

Pericope Study for Sunday, May 24, 2020– Easter 7A

Presented Tue 5/19/20 by Richard Burgess

Collect / Prayer of the Day (I sometimes use the old LBW collects, depending on what I want to focus on.)

Collect / POD (ELW)	Collect / POD (LBW)
O God of glory, your Son Jesus Christ suffered for us and ascended to your right hand. Unite us with Christ and each other in suffering and in joy, that all the world may be drawn into your bountiful presence, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.	Almighty and eternal God, your Son our Savior is with you in eternal glory. Give us faith to see that, true to his promise, he is among us still, and will be with us to the end of time; who lives and reigns with you and the Holy Spirit, one God, now and forever. (72) or God, our creator and redeemer, your Son Jesus prayed that his followers might be one. Make all Christians one with him as he is one with you, so that in peace and concord we may carry to the world the message of your love; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. (73)

Introductory Remarks:

The Last Supper and Ascension (Jn & Acts) are a pretty unusual conversation and departure. I'm not sure anything is as it seems. What happens if we take things as mythical and symbolic rather than literal and historical? Just for fun, even if you don't preach it, what if Jesus didn't medically come back to life or physically go up into the clouds? What would that change, or not?

How are Incarnation, Resurrection, and Ascension related?

Possible Sermon Titles for Easter 7A:

As usual, use at your own risk.

	Acts	1 Pet	Jn
Don't Look Up!	X		
My Rocket Man Is Jesus	X		
You Will Receive Power	X		
Called to Eternal Glory in Christ		X	
Don't Be Surprised		X	
Humble Yourself and Be Exalted		X	
Reviled for Jesus = Blessed by the Spirit		X	
Authority to Give Life			X
Glory, Glory, Glory			X
Jesus Is Glorified in You			X
Know Jesus. Know God. Have Eternal life.			X
Protected So We Might Be One			X
The Hour Has Come			X

John 17:1-11 (NRSV)

17.1 After Jesus had spoken these words [to his disciples], he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, ²since you have given him authority over all people, to give eternal life to all whom you have given him. ³And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. ⁴I glorified you on earth by finishing the work that you gave me to do. ⁵So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

⁶“I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷Now they know that everything you have given me is from you; ⁸for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. ⁹I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. ¹⁰All mine are yours, and yours are mine; and I have been glorified in them. ¹¹And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.”

Notes, Observations, Thoughts:

17.1 *After Jesus had spoken these words* Jesus has finished talking with his disciples (Jn 13-16) and now addresses the Father in Jn 17. There is no discussion or response; in Jn 18 they just get up and leave. What would it have been like to have been there for that?

17.1 *glorify* (Gk: *doxa*) Greek *doxa* has to do with to appear, have opinion of, reputation. NT use is related to Heb *kabod*, related to heaviness, greatness, the manifestation of the divine. Could *doxa* could be functionally translated as “make known”, trusting that the usual sense of glory or greatness will follow? (See entry on “glory” from “Little Kittel” at end of this handout.)

17.3 *eternal life* = knowing God & Jesus. What do we do with this?

There’s a lot of making known, glorifying in this passage. How is this related to the incarnation in general?

17.5 What is *the glory that* (Jesus) *had* (in the Father’s) *presence before the world existed*? How is it now made known in Jesus?

17.7-8 Everything given to Jesus is from the Father and is roughly equivalent to “the words” and is related to knowing Jesus came from the Father. Can you explain that so a 5-year old can understand?

17.9 note the distinction between “those whom you gave me from the world” (17.6) and “the world” here.

17.9 What are the implications of asking on behalf of Jesus’ disciples but “**not** asking on behalf of the world”?

17.11 *Holy Father*

17.11 *Holy Father, protect them* Why “Holy” Father here? Last week the Holy Spirit (“Advocate” in Jn 17) was left to care for Jesus’ followers. Is there. Ad difference? Is “holy” a link?

