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Lee A. Maxwell

Concordia Seminary, St. Louis, ir\_maxwellll@csl.edu

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THE USE OF THE HEBREW TERM KBD AND ITS  
SIGNIFICANCE FOR THE INCARNATION

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Exegetical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

Lee A. Maxwell

May 1985

Approved by:



Advisor



Reader

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## INTRODUCTION

The topic which was originally approved for my thesis was "The Incarnational Theme in the Old Testament, Especially its Explication through the Term kābōd." During the course of my research, especially in my investigation of the root kbd, I concluded that the original designation of the topic was not the best way in which to formulate and thereby to describe my research and its results. Accordingly, I submit the following title as a more accurate reflection of my thesis: "The Use of the Hebrew Term kbd and Its Significance for the Incarnation."

With that restatement of the topic in mind, I outline my methodology as follows: Chapter I is devoted to linguistic considerations. The etymology of kbd is discussed and comparisons are made with other Semitic languages. The intent of this chapter is twofold. First of all, it is to examine kbd and its cognates in order to establish a range of meaning of the biblical term and to understand what may be unique about it. Secondly, the purpose is to isolate the particular meaning of kbd to discuss in the following chapters.

In the second chapter I analyze the particular meaning of kbd which signifies the "honor" or "glory" that belongs to man. In this sense of the term kbd has both anthropological (horizontal) and theological (vertical) connotations. The methodology I employ is to examine the verbal and nominal uses of the term separately and, in the case of each,

to study the contexts in which the term occurs in order to ascertain its significance.

Chapter III focuses on the meaning of kbd which signifies the "honor" or "glory" that belongs to God. This is the most important part of my study, since the "glory" of God is unique among the senses of kbd, especially as it relates to the incarnation. The procedure is similar to that of Chapter II, whereby I analyze the verb and noun separately in their respective contexts. The purpose of this chapter is to examine the characteristics of God's "glory" and its significance for the Old Testament.

In Chapter IV terms and concepts which are related to "glory" are discussed. These terms and concepts are ones which, like kbd, disclose something about the divine manifestation. Their importance lies in the fact that they may assist us in arriving at a better understanding of God's revelation and presence. Although many parallels could be adduced I have limited the discussion to what I perceived to be the most important terms and concepts.

Finally, the fifth chapter deals with comparisons between the Old Testament concept of "glory" and its New Testament and dogmatic counterparts. One of these concepts is man's "glory," inasmuch as it has a special relationship to God's "glory." The three other concepts which are discussed fall under the rubric of God's "glory," particularly as it relates to the Christological and eschatological fulfillment of His presence.

In conclusion I want to add a word about some mechanical items. First of all, all of the numerical references which I have made to Old

Testament texts are given according to the chapter and verse notations in Biblica Hebraica Stuttgartensia. In addition, all English citations of biblical texts, whether they are from the Hebrew or Greek texts, are my translations unless I have indicated otherwise. Finally, critical terminology is occasionally employed in this thesis as a labeling device. These terms are simply convenient literary designations and should in no way be construed to imply an acceptance of liberal, critical presuppositions and conclusions. When they are used, these terms will be set off in the text with quotation marks to remind the reader of this usage.

## CHAPTER I

### LINGUISTIC CONSIDERATIONS

In any lexicographical study two aspects must be considered: context and etymology. Context, to be sure, is significant, especially in the sentence in which the word occurs.<sup>1</sup> The methodology may not be particularly helpful in the case of a seldom used word or hapax legomenon. In regard to kbd, however, the word occurs frequently enough and the biblical context is large enough to be decisive in determining its meaning.<sup>2</sup> Moreover, why a particular author used kbd, how he used it, and with what he used it, are essential questions for interpreting kbd. In Chapters II and III we shall return to these contextual issues.

In this chapter we shall discuss the linguistic issues which relate to etymology. This does not mean that the various uses of the word can be explained chronologically.<sup>3</sup> Nevertheless, especially in

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<sup>1</sup>For a fuller discussion of this approach see James Barr, The Semantics of Biblical Language (Oxford: University Press, 1961).

<sup>2</sup>One must also consider, however, that later authors may have drawn on the usage of earlier one. This would be particularly relevant in view of the theological freight which kbd may carry.

<sup>3</sup>Gerhard von Rad, in The Theological Dictionary of the New Testament 10 vols. [hereafter TDNT], eds. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey Bromiley (Grand Rapids: William B. Eerdmanns Publishing Company, 1964-1976), 2:239, takes important notice of this when he says, "It is hardly possible to give a history of the word. Though there are undoubtedly variations in the use of כִּבְד, these cannot be worked out chronologically."



light of the discoveries and studies of ancient Near Eastern languages in this century, we can detect a certain continuity in the use of kbd. In addition, since the basic meaning of kbd exists in the various cognate languages, etymological considerations should prove helpful. Such comparisons may shed light on the development and usage of kbd.

### Etymology

Words which derive from the Hebrew root kbd occur 375 times in the Old Testament. The simplest, and perhaps basic, meaning is "heaviness," which is applied literally to anything that has weight. From the concept of "heaviness" several figurative senses have derived. "Heaviness" with a negative connotation expresses severity or harshness, or it denotes difficulty or unresponsiveness. When used in a positive sense, on the other hand, "heaviness" signifies abundance or wealth. Also in a positive sense, but relationally rather than quantitatively, kbd refers to honor, prestige, or, as it is frequently rendered, glory. Finally, unrelated to these other senses but allegedly stemming from the root meaning of "heaviness," kbd means liver, presumably because it is the heaviest of the internal organs.

In its basic sense of heaviness kbd is used only four times (all adjectives) in the Old Testament, but the context makes it clear that the reference is to weight. For example, the heavy hair of Absalom is described as weighing two hundred shekels (2 Samuel 14:26). Also characterized as being heavy are the cloud on Mount Sinai (Exodus 19:16<sup>4</sup>),

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<sup>4</sup>For a different explanation of this reference, see Chapter IV, p. 76.

the priest Eli (1 Samuel 4:18), and a stone (Proverbs 27:3).

In Ugaritic the usage is similar to that of Hebrew. The adjective kbd (but not the verb or noun) is employed in the sense of weight. Most of the time it follows a numerical reference and indicates a unit of weight.<sup>5</sup> In what seems to be an accounting list kbd is used as follows: m'itm ttm kbd ksp "202 units of silver";<sup>6</sup> or im'it hmst kbd "105 units" (ksp occurs in the previous line).<sup>7</sup> Frequently kbd is used with the term tql, as in c\_srt tqlm bkd "ten shekel units."<sup>8</sup>

The root appears in Akkadian in the form kabātu or kabādu and has the same basic meaning as in Hebrew and Ugaritic, that of heaviness. The G stem, for example, is used in this piece of (merchant?) correspondence: šebulātim kiama tuštenebbalam annakam šubātī ša i-ka-bu-du la uštenebbalakkum.<sup>9</sup> Here, šubātī "some garments" is qualified by the relative clause ša i-ka-bu-du "which are heavy." The word is also used in the Š stem with a causative sense. Cast metal figures of dogs are described by the relative clause ša mešrēti puggulu

<sup>5</sup>Joseph Aistleitner, Wörterbuch der ugaritischen Sprache (Berlin: Akademie-Verlag, 1963), p. 144.

<sup>6</sup>Cyrus H. Gordon, Ugaritic Textbook: Texts in Translation, Cuneiform Selections, Glossary, Grammar [hereafter UT] (Rome: Pontifical Biblical Institute, 1965), text 1157.3.

<sup>7</sup>UT 1143.7.

<sup>8</sup>UT 1131.3; compare also 118.20 and 1115 rev.

<sup>9</sup>The Assyrian Dictionary of the Oriental Institute of the University of Chicago, 21 vols. [hereafter CAD], eds. Miguel Civil, Ignace J. Gelb, A. Leo Oppenheim, Erica Reiner (Chicago: The Oriental Institute, 1977), 8:14.

šuk-bu-tu mināti "which are large in appearance and are made heavy in weight."<sup>10</sup>

Although most of the usage in Arabic is in the derived senses of kbd, there are some instances where it appears that the term can refer to the weight of something. The verbal noun kabadun is used in reference to a corpulent person.<sup>11</sup> Likewise, the adjective akbadun can be employed to describe--among other things--people, animals, or millstones.<sup>12</sup> It is somewhat unclear in these instances, however, whether the description is actually one of size or weight. Either application is perhaps possible since the referent, if it is large, would also most likely be heavy.

Finally, in Ethiopic the predominant usage of the root kbd shows that it has retained the idea of heaviness. The verbs kābēdā (Form I), ākēbādā (Form II), and āsētākēbādā (Form IV) are all used in the sense of being heavy or making something heavy.<sup>13</sup> In a similar way the noun kēbēdātē, the adjective kēbudē, and the substantives kēbādē and mākēbādē all have primary meanings which denote heaviness or weight.<sup>14</sup>

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<sup>10</sup>CAD, 8:18; and Wolfram von Soden, Akkadisches Handwörterbuch (Wiesbaden: Otto Harrassowitz, 1965), Band I, p. 417.

<sup>11</sup>William Lane, Arabic-English Lexicon, 1 vol., 8 pts. (London: Williams and Northgate, 1885; reprint ed., New York: Frederick Ungar Publishing Company, 1956); p. 2584; M. Ullmann, Wörterbuch der klassischen arabischen Sprache (Wiesbaden: Otto Harrassowitz, 1970), Band I, p. 18.

<sup>12</sup>Lane, p. 2585; Ullmann, p. 20.

<sup>13</sup>Christian Friedrich August Dillmann, Lexicon Linguae Aethiopicae (N.p. 1864; reprint ed., New York: Frederick Ungar Publishing Company, 1955), p. 850.

<sup>14</sup>Ibid., pp. 850-51.

It is logical, therefore, because of the parallel usage of the root kbd to refer to heaviness in Hebrew, Ugaritic, and Akkadian and the continued use of this same meaning in Arabic and Ethiopic to conclude that kbd derives from a proto-Semitic \*kabada which signified heaviness or weight. In Ugaritic kbd appears to have become a standardized term for a unit of measurement. In Hebrew, Akkadian, and Arabic the literal sense of kbd is not common but the meaning of weight or heaviness does occur. In Ethiopic, finally, the basic meaning has remained the most frequent.

What is more important for the discussion of kbd, however, are the derived meanings. Akkadian is the most parallel to Hebrew, in that the term in Akkadian can denote the negative senses of difficulty and severity as well as the positive senses of abundance and honor. In contrast, Ugaritic seems to have only the positive sense of honor, while Arabic and Ethiopic exhibit only the negative senses of difficulty and severity.

#### Derived Meanings with a Negative Connotation

A logical extension of the concept of heaviness is the application of the term to a person or thing in a negative sense to signify difficulty in response or use. In the Old Testament the Hebrew kbd is used in this way fourteen times as a verb and nine times as a noun or adjective.

The most common application of kbd in the sense of difficulty is to a part of the body, thereby denoting a difficulty or burden in the use of a specific member. Heavy eyes (Genesis 48:10) are eyes which

do not see well or at all. Heavy ears (Isaiah 59:1; 61:10) are those which have difficulty in responding to what has been heard. A heavy heart (Exodus 7:14; 8:11; 8:28; 9:7; 9:34;10:1; 1 Samuel 6:6, twice) is so difficult to reach that it does not respond at all. A heavy tongue (Exodus 4:10; Ezekiel 3:5) or mouth (Exodus 4:10) is difficult to use, and therefore the person is not eloquent or intelligible. Hands which are a burden to hold up are described as heavy (Exodus 17:12). The whole person (or, as the case may be, a group of persons) whose company would be burdensome is called heavy (2 Samuel 12:25).

This same sense is carried over to inanimate objects as well. Chariots drive or pull with heaviness or difficulty (Exodus 14:25) when their wheels are turned aside, made crooked, or (possibly even) removed. The sense of unresponsiveness or burdensomeness is especially apparent when kbd is predicated of sin. Sin is depicted as heavy because it is a burden to both God (Genesis 18:20; Isaiah 1:4) and man (Psalm 38:5, twice) and makes man unresponsive to God's will.

The Akkadian kabātu is used with the same signification of being difficult or onerous as the Hebrew kbd. In reference to parts or functions of the body are the following: napiš pīšu kub-bu-du "his breathing is difficult"; nišmâ kub-bu-du "he is hard of hearing"; and birkāšu kub-bu-du "his knees are heavy" (making it painful or burdensome to walk).<sup>15</sup> kabātu is also employed with regard to inanimate objects or abstract entities: eqlum eli a-ḫi-ia ka-bi-it "the field is too burdensome for my strength"; [an]a muḫḫi māti ka-bi-it-mi "the

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<sup>15</sup>CAD, 8:15.

tribute is a burden to the country"; and ik-ta-ab-ta rigim awilūti "the noise of mankind became bothersome to me."<sup>16</sup>

Likewise in Ethiopic a very common meaning of the words deriving from the root kbd is that of difficulty or burdensomeness.<sup>17</sup>

The other negative signification of the Hebrew kbd is when the term is used to convey the idea of severity or harshness. This sense of kbd occurs nineteen times as a verb and twenty times as a noun or adjective.

The most common referent of kbd with the import of severity is labor. Labor or tasks which are heavy are harsh and oppressive (Exodus 5:9; 18:18; I Kings 12:4, 10, 11, 14; Isaiah 47:6; Nehemiah 5:15, 18; 2 Chronicles 10:4, 10, 11, 14). Because a battle has severe consequences for the vanquished, it is portrayed as heavy (Judges 20:35; 1 Samuel 31:3, Isaiah 21:15; 1 Chronicles 10:13). kbd which carries the force of severity or harshness characterizes a famine (Genesis 12:10; 41:31; 47:4, 13). Other instances where kbd designates severity or harshness are those which concern pestilence (Exodus 9:3), power (Judges 1:35), disaster (Job 6:3), persuasion (Job 33:7), and the chains of bondage (Lamentations 3:7). The lamentation of Joseph and company (Genesis 50:10, 11) is heavy because it is such a sorrowful occasion and therefore is characterized as severe. The smoke of Jahweh's wrath (Isaiah 30:27) is heavy, that is, harsh, as it is accompanied by "lips full of indignation" and a "tongue like a devouring fire." A heavy hand (of man: Job

<sup>16</sup>CAD, p. 8:15; von Soden, p. 416.

<sup>17</sup>Dillmann, pp. 850-51.

32:2; of Jahweh: 1 Samuel 5:6, 11; Psalm 32:4) is harsh on whom it lands.

Akkadian again exhibits parallels to the Hebrew usage:

rubú eli māt nakrišu kub-bu-du "the ruler will be harsh on the country of his enemy"; muršu ik-ta-bi-it "the illness became more severe";<sup>18</sup> and arkka kà-bu-du-ma tù-kà-ba-ad "you are aggravating your sin."<sup>19</sup>

In Arabic also words of the kbd family designate severity. The verb kabada can mean to afflict or press hard (Form I) or to suffer or bear grief (Form III). Its verbal noun kabadun (Form I) denotes distress, trouble, or grief.<sup>20</sup>

#### Derived Meanings with a Positive Connotation

The other transferred sense of kbd is when the term has a positive connotation. One aspect of this connotation is when heaviness is intended to have a quantitative force. Quantitatively kbd signifies number, abundance, or size. In this sense kbd occurs in the Old Testament four times as a verb and fourteen times as a noun or adjective.

A populace, an army, or any group of people is heavy if it contains a great number of persons (Genesis 50:9; 1 Kings 3:9; 2 Kings 6:14; 18:17; Isaiah 36:2; Nahum 3:3; 3:15, twice). The term kbd is predicated of insects or animals if they number many (Exodus 8:20; 10:14;

<sup>18</sup>CAD, 8:15; von Soden, p. 416.

<sup>19</sup>CAD, 8:18; von Soden, p. 416.

<sup>20</sup>Lane, p. 2584; Ullmann, p. 18.

12:38). The retinue of the Queen of Sheba (1 Kings 10:2, 2 Chronicles 9:1) is characterized as heavy because it is large.<sup>21</sup> With reference to size kbd describes a rock (Isaiah 32:2) which is large enough to shade the land. In a more abstract sense kbd is used substantively to mean wealth (Genesis 13:2; Judges 18:21) because of the many possessions which the person has. Wealth is also the aim of one who accumulates (the verb kbd) pledges or loans for himself (Habakkuk 2:6). Finally, the primeval springs are heavy (Proverbs 8:24) because they overflow or abound with water.

Apparently the use of kbd to designate number or size was not very common in the languages which are cognate to Hebrew. There is a reference in Akkadian which appears to indicate wealth: kub-bu-du-ma : ekiam še'am lutbuk "he will become rich [so that he will say] where should I store the barley?"<sup>22</sup> Other than this infrequent meaning in Akkadian there does not seem to be any allusions of this type in the other Semitic languages.

In addition to having a quantitative signification kbd can be used relationally. In a relational sense kbd means something like honor or prestige. Honor could be construed as an extension of the previous meaning. In other words, something which is abundant or, more abstractly, wealthy demands honor. It seems more probable, however, that the meaning honor can be derived directly from the root's simple meaning of

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<sup>21</sup>That a numerical sense was probably intended here is due to the fact that the writers (of 1 Kings and 2 Chronicles) go on to remark about the many items which the queen brought.

<sup>22</sup>CAD, 8:14.



heaviness or weight. This is evident when one considers the opposite of heavy, "light." For example, something "is light" (לָקַט), "is unimportant" (לָקַט), and thus "is lightly esteemed" (הִלָּקַט), that is, shameful or insignificant. Or, if something can "be lifted up" (לָקַט), it can "be made light of" (הִלָּקַט); it is therefore despised and dishonored.

It is, however, difficult to always understand kbd as having the meaning of honor. Context will be helpful in deciding the nuance kbd should have since the root in this sense occurs frequently in the Old Testament, 75 times as a verb and 202 times as a noun or adjective. Furthermore, the referent of kbd will assist in determining its precise meaning. kbd refers to man or some other earthly entity 148 times, while it refers to God 130 times.

In the first place kbd means honor in the ordinary sense and connotes prestige or status.<sup>23</sup> For example, one who "sits with nobles" has the dignity of occupying a "seat of honor" (1 Samuel 2:8). Similarly, a gracious or dignified woman acquires honor (Proverbs 11:16). Closely related to this concept is when kbd refers to a person's reputation, that is, something which is worthy of honor. The man who is of God and speaks the truth has an honorable reputation, that is, he is esteemed and is a "man of honor" (1 Samuel 9:6). On the other hand, those who are oppressive, violent, and idolatrous will be held in contempt and shame instead of honor (Habakkuk 2:16).

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<sup>23</sup>In this sense the term has a definite relational connotation. Von Rad (TDNT, 2:238) clearly states this when he says "קָבֵד is something weighty or impressive, a gravitas which constitutes man's place in society, and therefore is an anthropological term."

Moreover, kbd can signify the impression that its possessor gives which warrants honor.<sup>24</sup> Frequently this use of kbd is associated with wealth (for example, 1 Kings 3:13 and Proverbs 3:16). This sense of kbd is also used to refer to the splendor or majesty of a ruler, like Joseph in Egypt (Genesis 45:13) or the Persian king Ahasuerus (Esther 1:4).

