving eyes to those who do not see (9:3-5), even giving light to those who sleep in death's darkness (11:4, 9-11, 37). Neither darkness from birth nor darkness of death escapes the penetrating light of the Word's glory, who with a word can give sight to both. Thus, Jesus' unveiled glory rebukes the blindness of those Jews whose mourning of Lazarus' death as unnecessary incites them blindly to bemoan, "Could not this one who opened the eyes of the blind man kept this man from dying?" (John 11:37).

However, as the mystery of the Word's glory in flesh unveiled in signs prompts belief, it also incites conflict that crescendos and reaches its apex with his raising of Lazarus and Jesus' entry into Jerusalem. The religious cabal of Chief Priests, Pharisees, and the Council confirms their blindness: "What are we going to do, because this man performs many signs? If we tolerate him in this manner, everyone will believe in him, and the Romans will come and take over our place and our nation" (11:48). Messiah's signs, which simultaneously veil and unveil his glory, blind them. For the Light of the World both gives sight to the blind and blinds those who claim they can see (John 9:1-7, 35-41; 12:36-43).

Jesus knows his mission is to establish the new covenant by his sacrificial death as he declares, "The works which I do in my Father's name, these bear witness concerning me, but you do not believe because you are not of my sheep ... I have shown you many good works from the Father. On account of which work do you want to stone me?" (10:25, 32). Cognizant that his mission blinds those who claim to see and gives sight to others who acknowledge their blindness, Jesus summarizes the impact of his glorious deeds and signs, "If I had not done among them the works no one else did, they would not be guilty of sin. As it is, they have seen, and yet they have hated both me and my Father" (15:24).

The more public his signs are and the more marvelous they become the more vividly Jesus reveals his divine identity and character in the signs. The more clearly he announces his mission of redemption the more hostile his opponents become, for Jesus unveils his glory by way of his marvelous signs and wondrous works to fulfill Isaiah's prophecy (12:39-41; Isa 6:10). By opening the blind eyes of one human he blinds the eyes of others. By raising Lazarus from death's pall Jesus confirms death's grip upon those who plot his death. Israel's hardness is fulfilled: "Lord, who has believed our message and to whom has the arm of the Lord been revealed?" (John 12:38). Jesus' hour has come to confirm the new covenant by his sacrificial death: "Now my soul is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. Father, glorify your name!" (12:27-28). It is at this juncture in John's Gospel, by way of allusion to Isaiah 52:13, that two motifs—"being lifted up" (ὑψώω, 3:14, 8:28; 12:32, 34) and "glory"/"being glorified" (δόξα-δοξάζω, 1:14; 12:41)—merge as Jesus announces how he will die. "Now is the judgment of this world; now will the ruler of this world be cast out. And I, if I am lifted from the earth, I will draw all people to myself. He said this signifying by what kind of death he was about to die" (12:32-33). Then the incarnate Word issues a judicial pronouncement against the Jews followed by acting out his word of judgment in parabolic form by departing and hiding himself from the Jews (ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, 12:36b). The Word, who openly unveils his en-fleshed glory in his signs, hides his glory from the crowd, confirming them in their blindness.

Now that the work of unveiling his glory in his signs reaches its apex, his hour arrives to fulfill the climactic feature of the new covenant anticipated long ago on Sinai and prophesied by the Baptist, "taking away sins and iniquities" (Ex 34:9 LXX; John 1:29).⁵² After Jesus humbles himself as a servant on behalf of others and foreshadows his crucifixion by the symbolic act of cleansing his disciples' feet, he summons Judas to depart into the night of his perdition to activate the arrest, which brings Messiah to a mock trial, a mock coronation, and a mock enthronement (19:19-22), his crucifixion, which truly is his exaltation (12:30).⁵³ So then, Jesus fittingly says, "Now the Son of Man is glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once" (13:31-32). What seems to be the conquest of Jesus' zealous opponents

becomes the glorious fulfillment of the mission he was sent to accomplish. “Jesus’ death is John’s *peripeteia*, the falsification of expectation; ‘the end comes as expected, but not in the manner expected.’ The crucifixion is part of Jesus’ glorification.”⁵⁴