17.11 *so that they may be one as we are one* Point of Father’s presence is church unity? Has that worked? How does The Church’s unity reflect The Father’s & The Son’s unity?

17.11 *I am coming to you* What does it mean for Jesus to go to the Father here? What physical / logistical / spiritual / psychological / linguistic things are going on here? Is this Ascension?

Acts 1:6-14 (NRSV)

⁶When [the apostles] had come together, they asked [Jesus], "Lord, is this the time when you will restore the kingdom to Israel?" ⁷He replied, "It is not for you to know the times or periods that the Father has set by his own authority. ⁸But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." ⁹When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. ¹⁰While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. ¹¹They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

¹²Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. ¹³When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. ¹⁴All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

Notes, Observations, Thoughts:

1.6 What is meant by *restore the kingdom to Israel*? In the apostles' question? In Jesus' answer?

1.7 *times or periods* Gk: "*chronous ē kairous*" ≈ "clock / calendar time or opportune / God's time". Why does Jesus use both terms?

1.8 But *you will receive power . . . and you will be my witnesses* Are these the alternative(s) to the time and/or restoring the kingdom? Are they two things (logic) or two aspects of one thing (Hebrew poetry)?

1.9 *When he had said this . . . he was lifted up . . .* How are Jesus' words related to his being lifted up at this time?

1.10 Who are these *two men in white robes*?

1.11 What does it mean to be scolded for looking up into heaven?

1.11 *in the same way as you saw him go into heaven* Literal or figurative? Medical eyes or mystical eyes? Where being *taken up* to and/or *come* from?

1.11 What is being asked of the apostles here?

1.12 *a sabbath day's journey away* Literal or symbolic?

1.13 Why is there a list of disciples here?

Do these two paragraphs belong together as a lectionary reading?

1 Peter 4:12-14; 5:6-11 (NRSV)

¹²Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. ¹³But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. ¹⁴If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you.

^{5:6}Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. ⁷Cast all your anxiety on him, because he cares for you. ⁸Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. ⁹Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. ¹⁰And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. ¹¹To him be the power forever and ever. Amen.

Notes, Observations, Thoughts:

I've been told Luther considered 1 Peter as part of the canon within the canon (John, 1 John, Romans, Galatians, & 1 Peter), but I've always had trouble warming up to the book. No problems with it. I just don't get excited about it. Anyone else?

4.12-14 What is the underlying cost / benefit dynamic in the blessedness of suffering for the name of Christ? Significance in 1st Century vs 21st Century?

4.14 How is *the spirit of glory* resting on us when we are reviled? How is this *spirit of glory* related to the glory in Jn 17?

5.6-9- *humble yourselves, anxiety, discipline, resist, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering* On the one hand this can be encouragement, "you aren't alone". On the other it can feel judgmental, shaming, like putting people in their place.

5.10 *And after you have suffered for a little while* How does this feel? To you? To your parishioners? Personally, I don't want support and strength, I want things cured and fixed. Is suffering a price for grace?

5.10 What will this *eternal glory in Christ* look like? How does this restoration, support, strengthening, and establishing work today?

Theological Dictionary of New Testament ("Little Kittel")

dokéō [to believe, seem],
dóxa [glory], **doxázō** [to glorify], **syndoxázō** [to share in glory], **éndoxos** [glorious], **endoxázō** [to be glorified], **parádoxos** [wonderful, contrary to belief]

The problem with this group in the LXX and NT is that *dokéō* retains the Greek sense but the noun takes on a specific religious sense shared by the verb *doxázō*.

dokéō.

1. The first sense is "to believe," "to think."
2. We then find "to appear," "to have the appearance" (Acts 17:18) (cf. "it seems to me," as in Lk. 1:3; Acts 15:22ff.). *dokéin* is contrasted with *eínai* in Greek thought.
3. A further sense is "to count for something," "to be of repute" (cf. Mk. 10:42; Gal. 2:2, 6b—perhaps here a slogan of Paul's opponents).

dóxa.