There are a number of instances where kbd, sometimes translated as glory, means a person's existence, his being, his spirit, that is, what is most honorable about him. Thus kbd can stand parallel to npš. When Israel gives his deathbed blessing he prays that his npš not enter the company of his violent sons Simeon and Levi and that his kbd not come into their assembly (Genesis 49:6). In a similar way lb parallels kbd, as when David declares that his lb is glad and his kbd rejoices (Psalm 16:9).<sup>25</sup> The noun kbd can also be the correlative to the personal pronoun, as in another song in which David lauds God for changing his lamentation to celebration. God has adorned David with gladness so that his kbd may sing praise to Him (Psalm 30:13); in the second half of the

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<sup>24</sup>The term kābōd is not only relational (compare n. 23 above) but also signifies what we might call "splendor," the "objective reality" which so often accompanies and inspires honor. Edmund Jacob, Theology of the Old Testament, trans. Arthur W. Heathcote and Philip J. Allcock (London: Hodder and Stoughton, 1958), p. 79.

<sup>25</sup>Especially when parallel to a word like לֵב, the editors of BHS find it hard to refrain from suggesting לֵבֶר "liver." This change, however, is not necessary. See my discussion below in Chapter II, p. 34. For an interesting study of this problem, see John W. McKay, "My Glory, A Mantle of Praise," Scottish Journal of Theology 31 (1978):167-72.

strophe David declares "I [Hiphil imperfect 1st singular] will give thanks to you."

Finally, kbd is used in a special sense when its referent is God.<sup>26</sup> God manifests Himself in the קָבַד יְהוָה (Exodus 16:7 and elsewhere). His kbd is associated with His holiness (Leviticus 10:3). Because of His covenant love kbd is predicated of His name (Psalm 115:1).

In Ugaritic the verb kbd is used with a meaning similar to the Piel of the Hebrew kbd. In a number of texts the D stem is joined with a form of the verb ḥwy "to prostrate oneself, do homage" (in the Št stem).<sup>27</sup> In one instance the N participle is used as an adjective and means something like valuable: mtn tm nkbd "a gift whole [and] valuable" or "a gift whole [and] honored."<sup>28</sup>

The Akkadian kabātu is commonly employed to convey the idea of honor or importance. The verb kabātu is used statively meaning to be important or honored: qallūtu i-kab-bi-tu "the lowly ones will become honorable"; or Marduk kab-ta-ta ina ilī rabūti "Marduk is the most honored among the great gods."<sup>29</sup> As a transitive verb kabātu means to give honor and can have as its object either gods or men: ilāni ú-kab-bit

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<sup>26</sup>Von Rad (TDNT, 2:239) correlates this "theological" use to the "anthropological" use of the term (compare n. 23 above): God's kābōd is what makes Him "impressive" to man (it indicates God's "place in society") and is the "force of His manifestation," so much so that it became an important technical term in Old Testament theology.

<sup>27</sup>UT 49:I:10; 51:IV-V:26; 57:VII:28-29.

<sup>28</sup>UT 1.6.

<sup>29</sup>CAD, 8:16, von Soden, p. 416.

etemē aplah "I have honored the gods [and] revered the spirits of the dead"; the king of Ugarit mārē šarri u rabūti [. . .] danniš  
uk-te-bi-it-šu-nu "honored the princes and the high officials."<sup>30</sup>

#### The Anatomical Meaning "Liver"

There are fourteen examples in the Old Testament where the Hebrew kbd was understood by the Masoretes to mean "liver." Most of these are in sacrificial texts where the connection with the fat of the entrails and the kidneys makes it clear that the meaning "liver" is intended (Exodus 29:13, 22; Leviticus 3:4, 10, 15; 4:9; 7:4; 8:16, 25; 9:10, 19). In another passage the context of divination requires the reading "liver" (Ezekiel 21:26).

In two poetical passages the Masoretes also understood kbd to mean "liver." When a man succumbs to the temptations of a seductress, it is compared to the slaughtering of an ox, the snaring of a bird, and an arrow piercing the liver (kbd) of a stag (Proverbs 7:23). As Jeremiah cries over Jerusalem his eyes are exhausted by weeping, his inward parts are in turmoil, and his "liver" is poured out onto the earth (Lamentations 2:11).<sup>31</sup>

<sup>30</sup>CAD, 8:17, von Soden, p. 417.

<sup>31</sup>Note the relation between קִבֵּד "liver" and קִבְּדוֹתָי "inward parts." In other passages (for example, Isaiah 6:11; Jeremiah 4:9; 31:20) קִבְּדוֹתָי denotes a person's center of feelings. In this passage, the correlation between קִבְּדוֹתָי and קִבֵּד as well as the context of anguish suggests that קִבֵּד is intended to signify the seat of emotion also. However, כבד may not necessarily be קִבֵּד (compare the LXX, where כבד is translated δόξα in this place). McKay (p. 167) remarks that, although there are parallels in other ancient Near Eastern literature, there may have been hesitancy among the Hebrews to use קִבֵּד in this way, either because of its associations with augury or because the term was just not used that way in Hebrew.

The Ugaritic parallel indicates that kbd has a more general meaning of "middle" or "insides."<sup>32</sup> Thus kbd can simply mean the inner part of the earth: lkbd 'arṣ.<sup>33</sup> With regard to a person kbd can refer to his insides or internal organs: yḅq<sup>c</sup> kbdh wyḅd "he ripped open his insides and looked into [it]."<sup>34</sup> Also as in Hebrew kbd can refer to the seat of emotions: 'il yzḅq bm lb wygmd bm kbd "El laughed in his heart and laughed in his kbd";<sup>35</sup> or tbky pḡt bm lb tdm<sup>c</sup> bm kbd "Pugat wept in her heart and cried in her kbd."<sup>36</sup>

In Akkadian a different term, kabattu, is used to denote the "insides." kabattu can signify the insides of the body, as in the case of Tiamat: ina ka-bat-ti-šá-ma ištakan elâti "in her insides he [Marduk] placed the heavens."<sup>37</sup> Or, it can denote the seat of emotions or thoughts: libbaka liṭib ka-bat-ta-ka liḅdu "may your heart be pleased [and] your mind be happy."<sup>38</sup>

It is significant to note that in both Ugaritic and Akkadian the onus probandi for translating kbd or kabattu "liver" lies on the interpreter. In Ugaritic the examples are few, and in almost all of these instances the general description "insides" suffices. It is difficult to be more precise than that. The same can be said for Akkadian. Moreover, in Akkadian the specific term for liver is gabīdu, and when it is a means of divination amūtu.<sup>39</sup> Arabic, on the other hand, does have the

<sup>32</sup>Aistleitner, p. 144; UT, p. 417.

<sup>33</sup>UT VIAB:II:20.

<sup>34</sup>UT 1 Aqht:130.

<sup>35</sup>UT 75:I:12-13.

<sup>36</sup>UT 1 Aqht:34-35.

<sup>37</sup>CAD, 8:12; von Soden, p. 416.

<sup>38</sup>Ibid.

<sup>39</sup>CAD, 8:14.

signification "liver," but even in this case the lexicographers derive it from the basic sense of "middle, midst."<sup>40</sup> Perhaps, then, even in the Hebrew sacrificial texts kbd may simply mean "insides." Six times kbd is preceded by the preposition לַ and five times by יְתֵרָה. These prepositions would then function to make the reference more exact. Possibly the phrase denotes "that which is on or above the middle" or "an appendage of the middle," that is--in both cases-- the "liver."

#### Summary

The concept or reference of the "negative senses" of kbd is primarily one of quality signifying difficulty or severity. Mostly adjectives, these words describe persons (and parts of their bodies), inanimate objects (such as wheels and rocks), and nouns which have in their background a certain action (for example, sin, labor, or battle).

One of the "positive senses" of kbd is quantity. In these instances kbd sets forth the idea of number or size. Its range of application includes both animate and inanimate referents.

More important for our study, however, are two other concepts which the "positive senses" of kbd signify. On the one hand, kbd denotes a relational concept (which is testified to in the Ugaritic verb and the Akkadian kabātu). With this usage kbd indicates prestige, reputation, honor, or impression (compare n. 24; the "objective reality" may be the basis of the impression one makes, but it seems more likely

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<sup>40</sup>Lane, p. 2584; Ullmann, p. 18.

that the connotation is still one of relation) and is applied primarily to persons. On the other hand, kbd is an existential concept (compare the use of the Ugaritic noun and the Akkadian kabattu). Its range of application is also to persons (including God).

Of course, the classification of kbd into categories of "relation" and "existence" is somewhat artificial. These categories often overlap; sometimes both connotations are present and neither is completely distinguishable. Actually, they are both "relational" in a sense, along with the ideas of quantity, order, and number, for example. In any event, it is to these relational and existential aspects that we turn in Chapter II.

## CHAPTER II

### GLORY BELONGING TO MAN

The uses of the Hebrew kbd "honor, glory" in the Old Testament which indicate that kbd is something which belongs to man number 137. This figure represents approximately one-half (out of 278) of the instances in which kbd means honor or one of its synonyms. Because of this great frequency in its use we must assume that kbd is a relatively important vocable in the Old Testament. To be sure, the majority of its uses reveal that kbd designates prestige or reputation in a purely anthropological sense. Not infrequently, however, kbd points to something greater, what we might term a theological sense.<sup>1</sup> Consequently, it becomes essential to study this use of kbd and to inquire into the relationship between a kbd which appears to belong to man and one which belongs to God.

In order to ascertain what constitutes this kind of kbd we shall examine first the verb, which occurs forty-eight times in the sense of honor belonging to man, and then the noun/adjective, which is used eighty-nine times with that signification.

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<sup>1</sup>According to John W. McKay, "My Glory, A Mantle of Praise," Scottish Journal of Theology 31 (1978):168, kābōd conveys the idea of man's dignity and worth just like it does God's "radiant and majestic presence," especially since kābōd is bequeathed to man from God (compare Psalm 8).



The Verb

In this section we shall analyze the verb kbd according to whether its force is intransitive, reflexive, or transitive.<sup>2</sup> The intransitive and reflexive uses have man as their subject. For the most part these verbs specify the condition or state of being of the person. The transitive use of kbd, however, must be considered from two aspects. On the one hand, the verb can have man as both subject and object; in these instances man is the performer of the action of kbd or the one coming into possession of it. On the other hand, there is a "divine use" of the verb in which God is the subject and man receives kbd from God.

The Intransitive Use of kbd

The verb kbd is used with an intransitive or stative<sup>3</sup> force nineteen times. Twice the verb is Qal and seventeen times Niphal.<sup>4</sup> The intransitive use denotes the state of being of the subject of kbd or his relationship to others around him. This state or relationship may

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<sup>2</sup>The definitions listed in William Gesenius, A Hebrew and English Lexicon, trans. Edward Robinson, ed. Francis Brown, S. R. Driver, and Charles A. Briggs (Oxford: Clarendon Press, 1951) [hereafter BDB] are as follows: Qal "to be honored"; Niphal "to be honored, enjoy honor, get oneself honor"; Piel "to make honorable, glorify"; Hiphil "to cause to be honored, show or display honor."

<sup>3</sup>Technically, "stative" verbs in Hebrew are a morphological rather than a semantic classification. James Barr, The Semantics of Biblical Language (Oxford: University Press, 1961), p. 54. When one considers the Qal or Niphal of קָבַד, however, it is apparent that they can be classified semantically as "stative" (even the instances which BDB lists under "get oneself glory"; compare n. 2 above).

<sup>4</sup>Fourteen of these occurrences are the participle.

signal his status, prestige, or reputation. These relations are often affected by the station a person occupies in the community. Consequently, we examine this use of kbd according to whether its referent is a ruler (king, noble, etc.), a religious person (such as a prophet or priest), or someone else (indeterminate).

The kbd of a ruler is enhanced by his accomplishments. In 2 Kings 14 the historian describes how Amaziah, the king of Judah, defeated the Edomites. Amaziah, however, was not content with this victory and desired a confrontation with Israel. In verse 10 Jehoash, the king of Israel, tells Amaziah, "Indeed you have smitten Edom and have lifted up your heart; have your honor and remain at your house." Although Amaziah increased his status by his military feat with the Edomites, pride accompanied that status and led to its deterioration (compare verses 11-14).

The ruler's conduct also affects his standing in the eyes of his people. In 2 Samuel 6 we read how the ark of the covenant was brought to Jerusalem. David and "all the people of Israel" accompanied the ark with celebration. Afterward Michal chides David and sarcastically remarks that David was honored through his behavior (verse 20). David was clothed in a linen ephod and dancing in the streets, which Michal considered shameful conduct for a king. David rebukes her criticism and claims that his conduct did indeed enhance his status among the people (verse 22). In the presence of Jahweh (the ark) who chose him over Saul (compare verse 21), David has no choice but to humble himself. Then along with the maids ( נָשִׁים, verse 22, not לְפָנָיו "in their presence" as in verse 20) will David be honored before Jahweh.

The term kbd is also attributed to men of the king's entourage. In 1 Samuel 22:14 Ahimelech the priest is interrogated by Saul for harboring the fugitive David. Ahimelech responds by asking Saul, "Who among all your servants is faithful as David is, who is the son-in-law of the king, the chief of your guard, and honored in your house?" Here David's loyal service to his king, his relationship to Saul through marriage, and his duties of captain of the guard all contributed to his standing in Saul's household.

The status or reputation of a great warrior is augmented by his deeds and is indicated by the use of kbd. In 2 Samuel 23 the Chronicler writes that Abishai the brother of Joab killed three hundred men. Because of this feat he had a name ( דָּוִד, verse 18) and was the most famous ( טַרְטָרָה, verse 19) of the group of the Thirty (compare parallel 1 Chronicles 11:20-21). In the same chapter Benaiah the son of Jehoiada is characterized as great of deeds (verse 20), and so he also had a name ( דָּוִד, verse 22) and honor ( טַרְטָרָה, verse 23) among the Thirty (compare parallel 1 Chronicles 11:22-25).

The status or prestige which a leader has also sets an example for others. In Genesis 34 Shechem, the son of Hamor, the chief ( רִשְׁוֹן) of the land, wanted to marry Jacob and Leah's daughter, Dinah. Jacob's sons deceitfully agreed to the proposal on the condition that Shechem and his men be circumcised. Shechem readily agreed. The story then relates how he was the most honored in his father's household (verse 19) so that, when he explained the conditions to the men of the city and that by going along with Jacob's sons they could obtain Jacob's property, they assented to the conditions.

First Chronicles 4 provides another example of the kbd of a leader. Jabez, one of the heads of the families of Judah, is portrayed as more honored than his brothers (verse 9). Verse 10 illustrates Jabez' honor by characterizing him as a man of faith whose prayer to God was answered.

The Niphal participle of kbd can stand substantively to denote "nobles." In the oracle against Ninevah in Nahum 3:10 the prophet uses it in this sense: "They cast lots for her nobles." Nobles corresponds to גְּדֹלֵיהָ "her great men" in the final strophe of the verse. This same usage occurs in Psalm 149:8 where nobles is paralleled by "kings." The Niphal participle is also utilized as an adjective. In Numbers 22:15 it modifies שְׂרָיִם "princes" or "leaders" along with the adjective רַבִּים "numerous."

In addition to rulers kbd also marks the status or reputation which a religious person has. First Samuel 9 describes the search of Saul and his servant for the asses of Saul's father. Saul is ready to abandon the search, but his servant urges him to proceed to a city they are near, saying "a man of God is in this city, and he is honored, all that he speaks indeed happens" (verse 6). This prophet (Samuel) had a reputation for speaking the truth and Saul's servant evidently heard of it and was confident that Samuel could help them.

There are several miscellaneous instances of kbd where the referent does not fit into these categories of "state" or "church." In Job's reply to Zophar, Job reflects on the "man born of woman . . . full of trouble" (14:1), who is not aware of whether his sons יְכֻבָּדִים "are honored" or יְצַעְרִים (from צַעַר "to be small") "are insignificant"

(verse 21). In an oracle against Jerusalem the prophet describes the reversal which will take place in society (Isaiah 3). The mighty will be removed, the lowly will be exalted. הַנְּקָלָה "the one who is belittled" or "despised" will act arrogantly against הַנְּכָבֵד "the honored one" (verse 5).

In another passage Isaiah applies kbd to commercial people. The oracle against Tyre pictures her merchants as שְׂרָיִם "princes" (23:8) and in the parallel strophe refers to her traders as נְכַבְּדֵי אֶרֶץ "honored of the earth." In the following verse (verse 9) honored of the earth corresponds to אֲנֹן כְּל־צְבִי "exaltedness of beauty." Ezekiel likewise prophesies against Tyre. He caricatures her as תְּכַבְּדֵי מְאֹד "very honored" on the high seas (27:25), a rank she obtained because of her far-flung commercial empire.

#### The Reflexive Use of kbd

This use of the verb, like the intransitive use of kbd, has man as its subject. The clearest example is with the Hithpael (the Niphal, having a reflexive/passive sense, cannot always be clearly distinguished). The Hithpael form occurs one time and demonstrates how the subject of kbd effects a status or relationship with regard to himself.

In Proverbs 12:9 a comparison is drawn between a humble and a proud man. The man who no one thinks much of (נִקְלָה) but has something to show for his life<sup>5</sup> is better than the man who inflates his status

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<sup>5</sup>The Hebrew reads literally: "Better is the one who is made light of and to whom there is a servant." Compare NASV: "Better is he who is lightly esteemed and has a servant." A problem arises with נִבְּדָה. The LXX and Syrian version apparently read נוֹבְּדָה, which is what the RSV follows: "Better is a man of humble standing who works for himself." Biblica Hebraica Stuttgartensia [hereafter BHS], gen. eds. K. Elliger and

(מִמֶּנֶה פֶּנֶד) but cannot pull his own weight, that is, who has nothing to show for it (literally, who "has no bread").

#### The Transitive Use of kbd

With a transitive or causative force, kbd occurs twenty-one times in the sense of honor belonging to man. Eighteen of these instances are Piel, two Pual, and one Hiphil. This use of kbd denotes the showing, the recognition, or the bestowal of honor on the object of the verb. As in the case of the intransitive verb, we shall investigate its use according to whether the referent is a ruler, a religious person, or a person of some other station in the community.

In 1 Samuel 15 King Saul transgresses the command of Jahweh by sparing the king of the Amelekites with the best of their flocks and herds. Samuel comes to rebuke Saul and announces that the kingship will be taken away from him. Saul admits that he has done wrong yet requests Samuel to honor him by worshiping with him in the presence of the people (verse 30). In other words, Saul wants Samuel to recognize the legitimacy of his rule by appearing with him in public worship.

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W. Rudolph (Stuttgart: Deutsche Bibelstiftung, 1977) proposes כָּבַדְתִּי on the basis of Joshua 5:11 (but note, the word only occurs there and in the following verse), an obvious attempt at parallelism with כָּבַדְתִּי in Proverbs 12:9b. The emendation of BHS is not justifiable, and the revowelling to make a participle is not necessary. כָּבַדְתִּי corresponds to כָּבַדְתִּי (both are concrete resources), and the parallelism of possession in both cola is retained. See the discussion by Franz Delitzsch in C. F. Keil and F. Delitzsch, Commentary on the Old Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1978), "Proverbs," in vol. 6, trans. M. G. Easton, pp. 254-55.

Another example of the honor shown to a ruler is when David sent a delegation to the Ammonites when their king died. Apparently some sort of friendship existed between David and the foreign king, and David wished to recognize this relationship by expressing his condolences to the son of the deceased king (2 Samuel 10:1, 3; parallel 1 Chronicles 19:1, 3).