CONCLUSION

If the opening lines of John’s prologue summon echoes from the creation account of Genesis, the latter verses of the prologue recall a cluster of allusions to the Lord’s renewal of his covenant with Israel as told in Exodus 33-34. John’s double mention of δόξα—“We have seen his glory, glory as of the only Son from the Father”—draws seeing eyes and hearing ears to Scripture’s record of Moses’ petition for the Lord’s presence to go with Israel to signify his favor (χάρις) and his request, “Now show me your own glory,” as assurance of the Lord’s χάρις (Ex 33:12-18). In John’s prologue, δόξα, like a theme introduced in an overture, stresses a thematic sequence of several verbal and conceptual echoes from Exodus 33-34, most of which are verbally reprised repeatedly throughout John’s composition, especially in collocation with δόξα and δοξάζω. Around these verbal echoes from Exodus 33-34 a discernible pattern emerges that presents Jesus Christ, through whom grace and truth came, as ratifying God’s new covenant. Jesus ratifies the new covenant by his signs and by his atoning death which his signs adumbrate. Christ’s signs display his glory with works “never before done in any nation in all the world” (Ex 34:10) but now testify concerning his divine nature, for “From the beginning of time it has not been heard that anyone opened the eyes of a man born blind” (John 9:32). To fulfill God’s purpose in his Son, Jesus’ signs provoke blindness that opposes him and persecutes him by lifting him up upon the cross at his appointed “hour.” Herein is the Word’s δόξα, which he acknowledges with anguish but purposed to complete his divine mission: “Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’? But for this very purpose I came to this hour. Father, glorify your name” (12:27-28).

¹ The LXX reads, καὶ ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου ἐσθοντος χόρτον (Ps 105:20); and the

Hebrew reads, וַיִּגְדְּלוּ אֶת־כְּבוֹדָם בְּתַבְנִית שׂוֹר אֶכְלֵ עֵשָׂב (Ps 106:20). The Hebrew reads, “and they exchanged their glory” (Ps 106:20), but the LXX of Codex Alexandrinus reads, “and they exchanged *his* glory.” The NRSV preserves this variant by supplying the referent, God, for the pronoun: “They exchanged the glory of God for the image of an ox that eats grass.”

- 2 “I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. But,” he said, “you cannot see my face, for no one may see me and live.” Then the Lord said, “There is a place near me where you may stand on a rock. When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. Then I will remove my hand and you will see my back; but my face must not be seen” (Ex 33:19-20 NIV). Sailhamer observes, “In the first revelation of God’s glory at Sinai, Moses explained to the people that its purpose had been to test you, so that the fear of God will be with you to keep you from sinning” (20:20). After the incident with the golden calf, however, the revelation of God’s glory had a quite different purpose. When Moses asked to see God’s glory, the Lord answered, ‘I will cause all my goodness to pass in front of you. . . . I will have mercy on whom I will have mercy, and I will have compassion on whom I have compassion’ (33:19). Surprisingly, what Moses learned about God’s glory after the ‘great sin’ (32:30) of the golden calf was not further fear of God but rather that he was a gracious God, full of compassion” (*The Pentateuch as Narrative: A Biblical-Theological Commentary* [Grand Rapids, MI: Zondervan, 1992], 315).
- 3 The LXX reads, καὶ ἔπεν Οὐ δύνησι ἰδεῖν μου τὸ πρόσωπον, οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται.
- 4 Scott J. Hafemann, *Paul, Moses, and the History of Israel* (Peabody, MA: Hendrickson, 1995), 222.
- 5 Hafemann explains, “The veil of Moses makes it possible for the glory of God to be in the midst of the people, albeit now mediated through Moses, without destroying them. As such, the veil . . . functions in the same way as the fence around the bottom of Mt. Sinai in Exod. 19:12 and the curtain . . . before the ‘holy of holies’ in the tabernacle as that which both separates and protects the people from the glory of God” (*Paul, Moses, and the History of Israel*, 223).
- 6 Allusions to Exod 34 feature prominently in Paul’s letter to the Corinthians when he contrasts the glory of the old covenant with the glory of the new (2 Cor 3:7-18). Paul also cites Exod 33:11 in Rom 9:15 concerning God’s righteousness.
- 7

