

The Promise and the Task

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Summary *To reflect the “glory of the Lord” is to experience a transformation into the likeness of Jesus. This essay is an exploration of how that is to be expressed in the life of the believer. The exploration includes a study of Exodus 34, John 1:14, and 2 Corinthians 3:18. Attention is given to the words and instruction of Jesus in the Gospel of John to his followers concerning their life in relationship to Him.*

One of the most startling statements concerning the Christian faith to be recorded by the apostle Paul is found in 2 Corinthians 3:18.

And we, who with unveiled faces all reflect (contemplate) the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

That statement, if taken to be Biblical truth, raises a host of challenging questions. What is the “glory of the Lord?” What does it mean to be “transformed into his likeness?” If this transformation process “comes from the Lord,” what part do “we” play? What would this “glory of the Lord” look like in an individual or a church in a “post-modern” European city?

The Glory of the Lord, Old Testament

Perhaps the most basic issue surrounds the term “glory” or more exact, the “glory of the Lord.” Kittel, states the glory of God “is the ‘divine glory’ which reveals the nature of God in creation and in His acts. In the LXX and therefore in the Bible generally the term acquires its distinctive sense as a term for this divine nature or essence either in its invisible or its perceptible form” (Kittel, Vol. 2. 1964, 244). R.B. Gaffin identifies it as “his [God’s] visible and active presence in the creation and among the nations” (Gaffin, 1993, 348). In the Old Testament the term is

used in the contexts of “the decisive moments and central institutions of Israel’s history: Moses and the Exodus, the monarchy and the Temple, the Exile and return” (Gaffin, 348). Moses saw the evidence of the Lord’s glory in the deliverance of Israel from Egypt and then in God’s giving of the Law. The people of the Exodus saw it as God’s presence represented in the “pillar of cloud and fire” that went before them.

From the Old Testament accounts, His glory is something to be experienced, surrounded by, rescued or moved by, but what is it? Is it His power? His miracles? Moses and the people experienced these but wanted something more concrete. The Israelites wanted an image, something that they could see and touch. Aaron’s golden calf was the result. Paul states that from the creation men have “exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles” (Romans 1:22). Attempts to reduce the “glory of the LORD” to an image or represent it by anything fashioned by human hands are always seen as idolatry in the Scriptures and thus wicked. The desire to see God’s presence is not condemned, but what that presence looks like is beyond any expectation or even what might be imagined.

Moses had experienced the glory in a very personal and intimate way. He heard the voice of God. He saw the effects of God’s presence. But like the people whom he led, Moses wanted to see God in his glory. Exodus 33 and 34 chronicles the desire of Moses and God’s response. “Show me your glory,” was the request. Being in the presence of God was not enough for Moses. He wanted more. “Show me your face!”

The answer of God is as instructive and surprising. God would reveal Himself, not by the way He looks - not an image - but rather, by what He is and who He is!¹ God will proclaim His name, I AM. Then, He will link His name to who He is, His essential character. Moses is allowed to hear His voice, “see” His presence, and then hear God identify His glory. But behold the face of God? Moses heard God say, “You can not see my face, for no one can see my face and live!” (Exodus 33:20).

Exodus 34:6-8 provides one of the most informative statements defining the glory of God to be found in the Old Testament. Hans Ucko suggests that this text is a summary of the Old Testament scriptures. The importance of this passage in describing Yahweh, even to the modern Jew, is seen in that from this text are “The words are written on arks in synagogues that give shelter to the Torah scrolls and on the curtain covering the ark (Ucko, 2004, 345). J. Carl Laney affirms that Exodus 34:6-7 is “foundational for Biblical theology, because it is the foundational

¹ See Durham, *Vol. 3 Word Biblical Commentary: Exodus* for an outstanding exposition on passage. Thoughtful answers are suggested that provided insight for this essay.

statement about God” (Laney, 2001, 36). In response to “Show me your glory,” God proclaims, “This is who I AM.” In these statements which identify His name and His character the glory of God is made known.²

The following is an expanded paraphrase, which this writer believes is faithful to the text:

Then *I AM* came down and stood there with Moses as He called out the name of *I AM*.

Then *I AM* passed in front of Moses and proclaimed -

“*I AM, I AM* the God compassionate (choosing to be strong for the weak, showing mercy by meeting needs which they can not meet), and showing grace to those who have no claim to such favorable treatment.