In 2 Chronicles 25:19 (a parallel to 2 Kings 14:10 discussed above) Joash of Israel tells Amaziah of Judah "Behold, you have smitten Edom and you lift up your heart to display honor." Rather than emending the text to a passive or reflexive Niphal, it seems better to read the Hiphil infinitive, probably as a gerund.<sup>6</sup> In this case the word would be a noun and translate "in displaying honor" or "recognizing the honor" which his victory achieved.

Religious personnel are also the recipients of honor. A man of God who came to Eli at Shiloh criticized Eli for honoring his sons above Jahweh (1 Samuel 2:29). Here honor was conceived of as appropriating the choicest portions of the Israelites sacrifices. In this sense kbd connotes a bestowal of honor or reward. This sense is analogous to the honor which Balak promised to bestow on Balaam (Numbers 22:17, twice; 22:37; 24:11, twice). This honor implies that Balak would reward the prophet if the cursing of the Israelites resulted favorably for Moab.

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<sup>6</sup>BHS suggests the Niphal infinitive and refers the reader to the LXX, Targums, and Vulgate. The LXX has ἡ βαρεῖα (attributive adjective modifying ἡ καρδία), which, in my opinion, does not really defend the change. Besides, the Hiphil infinitive does make sense here.

Honor is also something which God has commanded a person to show his parents (Exodus 20:12; Deuteronomy 5:16). In an allusion to this commandment in Malachi 1:6, a Piel imperfect of kbd begins the sentence: "a son honors his father." Later in the verse the noun is parallel to מִן־יָרֵא "fear, awe, reverence."

In the entrance liturgy of Psalm 15, the person who can enter the temple is one who honors the fearers of Jahweh (verse 4). Other attributes of this individual are walking בְּיָמֵי "with integrity," doing צְדָקָה "righteousness," and speaking אֱמֻנָה "truthfulness" (verse 2); generally, he is one who does not do רָעָה "evil" (verse 3).

A number of passages seem to have the sense of reward or the bestowal of benefits for kbd (Judges 9:9; Proverbs 4:8; 13:18; 27:18). In Proverbs 27:18 receiving honor is compared to receiving the fruit of a tree for which one has cared.<sup>7</sup> In other words, fruit and honor are the "rewards of service" for tending a tree and attending a master respectively.

Lamentations 1:8 pictures the city of Jerusalem as the one receiving honor. In the previous verse we can see that her honor was because of אֲצִימֶיךָ "her treasures."

Finally, kbd is used to express the veneration of a false god. Daniel 11:38 describes the object of adoration as a "god of refuges" (from בָּטַח "to seek refuge"). This god will be honored with gold, silver, precious stones, and desirable things.

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<sup>7</sup>See Derek Kidner, Proverbs (Leicester: The Tyndale Press, 1964), p. 167.



The Divine Use of kbd

The verb kbd appears in a number of passages where man is a recipient of God's action. God's initiative in bestowing kbd, of course, must be viewed from a particularistic perspective. Isaiah 8:23 points out the ordo salutis of judgment preceding grace. Punishment from Jahweh's hand comes first, but then also glory.<sup>8</sup> The land of Zebulun and Naphtali at first (קְרַאשׁוֹן) הִקְלַל "is belittled," but afterwards (הַאֲזַחְרוֹן) הִקְבִּיד "is gloried." Following this verse is the great Messianic prophecy (9:1-6) which foretells how this glory will come about. Other places which carry this particularistic connotation are 1 Samuel 2:30 (those who "walk before" Jahweh, that is, live by His divine favor and honor Him, will be honored) and Isaiah 43:4 (those whom Jahweh loves, אֱהָב being covenant love and election, will He regard and honor).

Other concepts are correlative to honor from Jahweh as well. In the oracle of Jeremiah 30, Jahweh promises הִנְנִי-שׁוֹבִיט שְׁבוּיֹת "behold, I will restore" Jacob (verse 18), אֶרְחַמֶּנּוּ "I will have compassion" on him (verse 18), וְהִרְבֵּיתִים "I will multiply him" (verse 19), and וְהִקְבִּדְתִים "I will honor him" (verse 19). Zion is honored because Jahweh אֱהָב "loves" her gates (Psalm 87:3). In Psalm 91 intimate communion with Jahweh and assurance in His promise of abundant blessing

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<sup>8</sup> Edward J. Young, The Book of Isaiah, 3 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1965-72), 1:324. Young adds: "The glory which we receive is the result of His own presence in our midst."

characterizes the one who trusts in Him.<sup>9</sup> Jahweh will deliver and protect him (verse 14), rescue and honor him (verse 15), אֲרִאֵהוּ בִּישׁוּעָתִי, "cause him to see My salvation."<sup>10</sup> This honor, however, comes about because Jahweh first has honored (or glorified) His Servant (Isaiah 45:9), whose task it is לְשׁוּבָה "to restore" or "bring back" Jahweh's people.

#### The Noun and the Adjective

The noun kābōd (כְּבוֹד) is designated as belonging to man eighty-seven times, and the adjective כְּבוֹדָה refers to man twice. A variety of constructions are used to indicate that kābōd belongs to man in some way, such as the possessive construction (pronominal suffix), the use of the verb in which man is the indirect object and kābōd is the direct object, or the construct state. Having used these factors to ascertain who possessed kābōd and how, we shall examine the contexts of the passages to determine the significance of kābōd and whether it is kābōd in the sense of respect, prestige, or a benefaction of God.

#### Predicated of Individuals

In several passages kābōd seems to be used to signify wealth (Genesis 31:1; Isaiah 10:3, Nahum 2:10; Psalm 49:18). The contexts of

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<sup>9</sup>Artur Weiser, The Psalms (Philadelphia: The Westminster Press, 1962), p. 612. This comment is on verse 14.

<sup>10</sup>The preposition בְּ is commonly used to denote the object after transitive verbs. E. Kautzsch and A. E. Cowley, eds., Gesenius' Hebrew Grammar [hereafter GK] (Oxford: The Clarendon Press, 1910), par. 119k. GK adds "generally with the secondary idea of participation," so perhaps "cause him to experience or enjoy My salvation."

each of these denote that possessions of some kind are being talked about. Nevertheless, it is just as possible to understand kābōd as suggesting the honor or importance which accompanies wealth or which wealth imparts.<sup>11</sup> A number of other passages connect kabod with עֲשׂוּר "riches" (1 Kings 3:13; Psalm 49:17; Proverbs 3:16; 8:18; 11:16; 22:4; Ecclesiastes 6:2; Esther 5:11; 1 Chronicles 29:12, 28; 2 Chronicles 1:11, 12; 17:5; 18:1; 32:27). In these instances kābōd could denote wealth, since redundancy of this kind is not uncommon in Hebrew. But, again, kābōd could also refer to the honor which accompanies wealth.<sup>12</sup>

When kābōd belongs to a king it is often paralleled by words which signify his splendor or majesty. The kābōd of Israel's king corresponds to הִדָּר "splendor, majesty" and הַדָּר "adornment, splendor" in Psalm 21:6. In Esther 1:4 Ahasuerus has kābōd and תְּפִאֲרוֹת אֲדוֹלָתוֹ "beauty of greatness." Pharaoh is characterized as having kābōd and גְּדֻלָּה "greatness, magnificence" in Ezekiel 31:18. Other passages which

<sup>11</sup>That a simple equation of kābōd with wealth is not possible may be adduced from the following: (1) In Genesis 31:1 "Jacob has taken" is parallel to "he has made all this kābōd." If this is antithetic parallelism, then perhaps the latter phrase means "he has increased" (compare עָרַב in 30:43). Leupold translates kābōd as "abundance." Herbert Carl Leupold, Exposition of Genesis, 2 vols. (Columbus: The Wartburg Press, 1942), 1:828. (2) In Nahum 2:10 the parallelism (AB: AB':CB'':DB''') indicates that kābōd corresponds to אֲרֵץ אֲבָרָם; possibly "abundance" is better here also (then CB'':CB'''), or maybe even "splendor."

<sup>12</sup>For 1 Kings 3:13, Gerhard von Rad in The Theological Dictionary of the New Testament, 10 vols. [hereafter TDNT] eds. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1964-76) 2:238, says kābōd means "importance." For Psalm 49:17 he asserts there is synonymous parallelism with kābōd and "wealth." The latter is hardly possible since כְּבוֹד בֵּיתוֹ is parallel to אֲשֵׁר. Also, in verse 18 כְּבוֹדוֹ seems to mean "glory, reputation"; see Derek Kidner, Psalms 1-72 (Leicester: The Tyndale Press, 1973), p. 185.

refer to the glory of kings are Isaiah 8:7; 10:18;<sup>13</sup> 14:18; Proverbs 25:2; Daniel 11:39; and 2 Chronicles 32:33.

Rulers other than kings possess kābōd also. The best example is when Joseph refers to his position of authority and possession of wealth as "all my glory in Egypt" (Genesis 45:13; for kābōd in reference to other rulers see Numbers 24:11; Isaiah 5:13; 22:18, 23, 24; of the king's daughter, Psalm 45:14).

Furthermore, kābōd belongs to wise men. Avoiding contention is honorable (Proverbs 20:3). Associated with kabod is חָכְמָה "wisdom" (Ecclesiastes 10:1). The wise do not scramble after honor but receive it (Proverbs 3:35). Honor which is awarded to fools, on the other hand, can be damaging (Proverbs 26:1, 8), for the fool is tempted to go beyond what he should (25:27)

Certain passages provide comparisons to and contrasts with kābōd. Honor comes to those who are generous (1 Samuel 2:8, sitting with the נְדִיבִים "noble, generous" is parallel to כִּסֵּא כְבוֹד "a seat of honor"; Psalm 112:9). Honor is accompanied by a צִפְרָת "crown" (Job 19:9, the "crown" used of royalty as in Psalm 21:4, or of a bridegroom as in Canticles 3:11, or of wisdom as in Proverbs 4:9). Honor comes from צַנְוּה "humility, lowliness" (Proverbs 15:33). Honor is connected with חַיִּים "life" and צְדָקָה "righteousness" (Proverbs 21:21). In contrast, kābōd is not קְלוֹן "disgrace" (Habakkuk 2:16), or רֵיק "emptiness, vanity" (Psalm 4:3), or שֹׁבֵר "destruction" (Proverbs 8:12), or שָׁפָל "abasement" (Proverbs 29:23).

<sup>13</sup>Von Rad makes the interesting comment that here kābōd is used to signify "men" as a synonym for שֹׁפָּל or חַיִּים (TDNT, 2:238).

Predicated of Nations

In oracles of judgment kābōd is employed in an almost sarcastic sense to denote the splendor of which the world conceives as real glory. Used in this way kābōd generally refers to the military might and commercial prosperity which enhances the status of a nation in the eyes of its neighbors<sup>14</sup> (as of Moab in Isaiah 16:14; of Ephraim, Damascus and the sons of Israel in Isaiah 17:3; of Jacob in Isaiah 17:4; of Kedar in Isaiah 21:16; of Moab in Jeremiah 48:18; of Israel and Judah in Ezekiel 23:41; of Israel in Micah 1:15).

Several passages suggest that the glory which belongs to a nation is actually its god. Jeremiah, responding to his own question, declares Jahweh's answer: "My people have exchanged their glory for what does not profit" (2:11). Here kābōd denotes Jahweh, and "that which does not profit" the pagan god Baal.<sup>15</sup> In a similar passage the psalmist recalls how his people apostasized at Mount Sinai when they "exchanged their glory" for the images of the golden calves (Psalm 106:20). In this instance also kābōd signifies Jahweh.<sup>16</sup> Hosea, however, turns the idiom around when he taunts the Northern Kingdom for

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<sup>14</sup>Von Rad puts it this way: "Its prestige among the nations, i.e., that which gives it standing and importance" (Ibid.).

<sup>15</sup>John Arthur Thompson, in The Book of Jeremiah (Grand Rapids: William B. Eerdmans Publishing Company, 1980), p. 170, suggests that kābōd denotes Jahweh, while גְּלִילוֹ יוֹפִיָּל is a play on Baal's name.

<sup>16</sup>Mitchell Dahood insists that קְבוֹדָם should be translated "their adoration." The subject of שִׁתְּקוּוּ in verse 19b is the same as the referent of the suffix וֹ of קְבוֹדָם. The chiasm between verses 19 and 20 (AB:BA) signals the same. In The Anchor Bible: Psalms III 101-150 (New York: Doubleday, 1970), p. 72.

its apostasy. Because the people intensified their sin, Jahweh will turn their kābōd, that is, what they esteemed as their god, into "shame" (4:7). Like the Israelites in the Plains of Moab their kābōd is really shameful and detestable (9:11-12). Their kābōd, in the final analysis, will prove to be incapable of helping them and no god of which to be proud at all (10:5-6).<sup>17</sup>

In the eschatological oracles the glory of nations is no longer prestige in the eyes of the world. Rather, it is the glory of Jerusalem, of Zion, of the covenant people, the prestige which Jahweh gives when He bestows His kābōd. Through His people Jahweh extends צְדָקָה "righteousness" (Isaiah 62:2) and שָׁלוֹם "peace" (66:12) to the nations. This kābōd will burn as a torch and shine brightly forth (62:1), bringing the light of salvation to all who sit in the darkness of sin (60:1-2; compare also 35:2; 60:13; 61:6; 66:11).

<sup>17</sup> Francis J. Anderson and David Noel Freedman, in The Anchor Bible: Hosea (New York: Doubleday, 1980), interpret kābōd in two of the passages as referring to Jahweh. They say 4:7 is parallel to Psalm 106:19-20 because the same idiom is used (the verb המיר). In Psalm 106 the verb is third plural, in Jeremiah 4 first singular. If the first singular in Jeremiah is retained, they say "since Jahweh would not replace himself with shame, kebōdām could not have the same meaning in Jeremiah 2:11 and Psalm 106:20; it seems better to interpret verse 7 in line with the others and read hēmīrū [third plural]" (p. 355). But the point of Hosea's irony is that their kābōd is not the same. Besides, the textual evidence does not seem strong enough to warrant the change from first singular to third plural (it appears to be an attempt to harmonize the two texts anyway).

In 9:11 Anderson and Freedman also see kābōd as Jahweh, "since it flies away under its own power" (p. 542). However, the structure of verses 10-11 suggests to me that קְבוֹדָם in verse 11a is analogous to אֱהָבָם in verse 10b, "the thing they loved" (that is, "Shame," or Baal), that is their kābōd. This interpretation is supported by 10:5 (where Anderson and Freedman say קְבוֹדוֹ is the rival god, p. 556), where we read that the people will wail כִּי-גִלָּה מִמְּנוֹ (compare verse 11, יִתְעוּפְךָ), and in verse 6 where the kābōd of verse 5 is called אוֹתוֹ (a thing), מִנְחָה (tribute), נִצְתוֹ (their counsel).

Man's kābōd Deriving from God

There are several passages which speak of man's kābōd coming from God. In a hymn praising God the Creator, we read about the creation of man: "Thou dost crown him with קְבוֹד and הִדְרָה" (Psalm 8:6). According to Artur Weiser, "glory" and "splendor" are "attributes of God's own appearance" which permit us to "speak here of man being created 'in the image of God and after His likeness'."<sup>18</sup> Besides being a gift from God, kābōd is a reflection of the kābōd of Jahweh which cannot be construed in any of the earlier senses which we have examined.<sup>19</sup>

That kābōd is a gift of God is evident also in the psalm Quam dilecta tabernacula (Psalm 84). Here the psalmist confesses that Jahweh bestows חַסְדֵּי "grace" and kābōd.<sup>20</sup> As the pilgrim who sings this song proceeds toward the temple, he expresses his faith that Jahweh will accept him and his hope that his earthly journey will eventually lead him to glory.<sup>21</sup> The first level of application here is obviously to spending time in Jahweh's courts or "church," but we must also see it as

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<sup>18</sup>Weiser, p. 144.

<sup>19</sup>Gerhard Von Rad, in Old Testament Theology, 2 vols., trans. D. M. G. Stalker (New York: Harper and Row Publishers, 1962), 2:145, alludes to this when he says that חַסְדֵּי and הִדְרָה (of Genesis 2) "relate equally, if not first and foremost, to the splendor of his bodily form, the הִדְרָה, . . . and the קְבוֹד with which God has endowed him (Psalm 8:6)."

<sup>20</sup>The word kābōd denotes the personal worth of man which derives from God, "something of the divine glory recognized in the experience of God's protection, blessing and personal presence." McKay, p. 172.

<sup>21</sup>Weiser, p. 569.

implying the ultimate dwelling of the covenant man in the heavenly courts.

Another illustration of Jahweh's gift of kābōd is recorded in 1 Chronicles 17:18. David wonders what more he can do for Jahweh for the honor which He has bestowed on him (verse 18). The honor, of course, is Jahweh's promise to build David an everlasting house (verses 10-12). David answers his own question and confesses that Jahweh has done כָּל־הַגְּדֹלָה "all this greatness" (verse 19).

An example of not receiving kābōd from God is when Uzziah attempted to burn incense before the Lord (2 Chronicles 26). He would not obtain kābōd from Jahweh since he acted unfaithfully (לִמְנָע, or "treacherously") by usurping the duties of the priests (verse 18).

Four psalms illustrate the explicit connection of kābōd with salvation. In Psalm 4:3 David addressed Jahweh as מָגֵן בְּצַדִּיק "a shield around me," כְּבוֹדִי "my glory," and מְרִים רֹאשִׁי "the lifter of my head," confessing that God protects him from evil and restores his strength. In Psalm 62:8 David declares that God is the basis of יְשׁוּעָה "my deliverance" and כְּבוֹדִי "my glory," professing his trust that God is the "foundation and goal" of his life.<sup>22</sup> The eschatological nuance of kābōd is clearly indicated in Psalm 73. The psalmist testifies to a life lived in communion with God (verses 23-24a) and looks forward to the consummation of that communion after death,<sup>23</sup> when God will take him to glory (verse 24b). Finally, in a psalm perhaps written for a cultic celebration (Psalm 149) we read that since Jahweh has found favor

<sup>22</sup>Ibid., p. 450.

<sup>23</sup>Ibid., p. 514.



(רוֹצָה, verse 4a) and has adorned His people with deliverance (בִּישׁוּעָה . . . יִפְאַר, verse 4b) they can exult בְּכָבוֹד "in glory," that is, in the salvation which Jahweh has bestowed on them.

Six times kābōd appears to be interchangeable with the pronoun "I." In Psalm 7:6 kābōd corresponds to נִפְשִׁי and אֲנִי,<sup>24</sup> in 57:9 to the unstated subject of the verb לִירָ (Hiphil imperfect, 1st singular), and in 108:2 to לִירָ (compare also Genesis 49:6; Psalm 16:9; 30:13; all discussed in Chapter I, p. 11). Except for Psalm 7:6, the editors of Biblia Hebraica Stuttgartensia propose emending כְּבוֹדִי (or כְּבֹדִי, as in Genesis 49:6) to כְּבִדִי "my liver" (except in Psalm 57:9, where parallelism invites the reading כְּנֹרִי "lyre"). Of course, these changes are possible, but unnecessary since kābōd is part of man's being from creation (compare above, p. 32) and in this sense is employed like לֵב or נֶפֶשׁ as pars pro toto.<sup>25</sup> Similar to these examples is Job 29:20, where כְּבוֹדִי stands parallel to קִשְׁתִּי, which is figuratively used for "might" or "strength" (compare analogous uses of קִשְׁתִּי in Genesis 49:24; 1 Samuel 2:4; Jeremiah 29:35; Hosea 1:5).