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καὶ κατέβη κύριος ἐν νεφέλῃ καὶ παρέστη αὐτῷ ἐκεῖ, καὶ ἐκάλεσεν τῷ ὀνόματι κυρίου. καὶ παρήλθεν κύριος πρὸ προσώπου αὐτοῦ καὶ ἐκάλεσεν Κύριος ὁ θεὸς οἰκτιρῶν καὶ ἐλεῖμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινὸς καὶ δικαιοσύνην διατηρῶν καὶ ποιῶν ἔλεος εἰς χιλιάδας, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ οὐ καθαριεῖ τὸν ἄνοχον ἐπάγων ἀνομίας πατέρων ἐπὶ τέκνα καὶ ἐπὶ τέκνα τέκνων ἐπὶ τρίτην καὶ τετάρτην γενεάν. καὶ σπεύσας Μωϋσῆς κύψας ἐπὶ τὴν γῆν προσεκύνησεν καὶ εἶπεν Εἰ εὐήρηκα χάριν ἐνώπιόν σου, συμπορευθήτω ὁ κύριός μου μεθ’ ἡμῶν, ὁ λαὸς γὰρ σκληροτράχηλος ἔστιν, καὶ ἀφελείς σὺ τὰς ἁμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν, καὶ εἰσόμεθα σοί. καὶ εἶπεν κύριος πρὸς Μωϋσῆν Ἴδοὺ ἐγὼ τίθημι σοὶ διαθήκην, ἐνώπιον παντὸς τοῦ λαοῦ σου ποιήσω ἔνδοξα, ἃ οὐ γέγονεν ἐν πάσῃ τῇ γῇ καὶ ἐν παντὶ ἔθνει, καὶ ὄφεται πᾶς ὁ λαός, ἐν οἷς εἶ σὺ, τὰ ἔργα κυρίου ὅτι θαυμαστά ἔστιν ἃ ἐγὼ ποιήσω σοί (Exodus 34:5-10).	
Exodus 33-34	John 1:14-18
רָבִי τὸν λόγον (LXX 33:17)	ὁ λόγος (1:1-2, 14)
יִשְׂרָאֵל־תָּשׁוּבָה אֲנִי וְיִשְׂרָאֵל σκηνὴ, δόξης κυρίου ἐπιλήσθη ἡ σκηνὴ (33:7; [34:29-35]; 40:34-35)	ἐσκήνωσεν (1:14)
דָּבָר μου ἢ δόξα (33:22)	δόξα (1:14)
תְּשִׁיבָה וְתִשְׁבֹּת πολυέλεος καὶ ἀληθινός (34:6)	πλήρης χάριτος καὶ ἀληθείας (1:14)
הָאֵלֹהִים הַגָּדוֹל הַגִּבּוֹר הַגִּבּוֹר הַגִּבּוֹר εἶπεν κύριος πρὸς Μωϋσῆν Γράψον σεαυτῷ τὰ ῥήματα ταῦτα (34:27-28)	ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (1:17)
וְאֵין אִישׁ יִרְאֶה אֶת־פָּנָיו οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται (33:20)	Θεὸν οὐδεὶς ἑώρακεν πώποτε (1:18)