A. The Greek Use of *dóxa*.

1. This means "opinion" as a. what I think, and b. what others think of me. As a. it may imply expectation or be a philosophical opinion or tenet, though it can also be a mere conjecture. As b. it usually denotes good standing or reputation, although an unfavorable adjective may change this. *Dóxa* as a name has sometimes been linked with light or radiance (cf. the LXX and NT), but it most likely signifies one who stands in good repute.

2. In Josephus and Philo the word has the senses a. "opinion or tenet," b. "honor or glory," c. "splendor," and d. "divine radiance."

B. The NT Use of *dóxa*. I. Here sense a. ("opinion") has disappeared. Sense b. ("repute") occurs, as in Lk. 14:10; 1 Cor. 11:15; 1 Th. 2:6. Sense c. ("splendor") may be found in Mt. 4:8; 6:29; Rev. 21:24; cf. 1 Pet. 1:24; 1 Cor. 15:40–41. We also find the meaning "reflection" or "image" in 1 Cor. 11:7.
[G. KITTEL, II, 232–37]

C. *kābôd* in the OT.

1. The Hebrew term *kābôd* has the root sense of something weighty which gives importance, e.g., wealth (Gen. 13:2; 31:1) or honor (Gen. 45:13).

2. In relation to God it denotes that which makes God impressive. Since God is invisible, it necessarily carries a reference to his self-manifestation.

a. This may be in natural phenomena (cf. Ps. 97:1ff.; Ezek. 1:1ff.; Ps. 29). Yet God cannot be equated with these as though he were, e.g., the God of thunder and every thunderstorm manifested his glory.

b. Ps. 19 makes it plain that God's *kābôd* belongs to the higher regions of heaven. Yet if God dwells in heaven, he comes down to the tent of meeting. Thus in Ex. 40:34ff. a cloud covers the tent and God's *kābôd* fills its interior as a kind of radiant substance from which emanates the fire that consumes the sacrifice. In Ex. 24:15ff. God's *kābôd* is also like a devouring fire (on the mountain), and Moses' face is radiant after speaking with God.

c. Ezekiel has personal visions of the divine *kābôd* in which it is accompanied by the cherubim, rides on a throne, has human shape, bears very strongly the character of light, and both leaves the first temple and returns to the second.

d. In some passages the *kābôd* of God has the more general sense of "honor," as in Pss. 24:8; 138:5; 66:2. Often God's glory is linked to his name or there is a demand to give God the glory that is his due, i.e., to recognize the import of his deity. God will not give his glory to another. God's glory is also a theme of hope, as in Pss. 72:19; 57:5, 11; Is. 66:18–19. In this regard God's glory is connected with his act of salvation (Is. 40:3ff.). In this act God will be glory for Israel (Zech. 2:8–9) and Israel will be to God's glory (Is. 43:7). [G. VON RAD, II, 238–42]

D. *dóxa* in the LXX and Hellenistic

Apocrypha. In this area *dóxa* is a common word. It represents 25 Hebrew terms, but predominantly *kābôd*. It becomes identical with *kābôd* and hence does not bear the ordinary senses of *dóxa* in secular Greek usage.

a. In the OT the only possible instance of "opinion" is in Eccl. 10:1. In the apocrypha the only examples, apart from Sir. 8:14, are in 4 Maccabees.

b. "Honor" or "reputation" is also rare in the OT; indeed, it is used less in this sense than *kābôd*. The few instances are in Proverbs (cf. also Wisdom, Sirach, Maccabees).

c. We find some instances of the meaning “splendor” (which merges into “honor” as in Is. 17:4) and the use of *dóxa* for other Hebrew words for God’s power (cf. Is. 30:30; 40:26). The glory of God’s majesty is a well-known refrain in Is. 2:10, 19, 21; cf. also Ex. 33:22; Ps. 102:15.

d. The primary sense, then, is the divine glory which comes to expression in God’s acts in creation and history. *dóxa* is the divine nature in its invisibility or its perceptible manifestation, as at the giving of the law, or in the tent or temple. God is the God or King of glory (Pss. 24:7ff.; 29:3). To give him glory is not to impart something he does not have but to acknowledge the honor that is his due (Is. 42). A term that was initially subjective (“opinion”) is thus adapted to express something that is absolutely objective, the reality of God.

e. In the apocrypha, LXX usage is followed except for a slight regression in favor of the sense of human honor or magnificence (as in Proverbs).