#### The kābōd of Special Representatives of God

Two uses of kābōd call for special attention. The first concerns

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<sup>24</sup>In his study McKay (p. 170) says that נִפְשִׁי and אֲנִי are "God-given vitality" and "God-vitalized personality" respectively; so the best parallel for kābōd is "God-given me." Compare also A. H. Forster "The Meaning of δόξα in the Greek Bible," Anglican Theological Review 12 (1929/1930):315: In some poetical passages kābōd means "inner worth, inner self, greatness of soul."

<sup>25</sup>Besides, as McKay notes (p. 170) introducing the term "liver" weakens the sense and parallelism.

the priestly garments of Aaron and his sons which are "for glory and for beauty" (Exodus 28:2, 40). The other use occurs in two Messianic passages which describe the glory of the "Branch" and the "Root" (Isaiah 4:2; 11:10).

In Exodus 25-31 we have the "prescriptive" directions of Jahweh for the construction of the tabernacle. Included in this detailed account are instructions for the vesting (Chapter 28) and ordination (Chapter 29) of the priests. Like the tabernacle itself, whose structure testifies to God's holiness by the gradation from common materials on the outside to precious substances in the Holy of Holies,<sup>26</sup> the vestments of the priests are ordered from their "underwear" to Aaron's turban, which is inscribed "Holy to Jahweh." The purpose of these garments was "for glory and for beauty," not, however, before the people but in the presence of Jahweh (see 28:4, 29, 30, 35, 43). Although the people were redeemed (Exodus 1-15) they were still rebellious (Exodus 15:22 to 17:7; compare also Chapter 32). The presence of the priest before Jahweh, therefore, demanded that the priest be clothed in the "holy garments" which Jahweh prescribed. The people's representative, in other words, had to manifest the "imputed righteousness and glory" of Jahweh.

The other use of kābōd which we note is in reference to two Messianic promises. Isaiah 4:2 says that בְּיוֹם הַהוּא (on the eschatological Day of Jahweh) the Branch of Jahweh will be "for beauty and

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<sup>26</sup>Brevard S. Childs, The Book of Exodus (Philadelphia: The Westminster Press, 1974), p. 541.

for glory."<sup>27</sup> This sense of the phrase indicates that the purpose of the Branch's coming is to convey glory to "the survivors of Israel," the remnant which will one day perceive that its true beauty and glory are found in the Messiah.<sup>28</sup> Isaiah 11:10 also focuses on "that day." Then the Root of Jesse will have מְנוּחָתוֹ "His resting place," a place that will be glory. This resting place is where Jahweh dwells (Psalm 132:8, 14), where He manifests His glory (Isaiah 4:5), where He will eternally dwell with His people (Isaiah 60:19).

#### Summary

In a strictly anthropological sense, kbd belonging to man denotes man's status or importance. It may refer to his prestige or reputation, or it may signify the splendor or majesty which accompanies his status. Status is recognized by showing respect, by fearing or revering the person, or even by bestowing rewards.

The kbd which belongs to man can also have a theological sense, especially for the covenant man. kbd is associated with integrity (תָּבַח), righteousness (צְדָקָה), truthfulness (אֱמוּנָה), love (אֱהָבָה), and favor (רוּצָה). Soteriologically, kbd is related to deliverance (יְשׁוּעָה) and restoration (שׁוּב). Eschatologically, man receives righteousness (צְדָקָה) and peace (שְׁלוֹמ) along with kbd. For every man

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<sup>27</sup>Perhaps we read the construction יְהִיָּה ל' better with the meaning of "being for, serving as." See Joseph Addison Alexander, Commentary on the Prophecies of Isaiah (reprint at Grand Rapids: Zondervan Publishing House, 1953), p. 122.

<sup>28</sup>Young, 1:178.

kbd is a reflection of God's kbd which he has from creation.<sup>29</sup> In many instances, these theological senses of kbd partake of the anthropological senses, such as reputation, honor, and majesty. In other words, man's kbd which derives from God has a bearing on his relationship in the world of men.

Thus, when kbd is used in a theological sense, there exists a strong link between man's kbd and God's kbd. What the nature of God's kbd is will be discussed in the next chapter.

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<sup>29</sup>Or, as von Rad (Theology, p. 145) says, "Israel does not view God anthropomorphically but views man theomorphically."

## CHAPTER III

### GLORY BELONGING TO GOD

The concept of "glory" which belongs to God is the most significant idea conveyed by kbd and an integral part of Old Testament theology as a whole. On the one hand, the concept of God's glory is that which kbd most frequently expresses.<sup>1</sup> More importantly, however, kbd is considered to be a principal term in the description of theophanies.<sup>2</sup> It becomes essential, then, to ask the following questions in regard to God's glory: what is the nature of God's glory? how does it operate? and why is it important for the message of the Old Testament?

#### The Verb

The criterion for the verbs which will be discussed in this chapter is that of God being the object of honor. We shall discuss them according to the following categories: the particular honor of

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<sup>1</sup>The term kbd is used in this way 141 out of 278 times when it means "honor" or one of its synonyms (in comparison with the 137 times when it refers to man's "honor" or "glory").

<sup>2</sup>For kābōd as a technical term see, for example, Gerhard von Rad, Old Testament Theology, 2 vols., trans. D. M. G. Stalker (New York: Harper and Row, 1962), 1:240; Walter Eichrodt, Theology of the Old Testament, 3 vols., trans. J. A. Baker (Philadelphia: The Westminster Press, 1976), 1:408-10; Julian Morgenstern, "Biblical Theophanies," Zeitschrift für Assyriologie 25 (1911):190, and 28 (1914):15.

God among the covenant people, the universal honor of God among the nations, and the honor of things belonging to God, namely, His name, His sanctuary, and His sabbath.

#### Honor Among the Covenant People

Left to his own devices sinful man is not able to honor God in a way acceptable to Him. Out of His love and mercy, however, God rescued man from sin and chose him to be in covenant with Him. Honoring God, then, has no value in and of itself but only has value because of God's favor toward the covenant man. Moreover, being in the covenant has implications for how God is to be honored. God has stipulated certain things by which to glorify Him. Therefore, it is in the ways which God has directed man that man can honor God acceptably.

Worshiping God is one of the ways by which man glorifies God. Essential to any type of worship, formal or informal, are praying, praising, and giving thanks. In Psalm 50:15 the psalmist enjoins the covenant man to pray: "Call upon Me in the day of distress; I shall rescue you and you will glorify Me." Man believes in his heart that God will provide for him in all circumstances and expresses this confidence with prayer. It is in this way that man can truly worship and honor God.<sup>3</sup>

In a prayer for deliverance (Psalm 22) David alternates between

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<sup>3</sup>Artur Weiser, The Psalms (Philadelphia: The Westminster Press, 1962), p. 397. This confidence, that "I shall rescue you, and you will glorify Me," as Weiser goes on to point out, refers back to the theme of the psalm, "I am the Lord, your God" (verse 7, compare also Exodus 20:2).

his misery (verses 2-3, 7-9, 13-19) and his confidence in Jahweh's ability to help (verses 4-6, 10-12, 20-22). He then breaks forth in exhortation: "Fearers of Jahweh praise Him, all the seed of Jacob glorify Him, stand in awe of Him all the seed of Israel" (verse 24). Here, giving kbd to Jahweh is conjoined with standing in awe of the One Who dwells in unapproachable holiness (compare verse 4) and praising Him Who nevertheless has not abhorred or hid from sinful man (compare verse 25).

Giving thanks to God, finally, is a way of worshiping Him acceptably. Manoah and his wife want to honor the Angel of Jahweh, that is, to show their gratitude to Him with a burnt offering (Judges 13:17). In Psalm 50 God exhorts the covenant man to give thanks: "The one who sacrifices a thankoffering and who sets his way straight honors Me" (verse 23). After threats of divine judgment this verse shows a return to the more positive theme of the psalm (compare verses 14-15).<sup>4</sup> First, it underscores that true sacrifices of thanksgiving<sup>5</sup> are sacrifices accompanied by a changed heart and mind ( וְשֵׁם דָּרְךָ ). Secondly, it expresses the promise אֲרִאֲנוּ בְיַשָּׁע אֱלֹהִים "I shall cause him to see the salvation of God." This promise, of course, must be understood in the context of the covenant and not as if it were quid pro quo. That is to say,

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<sup>4</sup>Ibid., p. 399. Most of the psalm inveighs against an ex opere operato mentality in the cult.

<sup>5</sup>The Hebrew is תְּבַח תוֹדָה . This does not only mean thanksgiving as (instead of?) sacrifices (RSV) or praise as (instead of?) sacrifice (Weiser, p. 392; compare also Derek Kidner, Psalms 1-72 (Leicester: The Tyndale Press, 1973), p. 188, but it also signifies a literal sacrifice (for the use of this term as referring to an actual sacrifice, see Leviticus 7:13, 15).

within the covenant, sacrifices are really "sacraments." One receives the promise ("sees the salvation of God") offered by God through the God-given "means of grace" (that is, sacrifices).

In addition to worship, God desires the honor which obedience yields. Following His instructions to offer Him burnt-offering and sacrifices (Isaiah 43:23), to bring Him offerings from abundance and first-fruits (Proverbs 3:9), and to have compassion and an open hand toward those in need (Proverbs 14:31) glorifies God. After the Exile, complying with Jahweh's instructions to rebuild the temple would result in favor from Jahweh (וְיִרְצֶה-בּוֹ) and render glory to Him (Haggai 1:8). In general, being obedient to one's calling in life glorifies God (Judges 9:9).<sup>6</sup>

Honor to God is also accomplished by God blessing His covenant people. In the "Isaiah Apocalypse" the prophet acknowledges "You have added to the nation, Jahweh, You have added to the nation and art glorified" (Isaiah 26:15). In the face of eschatological disaster the prophet sees that, from all appearances, all is hopeless (verse 14). But he also expresses his confidence that what seems diminished will increase (verse 15), the dead shall rise (verse 19), all for the glory of Jahweh.

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<sup>6</sup>C. F. Keil and F. Delitzsch, Commentary on the Old Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1978). "Joshua, Judges Ruth," in vol. 2, trans. James Martin, p. 363. This conviction is set forth in the "parable" of the trees. In contrast to the briar, the olive, fig and vine all had "callings" to produce oil, figs, and wine respectively. By bearing fruit, they promote blessing and prosperity "in a manner that is well-pleasing to God and man."



Finally, there are ways in which God is not given honor by covenant man. The covenant man dishonors God when faith is lacking in his worship (Isaiah 29:13), when he is unloving toward his fellows in the covenant (66:5), when he despises God by not walking in His ways (1 Samuel 2:30), when he is irreverent and presumptuous in his attitude toward God (Leviticus 10:3).

#### Honor Among the Nations

Included in God's promise of blessing to Abraham was the promise of universal blessing (Genesis 12:1-3). Included in His word of comfort to His people was the announcement of universal redemption (Isaiah 40:1-5). As these promises of blessing and redemption extend to all people, so does the threat of punishment and condemnation loom over them if God's Word is spurned. It is in these acts of judgment and mercy, then, that God is glorified among the nations.<sup>7</sup>

In Exodus 14 we have the account of Israel's deliverance in the crossing of the Red Sea. Jahweh tells Moses that the destruction of Pharaoh and his horsemen will glorify Him (verses 4, 17, 18).<sup>8</sup> Through His act of judgment on Egypt, the Egyptians will know that He is Jahweh (verses 4, 18). Thus Jahweh is glorified, as the spontaneous outbreak of praise and thanksgiving in Exodus 15 shows us. This song does not arise out of a nationalistic attitude over against the Egyptians or a

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<sup>7</sup>That is, God initiates events "which allow the doxa of his action in history to be recognized in an altogether immediate way." Von Rad (Theology), 1:207.

<sup>8</sup>Compare von Rad, *Ibid.*, p. 240: Where Jahweh is glorified is "where the power of his action in history becomes apparent."

self-righteous estimation on the part of the Israelites, but is a true "doxology of judgment."<sup>9</sup> That is, in the depth of their anguish at the approach of the Egyptians and in the realization of Jahweh's destruction of them, Israel experiences the seriousness of God's judgment. At the same time, however, Israel experiences the abundance of His mercy, realizes that grace is the ultimate purpose of judgment ("Law-Gospel"), and so recognizes Jahweh's glory and breaks out in praise and thanksgiving.

The "Isaiah Apocalypse" (Chapters 24-27) depicts the nations honoring God. Because of His universal judgment (24:1-13), the "remnant" of the nations<sup>10</sup> is called on to "sing" and "shout for joy" (24:14). From east to west they are to glorify Him (24:15). After an interlude which describes God's cosmological triumph and eternal reigning, Isaiah returns to the thought of verses 14-16.<sup>11</sup> The prophet declares that a "strong people" ( עַם-צָרִיף ) will glorify Jahweh, "cities of terror-striking nations" will fear Him ( עָרֵי תַרְסֵיפִים ). These are the nations which sought to destroy the covenant community, the powers which had to be destroyed before their own peoples could spiritually turn to Jahweh.<sup>12</sup>

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<sup>9</sup> See Psalm 51:4 as the "classic expression of this motif." Compare also Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 49.

<sup>10</sup> A "remnant" is implied in verse 13: the olives and grapes remaining after the harvest, that is, those who survive the judgment. See Young, 2:168.

<sup>11</sup> That is, the people praising God. Ibid., p. 184.

<sup>12</sup> Ibid., p. 188. Not a conversion of the heathen en masse, of course, but in line with verse 14 a "remnant" from these nations.

They, with the covenant people, will praise and glorify Jahweh for His salvation (compare verse 25:9). This theme of a great reversal is described further in the restoration oracle of Isaiah 43:14-21. Jahweh will effect a new Exile and return (verse 14), a new Exodus from Egypt (verse 16), a new creation (verse 19). The result of all of this is that "the beasts of the fields" (compare Genesis 1), that is, the whole order of nature, will break out in universal praise and glorify Jahweh (verse 20).

In Ezekiel the kābōd ( כְּבוֹד ) of Jahweh figures prominently both in the book's theme and structure.<sup>13</sup> Thematically, it accents Jahweh's "incarnational presence," which means both judgment and salvation, namely, judgment for the faithless and salvation for the faithful.<sup>14</sup> Structurally, the departure and return of Jahweh's kābōd highlights the judgment and salvation sections of the book. Chapters 4 to 24 depict judgment against Judah by word of the prophet's mouth and his deeds (Chapters 4-5, 12-24) as well as the vision of the departure of the kābōd from the temple (Chapters 8-11). Midway through the book come the Gentile oracles (Chapters 25-32). On the one hand, this judgment against Israel's enemies signals the beginning of the restoration.<sup>15</sup> In addition, God's universal judgment points to a reason to glorify Him. Like the destruction of the Egyptians in Exodus 14, the execution of Jahweh's judgments ( דָּרֹשׁוּ ) against Sidon, for example,

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<sup>13</sup>The departure (11:23) and return (43:12) form a certain internal outline. Hummel, p. 260. Compare also the discussion of the departure and return below, p. 62.

<sup>14</sup>Hummel, p. 266.

<sup>15</sup>Ibid., p. 274.

glorifies Him, it exhibits Him as "holy" ( קֹדֶשׁ )<sup>16</sup> among the nations (Ezekiel 28:22; compare also 39:13). Like the judgment against Egypt, this is a typological judgment of all those who oppose God's people (Ezekiel 28:24) and prepares the way for the gathering of those who worship Him in spirit and truth from all the nations of the world (28:25-26). Following this preparatio evangelica come Ezekiel's oracles (Chapters 33-39) and vision (Chapters 40-48) of restoration. It is in this final vision that Jahweh's kābōd returns to the temple (Chapter 43) of the "new Israel," that is, those who honor Him from among the nations of the world.

#### Honor of Divine Things

There are several instances where kbd is used in reference to the honor of divine things, namely, Jahweh's name, His sanctuary, and His sabbath. In essence, however, honoring these is not different than honoring Jahweh Himself, since His "name" indicates His presence, as does His sanctuary,<sup>17</sup> and His sabbath typifies His eternal presence with man.

In Deuteronomy 28:58 Jahweh's name is called glorified and feared ( יִרְאָהוּ ). This verse occurs in the chapter of blessings

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<sup>16</sup>See Walter Zimmerli, Ezekiel 2, trans. James D. Martin, eds. Paul D. Hanson and Leonard J. Greenspoon (Philadelphia: Fortress Press, 1983), p. 98. Jahweh's kābōd demonstrated in His actions in history is a divine manifestation; likewise His שִׁבְעָה, the "fiery holiness which burns all resistance," is a manifestation of Himself. As Zimmerli points out, these two are significantly connected in Leviticus 10:3 also.

<sup>17</sup>The only sanctuaries which are to be allowed are those where Jahweh "causes His name to dwell." See Hummel, p. 49.

(verses 1-14) and curses (verses 15-68) which follows Moses' instructions for the covenant dedication ceremony at Shechem. Certainly Jahweh's name is glorified and feared for His blessings as well as His threats of punishment. But the ascription of glory and honor to His name is broader in scope than simply within the covenant with Israel. God's name is glorified and feared because of all His activity on earth, which is evident already in the case of the Egyptians in the Exodus.<sup>18</sup>

The hymn (verses 8-11) of Psalm 86 reveals the psalmist's conviction that Jahweh is the Lord of nations and is superior to all their "gods" because of His wondrous works.<sup>19</sup> Because of His greatness and His deeds (compare verse 10) all nations will come, they will pay homage (וַיִּתְּשַׁבְּחוּ) to Him and glorify His name (verse 9).<sup>20</sup> The verse which follows (verse 12) discloses the expression of the psalmist's gratitude to God and his promise to "glorify" His name.<sup>21</sup> Here, then, giving thanks to Jahweh is linked with glorifying His name.

In addition to Jahweh's name His sanctuary is glorified. Isaiah 60 begins with the prophet bidding Zion to behold the advent of Jahweh's glory. The whole chapter depicts the restoration of Zion and the glory

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<sup>18</sup>Keil and Delitzsch, Commentary, "Volume III, The Pentateuch," in vol. 1, trans. James Martin, p. 444.

<sup>19</sup>Weiser, p. 577.

<sup>20</sup>Note the parallelism between honoring (יָדָה) Jahweh Himself and honoring (יָדָה) His name.

<sup>21</sup>As Weiser points out (p. 578), the thanksgiving in verse 12 is not to be construed as a "payment" for the instruction requested in verse 11. Rather, it evidences "the surrender of his heart and his pledge to serve God's glory forever."

which Jahweh will bestow on her. All the nations of the earth are seen streaming to Zion to adorn the  $\text{מִקְדָּשׁ־יְהוָה}$  "the place of my sanctuary" (verse 13). Then comes the parallel and climactic statement that Jahweh will glorify the  $\text{מְקוֹם־רַגְלָיִךְ}$  "the place of My feet" (verse 13).<sup>22</sup> Here, Jahweh's "sanctuary" or "footstool" (especially in the sense of the ark which is in the sanctuary) denotes His dwelling among men, the earthly counterpart to His session in the heavenly throneroom.<sup>23</sup> Like Jahweh's name, then, honoring His sanctuary can be equated with honoring Jahweh Himself.

