

#### IV. THE REVELATION OF CHRIST'S GLORY.

135. He says further: "We behold his glory," that is, his divinity through his miracles and teachings. The word "glory" we have heard before in the Epistle, where it was said of Christ, that Christ is the "brightness of the Father's glory," which means his divinity. Our word "glory" comes from the Latin "gloria." The corresponding word in Hebrew is "Cabod" and the Greek word is "Doxa." Thus we speak of a ruler or a great man having achieved an accomplishment with great glory, and that everything passed off gloriously, when it has passed off well, successfully, and bravely.

Glory does not only mean a great repute, or far-famed honor, but it means also the things which give occasion for the fame, such as costly houses, vessels, clothes, servants, and the like, as Christ says of Solomon: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these," Math. 6, 28-29. In the

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book of Esther we read: "King Ahasuerus made a great feast . . . . when he showed the riches of his glorious kingdom," 1, 3-4. Thus we say: This is a glorious thing, a glorious manner, a glorious deed, "gloriosa res". This is also what the

Evangelist means when he says: "We have seen his glory," to wit, his glorious being and deeds, which are not an insignificant, common glory, but the glory as of the only begotten of the Father.

136. Here he expresses who the Word is, of whom he and Moses have been speaking, namely, the only begotten Son of God, who has all the glory of the Father. He calls him the only begotten, so as to distinguish him from all the children of God, who are not natural children as this one is. With these words is shown his true divinity; for if he were not God, he could not in preference to others be called the only begotten Son, which is to say that he and no other is the Son of God. This can not be said of angels and pious men. For not one of them is the Son of God, but are all brethren and creatures of a like creation, children elected by grace, and not children born out of God's nature.