- ⁸ See, A. B. Caneday, "God's Incarnate Son as the Embodiment of Last Day Resurrection: Eternal Life as Justification in John's Gospel," *SBJT* 18.4 (2014): 67-88. Andreas Köstenberger rightly observes, "in an important sense, God's judgment was already brought about by the light's coming into the world in the incarnation of the Son (1:14). This coming of the light into the world, in turn, confronts people everywhere with the decision of whether to embrace the light or to go into hiding and persist in darkness" (*A Theology of John's Gospel and Letters*, [Grand Rapids, MI: Zondervan, 2009], 468-469).
- ⁹ All who reject God's Son incur divine judgment, but all who believe in him "escape judgment already in the here and now (5:24), though the final judgment awaits the end of time (5:28-29)" (Köstenberger, *Theology of John*, 469).
- ¹⁰ See Matt 17:1-8; Mark 9:2-8; Luke 9:28-36.
- ¹¹ See Darrell L. Bock, *Luke* (BECNT; Grand Rapids, MI: Baker Academic, 1994), 1.859. Cf. I. Howard Marshall, *The Gospel of Luke* (NIGTC; Grand Rapids, MI: Eerdmans, 1978), 380. Instead of ἐν τῇ δόξῃ αὐτοῦ, Mark 8:38 and Matt 27 have ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ.
- ¹² Cf. Alexander Tsutserov, *Glory, Grace, and Truth: Ratification of the Sinaitic Covenant according to the Gospel of John* (Eugene, OR: Pickwick Publications, 2009), 147.
- ¹³ Many point to Sirach 24:8 as a likely backdrop for John's use of ἐσκήνωσεν in 1:14: "The one who created wisdom caused her tabernacle (σκήνην) to rest; thus she was to dwell (κατασκήνωσον) in Jacob" (See Craig Keener, *The Gospel of John: A Commentary*, [Peabody, MA: Hendrickson, 2003], 1.408-409).
- ¹⁴ Cf. Stephen Voorwinde, "John's Prologue: Beyond Some Impasses of Twentieth-Century Scholarship," *WTJ* 63 (2002): 40.
- ¹⁵ Rudolf Bultmann, *The Gospel of John* (trans. George R. Beasley-Murray; Philadelphia: Westminster, 1971), 63.
- ¹⁶ Use of ἐσκήνωσεν in John 1:14 doubtless alludes to the σκήνη of Exodus (cf. 33:7-11; 34:22 allusion to booths; 40:34-35). Likely, reference is to the tabernacle called "the tent" (Ex 26:7) where the Lord would dwell (Ex 25:8) or the "tent of meeting" located "outside the camp some distance away" (Ex 29:42-43; 33:7). The "tent of meeting" seems to have been a provisional tent of meeting with God until the construction of the tabernacle (Ex 36:8-38). After the Israelites constructed the tabernacle, it seems the "tent of meeting" became another designation for the tabernacle (Ex 40:29, 34). Moses would enter the provisional tent to meet the Lord. The Lord would signify his presence with the cloud's descent and station it at the door outside (Ex 33:9-10). Inside the tent, the Lord would speak with Moses face to face (33:11). This way the tent of meeting functioned like the cleft of the rock in which the Lord placed Moses to preserve his life as his glory passed by (Ex. 34:22-23). Later, the tabernacle would stand in the midst of the Israelite camp, and the cloud of glory rested not outside the door but inside the tent, so at first Moses had to stay outside (Ex. 40:34-35). Because the tent of meeting and the tabernacle merge as one we should hardly try to distinguish whether John 1:14 alludes to one or the other.
- ¹⁷ See Keener on μονογενής in the LXX to translate ὄνιον ("only son"). Because μονογενής often translates ὄνιον, the Hebrew could also be translated with ἀγαπητός, as Isaac was called (Gen 22:2). So, "it was natural that μονογενής should eventually adopt nuances of ἀγαπητός in biblically saturated Jewish Greek" (*The Gospel of John*, 1.414-15).
- ¹⁸ "John makes it clear that what the community saw of Jesus was an intimate picture of the divine nature, for the statement 'we beheld his glory' is further filled out and elaborated by the detail that this was the glory as of the unique Son of the Father, one bearing the entire essence of the Father and coming directly from his presence, and whom to see is to see the Father" (William J. Dumbrell, "Grace and Truth: The Progress of the Argument of the Prologue of John's Gospel," in *Doing Theology for the People of God. Studies in Honor of J. I. Packer* [eds. Donald Lewis & Alister McGrath; Downers Grove, IL: InterVarsity, 1996], 115). Cf. D. A. Fennema, "John 1:18 'God the Only Son,'" *NTS* 31 (1985): 126.
- ¹⁹ Tsutserov, *Glory, Grace, and Truth*, 146.
- ²⁰ *Ibid.*, 148. Tsutserov claims, "The character of God is the main issue at Sinai. True, the appearance of the *doxa* of the Lord is encountered on the mountain (Exod 33:20-23; cf. Num 12:8 LXX) ... The radically new element of the knowledge of God gained at the Sinaitic theophany is an insight into the qualities of the Lord's character. Now these qualities of the divine character (*doxa plērēs charitōs kai alētheias*, are evident in the Word became flesh."
- ²¹ See, e.g., C. K. Barrett, *The Gospel According to St. John*, (London: SPCK, 1967), 139; D. A. Carson, *John*, 129; Craig S. Keener, *The Gospel of John: A Commentary* (Peabody, MA: Hendrickson, 2003), 1.418.
- ²² Richard Bauckham claims that Tsutserov (*Glory, Grace, and Truth*, 39-161) convincingly shows that "full of grace and truth" (1:14) alludes to "abounding in steadfast love and faithfulness" (Ex 34:6), translating