Finally, glorifying His sabbath glorifies God. In Isaiah 58: 13 kbd occurs twice: "If you call the sabbath a delight and the holy day of Jahweh glorious, if you glorify it by not going [  $\text{מִיַּשׁוּרֵיךְ}$  ] your own ways . . ."<sup>24</sup> It is significant to note, first of all, that

<sup>22</sup>Technically, "the place of My feet" refers to the ark of the covenant as the "footstool" of Jahweh's invisible throne. In this sense the ark is an "incarnation" of Jahweh (compare 2 Samuel 6 and 7), especially Jahweh as a leader (Numbers 10:35-36; Joshua 3:3-6; 6:2-21).

<sup>23</sup>Horizontally, of course, the sanctuary typifies Jahweh's incarnational dwelling in Christ, the One Who reveals His glory on earth and Who is glorified when the nations turn to Him in repentance and faith.

<sup>24</sup>According to August Pieper, in Isaiah II, trans. Erwin E. Kowalke (Milwaukee: Northwestern Publishing House, 1979), p. 544, the two uses of the verb (the participle and a finite form) imply that man is to honor the sabbath in word and deed. However, the injunction in this verse is broader. First of all,  $\text{אָרַץ}$  in verse 13b perhaps has a wider sense and should be translated "consider, regard, reckon." Then comes the expansion in verse 13c: If one regards the sabbath as honorable, that is (epexegetic waw), if he honors it in his ways ( $\text{דַּרְכֶיךָ}$ ), will ( $\text{יַפְיָא}$ ), and words ( $\text{דְּבָרֶיךָ}$ ) . . . . Hence, we have a threefold instead of twofold application.

the observance of the sabbath is not only a matter of externals. The words  $\Upsilon\Phi\text{Π}$  and  $\lambda\text{Ν}$  are strongly volitive terms. Man's will and heart are necessary for a truly spiritual observance of the sabbath. These same words also indicate that man's attitude toward the sabbath is to be more than a reluctant or half-hearted reverence, it is to be his "desire," and even more so his "delight." This, and only this, kind of attitude makes for the observance which glorifies God. Secondly, we must note the repetition of the second person suffix (four times). Man is to refrain from his desires (  $\text{קִּיְצֹרְקֶיךָ}$  ) and from his ways (  $\text{קִּיְצֹרְקֶיךָ}$  ) and is to conform to God's intention for the sabbath. But what, then, is God's intention? Protologically, it relates to His "rest" at the end of the creation, so "glorifying" His sabbath means recognizing God as Creator and His will for His creation. More importantly, in this context (compare verse 13) God's intention relates to the sabbath being a type of the final sabbath of heaven. Thus "glorifying" His sabbath includes recognizing God as Savior, trusting in the ultimate sabbath which He gives, observing the sabbath sub specie aeternitatis.

#### The Noun

The importance of the noun kābōd (  $\text{כְּבוֹד}$  ) when it has a divine referent is demonstrated by its frequent occurrence (113 times). This usage accounts for approximately one-third (30 percent) of the words which derive from the root kbd and over one-half (56.5 percent) of the instances of the noun kābōd itself. In order to better understand the meaning and significance of kābōd, we shall examine the term from two aspects. First, its syntactical relationships, namely, what constructions it occurs in and what verbs are used with it, will be considered.

Secondly, we shall make some observations on some of the major contexts in which kābōd is used.

#### Syntactical Considerations

The most frequent use of kābōd (seventy-one times) is when the term occurs in the construct state with one of the divine names as the nomen rectum or with a pronominal suffix attached. These instances include the kābōd of Jahweh (thirty-five times), of Elohim (seven times), of "Me" (eleven times), of "You" (six times), and of "Him" (twelve times). In addition, there are a number of occurrences of kābōd in the absolute state whose contexts indicate that it is God's kābōd. In Zechariah 2:9<sup>25</sup> and Psalm 85:10<sup>26</sup> kābōd refers to the "incarnational" presence of Jahweh among His people. The goal of salvation, the final "incarnation" of God's kābōd with man is referred to in Isaiah 4:5;<sup>27</sup> 24:23; and Zechariah 2:12. In 1 Samuel 4:21 and 22 kābōd occurs as an epithet of the ark denoting God's presence. The connection of kābōd with the ark also is suggested in Psalms 24 and 29 where Jahweh is called "King of Glory" and "God of Glory" (respectively).<sup>28</sup> Finally, Ezekiel

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<sup>25</sup>This passage contains an eschatological reference to the church and ultimately the heavenly Jerusalem, expressing the "inviolability of Zion" motif of Isaiah. See Hummel, p. 364-65.

<sup>26</sup>See my discussion of Isaiah 6 below, p. 59.

<sup>27</sup>This verse refers to God's dwelling with man in the everlasting kingdom. See Chapter IV, p. 77.

<sup>28</sup>For a description of the cultic dramatization of a theophany in which the ark represented Jahweh, see Weiser, pp. 234-35. This cultic drama is in two parts (pp. : 29-30): the actio Dei, that is, the action and word of God (by means of the ark, or through the priest) and the reactio hominum (the congregation's response in words of prayer and praise). There is no real evidence that the ark figured into cultic



3:23 has the expression כְּכְבוֹדוֹ "like the glory," that is, like the glory "which I [Ezekiel] saw at the river Chebar," referring back to the first manifestation of the kābōd in Ezekiel's call vision, in which Jahweh's kābōd specifies "the 'incarnate' revelation of His presence and holiness among men."<sup>29</sup>

The writers of Scripture employ kābōd with a number of referents other than God Himself. They predicate kābōd of God's name (Psalm 66:2; 72:19; 79:9; 115:1; Nehemiah 9:5; see also Psalm 29:2; 96:8; 1 Chronicles 16:29), His eyes (that is, His presence, or the "viewing" of Him, Isaiah 3:8), and His sanctuary (Haggai 2:3, 7, 9; Psalm 26:8). The noun kābōd is applied to the praise of God (Psalm 66:2) and to His majesty (Psalm 145:5). Jeremiah refers to God's throne of kābōd (14:21; 17:12) and David speaks of the kābōd of His kingdom (Psalm 145:11, 12).

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processions, but this type of dramatization may have occurred (p. 234); the idea of a procession (on the basis of liturgical allusions to it in other psalms) cannot be ruled out entirely (Hummel, p. 436). In any case, here we have an example of the sacramentalization of God's presence, when the kābōd or ark would be the "element" and the psalmic liturgy its corresponding "word" (compare Hummel, p. 442).

Sigmund Mowinckel, in The Psalms in Israel's Worship, 2 vols., trans. D. R. Ap-Thomas (Oxford: Basil Blackwell, 1962), 1:170, outlines the processional sequence of the ark in which Psalm 24 was allegedly liturgically used. Mitchell Dahood, Psalms I:1-50, The Anchor Bible (New York: Doubleday and Co., 1966), p. 151, and J. W. Rogerson and J. W. McKay, Psalms 1-50 (Cambridge: University Press, 1977), p. 108, also suggest the possibility of Psalm 24 being used in a procession of the ark. J. A. Alexander, in The Psalms (Edinburg: Andrew Eliot and James Thin, 1864; reprint ed. Grand Rapids: Zondervan Publishing House, n.d.), p. 109, and H. C. Leupold, in The Exposition of the Psalms (Columbus: The Wartburg Press, 1959), p. 215, do not see any difficulty with the psalm being used for the above purpose, but they also note that the occasion for the composition was most likely the removal of the ark to Jerusalem described in 1 Samuel 6.

<sup>29</sup>Hummel, p. 268.

Finally, kābōd is something which man is supposed to bring or give to God.<sup>30</sup> Worshiping God (Psalm 29:1-2; 96:7-8; 1 Chronicles 16:28-29) and praising Him (Isaiah 42:12) are associated with glorifying God. When men listen to His Word (Jeremiah 3:16; Malachi 2:2) and when they confess their sin (Joshua 7:19; compare also 1 Samuel 6:5) they glorify God.

The most important use of kābōd seems to be when the word is in construct with a divine name or a pronominal suffix. It becomes relevant, then, to notice the verbs which occur with these terms. Frequently (eighteen times) kābōd is the subject or object of הִנֵּה (Qal "to see," Niphal "to appear," Hiphil "to show").<sup>31</sup> Thus God's kābōd appears to the people of Israel<sup>32</sup> (Exodus 16:7, 10; Leviticus 9:6, 23; Numbers 14:10, 22, 16:19; 17:7; Deuteronomy 5:21; 2 Chronicles 7:3; compare also Exodus 24:17). It is shown to certain individuals, such as Moses (Exodus 33:18; imperative used, Moses requests to see it), Moses and Aaron (Numbers 20:6), David (Psalm 63:3), Isaiah (Chapter 6), and

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<sup>30</sup>Experientially we say that men bring (Hiphil בָּרַךְ) or give (הִלְלוּ) glory to God. Actually, this is just the recognition or acknowledgment of the glory God already possesses. See von Rad (Theology), 1:239.

<sup>31</sup>Even elsewhere the verb הִנֵּה is used to indicate the "visionary manifestation" of God. Johannes Lindblom, "Theophanies in Holy Places in Hebrew Religion," Hebrew Union College Annual 32 (1961):96, n. 8. August Dillmann, in Handbuch der alttestamentlichen Theologie (Leipzig: Verlag von S. Hinzel, 1895), p. 283, remarks that the visible (and audible) elements of the theophany disclose "die Gegenwart des geistigen Wesens Gottes, so weit wie offenbar wurde."

<sup>32</sup>Von Rad (Theology, 1:241) asserts that at Sinai a new epoch in Israel's history begins; Jahweh reveals His kābōd and puts Himself at the disposal of His people.

Ezekiel (1:28; 3:23). This kind of contact underscores their intimacy with Jahweh and their roles as mediators for the people who ordinarily did not have such direct contact with Jahweh. Eschatologically, God's kābōd will appear to Zion (Isaiah 60:2; compare also 24:23; Zechariah 2:9; Psalm 102:17), to all nations (Isaiah 66:18; 66:19, the verb is preceded by לָ; Psalm 97:6), and to all creation (Isaiah 35:2), first of all in the Incarnation of God in the Person of Christ (see John 1:14) and ultimately in the final theophany of the ages when "we shall see Him as He is" (1 John 3:2). Related to הָרָא is הָלַא (Niphal "to reveal"); as its subject kābōd appears to all "flesh" (Isaiah 40:5, perfect with waw-consecutive; compare following colon, kābōd becomes the subject of וְרָאָה ).

Another significant verb which attends kabod is מָלַא (intransitive "to be filled [with]," transitive "to fill"). Typically God's kābōd permeates His sanctuary (the מִשְׁכָּן in Exodus 40:34, 35; the temple in 1 Kings 8:11; Ezekiel 10:4; 43:5; 44:4; 2 Chronicles 5:14; 7:1, 2), that is, by filling the structure the kābōd consecrates it and makes it a vehicle of grace, especially when it takes its place above the propitiatory (though not confined there), and manifests God's "real presence" among His people.<sup>33</sup> Yet it is so overwhelming that only the divinely ordained mediator can approach it. Moreover, the kābōd of God pervades the whole earth (Numbers 14:21; Habakkuk 2:14; Psalm 72:19; compare also Isaiah 6:3).<sup>34</sup>

<sup>33</sup>Hummel, p. 78.

<sup>34</sup>See my discussion of Isaiah 6 below, p. 59.

Similar in concept is the verb שָׁכַן ("to inhabit, settle"). God's kābōd abides on Mount Sinai (Exodus 24:16) and in "our land" (Psalm 85:10).

Besides רָאָה / גָּלָה and שָׁכַן / מָלָא fourteen other verbs are used with kābōd. As a subject kābōd accompanies אָסַף (Qal "to gather, bring up the rear"; Isaiah 58:8), בּוֹא (Ezekiel 43:2, 4), גָּלָה (Qal "to depart"; 1 Samuel 4:21, 22), יָרַח (Isaiah 60:1), יָצָא (Ezekiel 10:18), יָבֵר (Exodus 33:22), יָלָה (Ezekiel 9:3; 11:23), יָמַד (Ezekiel 3:23; 10:18, 19; 11:23), and רָיַם (Ezekiel 10:4). These verbs basically express movement to or from someone or something. The instances in which that movement has a positive result suggest the protection or presence of Jahweh. As an object kābōd occurs with אָמַר (Psalm 29:9), יָרָא (Isaiah 59:19; Psalm 102:16), נָגַד (Isaiah 66:19), נִתַּן (Isaiah 42:8; 48:11; Ezekiel 39:21), and סָפַר (Psalm 19:2; 96:3; 1 Chronicles 16:24). These verbs, in which man is the subject, direct man to acknowledge Jahweh's glory (perhaps now we can say "presence") in thought, word, and deed.

#### Contextual Observations

The contexts in which kābōd occurs would enlighten us as to its meaning and function. Unfortunately, although we narrow the topic to include only those instances in which kābōd is in construct with a divine name or suffix, the number of contexts remains too large to deal with adequately. Consequently, we shall make some general observations on the group as a whole and then proceed to discuss a selected number of them in more detail.

It is significant to note that those instances in which Jahweh's kābōd is manifested are the great events of salvation history.<sup>35</sup> It is no wonder, therefore, that many of these incidents occur during the deliverance of God's people from Egypt (for example, in the Wilderness of Sin, Exodus 16:1-36; at the covenant ratification, Exodus 24:1-18; at the dedication of the tabernacle when God's kābōd descends on and fills the structure, consecrates it, "sanctifies" it, and God takes up His "sacramental" residence in the Most Holy Place, Exodus 40:1-38;<sup>36</sup> at the consecration and installation of the priests, Leviticus 8-11). When the Jerusalem temple, which typifies God's presence among His people is dedicated His glory is manifested (1 Kings 8:1-66; parallel in 2 Chronicles 5:2 to 7:22; similar to the tabernacle, when God "sanctifies" the structure and "incarnates" Himself in the temple to be present among His people).<sup>37</sup> It was from this temple that Ezekiel "sees" Jahweh's kābōd depart (Chapters 8-11); later on he describes one of the greatest events of salvation history, namely, the eschatological return of Jahweh's kābōd (Chapters 40-48). Finally, the prophets testify in their oracles to the key role which God's kābōd occupies in judgment and salvation (Isaiah 4:2-6; 10; 24-27; 34-35; 40:1-11; 60:1-7; 66:5-24; Ezekiel 38-39; Habakkuk 2:6-20; Zechariah 2:6-13).

The first example which we shall discuss in detail of the manifestation of Jahweh's kābōd is recorded in the covenant ratification

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<sup>35</sup>Ludwig Köhler, Old Testament Theology, trans. A. S. Todd (Philadelphia: The Westminster Press, 1957), p. 126.

<sup>36</sup>See below, p. 57.

<sup>37</sup>See below, p. 58.

ceremony of Exodus 24:1-18. After initial instructions (verses 1-2) and the blood ritual (verses 3-8), Moses and company partially ascend the mountain for the sacral covenant meal with Jahweh (verses 9-11), during which they see (וַיִּרְאוּ) and behold (וַיִּבְחֹּוּ) Him.<sup>38</sup> After they finish the meal Moses alone goes up and joins Jahweh on the mountain (verses 15-18).

Jahweh's kābōd is settled or "indwells" (וַיִּשְׁכֶּן) Mount Sinai, which is enveloped with the cloud (הַבְּרָקָה).<sup>39</sup> It is obvious that the writer here does not equate kābōd with the cloud, since the appearance (מַרְאֵה) of the kābōd is characterized כְּאֵשׁ אֹכֶלֶת "as a devouring fire."<sup>40</sup> It is evident, on the other hand, that Jahweh's kābōd is equated with Jahweh Himself. Verse 16a states that the כְּבוֹד יְהוָה settled on the mountain; then verse 16b simply has וַיִּקְרָא "and He said, "with no antecedent for the subject of the verb except for כְּבוֹד יְהוָה (unless one goes back to verse 12).

The manifestation of Jahweh's kābōd on Mount Sinai is important for a number of reasons. The meteorological phenomena (compare Exodus 19:16-25; also Psalm 29, which celebrates God as a "nature God"<sup>41</sup>) which

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<sup>38</sup>Brevard S. Childs, The Book of Exodus (Philadelphia: The Westminster Press, 1974), p. 506.

<sup>39</sup>Note the article, the cloud. This cloud was the "particular cloud" of Jahweh. See Morgenstern (ZA 25), pp. 141-42.

<sup>40</sup>That there is difficulty in expressing the vision is obvious from the language: "to the eyes of . . . the appearance of . . . like a . . ." (verse 17). So Eichrodt, 1:23; and Childs, p. 506.

<sup>41</sup>That is, God as the Lord of nature, its Creator and Ruler, but not in nature as a part of it.

accompany the theophany are the sudden and catastrophic forces of nature which point to God's intervention in man's history.<sup>42</sup> At the same time, these forces serve to testify to God's immanence and transcendence.<sup>43</sup> On the other hand, these phenomena are not to be equated with Jahweh. God is over and acts through the natural phenomena.<sup>44</sup> Structurally,

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<sup>42</sup>This association with the catastrophic forces of nature is unlike the Canaanite and Babylonian views. They saw their gods tied to the regular forces of nature. For a fuller comparison of these two concepts see Eichrodt, 2:16; and Edmund Jacob, Theology of the Old Testament, trans. Arthur W. Heathcote and Philip J. Allcock (London: Hodder and Stoughton, 1958), p. 73.

<sup>43</sup>Compare Otto Procksch, Theologie des Alten Testaments (Gütersloh: C. Bertelsmann Verlag, 1950), p. 43: "Das Gewitterbild vermittelte aber den Übergang des k'bôd jahvè in den himmlischen und irdischen Raum." The tension between God's immanence and transcendence is evident in the theophany of Exodus 24 itself. In verse 1 Moses and the others are instructed to come near Jahweh (compare verse 9); in verse 2 only Moses can approach God (compare verse 15).

<sup>44</sup>Again, note the difference between Jahwism and paganism. In the tale of the birth of the gods Shachar and Shalim, even the supreme El honors Shapash and the "fixed stars" as gods (Cyrus H. Gordon, Ugaritic Textbook: Texts in Translation, Cuneiform Selections, Glossary, Grammar [Rome: Pontifical Biblical Institute, 1965], text 52:54). Jahweh, however, is the God Who appoints the sun and stars to their respective places (for example, see Jeremiah 31:35). See also Gerhard von Rad in Theological Dictionary of the New Testament, 10 vols. [hereafter TDNT], eds. G. Kittel and G. Friedrich, trans. G. Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1964-76), 2:239, who suggests that the natural phenomena were associated with Jahweh only secondarily; and Theodorus C. Vriezen, An Outline of Old Testament Theology, trans. S. Neuijen (Oxford: Basil Blackwell, 1958), pp. 190-91, who emphasizes that Jahweh is not a "nature God" but uses the forces of nature as a means to reveal Himself.

Perhaps here we should call attention to the nomenclature "Jahweh of hosts" ( יְהוָה צְבָאוֹת ). In the singular צְבָאוֹת refers to the heavenly bodies (Genesis 2:1), which are creations of Jahweh (Psalm 33:6; Isaiah 45:12; compare also Genesis 1:14). Although the primary reference of the plural is to the "hosts" or "armies" of Jahweh which are comprised of both heavenly and earthly beings (that is, angels and men), it is possible that these "hosts" included all the heavenly creatures of Jahweh (that is, the heavenly bodies; at least, the imagery is there). Thus, there may also be a polemical application of the name "Jahweh of hosts" against the pagan conception of the heavenly bodies as divine beings deserving

Chapter 24, especially verses 15-18, serves as a bridge between the Sinai theophany and the instructions for the tabernacle which begin in the following verses.<sup>45</sup> Even the language of 24:15-18 adumbrates the tabernacling presence of Jahweh described in 40:34-38.