(*I AM*) slow to be angry with sinners, giving the wicked time and opportunity to repent.

(*I AM*) abounding (abundant in quantity and quality) in unfailing, steadfast and loyal love and abounding in unalloyed truth.

(*I AM the God who*) extends abounding love to thousands (of generations) as they are need of My help and deliverance.

(*I AM who is the God who*) lifts up, carries, and takes away

- iniquity, that crooked behavior which turns from the right and straight way,
- rebellion, which fractures relationships between individuals and peoples, and rebels against authority, and
- failure to fulfill My plan.

(*I AM he who*) provides pardon and forgiveness for all sin.

(*I AM the God who*) will not neglect just punishment! The unrepentant will not held responsible. *I AM* responsible and will execute justice.

(*I AM the God who*) will not erase the natural consequences of sin. The iniquity of the fathers will leave its mark on the children even to the third and fourth generation.”³

Moses had prayed, “Show me Your glory.” In response God revealed Himself to Moses (and to us) in this most unique and memorable way. The passage provides His name and His attributes (Laney, 51).

² Laney provides a careful and informative word study of each of the attributes identified in Exodus 34 after providing an informative statement as to context and a helpful discussion of YAHWEH, YEHWEH EL.

³ My paraphrase draws heavily from the exposition provided by J. Carl Laney and Walter C. Kaiser Jr.

The Glory of the Lord, New Testament

Throughout the Old Testament from Torah through the prophets “glory of the LORD” seems to refer to the impact which God made on man from His self-manifestation. It is this Old Testament understanding which provides the backdrop for the use of the idea, “the glory of God,” in the New Testament. The use of glory in reference to Christ or God in the New Testament refers to “the visible brightness or splendor issuing from God’s presence or to the honor that comes from Him through the manifestation of His character” (Cook, 1984, 292). The glory of God for the New Testament writers is seen as the “attribute of the total nature of God, virtually an attribute of the attributes” (Ramm, 1963, 18). It has been suggested that there are three aspects to the meaning of glory when used of God or Christ in the New Testament:⁴ Brightness or splendor, Great power and strength, and Majesty and honor (Cook, 293).

The writer of the Gospel of John as he presents his unique gospel account writes this startling affirmation.

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth (John 1:14).

As John presents the “good news” of the ministry and teaching of Jesus in his unique way, God’s self-revelation of glory from Exodus 34 seems personalized in each encounter Jesus has with people. The seven signs and the seven discourses reflect the attributes of the glory of God. While not all who listened to the words of Jesus or watched his interaction with individuals and groups perceived his glory (John 1:10), those who began to follow Him and trust Him saw His glory revealed.

Each miraculous sign in John’s account becomes a demonstration of the compassion of God. The writer specifically states after the first miracle “He thus revealed his glory” (2:11). Only a few saw it. Only the servants and the disciples knew what happened. Quietly, but mightily in compassion Jesus met the need which saved the day and the wedding of a young couple. The disciples saw it and “put their faith in Him.” He fed the 5000 not to make a show, but because the people needed to eat. Both Matthew and Mark make note that Jesus had compassion on them (Matthew 14:14; Mark 6:34). Like God fed the multitudes in the wilderness, Jesus fed the hungry. John writes, “Some saw the miraculous sign and began to say, ‘Surely this is the prophet who is to come into the world’” (John 6:14).

The teachings of Jesus which give meaning to the signs which He performed clarify the meaning and reveal his glory for those who have the ears to hear. The

⁴ See E. Fry, “Translating ‘Glory’ in the New Testament,” *Bible Translator*, October 1976, pages 421-425 for a helpful listing and categories for the use of Glory in the New Testament

Presence told Moses on the mountain, "I AM abounding in unalloyed truth." In this Gospel the writer will quote Jesus repeatedly as saying, "I tell you the truth." John heard Him say "I am the truth." It made such an impression that in his introduction the writer announces Jesus as the one "full of grace and truth." With unfailing love Jesus will speak truthfully of himself as the personification of "the glory." In seven "I am" statements John records the affirmations of Jesus which exposes his identity. In John 8 the discourses in which His glory is proclaimed to unbelievers come to a climax as Jesus announces to those who would not receive Him, "I glorify my Father and my Father glorifies me." In a climatic way Jesus finally responded to their questions of His identity with "Before Abraham was born I AM!" (John 8:58).