- “the Hebrew of Exodus 34:6” but departing “from the Septuagint translation” (p. ix).
- ²³ Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids, MI: Baker, 2015), 52.
- ²⁴ Cf. Tsutserov, *Glory, Grace, and Truth*, 166-70.
- ²⁵ The text of Ex 33:16 in the LXX is noteworthy: καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὗρηκα χάριν παρὰ σοί, ἐγὼ τε καὶ ὁ λαὸς σου, ἀλλ’ ἢ συμπορευομένου σου μεθ’ ἡμῶν; καὶ ἐνδοξασθήσομαι ἐγὼ τε καὶ ὁ λαὸς σου παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ τῆς γῆς ἔστιν. Concerning δόξα/δοξάζω as distinguishing God’s people, cf. John 17:22-23—καγὼ τὴν δόξαν ἣν δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὡσιν ἐν καθῶς ἡμεῖς ἐν· ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὡσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.
- ²⁶ The text of Ex 33:17 in the LXX is also noteworthy: καὶ εἶπεν κύριος πρὸς Μωϋσῆν Καὶ τοῦτόν σοι τὸν λόγον, ὃν εἴρηκας, ποιήσω, εὗρηκας γὰρ χάριν ἐνώπιόν μου, καὶ οἰδᾷ σε παρὰ πάντα.
- ²⁷ Tsutserov argues this (*Glory, Grace, and Truth*, 163). He claims that πλήρης is descriptive of (1) δόξα, with connotations that touch both appearance and attributes; and (2) of πατήρ and λόγος (μονογενής), both possessing the attributes of χάριτος καὶ ἀληθείας.
- ²⁸ Cf., *ibid.*, 163.
- ²⁹ See, e.g., Keener, *Gospel of John* 1.417; Carson, *John*, 129.
- ³⁰ *Ibid.*
- ³¹ Cf. Geerhardus Vos, “‘True’ and ‘Truth’ in Johannine Writings,” in *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos* (ed. Richard B. Gaffin, Jr.; Phillipsburg, NJ: P&R, 1980), 343-51.
- ³² Cf. “who is the radiance of glory and the exact imprint of divine essence” (ὅς ὢν ἀπαύγαμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, Heb 1:3).
- ³³ *Ibid.*, 349. Cf. these uses of the adjectives, ἀληθινός—true light (1:9); true worshipers in spirit and truth (4:23); true bread from heaven (6:32); true vine (15:1); the only true God (17:3); ἀληθῆς true food and true drink (6:55).
- ³⁴ See Ruth B. Edwards, “XAPIN ANTI XAPITOS (John 1:16): Grace and the Law in the Johannine Prologue,” *JSNT* 32 (1988): 3-15. She demonstrates that many “leading Fathers of the Greek Church all thought that χάριν ἀντι χάριτος referred to the replacement of the Mosaic Law by the Gospel” (Chrysostom, Cyril of Alexandria, Origen, Theophylact, also Jerome, p. 7). Cf. Carson, *John*, 132-34, who accepts and advances the same interpretation.
- ³⁵ Herman N. Ridderbos, *The Gospel of John: A Theological Commentary* (trans. John Vriend; Grand Rapids, MI: Eerdmans, 1997), 58.
- ³⁶ My citation alters the wording by inversion, in keeping with the words sung by the University of Northwestern choir under the direction of Mr. Timothy Sawyer. Below are the lyrics as originally written. The Latin text of “*Adoro te devote*” (Jesus, I Adore Thee) is attributed to Thomas Aquinas (1227-74). The English underlay is adapted by Stephen Caracciolo, which at times is a loose translation of Aquinas’ text and at other points is a rhymed and metered interpretation of the prologue of John’s Gospel.