E. *kābôḏ* in Palestinian Judaism.

1. The Targums translate *kābôḏ* by *yəqārā*, and often have it to avoid anthropomorphisms.

2. *kābôḏ* is important in rabbinic Judaism for either human or divine honor. God recognizes true human honor. In God’s case, his glory is his nature. Moses has a share of this, and imparts a lesser share to Joshua. The glory that God grants to rulers or to those who fear him is no more than power or dignity. Yet the first man had a part in God’s glory, and if this was lost at the fall, its restoration is the goal of salvation history (cf. expositions of Dan. 12:3). The Messiah in particular will be invested with God’s glory and will restore the radiance lost with the fall. On the other hand, eternal bliss is more commonly depicted as contemplation of the divine glory than participation in it.

3. These various ideas are all particularly strong in apocalyptic: alienation from God’s glory, the manifestation of this glory at the judgment, the bliss of contemplating it, the seating of the Messiah on the throne of glory, and the final glory of the righteous.

F. The NT Use of *dóxa*, II.

1. *dóxa* as the Divine Mode of Being. While the term can denote “reputation” or “power,” its main use in the NT is shaped by the OT; it thus becomes a biblical term rather than a Greek one. While individual nuances

may embrace divine honor, splendor, power, or radiance, what is always expressed is the divine mode of being, although with varying stress on the element of visible manifestation (cf. Lk. 2:9; 9:31–32; Acts 22:11; Rev. 15:8; 21:23). In the NT again, giving God glory means acknowledging (Acts 12:23) or extolling (Lk. 2:14) what is already a reality. NT doxologies, then, presuppose an *estin* (Gal. 1:5; 1 Pet. 4:11). A peculiarity in John is the almost naive juxtaposition of the use for God’s glory and a use for the honor or praise that may be given either by men or God (12:41, 43).

2. *The dóxa of Jesus.* The NT takes a decisive step by relating *dóxa* to Christ in the same way as to God. *dóxa* then reflects all the dynamism of the relation of God and Christ. Thus Christ is raised by the glory of the Father (Rom. 6:4). He is taken up into glory (1 Tim. 3:16). He is at the right hand of glory (Acts 7:55). Glory is ascribed to him as to God (cf. Lk. 2:14 and Heb. 13:21). He is the Lord of glory (1 Cor. 2:8; Jms. 2:1). The eschatological hope (cf. Is. 40:5) is the appearing of the glory of our great God and Savior Jesus Christ (Tit. 2:13). Most of these references are to the risen Christ, but the revelation of glory at his birth points already to his coming from above (Lk. 2:9). In John, faith also sees the glory of the incarnate Christ (1:14; 2:11; 11:40). This *dóxa* of Christ is not visible in itself. He has to be glorified (Jn. 7:39; cf. 12:23; 13:31; 16:14; the prayer in 17:1, 5). The entry into glory is at the cross (13:31), where God’s *dóxa* is acknowledged, but there is also participation in it. It is in the light of the passion that believers, by the Spirit, see Christ’s glory.