Ultimately the glory of the Lord is seen in the Gospel event, identified by the Apostle Paul as the death, burial, and resurrection of Christ (1 Corinthians 15:3-4). It is in this defining act that God will provide release from the captivity of sin. Jesus fulfills His promise to "give His life as a ransom of many" (Mark 10:45). It is here that all of the attributes of the glory of God are made evident. From the depth of His compassion He graciously does for fallen humanity what they could not do for themselves. Because of His steadfast and loyal love for the world (the thousands of generations), God in Christ sacrifices Himself for the sin and sins of all humanity. It is in this crowning act of love that God delivers from sin and provides forgiveness for iniquity, rebellion, and sin. In this horrific, yet wonder-full activity justice is carried out. The full penalty for sin is extracted and pardon can be freely given.⁵ Gaffin points out that "the whole of Paul's gospel may be viewed as a message of restored and consummated glory" (Gaffin, 348).

To read the Gospels in the context of Exodus 34 is to see Jesus epitomize the glory of God, not only by what He said and what He did, but even more, by the way He went about doing good. Every attribute, every character trait, every quality which God proclaimed as "His glory" are seen in Jesus as He is presented in the Gospel accounts.

"Transformed into His Likeness"

The possibility of receiving the glory that the Father gave to Jesus is the result of believing in Jesus (John 17:22). The promise which Jesus made to his followers was that the fruit of His life would be theirs also, if they believed in and remained

⁵ For the Apostle Paul the Gospel of Christ is seen as the ultimate glory of God, overshadowing the glory of the giving of the Law (2 Corinthians 3:7-4:6). In each Epistle he provides theological explanation of the gospel event. Two examples are as follows: Justice and mercy come together in the gospel (Galatians 3:11-15). We are delivered from the slavery and power of sin (Colossians 1:13).

in Him (John 15:5).⁶ Repeatedly Jesus challenged his followers to “be like Him.” However, the stories recorded in the Gospels present a stark contrast between Jesus and His followers. The attributes of glory so evident in the life of Jesus are pointedly missing in lives of even those closest to Him.⁷ However, according to the stories in the Acts of the Apostles, everything changed after the Gospel event and the coming of the Holy Spirit. For Paul the reality of this change is part of the “mystery that has been kept hidden for ages, but is now disclosed to the saints” (Colossians 1:26). His understanding of the commission which God gave him was to present this message in all its fullness (Colossians 1:25). That message included the affirmation that the old nature was put off by the power of God and was replaced by that of the risen Christ. It included the reality that the fullness of Christ lives in the believer and is now the “hope of glory” (Colossians 1:27).

The radical difference in people’s lives between before belief in Christ and after trust in the Gospel is at the heart Paul’s message in his each of Epistles. Only a “new creation in Christ” (emphasis mine) can live out relational teachings and the ethical demands of Christ- like service (2 Corinthians 5:17ff).

The manifestation of the glory of the Lord, as demonstrated by the life of Jesus and supremely actualized through the Gospel event, becomes the work of God in the life of an individual when the message is believed and the Christ of the gospel is trusted to the point of personal identification and participation in the Gospel event through baptism.⁸ The “re-creation” of the individual is a work done by God because of the event of the Gospel and is experienced through continual activity of the Holy Spirit in the life of the believer. This change is some times referred to as “conversion.” But it is more than conversion. It is being conformed to the very image of the Son of God (Romans 8:29). The term Paul used to identify this change is transformation. Behm writes, “in transformation believers under-

⁶ If the glory of the Lord is seen as the attributes and character traits proposed in this essay, the fruit of the Spirit as identified by Paul in Galatians 5:22-24 is the fruit to which Jesus refers. The whole of the “upper room discourse” points to the promise of a transformed life through the work of the third person of the trinity after the glorious Gospel is completed.

⁷ The faithfulness of Jesus is contrasted with the faithlessness of all the twelve. The compassion of Jesus for mothers and children is totally absent in the disciples. The withholding of judgment on unbelieving cities is in juxtaposition with the eagerness to punish on the part of the “sons of thunder.” Etc.