We turn now to the context of the tabernacle. At the end of the "descriptive" texts which narrate the construction of the tabernacle (Exodus 35-40) comes the climactic report of Jahweh's kābōd filling the structure (40:34-38). Like the earlier theophany at Sinai, the kābōd inhabits the tabernacle with the covering of the cloud.<sup>46</sup> Moses, however, is not able to go through the cloud as he was on Sinai (40:35; compare 1 Kings 8:11 and 2 Chronicles 5:14; 7:2). That this did not remain to be the case is obvious from the fact that the cloud "withdrew" to the Most Holy Place (compare Leviticus 16:2) so that Moses and the priests could enter the tabernacle and conduct their duties.<sup>47</sup> Nevertheless, it points to the tension between Jahweh's gracious dwelling

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adoration. Not only is Israel warned against worshipping these creatures (Deuteronomy 4:19) but these same hosts are called on to worship their Creator (Psalm 148:13).

<sup>45</sup>Childs, p. 503; and Hummel, p. 76. On the one hand, the ratification of the covenant is the climax of this part of Jahweh's revelation at Sinai. On the other hand, Israel is now ready to receive instructions (compare 25:1-9) to prepare for Jahweh's permanent dwelling among them.

<sup>46</sup>Note the verbs used. Here כסה and שכך are used with the cloud, while at Sinai כסה was used with the cloud and שכך with kābōd.

<sup>47</sup>Keil and Delitzsch, Commentary, "Volume II, The Pentateuch," in vol. 1, trans. James Martin, p. 259.



among His people and the consuming nature of His holiness toward sinful man.<sup>48</sup>

Jahweh's kābōd filling the sanctuary is the major Old Testament articulation of His "incarnational presence" among His people.<sup>49</sup> It was into this place where He chose to enter in order to reveal Himself and to deal with His people.<sup>50</sup> Thus, from there He would speak to His people

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<sup>48</sup>That is, although the people were in favor with Jahweh they had to keep their distance. Geerhardus Vos, Biblical Theology (Grand Rapids: William B. Eerdmans Publishing Company, 1948), p. 150. This restriction applied to a certain degree also to the priests (compare Leviticus 16:2).

<sup>49</sup>Eichrodt (2:32) calls this a "real entry into the realm of the visible." God, of course, is transcendent, yet at the same time His presence in the sanctuary was a "real presence." This "incarnation" in the tabernacle (and later, the temple) becomes the principal type of the Incarnation (Hummel, p. 78), when God "entered into the realm of the visible in Christ Jesus." (Compare, for example, Hebrews 8:5, the tabernacle served as a "pattern" [ τύπος ] of things to come; John 1:14, the Word "tabernacled" [ σκηνώω ] among man; Matthew 12:16, "something greater than the temple is here"; 1 Peter 2:5-6, Christ is the cornerstone of the "spiritual house" of God's elect.)

<sup>50</sup>Von Rad (Theology, 1:237) wrongly asserts that two different theologies were connected with the sanctuary, a "theology of manifestation" with the tent and a "theology of presence" with the ark. He draws an analogy to the ancient Near Eastern distinction between a "temple where the deity manifests himself and one where he dwells."

This difference between "dynamic" and "static" theologies, however, is based on the premise that the tent ( אֹהֶל מוֹעֵד ) and the tabernacle ( מִשְׁכָּן ) were two entirely unrelated structures. According to this theory the tent stems from an older tradition ("JE") and was simply an "oracular" tent. In contrast, the tabernacle of "P" was a more complicated structure connected with the clergy and sacrifice. But "tent" and "tabernacle" are synonymous (even "P" uses them interchangeably). The difference is one of accent: the אֹהֶל מוֹעֵד stresses availability and the מִשְׁכָּן the permanence of God's dwelling.

Moreover, the hesitancy to associate "presence" with the tent seems to be an overemphasis on "sacred time" (the heilsgeschichtliche manifestations of Jahweh, that is, the "dynamic" aspect) at the expense of "sacred space" (the "static" aspect). Sacred space is an important, although too often neglected, concept of the Bible. Rather than taking a "spiritualistic" approach, we must see that God chooses to enter certain places, that is, the tent/tabernacle, a human body, the elements of the Sacrament.

(Leviticus 1:1).<sup>51</sup> There He would act in mercy and judgment (Leviticus 9:23; Numbers 16:19). There He would accept the atoning sacrifices of Israel for his sin (Leviticus 16). Secondly, Jahweh's kābōd filling the tabernacle was the assurance of His continued presence with His people. This presence, objectified by the cloud and fire<sup>52</sup> and sacramentalized in the appointments and rites of the sanctuary,<sup>53</sup> would not remain at Sinai but would accompany the people "throughout all their journeys" (Exodus 40:36, 38) until they reached the Promised Land, and there abide with them also.<sup>54</sup> Finally, Jahweh's kābōd dwelling in their midst represents the fulfillment of His covenant promise to be present among His people (compare Exodus 6:7; 25:8; 29:45).

Isaiah's call (6:1-13) represents a somewhat different display of Jahweh's kābōd. The prophet sees ( יהוה יושב ) Jahweh sitting ( יושב ) on His throne in the heavenly court.<sup>55</sup> At first the resounding "holy,

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<sup>51</sup>The purpose of the sanctuary is brought out by the appellation "tent of meeting." Von Rad (Theology, 1:236) is correct when he points this out, although we do not agree with him when he insists that the tabernacle (or "tent of meeting," as the case may be) was not the place for sacrificial worship.

<sup>52</sup>Hummel, p. 79.

<sup>53</sup>Vos, p. 152.

<sup>54</sup>As Vos further points out (p. 154) Jahweh's abiding in the tabernacle pointed beyond Canaan to the heavenly dwelling of Jahweh with His people.

<sup>55</sup>Ordinarily the verbs יושב ("to sit, remain") and שכך ("to rest, dwell") are synonymous. When Jahweh is the subject, however, especially in the "P" texts, יושב denotes His "sitting" in the heavenly throneroom and שכך His "indwelling" in the earthly counterpart. These two terms also express the vertical and horizontal typologies of the tabernacle/temple. יושב accents the sanctuary as a vertical type, that is, as a "miniature" or "microcosm" of the heavenly sanctuary. שכך also emphasizes the horizontal typology, namely, that God "incarnationally dwells with His people, leading them to the goal of history, which is eternal dwelling with Him. (The pagan temple, on the other hand,

holy, holy" reminds him of the separation of Jahweh from His creation.<sup>56</sup> After the Trisagion, however, comes the refrain "the fullness of all the earth is His kābōd." This seraphic song implies that Jahweh is indeed "wholly other," but at the same time that He reveals Himself in His creation. On the one hand, this could mean that Jahweh's kābōd fills the whole earth.<sup>57</sup> This concept does not contradict His dwelling in the tabernacle/temple but exists alongside of it (see Numbers 14:21; 1 Kings 8:27; Psalm 72:19; compare also Isaiah 19:11; Habakkuk 2:14); they are two facets of the same theology. The kābōd in the sanctuary accents Jahweh's gracious presence among His people, and "filling the whole earth" eschatologically expands that idea to include all of His creation.<sup>58</sup> As Gerhard von Rad puts it, Jahweh's kābōd, as it is portrayed in Isaiah filling the whole earth, is the manifestation of the "final actualization of His claim to rule the world."<sup>59</sup> From a heavenly perspective, however, Jahweh already rules the world. His presence among His people and His omnipresence in His creation are as ultimately as

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only exhibited the vertical aspect.) Hummel, p. 137.

<sup>56</sup> Joseph Addison Alexander, Commentaries on the Prophecies of Isaiah, 2 vols. (N.P., 1846); rev. by John Eadie, 1875; reprint ed., Grand Rapids: Zondervan Publishing House, 1953), 1:147.

<sup>57</sup> The pointing of  $\text{כָּבֹד}$  is for the infinitive construct, so perhaps we read "what fills the whole earth." It could also be pointed as an infinitive absolute; then any form of the verb could be supplied, for example, "is full."

<sup>58</sup> Dillmann (Theologie), p. 284; and Jacob, p. 82. Taking "fullness of the earth" as the predicate (compare n. 60), Alexander understands it to mean kābōd filling the whole earth, that is "the general diffusion of God's glory" (Isaiah, 1:148).

<sup>59</sup> Von Rad (TDNT), 7:242.

indistinguishable as His  $\text{כֹּשֶׁךְ}$  and  $\text{יְשׁוּבָה}$ . In other words, the vertical typology of the temple (denoted by  $\text{יְשׁוּבָה}$ ) intersects with the horizontal (denoted by  $\text{כֹּשֶׁךְ}$ ), and so the whole earth is His temple.

On the other hand, the refrain "the fullness of all the earth is His kābōd" could just as well mean that "all the earth" is the visible manifestation of His kābōd, that is, that all Jahweh's creation attests to His majesty and glory.<sup>60</sup> This "theology of creation" is evident also in Psalm 19, where the psalmist proclaims "the heavens recount the kābōd of God, and the firmament declares the work of His hands" (verse 2), or in Psalm 8, where the psalmist reflects on the "revelation of God expressed yet hidden in nature."<sup>61</sup> (Compare Romans 1:20; also Psalms 148 and 103:19-22, in which nature responds by praising Jahweh.)

In "Second Isaiah" the eschatological manifestation of Jahweh's kābōd is pointed to repeatedly. In his opening message of comfort, the prophet sets the theme for the second half of his book and declares that all people will see the revealed  $\text{קְבוֹד יְהוָה}$  (40:5). This revelation

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<sup>60</sup>Alexander, Isaiah, 1:148, notes that in this alternative construction  $\text{קְבוֹד}$  is the predicate (compare n. 58): "all the earth contains" or "promotes" Jahweh's glory. Compare also Edward J. Young, The Book of Isaiah, 3 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1965-1972), 1:245, who makes a distinction between the uses of kābōd as either a subject or predicate. As subject, he reads "the glory of God consists in all that is found in the created universe." As predicate, "the entirety of creation . . . is His glory." The latter reading, Young asserts, would not limit God's glory to creation (which is His "dechrative" glory, as distinguished from His "essential" glory). Although I do not think the former reading contains the implication which Young says it does, the latter reading is probably clearer with respect to the sense of the phrase.

<sup>61</sup>Weiser, p. 140.

of Jahweh's kābōd means reconciliation (verses 1-2), new creation (verses 3-4), and paradise restored.<sup>62</sup> In the Epiphany pericope Isaiah announces that light has come, that Jahweh's kābōd has risen on them (60:1), the eschatological light which brings blessing.<sup>63</sup> In the closing chapter of his prophecy, we have the recapitulation of Isaiah's message. Jahweh will gather all peoples and reveal His kābōd (66:18). At this time His manifestation will not be for "Israel" only but a "final theophany" for the whole world.<sup>64</sup>

Finally, Ezekiel 8-11 and 40-48 describe the prophet's visions of the departure and return of Jahweh's kābōd at Jerusalem.<sup>65</sup> In the first vision (Chapters 8-11) Ezekiel is transported to Jerusalem in the spirit and beholds the kābōd of the God of Israel (8:4). Soon he sees the kābōd in the temple and its court (9:3; 10:4), then at the east gate of the temenos (10:18-19), and finally leaving the city and hovering over the Mount of Olives (11:22-23). The second vision begins in a way similar to the first one, when a "man of bronze" appears. Then the return of the kābōd is portrayed in the exact reverse order by which it

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<sup>62</sup>Eichrodt, 2:31-32.

<sup>63</sup>Procksch (p. 429) makes this comparison: "Während der k'ḇōd jahvè auf dem Sinai im Feuer erschien . . . tritt hier das Licht anstelle des Feuers, das sich wie die Wohltat zur Gefährlichkeit verhält und dem lichten Denken Deuterjesaias ganz entspricht."

<sup>64</sup>Von Rad (Theology), 2:243.

<sup>65</sup>On the one hand, Ezekiel is cautious in describing his experiences, evident by the usage of such terms as אֲנִי רָאִיתִי and וַיִּרְאֵהוּ. Von Rad (TDNT), 2:241, n. 32. Compare also Ezekiel's description in Chapters 1-3. On the other hand, his guarded description (of the man, Chapter 8; of the creatures and the kābōd, Chapter 1) may be deliberate to avoid pagan misunderstandings of the phenomena.

left. The kābōd comes to the city from the east (43:2),<sup>66</sup> enters by the east gate (43:4), and proceeds to the inner court of the new temple (43:5; 44:4; compare Exodus 40:34 and 1 Kings 8:11). The first vision, the vision of the departure, refers to the destruction of the temple in 587 B.C. The second vision, on the other hand, is projected into the time after the return from the Exile.<sup>67</sup> What is more striking about the second vision, however, is that there is no statement of its end in Chapter 48,<sup>68</sup> making this "projection into the future" even more eschatologically significant.

The question in Chapters 8-11 and 40-48 revolves around the presence of Jahweh's kābōd in the temple at Jerusalem.<sup>69</sup> Its departure from the temple, on the one hand, signals judgment for the rebellious house of Israel. That is, those who misunderstood God's presence would not be able to count on Jahweh's "confinement" in the sanctuary as a guarantee for deliverance.<sup>70</sup> In addition, those who thus relied on the temple as a means of preservation from the impending disaster would soon discover that the privilege of Jahweh's presence in their midst carries serious obligations.<sup>71</sup> When Jahweh's kābōd returns, however, the focus

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<sup>66</sup>Compare 43:3, where Ezekiel ties this viewing of Jahweh's glory with Chapters 8-11 and 1-3.

<sup>67</sup>Hummel, p. 279.

<sup>68</sup>Zimmerli (Ezekiel 2), p. 327. This observation lends support to the interpretation that the latter vision extends well beyond the Exile, in fact, beyond the exile of this world to the final restoration at the end of time.

<sup>69</sup>Ibid., p. 327.

<sup>70</sup>Ibid., p. 264.

<sup>71</sup>Hummel, p. 270. Compare Chapter 9 (especially verses 9-10).

is from an entirely different perspective.<sup>72</sup> It then appears as a pledge of the new covenant, that is, the "sacramental manifestation" of Jahweh's promise to be present.<sup>73</sup> Furthermore, it signals the eschatological fulfillment of God's dwelling on the "cosmic mountain" of a restored paradise.<sup>74</sup> Finally, it recapitulates the history of God's covenant with His people, whose God He promised to be and among whom He promised to dwell (compare 48:35).

Finally, because of the connection between kābōd and the sanctuary, we must consider the Second Temple. Haggai and Zechariah in particular stress the importance of rebuilding the temple (and especially its role in Heilsgeschichte). This is evident already in one of Haggai's opening oracles: "Go up to the mountain, and bring wood, and build the house; I will find favor with it, and I will be glorified" (1:8).<sup>75</sup> This, of course, does not infer that God was bound to the temple. It does, however, testify to the fact that God had bound His people to the temple, that is, that He had concretized the presence of His kābōd in that particular place.<sup>76</sup> In Haggai's "second sermon" (2:19) we see this

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<sup>72</sup>Köhler (p. 125) remarks that (in Chapters 43 and 44) God's kābōd displays His "special presence" in the temple. Eichrodt (2:32), referring generally to Ezekiel's "priestly conception," says that the kābōd is a "token of the divine glory, by means of which Jahweh declares His gracious presence." Of course, we take issue with Eichrodt's reductionism. The term kābōd denotes more than a "token" or "symbol" of God's presence, it is His "real presence."

<sup>73</sup>Hummel, p. 280.

<sup>74</sup>Eichrodt, 2:33.

<sup>75</sup>The last verb, יִרְאוּ, is Niphal, possibly having a reflexive sense. Compare RSV, "that I may appear in my glory."

<sup>76</sup>As Hummel (p. 360-61) points out, God's "glory" and "presence" was attached to "the concretion of the covenant in the temple and sacrifice," as it is today in Word and Sacrament.

explained further: Jahweh promises His blessing and presence (verse 4) and bids them to recall the Exodus when He created them as a nation (verse 5). Then looking forward, He depicts the "Great Reversal" (verses 6-9), to the time when His "incarnational" glory finds its fulfillment in the Incarnate One (compare verse 9).

Zechariah likewise focuses on the necessity of rebuilding the temple. In his third vision (2:5-9) he calls attention to the fact that (the eschatological) Jerusalem will need no walls, since "I will be for her a wall of fire all around [her], for kābōd in her midst" (verse 9). Jerusalem, of course, stands for the church, and Jahweh's "incarnation" in her midst points to His dwelling visibly among His people in the Person of His Son and remaining with them in Word and Sacrament to the close of the age.<sup>77</sup> In Zechariah's word to Joshua and Zerubbabel, he emphasizes again the importance of building (6:9-15), implying its Messianic (note the word "Branch" in verse 12) and ecclesiological fulfillments. In Chapter 9-14 ("Deutero-Zechariah") the prophet concentrates not so much on the temple itself,<sup>78</sup> but its existence is assumed throughout this section of the prophecy, especially in the cultic language of the closing pericope (14:16-19). There, under the type of the festival of Succoth, all those from the remnant of the nations will be gathered in as "fruit of the field" (compare Exodus 23:16).

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<sup>77</sup>Theodore Laetsch, Minor Prophets (St. Louis: Concordia Publishing House, 1956), p. 418.

<sup>78</sup>Hummel, p. 373.



Summary

Needless to say, there is a strong emphasis on the visual element in the Old Testament contexts that deal with kābōd, an emphasis which is attested to by the frequent uses of the verb האיר. The meteorological phenomena and the objectifications of God's glory (for example, the cloud) heighten this experience, but they are not to be identified with His kābōd. Rather, the kābōd is an hypostasization of Jahweh and becomes equated with Him. Furthermore, the visual experience suggests that, rather than being an abstraction of "P" to refer to God's activity, kābōd is a concrete term, a real manifestation, and therefore is a revelation of God.<sup>79</sup> On the one hand, this manifestation of God takes the form of a "striking radiance" which constrains man to keep his distance or to turn away from the blinding majesty of God.<sup>80</sup> On the other hand, God represses the devastating effect of the fullness of His kābōd and meets man in the place where He has designated, namely, the sanctuary .

The sanctuary is a crucial element in the manifestation of Jahweh in His kābōd. The kābōd descends onto Sinai and Jahweh meets with the leaders of the people right before giving instructions for the construction of the tabernacle. Inside the tent of meeting the kābōd transfigures Moses' face, it so "adheres" to Moses that he had to cover himself with a veil when he came out to speak to the people (Exodus 34: 29-35). Yet this glory was fading, and the fact that it was not permanent points to the temporality of the sanctuary and to the glory and

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<sup>79</sup>Procksch, p. 430.