3. *The Believer and dóxa.* In the OT the stress lies on seeing the divine *dóxa* (Lev. 9:6; Is. 6:1; 35:2). For the rabbis, too, eternal felicity is contemplation of God’s glory. In the NT, however, the emphasis shifts to participation. The righteous will shine, as in Dan. 12:3 (Mt. 13:43). The body is transformed in the resurrection into a body of glory (Phil. 3:21). We are glorified together with Christ (Rom. 8:17; Col. 1:27; 3:4). This is part of the parallelism of Christ’s resurrection and ours. Participation in *dóxa* is by participation in Christ. Eternal glory is the goal of our calling (1 Pet. 5:10). In this sinful aeon we fall short of God’s glory (Rom. 3:23). But glory is to be revealed to us, and we are to enjoy the glorious liberty of the children of

God (Rom. 8:18, 21). What is sown in dishonor is raised in glory (1 Cor. 15:43). Yet the future glory has its roots in the divine purpose and action, so that we may be said to be already glorified (Rom. 8:29–30; 1 Cor. 2:7). The Spirit is the pledge of the new thing that brings glory (cf. Eph. 3:16; 1 Pet. 4:14). This is especially clear in 2 Cor. 3:7ff., which a. contrasts the glory of Moses with the new and greater glory of Christ and b. shows how, beholding the glory of the Lord, believers are changed from glory to glory. The movement here is from present glory to an eschatological consummation of glory. It is effected by the ministry of the gospel as this gives the light of the knowledge of the glory of God in the face of Jesus Christ (4:6). Along the same lines, Jn. 17 says that the disciples will see the glory of Christ (v. 24), that he is glorified in them (v. 10), and that he gives to them the glory the Father has given to him (v. 22).

4. *The dóxa of the Angels.* As the cherubim bear the divine glory in Ezek. 9:3 etc., and Judaism ascribes glory to the angels, so Heb. 9:5 refers to the cherubim of glory, Rev. 18:1 mentions the glory of the angel, and Jude 8 and 2 Pet. 2:10 call the angelic powers *dóxai* (“glorious ones”).

G. Hellenistic Gnosticism. The magical papyri and similar writings also use *dóxa* in a special way for “power” or “radiance.” That there is a connection between this and biblical usage is most probable, but the later dating of these texts suggests that they depend on Jewish influence (probably in Egypt) rather than vice versa. The same applies to Mandaean and Manichean works. If some Iranian influence may be detected in the whole usage, it will have to be sought in the distinctive OT use of *kāḥôd*, which is the unquestionable source of the NT view of *dóxa*.

doxázō, syndoxázō. The verb shares the linguistic history of the noun. Outside the Bible it means a. “to have an opinion,” “to believe,” “to suspect,” and b. “to praise,” “to value,” “to honor.” Sense a. does not occur in the LXX, but sense b. is common. The same applies in the NT, where “to honor” occurs in Mt. 5:16; 6:2. But the verb then has the special biblical sense “to give or have a share in the divine glory” (cf. Rom. 8:17, 30; 2 Cor. 3:10; Jn. 17).

éndoxos, endoxázomai. In secular Greek *éndoxos* means a. “according to the customary opinion,” a sense which does not occur in the Greek Bible, and b. “honored,” “renowned,” “magnificent,” in which it is used

in different ways for honorable people, the glories of Jerusalem, the wonderful acts of God, praise of God, the name of God, and God himself. The verb *endoxázomai*, which is peculiar to the Bible, can refer to human distinction but denotes mainly the magnifying of God’s majesty either in those who serve him or in his acts of retribution (Is. 49:3; Ex. 14:4). In the NT the adjective always has the common sense of “honorable” or “magnificent” or “glorious” (clothing in Lk. 7:25; the works of Jesus in Lk. 13:17; the Corinthians in 1 Cor. 4:10; the church in Eph. 5:27). The verb occurs in the NT only in 2 Th. 1, which adapts OT formulas to Christ when it says in v. 10 that Christ will be glorified in his saints and entreats in v. 12 that the name of the Lord Jesus may be glorified in them.

parádoxos. This word, which is common in secular Greek for “an unusual event contrary to belief or expectation,” occurs in the NT only in Lk. 5:26, in the ordinary sense, to denote the unusual element in the works done by Jesus. [G. KITTEL, II, 242–55]