⁸ Baptism in the teaching of Paul is not a meritorious work on the part of the participant or the one administering baptism. It is only the response faith of the one being baptized. Romans 6 is a reminder to the believers in Rome of their choice and willingness to die to sin by their very personal and individual identification with the Gospel and their desire to be united with Christ in His death and resurrection. The passage reminds them that it was the Father raises them to new life. In the Colossian letter Paul makes his strongest statement concerning the transformation process through baptism. The old nature is put off not by the hands of men, but by Christ himself as we trust in the power of God to make it a reality when we are buried with him in baptism and raised with him (Colossians 2:11-15).

go an unceasing and progressive change into the image of the One whose glory they see. Man cannot bring about this change by his own activity; it is effected by Christ in Christians” (Behm, 1965, 758).

Transformation is more than “conversion.” Conversion is a personal decision and then an ongoing activity of the will. It is a change that an individual seeks to bring about in his conduct or life. Conversion is the decision of an individual to change his mind and actions and seek to conform to the new teaching or idea. This is that to which the New Testament writers refer as repentance. Persons can repent and must if transformation is to take place (Acts 2:38). Until repentance occurs there can be no transformation. However, human choice and even the committed and disciplined effort of “genuine repentance” brought about by “godly sorrow” by itself can not produce the “metamorphic change” which Paul calls transformation. The best effort of repentance can only “lead to salvation” (2 Corinthians 7:10).

“Conversion” stops short of the “glory of the Lord.” By itself it may produce a different life even a more moral life if based upon the ethical teachings of Jesus. It may even produce a religion, even a “Christian” religion which seeks to follow the moral and ethical teachings of Jesus and as well as the teachings and admonitions of the whole New Testament. A conversion to a “Christian” religion, which stops short of the transformation offered by God, causes one to search out the Biblical rules and principles to “live like Jesus” and then attempts to follow them. It looks for a Biblical pattern to provide a model by which one ought to live and then “religiously” lives according to the discovered pattern. Conversion to the “Christian” Religion without transformation searches the New Testament for a pattern for the essentials of religion, i.e. proper liturgy (worship activities and the correct way of doing those activities), correct organizational structure for the religion with “correct leadership,” correct doctrine or teaching that conforms to the religion, necessary standard of conduct for individuals who become members of the religion, etc. Conversion to the “Christian” religion which stops short of transformation, is exhausting and often leads to a personal and demonstratable denial of the glory of God. Such a “conversion” can lead to pride and arrogance rather than grace and mercy. It often produces a spirit of accusation and judgment rather than acceptance and forgiveness. Conversion without transformation finds expression in fear and intimidation rather than love and trust. It can lead to despair and hopelessness rather than joy and peace. Conversion to a “Christian” religion, without transformation often results in a denial of the active and personal work of God, because the emphasis is on human activity.⁹ Conversion to a religious

⁹ This was the very issue which Jesus addressed in pronouncing judgement on the Pharisees and teachers of the law in Matthew 23. They were converted to a religion of their creation based upon the teachings of the Old Testament and sought to convert others to that same religion.

system or a philosophy of life that does not surrender to the active regeneration process that can only be done by God is doomed to failure, because transformation is a work, indeed the work that is done and can only be done by God Himself (Philippians 2:13).

Transformation is so radical that only word pictures can begin to give its meaning. Jesus spoke of it as a “new birth” or being born again from above (John 3:3). Nicodemus, a leader of Jewish religion, one based on the glorious Law of God, could not understand the idea of a “new birth” when he first heard it. Both Jesus and Paul used the idea drawn from the slave market, redemption. Purchased then set free. However, the word picture used most often involves death and resurrection. It is this process through which an individual must go, if transformation is to take place. Experiencing the glory of God is possible only if an individual allows God to deal with the cause of missing His glory, the problem of sin (Romans 3:23). Jesus bore the consequences of our sin and died. That substitution freely offered and given must be appropriated personally by faith. However, the resurrection of Jesus must be accepted also. God offers and provides life, the raised and transformed life of Jesus to any who will receive it by faith. It is not only the death of Jesus that saves. The justice of God is seen in Jesus accepting the “wages of sin” (Romans 6:23). The gift of salvation is more than forgiveness. The wall of sin that separates from God has been forgiven and carried away. God in Christ, through his death has provided all of this. Relationship is restored, but there is even more than the gift of reconciliation. The promised “abundant life” is an integral part of the gift. The Father raised Jesus from the dead never to die again. He is alive and the offer of the Gospel is to share in His resurrected life (Romans 5:9-10). If we share his death, we can receive and share in His life. We are changed, more than changed – Transformed into the very life of Christ.¹⁰