Jesus I adore thee, Word of truth and grace,
Who in glory shineth light upon our race.
Christ, to thee surrendered, my whole heart is bowed.
Alpha and Omega, thou true Son of God.

Taste and touch and vision to discern thee fail;
Faith that comes by hearing, pierces through the veil.
I believe whate’er the Son of God hath told.
What the truth hath spoken that for truth I hold.

Word of God incarnate, Lord of life and light,
Teach me how to love and worship thee aright.
Holy Spirit, ever ’bide within my heart,
Speaking thy commandments, telling all thou art.

Wondrous revelation, verity and grace.
Lo, in glory’s heav’n I see thee face to face.
Light of endless light whom heav’n and earth adore,
Fill me with thy radiance, now and evermore.

- ³⁷ John W. Pryor, *John: Evangelist of the Covenant People: The Narrative & Themes of the Fourth Gospel*, (Downers Grove, IL: InterVarsity, 1992), 157. Cf. idem, "Covenant and Community in John's Gospel, *RTR* 47 (1988): 44-51.
- ³⁸ Ibid., 158. Cf. H. A. A. Kennedy, "The Covenant-Conception in the First Epistle of John," *ET* 28 (1916): 23-26; Edward Malatesta, *Interiority and Covenant: A Study of "einai en" and "menein en" in the First Letter of Saint John* (Rome: Biblical Institute Press, 1978). Concerning Malatesta's work, Carl B. Hoch, Jr. observes, "Malatesta's study shows that the words 'new covenant' do not have to be used by a writer for him to have the new covenant in view. Words drawn from the Old Testament texts (particularly the Septuagint version) speaking of the new covenant (and the words 'new covenant' do not occur in all of these texts!) can so permeate the vocabulary and conceptuality of the writer that the new covenant plays a central role in his thinking. This type of study needs to be done in both Testaments to provide a full exposition of these portions of Scripture where the concept of the new covenant is in view, although the actual words, 'new covenant,' are absent" (*All Things New: The Significance of Newness for Biblical Theology* [Grand Rapids, MI: Baker, 1995], 127). Cf. Sherri, Brown, *Gift Upon Gift: Covenant Through Word in the Gospel of John* (Eugene, OR: Pickwick Publications, 2010).
- ³⁹ John reiterates this in Revel 21:3—"And I heard a loud voice from the throne saying, 'Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God'" (Ibid., 158). Pryor comments, "The motif of divine presence in Israel as the sure sign of their covenant status was a central motif of the Old Testament. At the beginning of their life as a nation, God promises to dwell among the people and this is symbolised by the sanctuary/tabernacle (Ex 25:8). God is constantly in or with his people (Num 14:14; 1 Kings 18:36), he dwells among them (Ex 29:45-46; Deut 12:1). The most fearful judgement that Israel can experience is for Yahweh to withdraw his presence from them (Deut 1:42; 31:17). In the light of this most powerful of symbols in Old Testament religion, 1:14 can be nothing else than a claim by the Johannine community to be the true, eschatological heirs of the experience of Israel in