<sup>80</sup>Eichrodt, 2:30.

splendor of Christ, the "sanctuary" of the new covenant (see 2 Corinthians 3:7-18). Later on Jahweh's kābōd fills the tabernacle and is manifested at the ordination and installation of those who would serve in it. Still later in Israel's history, the kābōd fills the newly constructed temple of Solomon. Thus, the sanctuary, where Jahweh's kābōd dwells, points to His immanence, His presence, and is where He graciously meets with His people. The sanctuary, as the dwelling of God's kābōd among men found its fulfillment when God's Son, the Revealer of His kābōd (compare John 1:1-14; Colossians 1:15-20, "the image of the invisible God . . . in whom the fullness of the Godhead dwells"; Hebrews 1:3, the ἀπαύγασμα of His glory and the χαρακτήρ of His substance) became incarnate and dwelt among men. Typologically, this dwelling is Christ's body, the church, made up of people who are being renewed in the image and glory of God.<sup>81</sup> At the end of history, this sanctuary will find its consummation when "the dwelling of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them" (Revelation 21:3, RSV).

Thus, in the history of salvation, God's kābōd represents two things. It represents His presence which results in the deliverance of the elect (who perceive God's kābōd in faith and recognize it in

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<sup>81</sup>Man was created in the image and glory of God (1 Corinthians 11:17; compare also Genesis 1:26-27 and Psalm 8:6). Even though they are not completely synonymous, "image" and "glory" express similar ideas in that both relate to the holiness with which man was created. Paul uses the two terms similarly in referring to the full restoration of man's original holiness to the believer after his resurrection (see 1 Corinthians 15:49 and 2 Corinthians 3:18). For a fuller discussion of the relation between image and glory, see Chapter V, p. 114.

worship and obedience) or in the condemnation of the wicked (who fail to acknowledge His majesty). This aspect holds true for both the Old and New Testament people of God. Secondly, God's kābōd is the "sacramental manifestation" of His covenant promise to be present. In the Old Testament, this was the "glory" which conducted God's people from Egypt and dwelt in their midst in the sanctuary. For the people of the New Testament, it is the "glory" Which became flesh and Who gives us as a promise and pledge of His presence His own body and blood.

## CHAPTER IV

### TERMS AND CONCEPTS RELATED TO KBD

We have seen that when God manifests Himself in His kābōd (כְּבוֹד) it is a means of revelation which has as its aim the disclosure of Jahweh as a God of judgment and grace. Besides kābōd, however, the Old Testament uses a variety of other terms and concepts to indicate that the God of Israel reveals His presence bringing both condemnation and blessing.<sup>1</sup> Along with kābōd they were to accentuate the fact that God is both transcendent and immanent, that He is essentially invisible but at times becomes visible, the limitless One Who limits Himself, unapproachable yet personal. These terms and concepts express "the irruption of God into worldly reality" and emerge from the tension between God's opposite characteristics and a desire to resolve that tension.<sup>2</sup>

A number of questions, however, arise from describing the Divine Being with human language. How does the plurality of forms and expressions relate to the unity of God? What is the difference between Jahweh and His "forms" of revelation? Are the various representations

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<sup>1</sup>Walter Zimmerli, Old Testament Theology in Outline, trans. David E. Green (Edinburgh: T. & T. Clark, 1978), p. 80.

<sup>2</sup>Walter Eichrodt, Theology of the Old Testament, 2 vols., trans. J. A. Baker (Philadelphia: The Westminster Press, 1975-1976), 1:214.

of Jahweh indicative of a later and more sophisticated theology? In an attempt to answer these and similar questions we shall examine some analogous forms of Jahweh's manifestations in the Old Testament, two extra-biblical parallels of divine manifestations, some words which are synonymous with kābōd, and a motif which has theological correspondence to kābōd.

#### Analagous Forms of Manifestation

Besides Jahweh's kābōd there are several other expressions in the Old Testament which are used to denote God's presence. To the western mind, which has a tendency to obscure God's presence by spiritualizing it, these other expressions may seem unnecessary or confusing. To the people of the Old Testament, however, they signified the proximity and reality of God.<sup>3</sup> Moreover, the people of Israel had the conviction that in the theophanies of Jahweh they actually saw God.<sup>4</sup> That these were actual, visible manifestations is attested by the frequent use of the verb האיר. Whatever we choose to call these forms of manifestation, the fact remains that in them Jahweh was represented before His people.<sup>5</sup>

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<sup>3</sup>Eichrodt, 2:21. This closeness compelled the biblical writers, as Eichrodt picturesquely states, "to cloth the divine presence in human form."

<sup>4</sup>Edmund Jacob, Theology of the Old Testament, trans. Arthur W. Heathcote and Philip J. Allcock (London: Hodder and Stoughton, 1958), p. 74. His "vestment" rather than His "body."

<sup>5</sup>Ludwig Köhler, Old Testament Theology, trans. A. S. Todd (Philadelphia: The Westminster Press, 1957), pp. 119-20 insists that messenger, face, etc., are not "hypostases, emanations, or substitutes" but that the only suitable term is "representation." According to Köhler's understanding, however, these forms of Jahweh's manifestation

When we say, however, that Jahweh is "represented" before His people, we do not mean that in the sense of "token" or "symbolic" representation. Rather, it is a "re-presentation" which has continuity. This "re-presentation" does not repeat, for example, the one-time events of the Exodus or the making of the covenant, but it "actualizes" Heilsgeschichte, that is to say, it makes the saving acts of God present and efficacious. This "re-presentative" element was an important part of the Old Testament sacrificial system<sup>6</sup> and is closely connected with the concept which  $\text{רָצַח}$  conveys. On the one hand, man "reminds" God (as God has commanded). On the other hand, man has objective "reminders" (verbal and non-verbal, that is, prayer and cult, or liturgy and sacrifice) which make present God's saving acts. Ultimately, this "re-presentation" climaxes and is fulfilled in Christ, Who makes present His great act of salvation for us in Word and Sacrament ( $\text{τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν}$ ). Thus, God's representation before His people was more than a "token"; it was a "real presence" and a type of His presence to come.

#### The mal'āk

The noun mal'āk ( $\text{מַלְאָךְ}$ ) is derived from the hypothetical verb

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seem to be spiritualized. I prefer to consider them instead as hypostatic in nature, especially in view of their associations with  $\text{רוּחַ}$  and kābōd, or maybe even Spiritualized (analogous to the Holy Spirit, Who does not work "immediately").

<sup>6</sup>The festivals and rites of the Old Testament (especially when we consider the cultic references in the Psalter) concentrated on sacrifices. Sacrifices were probably included in the "cultic dramatization" of the theophany (compare Chapter III, n. 28) as part of the reactio hominum.

מַלְאָךְ, which, according to Semitic parallels, means "to send."<sup>7</sup> The noun, frequently translated "angel" or "messenger," denotes an emissary sent out from God to do His bidding. The function of the mal'āk can be beneficial, as in the communication of the promise to Abraham (Genesis 16:10-13), the intervention in behalf of Isaac (Genesis 22:11), the leading of the Israelites through the Wilderness (Exodus 23:23; 32:34), the saving of Jahweh's people from affliction (Isaiah 63:9), or the deliverance of those who fear God (Psalm 34:8). The mal'āk is also commissioned for judgmental purposes, like the curse against the inhabitants of a town who refused to take part in the battle against Sisera (Judges 5:23), the slaying of the Assyrians encamped against Hezekiah (2 Kings 19:35), or the driving away of the enemies of the pious (Psalm 35:5-6). The mal'āk is identified with a mediatorial function as the advocate of Joshua against Satan (Zechariah 3:1-5) and Messianically as the messenger of the covenant (Malachi 3:1).

Although mal'āk can designate any of the supernatural emissaries of God, the expression מְלַאךְ יְהוָה is especially significant. The מְלַאךְ יְהוָה signals Jahweh's presence.<sup>8</sup> In some instances this phrase alternates as the subject with the person of Jahweh Himself and thereby is identified with Jahweh (as in Genesis 16:10; Exodus 3:2-6; Judges 13:21-22). Furthermore, certain contexts in which it occurs suggest the

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<sup>7</sup>From the root l'k the verb "to send" exists in Arabic and Ethiopic, and the noun "messenger" in Hebrew, Phoenician, and Aramaic. See William Gesenius, A Hebrew and English Lexicon, trans. Edward Robinson, ed. Francis Brown, S. R. Driver and Charles A. Briggs (Oxford: Clarendon Press, 1951)[hereafter BDB], p. 521.

<sup>8</sup>Eichrodt, 2:24.

contour of a human figure (for example, Genesis 16:7-14; Numbers 22:23, Judges 6:21; Zechariah 3:1-5).<sup>9</sup> Thus, with the מְלֶאכֶּךָ יְהוָה the accent seems to be on the visual aspect. It is in this regard that it has an affinity with the frequently perceptible manifestations of the כְּבוֹד יְהוָה.

### The <sup>c</sup>ammūd

An important representation of Jahweh during the Exodus was the <sup>c</sup>ammūd (עַמּוּד) "pillar." More specifically, this is the עַמּוּד עָנָן and עַמּוּד אֵשׁ "pillar of fire and pillar of cloud," which led the Israelites through the Wilderness (Exodus 13:21-22;<sup>10</sup> Numbers 14:14; compare also Nehemiah 9:12, 19), also expressed as the עַמּוּד אֵשׁ וְעָנָן (Exodus 14:24) or just as the עַמּוּד עָנָן (Exodus 14:19; Psalm 99:7).<sup>11</sup> Besides leading the people the עַמּוּד עָנָן would descend to the tent/

<sup>9</sup>Eichrodt suggests that in the mal'ak God has "temporarily incarnated" Himself (p. 27), but that this in no way means that He is "present in a human body or as a permanent person being" (p. 28).

<sup>10</sup>Julian Morgenstern, "Biblical Theophanies," *Zeitschrift für Assyriologie* [hereafter ZA] 25 (1911):154, points out that it is possible to regard the ׀ here as a *beth essentiae*, although this explanation is not very probable. Compare also Deuteronomy 31:15, where ׀ occurs with עָנָן.

<sup>11</sup>There is no real distinction between these different expressions, as they each refer to the same phenomenon. The way in which it is phrased is just a stylistic matter.

Furthermore, the article occurs with עָנָן only in Exodus 14:19; 33:9-10; Deuteronomy 31:15; Nehemiah 9:19; and with אֵשׁ only in Nehemiah 9:19. It seems better to understand עָנָן and אֵשׁ as being determinative, with or without the article, in the translation of <sup>c</sup>ammūd and to regard the inclusion of the article as another stylistic difference. It was not just a "cloudy" or "fiery" pillar, but a pillar of the particular cloud and fire of Jahweh.



tabernacle and speak with Moses (Exodus 33:9-10; Numbers 12:5; Deuteronomy 31:15). It appears that the principal function of the ḥammūd was to symbolize or objectify the presence of Jahweh as He guided His people, either by leading them or revealing His will to Moses.

The term ḥammūd is also used to refer literally to the pillars of the temple in 1 Kings 7 (verses 15 and 21; compare also 2 Kings 25:17 and Jeremiah 52:21-22). Like the pillar in the Wilderness these pillars, designated יָצַב ("He establishes" or "strengthens") and בְּצִיָּתוֹ ("in Him is strength"), may have symbolized the presence of Jahweh.<sup>12</sup>

The fact that they were free-standing (hence, ornamental rather than

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<sup>12</sup>The association of the pillars of the temple with the pillar of fire and cloud in the Wilderness is not explicit in the Old Testament. Perhaps their significance lay in their bowls (atop the pillars, 1 Kings 7:41) with the "eternal flames" (harking back to the Exodus), or in their names (in some ceremonial occasions maybe connected with the kingship, compare 2 Kings 11:14). See Hummel, p. 137. It may be that the pillars were just a general symbol of stability and strength. C. F. Keil and F. Delitzsch, Commentary on the Old Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1978), "The Book of the Kings," in vol. 3, trans. James Martin, p. 103.

For a fuller description and analysis of the archaeological evidence for the various interpretations of the pillars, see William F. Albright, Archaeology and the Religion of Israel (Baltimore: The Johns Hopkins Press, 1968), pp. 142-148. Albright discusses the role of shafts or columns in ancient Near Eastern structures and notes that such cultic installations were common in Syria, Phoenicia, Cyprus, and Assyria in the first millenium B.C. Joachin and Boaz mentioned in 1 Kings probably go back to Phoenician models. Likewise, their symbolism may have been influenced by Canaanite conceptions. Albright gives three possible interpretations of these pillars: (1) The two mythological mountains between which the sun rose in the morning; the Old Testament pillars were a reflection of those mountains between which the sun shone into the temple. (2) The Egyptian djed pillar (a sacred symbol of Osiris) denoting endurance and continuity; the Old Testament pillars would thus have a dynastic significance. (3) The "pillar-like" incense stands found in Phoenicia, southern Palestine, and Spain; the Old Testament pillars may commemorate the pillar of fire in the Wilderness.

functional) suggests that perhaps they were to remind Israel of the pillar of fire and cloud of the Exodus.

The <sup>c</sup>ammūd like the kābōd represented the presence of Jahweh. From the contexts in which <sup>c</sup>ammūd appears, however, it seems that it denotes more of a permanent presence. The <sup>c</sup>ammūd was always visible by day as a cloud or by night as a radiant fire. In contrast, God's kābōd either appeared intermittently or was manifested in the inner sanctum where it was out of ordinary view. The relationship between the two forms was nevertheless very close. This does not mean that the <sup>c</sup>ammūd, as some suggest,<sup>13</sup> always served as a cloak or shield of God's kābōd like the cloud on Sinai did, but rather that it pointed to a "sacramentalization" of the kābōd. In other words, the pillar of fire and cloud was the "visible element" always present of the ever-present but not always perceptible glory of God.

#### The <sup>c</sup>ānān

Closely related to the <sup>c</sup>ammūd is <sup>c</sup>ānān ( אָנָן ). Although it is the ordinary word for "cloud," about three-fourths of its occurrences refer to the theophanic cloud of God.<sup>14</sup> In most of its uses <sup>c</sup>ānān occurs alone (for example, Exodus 16:10; 24:15; Numbers 10:34; Deuteronomy 1:33; Psalm 78:14), but a number of times it is in the pillar of cloud.<sup>15</sup>

<sup>13</sup>For example, Morgenstern, ZA 25, p. 153.

<sup>14</sup>See BDB, p. 777; and R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, eds., Theological Wordbook of the Old Testament, 2 vols. [hereafter TWOT] (Chicago: Moody Press, 1980), 2:684.

<sup>15</sup>Compare above, p. 73.

The primary function of the ḥānān may have been to serve as a shield or veil of Jahweh's kābōd.<sup>16</sup> A shielding purpose is indicated by the phrase בְּצִלְהַת עָנָן "in the darkness of the cloud" in Exodus 19:9 or עָנָן כָּבֵד "a heavy cloud" in 19:16.<sup>17</sup> Thus, ḥānān accompanies kābōd when the kābōd was on Mount Sinai (Exodus 24:16), when it descended to the tabernacle (Exodus 40:34-35), or when it intervened in behalf of Moses and Aaron (Numbers 17:7). In the passages which describe the dedication of the temple, ḥānān alternates with kābōd as the subject of מלא (1 Kings 8:10-11; parallel 2 Chronicles 5:13-14). It is interesting to note in this connection that it was the ḥānān of incense in the Holy of Holies which shields the priest from the kābōd of Jahweh on the propitiatory (Leviticus 16:13).

It is significant that ḥānān appears in eschatological contexts as well. On the יִוֵם יְהוָה Jahweh will appear in a cloud. It will be a יִוֵם עָנָן "day of cloud" and a יְמֵת לְאִוִים "an appointed time [of

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<sup>16</sup>So Morgenstern, ZA 25, pp. 141-142; Otto Procksch, Theologie des Alten Testaments (Gütersloh: C. Bertelsmann Verlag, 1950), p. 431; Gerhard von Rad in The Theological Dictionary of the New Testament, 10 vols. [hereafter TDNT], eds. G. Kittel and G. Friedrich, trans. G. Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1964-1976), 2:240. This was possibly one of the functions of the ḥānān, but not always. In a more general sense it was a "sacramental" manifestation of Jahweh's presence like the kābōd. Compare my discussion of Isaiah 4:5 below, p. 77.

<sup>17</sup>There is not evidence that עָנָן כָּבֵד has been understood in a sense other than "heavy" or "dense cloud." The MT offers no variant, the LXX translates νεφέλη γνοφώδης and the Vulgate nubes densissima. Luther and the English versions render it as "thick cloud." Even Meredith G. Kline, in Images of the Spirit (Grand Rapids: Baker Book House, 1980), who interprets the Sinai theophany as a manifestation of the Spirit in a "Glory-cloud," understands the phrase as "heavy cloud."

judgment] for [the] nations" (Ezekiel 30:3). In Joel 2:2 and Zephaniah 1:15 the Day of Jahweh is called יוֹם צְנָן וְיָרֵפֶל (the "thick darkness" in which Jahweh abides, compare Exodus 20:21 and 1 Kings 8:12). On that Day the One Who is "like a son of man" will come with צְבָנֵי שָׁמַיָא "the clouds of heaven" (Daniel 7:13) and לֵיהּ יְהִיב שְׁלִטָן וְיִקָּר וְיִמְלֹכוּ "to Him is given dominion and glory and kingdom" (7:14). Jesus applies this passage to Himself when speaking about the end of the age: The Son of Man will come "on the clouds of heaven with power and great glory" (Matthew 24:30), and all will see Him "seated at the right hand of power and coming on the clouds of heaven" (Matthew 26:64) and on His "throne of glory" (19:28).<sup>18</sup> Finally, the everlasting kingdom is pictured, with an explicit connection between Cānān and kābōd, in Isaiah 4:2-6. Recalling the theophany at Mount Sinai, Isaiah declares that the "cloud by day" and "fire by night" will abide over Mount Zion, sacramentalizing God's eternal presence (verse 5). Parallel is his affirmation that over all of Zion<sup>19</sup> Jahweh's kābōd will be a קִפְזָה

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<sup>18</sup> Compare also the Transfiguration when the Father spoke through a cloud (Matthew 17:5), the Ascension when Jesus rose in a cloud (Acts 1:9; and the reference in verse 11 to His return "in the same manner"), the Second Coming when the faithful will join Him in the clouds (1 Thessalonians 4:17), and John's description of the angel (of Jahweh?) in terms which are taken from the great theophanic appearances of Jahweh in the Old Testament (Revelation 10:1-7).

<sup>19</sup> Literally, over "the whole thing" (compare n. 20). At one level this refers to the church (compare Joseph Addison Alexander, The Prophecies of Isaiah [Np, 1846; rev. by John Eadie, 1875; reprint ed., Grand Rapids: Zondervan Publishing House, 1953], p. 124, "Mount Zion in its widest and most spiritual sense"), especially in view of the correspondence with קְרִיָּה (ἐκκλησία, compare Edward J. Young, The Book of Isaiah, 3 vols. [Grand Rapids: William B. Eerdmans Publishing Company, 1965-1972], 1:186). But with this pericope's strongly eschatological tone, it seems better to understand "Zion" as the "new heaven and earth" (see Young's comments on the term צִיּוֹן in verse 5; 1:184-85), that is, the Kingdom of Glory (compare n. 20). We cannot agree with

"canopy" (verse 5).<sup>20</sup>

### The pānīm

The term pānīm (פָּנִים) "face" (always in the plural), besides denoting a part of the anatomy, identifies a person in terms of his feelings or personality. When the Bible speaks of Jahweh's "face" it reveals His attitudes of love and anger.<sup>21</sup> Jahweh shows favor to a person when His pānīm "shines" on him (Number 6:25; Psalm 31:17), or

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Otto Kaiser (Isaiah 1-12 [Philadelphia: The Westminster Press, 1972], p. 57), who asserts that the thought here is in reference to "the known world" and "the marvellous, prosperous life of the righteous in that time," especially in view of John's allusion to this pericope when he describes the new Jerusalem with God's glory in her midst (Revelation 21:1-4, 24-27). (See Geerhardus Vos' discussion of this, Biblical Theology [Grand Rapids: William B. Eerdmans Publishing Company, 1948], p. 155: "The place will be all church.")