Transformation is a miraculous event performed by God through the work of the Holy Spirit. Peter promised that if we repent and are baptized into the name of Jesus, we will receive the gift of the Holy Spirit (Acts 2:38) and the transformation process is begun. Individuals have a crucial part in the process, which is to trust the God of Glory to keep his promise to remove the barrier by forgiving sin and giving the gift of new life in the Holy Spirit. Our part is also to repent, that is to be “converted.” However the conversion is not to a system or a rule, but to the person of Christ. The issue is one of trust. The untransformed life trusts self or images that self creates. The untransformed individual trusts the gods of his making and the process for life which he creates. Repentance that leads to salvation (transformation) is trust or surrender to the person, Christ - His process,

¹⁰ Paul boldly affirms the process in Galatians 2:20-21. By faith he allowed the transformation process to be actualized in him as he participated in the Gospel (Galatians 3:26).

His death and life. The term, “transformation” is not specifically used to address this birth event. However, Paul writes that “If anyone is in Christ, he is a new creation” (2 Corinthians 5:17ff). To the church at Colossi Paul uses the death-life-death word picture. Believers are given the fullness of Christ when they share in the Gospel event. As stated above God cuts off the sinful nature and makes them alive with Christ (Colossians 2:6ff). As surely as physical birth presents a new creature to the world, so the “birth from above” presents something altogether new to the world where that new birth takes place.

However, transformation is also a miraculous process and this process is performed by God through the work of the Holy Spirit. It is a process of growth because it is a sharing in the life of Jesus. All living things grow. If there is no growth, there is no life. Because believers share in the life of Jesus, the qualities of His life will begin to be expressed in the transformed life. Jesus promised, “If a man abides in me, he will produce fruit. Apart from me you can do nothing” (John 15:5). In that final discourse of Jesus with His apostles Jesus announced that it was necessary that He leave them. Having been with them was not enough for them to be fruitful. He must go away in order that He might be in them and that they might be in Him (John 13 -17). Although they did not understand what He was telling them at the time, after He came in the person of the Holy Spirit and filled them they began to experience and understand what He promised.

Like the “new birth” event requires willing participation of “trust-filled” response, so also the on-going transformation process requires willing participation with the God of glory. Every part of salvation, which includes transformation, is experienced only by active trust in God. This active trust involves personal “follow-ship” because transformation is experienced in relationship. Jesus glorified the Father and the Father glorified His Son as they lived out that process in the relationship of obedient Son to loving Father (John 5:17-30). Transformation into the likeness of Jesus takes place in that same relationship – “trust-full” and obedient sons responding to our loving Father. It is in trust of God and His Son that followers of Jesus express their obedience. It is not rules or some pattern that those who are being transformed follow. They follow their teacher and guide who leads them to be more and more like Him (John 15:24-26).

The Human Part in the Process

The Apostle used the term “transformation” twice (Romans 12:2 and 2 Corinthians 3:8) to address the idea about which this essay focuses. Both “refer to an invisible process in Christians which takes place, or begins to take place already during their lives now” (Behm, 748). In both passages Paul identifies activity in which the believer needs to engage for the transformation process to continue. In neither case

does the activity produce the transformation. Only God can transform, change totally, or re-create. But as well cultivated, fertilized and watered soil provide the place where plants produce good fruit, so the trust-full and obedient life produces the fruit of righteousness – the character traits which reflect the glory of God.

As mentioned above all activity on the part of the believer is an expression of faith, or active trust. The object of that faith is crucial. It must be in God, through the redemptive work of Christ and the ongoing work of the life-giving Spirit that trust is placed. He is ever the object of the faith of the individual, if he is to be transformed. But active faith in a person always has on-going obedient response. Jesus told his disciples that remaining in Him was crucial for fruit bearing. Then He said that to remain in Him and in His love involved “obeying my commands, just as I have obeyed my Father’s commands and remain in His love” (John 15:10).¹¹

The transformation passage in Romans 12 begins the section in which Paul addresses some practical activities of how the “righteousness of God” is demonstrated in the life of the believing community where Jewish and Gentile Christians are living “by faith.” Theirs is the “life of the Spirit” in which those who are righteous by faith and are being “conformed to the likeness of His Son.” They are “walking by faith” and are living the resurrected life. It is in the context that Paul urges them to share in the sacrifice of Christ. Their sacrifice does not produce righteousness but is an expression of the righteousness that they have received, the righteous loving abundant life of I AM. They are to live the continual self-sacrificing life of love, acceptance, forbearance, and forgiveness, because they are able through the Spirit who lives in them.