the past. Indeed . . . we can go further, for 1:14 is especially reminiscent of Ex 33:7, so that a contrast is set up between Yahweh who dwells outside the camp of Israel and the incarnate Logos who dwelt 'among us'. John of Patmos has expressed it well: 'Behold the tabernacle of God is with men, and they shall be his people, and he shall be their God' (Rev 21:3). For the evangelist, that eschatological fulfilment has been met by the coming of Jesus among his own."
- ⁴⁰ "While covenant terminology may not be used as frequently in the New Testament . . . the concept . . . lies at the very heart of New Testament theology. . . . It is thus clear that the concept of covenant is much more pervasive in both Testaments than the mere frequency of explicit covenant terminology might lead one to conclude" Paul R. Williamson, *Sealed with an Oath: Covenant in God's Unfolding Purpose* (NSBT 23; Downers Grove, IL: InterVarsity, 2007), 33. Williamson adds, "As well as its fundamental role in understanding the Bible as a whole, the covenant idea is essential for unlocking numerous biblical texts. Indeed, arguably, the meaning of many texts will be skewed unless covenant is brought into the hermeneutical enterprise. . . . Therefore, by reading texts against their implicit or explicit covenantal backdrop, their theological significance and practical import generally become so much clearer" (p. 33).
- ⁴¹ Pryor, *John: Evangelist of the Covenant People*, 160.
- ⁴² Among others, Köstenberger suggests that the Fourth Gospel's presentation of Jesus' farewell discourse, though perhaps not patterned after "the Second Temple testament genre . . . may merely build on the precedent of the patriarchal deathbed blessings and Moses' final words in Deuteronomy. There is the familiar instruction in virtue—love one another (13:34; 15:17); there is talk about Jesus' impending death or 'departure' (13:33, 36; 14:5-6, 12, 28); and there are words of comfort to those about to be left behind (13:36; 14:1-3, 18, 27-28)" (*John* [BECNT; Grand Rapids, MI: Baker Academic, 2004], 396-97). Cf. Harold W. Attridge, "Genre-Bending in the Fourth Gospel," *JBL* 121 (2002): 3-21.
- ⁴³ καὶ εἶπεν κύριος πρὸς Μωϋσῆν Ἴδοὺ ἐγὼ τίθημι σοι διαθήκην, ἐνώπιον παντὸς τοῦ λαοῦ σου ποιήσω ἐνώθεα, ἃ οὐ γέγονεν ἐν πάσῃ τῇ γῆ καὶ ἐν παντὶ ἔθνει, καὶ ὄψεται πᾶς ὁ λαός, ἐν ἧς εἶ σοι, τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστὶν ἃ ἐγὼ ποιήσω σοι (Ex 34:10; LXX).
- ⁴⁴ Raymond E. Brown is credited with coining the widely accepted designations for the two major divisions of John's Gospel—The Book of Signs (1:19-12:50) and The Book of Glory (13:1-20:31)—with the prologue (1:1-18) and epilogue (21:1-25) as anchors. See his *The Gospel according to John*, vol. 29 (*The Anchor Bible*; Garden City, NY: Doubleday, 1966), cxxxviii. Earlier, C. H. Dodd identified 2:1-12:50 as "The Book of Signs" (*The Interpretation of the Fourth Gospel* [Cambridge: University Press, 1953], 297).
- ⁴⁵ C. H. Dodd correctly observes, "The story, then, is not to be taken at its face value. Its true meaning lies