Paul challenges the believers in Rome to know what and to know how to do what the “good, pleasing, and perfect will of God is by being transformed. What is their part? They are not to conform to the pattern of the world. This is a choice they made when they chose “death to self” and the “life of Jesus.” As a result God has given to the believer a new mind set, the “mind of the Spirit” (Romans 8:5-17). The opportunity which belongs to the believer is to set our minds and thoughts on the commands and the teachings and the walk of Him who is now our very life. In that faith-filled activity He will continue the transformation process.¹²

¹¹ In 1 John 1:3-10 the writer provides what I believe to be commentary on this passage. There must be obedience to the commands of Christ Jesus, which in both contexts is the command to love. There must be obedience to the “word” of Jesus Christ which involves the “life teachings” of Christ, and also obedience to the “walk” of Jesus, which defines and illustrates the way Jesus interacted with people demonstrating the “glory of God.”

¹² The expanded discussion of this passage by Gordon Fee in *God’s Empowering Presence*, pp. 594-604 provides informative help. Placing Romans 12 in the broader context of Paul’s theology of salvation and the Spirit keeps the reader from making the imperatives of Chapters 12-15 religious acts of the “Christian” religion.

The other passage where Paul identifies the transformation process is the text from which this essay had its beginning, 2 Corinthians 3:18. The part an individual plays depends on the translation of *κατοπτριζομενοι*. It is found only here in Christian literature. The issue is whether it means to “look at something in a mirror” thus “contemplate” or to “reflect as a mirror.” Fee states clearly the question, “who is doing the seeing, whether we all are beholding God’s glory and are thus being transformed into the same image, or whether with unveiled faces, as Moses of old, we are reflecting God’s glory so that it might be seen by others” (Fee, 1994, 316).¹³ If “beholding as in a mirror” is correct, then our role in the process becomes clear and very instructive. We are to “fix our eyes on Jesus, the author and perfecter of our faith” (Hebrews 12:2). This faith-filled activity is consistent with the teaching of Jesus, Paul, and the rest of the New Testament corpus.

Because we trust Him, we follow him. One friend suggested that a person who wishes to be transformed into the image of Christ should spend time in the Gospels each day. The object is not to study, but to walk with and learn from Jesus. The goal would not be to discover the rules but to hear Him speak, to abide with Him. The task then would be to allow Him to live His life in the life of the Believer.

Conclusion

The writer of the Gospel of John records a very significant event in the closing days of the ministry of Jesus. Some Greeks came to the apostles with this request, “Sirs, we would like to see Jesus” (John 12:21). It is in this context that John records the message of Jesus about a kernel of wheat dying to produce many seeds. It is this context that Jesus promises to honor those who die with Him. It is this context that God, the Father, promises to glorify His name.

Individuals in post-modern Europe see little glory in an institution that exists for itself or individuals who seek their own glory. The “Christian” religion with the many expressions is competing with other religions for the minds and hearts of people. The battle is waged with words, guns, and bombs. It is not religion people seek, but what about the Glory of God? The New Testament affirms that “He is the same yesterday, today, and forever.” It is little wonder that the early followers of Jesus were called “Christians” because they looked like their Lord. Individuals would still like to see Jesus. Only through the process of the transformation Jesus promised and which Paul wrote will that be possible.

¹³ Fee fairly presents both possibilities, providing the data from which the reader can make his choice. I believe the evidence favors “beholding . . . as in a mirror.”

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Sažetak Odražavati "slavu Gospodnju" znači iskusiti preobrazbu u sličnost Isusu. Ovaj članak je istraživanje o tome kako se to izražava u životu vjernika. Istraživanje uključuje proučavanje redaka iz Knjige Izlaska 34, Evanđelja po Ivanu 1,14 te Druge poslanice Korinćanima 3,18. Obraća se pažnja Isusovim riječima i uputama u Ivanovu evanđelju koje je uputio svojim sljedbenicima vezano uz njihov život u odnosu s njim.