- deeper. We are given no direct clue to this deeper meaning, as we are for some other σημεία” (*The Interpretation of the Fourth Gospel* [Cambridge: University Press, 1953], 297).
- 46 On Jesus’ use of spoken riddles, see Tom Thatcher, *Jesus the Riddler: The Power of Ambiguity in the Gospels* (Louisville & London: Westminster John Knox Press, 2006).
- 47 Cf. Carson, who also takes Jesus’ first miraculous sign as an “acted parable” (*John*, 172). What I mean and what Carson means by “acted parable” is not what Herman Ridderbos rejects when he states, “Miracle is neither parabolic story nor symbolic action” (*Gospel of John*, 100). Ridderbos’ immediately preceding sentence is instructive, for he states, “Any suggestion that in the Fourth Gospel one can separate ‘flesh’ and ‘glory,’ history and revelation, violates the most specific aspect of that Gospel’s character.” That Ridderbos does not object to acknowledging that Jesus’ miracles were “acted parables” is apparent when he observes that “a distinctive of the Fourth Gospel is its repeated linking of miracles with lengthy conversations focused on the *meaning* of the miracles in the framework of Jesus’ self-revelation as the Christ, the Son of God (so chs. 5, 6, 9, and 11). If one fails to see that connection and hence also the deeper spiritual significance of the miracles, the one has not ‘see’ the signs (6:26), and faith that rests solely on miracle ‘as such’ has fundamentally forfeited its claim to that name (cf. e.g., 2:23ff; 3:2 with 3:1f; 4:48)” (pp. 100-101).
- 48 Cf. A. B. Caneday, “John in the Middle: Jews, Purification, and Jesus—John 2:1-11 and 3:22-30,” an unpublished paper presented at International Society of Biblical Literature annual meeting at the University of St. Andrews, St. Andrews, Scotland, July 10, 2013.
- 49 On Jesus’ clearing of the Temple as one of John’s seven signs, see Andreas Köstenberger, “The Seventh Sign: A Study in John’s Christology,” *BBR* 5 (1995), 87-103.
- 50 Hear the echo of Moses’ petition to the Lord: Δεῖξόν μοι τὴν σεαυτοῦ δόξαν (Ex 33:18). Hear also the echo of θαυμαστά (Ex 34:10).
- 51 Again, hear the echoes of Ex 34:10—“Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the Lord, will do for you.”
- 52 An echo of Ex 34:9 LXX (καὶ ἀφελεῖς σὺ τὰς ἁμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν), seems plausible in the Baptist’s declaration, “Behold, the Lamb of God, who takes away the sin of the world” (Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, John 1:29). The cognates, αἴρω and ἀπαιρέω, are evident. Cf. ἀπαιρέω with the object, τὴν ἁμαρτίαν, in ὅταν ἀφελῶμαι αὐτοῦ τὴν ἁμαρτίαν (Isa 27:9), cited as integrated into Paul’s quotation of Isa 59:20-21, also a covenant ratification passage (Rom 11:26-27). I take John’s saying—Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου—in essentially the same way Herman Ridderbos does. “[I]t is clear that in Jesus the boundaries of the old are absolutely transcended in regard to the place of worship, the manner of God’s indwelling, the way of reconciliation (cf. e.g., 4:21ff), and also the effect of all this for the whole world. It is—as clearly apparent from the context . . . —that wholly other and superior dimension in the effectuation of reconciliation between God and the world that the lamb of God, as presently pointed out by John, provides, and that not only with a view to John’s own mission but also with reference to the entire dispensation of salvation in force up to this point. “For that reason, those interpreters who speak here of a *terminus gloriae* or title of power . . . are correct in substance. Jesus is the Lamb provided by God, but in this passage not in his capacity as one who will humble himself to death, but in his God-given power and authority to take away the sin of the world and thus to open the way to God for the whole world. That all this will also require him to give himself for the life of the world will emerge in ever clearer terms in what follows, that is, in the disclosure by Jesus himself of the deepest secret of his mission. . . . But there, too, in keeping with the nature of this Gospel’s soteriology, this will be constantly accompanied by an appeal to the ‘power’ granted to Jesus by the Father. It will be depicted, that is, as the self-surrender of the Son of man who descended from heaven (. . . 3:13ff. and 6:53), ‘into whose hands’ ‘the father has given all things (13:1, 3) and who has ‘power to lay down his life and to take it up again’ (10:17E).” (*The Gospel of John: A Theological Commentary* [trans. John Vriend; Grand Rapids, MI: Eerdmans, 1997], 74-75).
- 53 “And it was night.” “Doubtless this is historical reminiscence, but it is also profound theology. Even though ‘the paschal moon was shining at the full’ . . . Judas was swallowed up by the most awful darkness, indeed by outer darkness (Mt. 8:12; 22:13; 25:30) . . . But in another way it was also the night time for Jesus: it was the hour of the power of darkness (Lk. 22:53)” (Carson, *John*, 476).
- 54 R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (paperback ed. 1987; Philadelphia: Fortress, 1983), 88.