<sup>20</sup>The syntax of verse 5b is a little difficult. The way the Masoretes have it pointed it reads "over all the glory [will be] a canopy." Perhaps it is better to understand לְפָנָיו as being used in an absolute sense (compare Isaiah 30:5; 44:24) referring "the place of Mount Zion" and "its assembly." Compare the LXX: πᾶσα τῆ δόξης σκεπασθήσεται.

In my opinion (contra Kaiser, p. 57, who insists it has "nothing to say about eternal life"), it seems best to understand these verses as referring to the Kingdom of Glory. They clearly refer to the "eschatological triumph" (Horace D. Hummel, The Word Becoming Flesh [St. Louis: Concordia Publishing House, 1979], p. 200), that is, the period after the final judgment. This is the time of the "supreme revelation of Jahweh's glory" when the faithful will "engage in the service of God without interruption" (Vos; see his discussion "The Future 'Glory' in Isaiah," pp. 294-96). Compare also the implicit eschatology of Psalm 73. (Mitchell Dahood, Psalms II [New York: Doubleday and Company, 1968], p. 195, comments that יִנְחֵנוּ is a technical term meaning "to lead to paradise," and יִקְבְּצֵנוּ is a technical word used by biblical writers to signify assumption). The psalmist affirms his belief in being received into "heavenly glory." (See Dahood [Ibid.], who says that the psalmist is alluding to the story of the assumption of Enoch in Genesis 5:24.)

<sup>21</sup>Jacob, p. 77; Köhler, p. 124.

when He "lifts up the light" of His pānīm on him (Psalm 4:7). When Jahweh causes His pānīm to fall (Jeremiah 3:12) or hides it (Psalm 27:9) He shows His disfavor.

In a more derived sense pānīm refers to the presence of Jahweh in the cult. "Seeing" (Exodus 23:15) or "seeking" (Psalm 24:6) His face is used in a technical sense of worshiping Jahweh or coming into His presence at the sanctuary. The frequent occurrence of the preposition לְפָנַי "before" (literally, "to the face of") in cultic contexts is used to refer to the ministrations of the priests in the very presence of Jahweh. The phrase אֶל-פְּנֵי (Exodus 33:11) suggests the close, personal contact which Moses as the cultic mediator had with Jahweh when he met and spoke with Him directly.<sup>22</sup>

A significant use of pānīm occurs in the account after the golden calf incident when Moses seeks reassurance that Jahweh will accompany them to the Promised Land (Exodus 33:12-23). Jahweh first tells Moses that פָּנַי "My face" will go with them (verse 14).<sup>23</sup> After insisting that this be the case, Moses requests to see the kābōd of Jahweh (verse 18). Jahweh then promises His טִוַב and שֵׁם (verse 19).but responds that Moses cannot see פָּנַי (verse 20).<sup>24</sup> What Moses was requesting to see when he asked to see God's kābōd was God's

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<sup>22</sup>Eichrodt, 2:37. Of course, as Eichrodt points out, this does not mean that Moses actually saw God's "face" but is a "heightened metaphor" referring to his direct contact with the invisible God.

<sup>23</sup>Here פָּנַי serves as an hypostasis of God, = God Himself.

<sup>24</sup>As Zimmerli notes (Theology, p. 80), "פָּנַי replaces כְּבוֹד without further explanation."

unveiled or "naked" majesty, which is indicated here by pānīm.<sup>25</sup> All that mortal men, however, even Moses, are able (or can endure) to see of God is what God chooses to reveal of Himself to man.<sup>26</sup> God acknowledges

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<sup>25</sup>The problem here is that this use of pānīm does not conform to its usage elsewhere, where man does see God's "face" (compare Exodus 23:15; 33:11). This, of course, is a classical example of how Scripture "contradicts" itself. Actually, however, since pānīm is an anthropomorphism (God does not even have a "face"), there is no contradiction. The two verses (33:11, for example, and 33:20) point to the difference in idiom between biblical and dogmatic theology.

The same thing is true in the use of kābōd. Here God says that Moses cannot see His glory, but in other places it is seen (for example, Exodus 24). Ultimately we must permit Scripture to determine the precise meaning (as far as we can understand it) of these two words. Since this context indicates that what Moses is requesting would be harmful (compare verse 20, "for man shall not see Me and live"), it must have been a more complete manifestation of God's presence and majesty than He was accustomed to show.

The same "contradiction" occurs in the New Testament. No one has seen God (John 1:18), yet God has been seen (14:9, "the one who has seen Me has seen the Father").

<sup>26</sup>It appears that Jahweh changes the topic from His being to a visible manifestation of His attributes. According to Brevard S. Childs, The Book of Exodus (Philadelphia: The Westminster Press, 1974), p. 596, and R. Alan Cole, Exodus (London: The Tyndale Press, 1973; reprint ed., Downers Grove: Inter-Varsity Press, 1979), p. 225, this is God as He reveals Himself in his actions. Childs notes that the revelation of God's "goodness" is a revelation "in terms of His attributes rather than His appearance" and that His "name" is a "vehicle of His essential nature . . . defined in terms of His compassionate acts of mercy." Similarly, Cole remarks that God's revelation is of His "name" or nature "proclaimed in terms of His deeds to man," a nature further defined as "goodness." See also Keil and Delitzsch, Commentary, "Volume II, The Pentateuch," in vol. 1, trans. James Martin, p. 238.

However, God's רִחוּם "goodness" (providence in general, specifically grace) is more than His acts or deeds, but includes physical and material blessings ("goodnesses," if you will). Likewise, דְּבַר is more than God's acts or deeds; like kābōd (for which it almost substitutes here) דְּבַר is part of God's self-revelation to man. (In Deuteronomy it becomes an hypostasis; here, understanding a beth essentiae, "I will proclaim as the name of Jahweh," = "I will reveal"; compare Exodus 3 and 6.)

Moses' desire but mitigates the full force of His kābōd by only allowing him to see ׀ַ׀׀׀ "My back."<sup>27</sup>

#### The šēm

The concept of šēm ( שֵׁם ) "name" in the Old Testament (and the ancient Near East, for that matter) involves much more than simply being a label. A person's "name" is indicative of his reputation and character and can even be equated with the person himself. Jahweh has a great šēm or reputation because of His powerful and terrifying deeds in the Exodus (Joshua 7:9; Jeremiah 32:20). His šēm embodies His character as the Creator of the universe (Jeremiah 33:2; Amos 5:8). Manifestations of Jahweh for either protection or indictment are connected with the disclosure of His šēm (Exodus 23:21; Isaiah 30:27).

The concept of the "name" in the Old Testament has important implications for the manifestation of Jahweh. Probably more than the other forms of manifestation (except for kābōd), it imparts the totality of His divine presence<sup>28</sup> and functions as an hypostasis of Jahweh.<sup>29</sup> Furthermore, Jahweh's šēm, as a disclosure of the Divine Being, has significant connections with His kābōd (for example, Jeremiah 14:21; Malachi 2:2; Psalm 72:19; 96:8). In some passages šēm appears to be

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<sup>27</sup> God's "back" signifies God's kābōd in a veiled or shielded form, in other words, "the reflection of His glory that had just passed by." Keil and Delitzsch, Ibid.

<sup>28</sup> Jacob, p. 85. Compare also TWOT, 2:934, "the whole self-disclosure of God in holiness and truth."

<sup>29</sup> This was an easy step because of the natural equation of the name and the person. Eichrodt, 2:42.



parallel to kābōd (Isaiah 59:19; Psalm 102:16). Admittedly, there is a difference between šēm and kābōd. šēm appears to be used in more devotional contexts, where man's response to its revelation occurs in a setting of "normal, ongoing worship."<sup>30</sup> God's kābōd, on the other hand, seems to express a more "exceptional and dramatic manifestation" and emphasizes Jahweh's majesty.<sup>31</sup> But rather than characterizing one as "devotional" and the other as "dramatic," a better distinction between the two (and a better articulation from a Lutheran perspective) is that šēm corresponds to Word as kābōd does to Sacrament. The difference, it should be recognized, does not support views that these two concepts reflect discordant or later theologies.<sup>32</sup> They simply represent different accents of the one and same theology of Jahweh's presence.

#### The dābār

Because of its extremely high usage (the verb and noun occur over 1400 times) and its flexibility in translation (the noun is

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<sup>30</sup>J. Gordon McConville, "God's 'Name' and God's 'Glory'," Tyndale Bulletin 30 (1979):156, 161. Compare also Eichrodt, 1:218: ". . . only in the revelation of His Name does the divine Thou invade the human sphere, and allow Himself to be involved with human destiny through the medium of prayer."

<sup>31</sup>McConville; pp. 157, 161.

<sup>32</sup>For a presentation of this point of view, see Gerhard von Rad, Studies in Deuteronomy, trans. David Stalker (London: S.C.M. Press, 1953), pp. 37-44. According to von Rad, name-theology was late; the "name" of Jahweh "verges closely upon a hypostasis" and replaces the cruder, corporeal conceptions of Jahweh dwelling among the people. The "appearance theology" of "P", on the other hand, was a reintroduction of a "very old sacral tradition" of Jahweh's descending and meeting with the people, which, of course, was refined and spiritualized by "P".

translated over eighty different ways in the KJV),<sup>33</sup> it is virtually impossible to do justice to the concept of dābār ( דָּבָר ) in such a brief manner. The word is almost a technical term for "revelation," especially in view of the fact that dābār and דְּבַר יְהוָה are frequently used to describe the means of salvation.<sup>34</sup> What is particularly important is the concept which lies behind dābār in Hebrew. Semantically, the "word" is coextensive with its referent.<sup>35</sup> This is evident in the prophetic literature where Jahweh's word is frequently linked to visible images and visions<sup>36</sup> (compare Ezekiel 1:1, Ezekiel "saw the visions [literally, "appearances"] of God, " and 1:3, "the word of Jahweh came" to him). This connection between the "visible word" (the sign) and the "spoken word" (the revelation) underscores the "sacramental" dimension of dābār.

Significant for our study are the personification and eventual hypostasization of dābār.<sup>37</sup> What perhaps led to this is the revelatory/mediatorial function associated with the "word." As a revealer, the word of God "comes down" and shows man what God's will is (for example, Psalm 147:15; compare Wisdom 18:14-16). As a mediator, His word saves

<sup>33</sup>Earl S. Kallan, TWOT, 1:179-80.

<sup>34</sup>J. N. Sanders, "Word, The," The Interpreter's Dictionary of the Bible [hereafter IDB] (Nashville: Abingdon Press, 1962).

<sup>35</sup>Otto Procksch (TDNT), 4:93. <sup>36</sup>Ibid., 4:94.

<sup>37</sup>According to G. Gerlemann, Theologisches Handwörterbuch zum Alten Testament, 2 vols. [hereafter THAT], eds. Ernst Jenni and Claus Westermann (München: Chr. Kaiser Verlag, 1971; Zürich: Theologisches Verlag, 1971), 1:442, the "word" does not become hypostasized but mythologized.

man and shows him the way to God (Isaiah 9:7; Psalm 107:20; 119:25, 65). This function also brings into the picture the transcendental and immanent aspects (like kābōd) of dābār. Although it "dwells" with God on high (Psalm 118:89; compare Wisdom 18:14), it is present among man to reveal God's salvation and will (compare Isaiah 40; 55:10-11; as a "quasi-incarnate, semi-hypostatic guide of history"<sup>38</sup>). Since the dābār/logos motif anticipates the Incarnation, it was natural that the New Testament writers would pick up on this theme and apply it to Christ as the fulfillment of God's revealing and mediating word. The best examples of this are in the prologue to John's Gospel (1:1-18), Paul's Christological hymn in Colossians (1:15-23), and the prologue to Hebrews (1:1-4).<sup>39</sup>

#### The hokmâ

Without going into detail, let us simply define hokmâ ( חֲכָמָה ) "wisdom" as the order in the universe (objective wisdom) and man's ordering of his life according to that principle (subjective wisdom).<sup>40</sup> In the biblical context, wisdom refers to the covenant man recognizing God as the Creator and ordering his life accordingly.<sup>41</sup> Relevant to our

<sup>38</sup>Hummel, p. 217.

<sup>39</sup>The language used in these passages is drawn from Wisdom literature and exhibits the merger of "word" with "wisdom." For a further discussion of this see the following section ( hokmâ ). In the three New Testament passages the λόγος / σοφία motif was used to communicate the cosmic significance of Christ. F. W. Dillistone, "Wisdom, Word, and Spirit: Revelation in Wisdom Literature," Interpretation 2 (1948):286.

<sup>40</sup>Hummel, p. 388.

<sup>41</sup>Ibid., p. 396.

study is the personification and hypostasization of wisdom in biblical and extra-biblical literature. Within the canon this development can be detected in Proverbs and Job. In Job 28:12-28 wisdom is personified as God's associate (see especially verses 23-28). In Proverbs 8 we see a heightening of the personification of wisdom in Chapters 1-9 with the depiction of "Dame Wisdom," and its climax in 8:22-31 where wisdom is described as originating in eternity and instrumental in the ordering of the cosmos. The extra-canonical significance of wisdom emerges in Sirach and the Wisdom of Solomon. In Sirach's "praise of wisdom" (Chapter 24) wisdom is portrayed as originating from God (verse 3), existing from eternity to eternity (verse 9), dwelling among man (verse 6), and summoning man to acknowledge her (verses 32-34). Significant in the Wisdom of Solomon is wisdom as one who summons man to acknowledge her (6:12-16), who has originated from God (7:25-26), who is God's partner (8:3; 9:4), and who is present with God as His counselor at the creation of the world (9:9). These latter two works are particularly important for the ultimate hypostasization of wisdom, especially for its role as "preparation for the doctrine of the incarnation."<sup>42</sup>

A comparison of "wisdom" with "word" is helpful for understanding the hypostatic nature of ḥokmâ. Like the salvific dimension of the word, wisdom saves man (Wisdom 9:18); even the salutary pillar of fire and cloud in the Exodus is identified as wisdom (Sirach 24:4). In Wisdom 10, wisdom enters the woul of the servant of Jahweh; in Chapter 18 it is the

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<sup>42</sup>Ibid., p. 40.

"enigmatic figure" of the word which emerges.<sup>43</sup> In Wisdom 18:14 "Thy all-powerful word leaped from heaven, from the royal throne"; in 9:10 God is requested to send wisdom "from the holy heavens and from the throne of Thy glory." Thus we can see that "wisdom" and "word" are spoken of in the same terms and are described as having the same function. The integration of the two probably took place prior to the first century B.C., so that what was said about the one could also be said of the other.<sup>44</sup> It was primarily the *λόγος* which was used in the Christological formulations of the New Testament, but not without the underlying *σοφία* themes. It was this very aspect of the personification and hypostasization of wisdom which was important for Christianity.<sup>45</sup> The idea was preserved most clearly in the Byzantine liturgy (in the repeated refrain "Wisdom!") and to a certain degree in the Western liturgy as well (compare the first "O Antiphon": "O Sapientia!")<sup>46</sup>

Finally, the connection between *ḥokmā* and *kābōd* should be noted. The association between wisdom and glory is notably prominent in the Wisdom of Solomon. In 7:25-30 the biblical idea of glory is

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<sup>43</sup>Burton L. Mack, *Logos und Sophia* (Göttingen: Vandenhoeck und Ruprecht, 1973), p. 96.

<sup>44</sup>Richard N. Longenecker, *The Christology of Early Jewish Christianity* (London: S.C.M. Press, 1970; reprint ed. Grand Rapids, 1981), p. 146.

<sup>45</sup>S. H. Blank, "Wisdom," *IDB*. The importance of the wisdom motif in the New Testament lies in the fact that wisdom was not the impersonal soul of the universe (the Greek idea) nor the impersonal law of Moses (the Judaic idea) but that its accent was on a person, Jesus Christ. Dillistone, p. 287.

<sup>46</sup>Hummel, p. 402.

at the center of the progression of the author's thought.<sup>47</sup> As a manifestation of God, wisdom is called "a breath of the power of God and a pure emanation of the glory of the Almighty" (verse 25; compare Hebrews 1:3). In a very hypostatic description (Chapter 9) the writer entreats God with the words "from the throne of Thy glory send her" (verse 10; compare Matthew 25:31).

#### Summary

One of the questions that arises from this discussion of the various forms of Jahweh's manifestations is how they affect the concept of God's unity. As we have seen with šēm, the fact that "name" is equated with "person" in Hebrew thought safeguards God's unity.<sup>48</sup> In the same way, the alternation between mal'āk and Jahweh as subjects in the mal'āk passages identifies the mal'āk with Jahweh Himself. This usage is similar to that of kābōd, where a previously undesignated "he" becomes the subject of the verb (compare Exodus 24:15-18). Moreover, the type of manifestation which God employed seems to have been determined by the nature of or reason for the theophany. The cammūd and cānān serve simultaneously as objectifications of God's permanent presence and shields of the presence which He dare not unveil fully. The pānīm and šēm, on the other hand, accent the personal and more emphatic aspects of Jahweh's appearing. Finally, in all these forms we must remember, first of all, that we are dealing with a God Who is not

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<sup>47</sup>Frederic Raurell, "The Religious Meaning of 'doxa' in the Book of Wisdom," La Sagesse de l'Ancien Testament, ed. M. Gilbert (Gembloux: J. Duculot, S.A., 1979), p. 373.

<sup>48</sup>Jacob, p. 85.

categorically tied to one form of manifestation and, secondly, One Who condescends to meet the specific needs of His people.

The question as to the difference between Jahweh and these various forms has, in part, been answered. The God of Israel freely makes His presence known in a number of ways, the specific form being contingent on the divine intent. Furthermore, He discloses His presence but is not restricted Himself to a certain place.<sup>49</sup> In other words, in the economy of election God chooses specific forms and places, to which He directs His people but is not Himself bound. In this connection we should note that pagan deities (for example, Baal) were thought to manifest themselves in many different places also (as attested in place names). Yet the ultimate referent of these designations still seems to be that of nature (immanence), and not election. The consequence of all this is, of course, that God was not to be identified with the particular form of His manifestation (for example, the accoutrements of a thunderstorm) or with the precise locality of His appearing (the practical result being a type of pantheism). These forms, while serving to make the existence and proximity of the infinite God known to finite man nevertheless pointed to a Reality beyond whatever means God chose to reveal Himself.

Next, we must answer the question of some forms being "later" or more "sophisticated" than others. Little needs to be said, actually, since little can be agreed on by those who hold such opinions.<sup>50</sup> The

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<sup>49</sup>Theodorus C. Vriezen, An Outline of Old Testament Theology, trans. S. Neuijen (Oxford: Basil Blackwell, 1958), p. 247.

<sup>50</sup>McConville takes important notice of this (p. 150) when he points to the difference between von Rad, who believes that "glory

fact is, that terms such as Ānān and šēm were in use as designations of the deity already in other ancient Near Eastern cultures.<sup>51</sup> Furthermore, the "lateness" of one term with respect to another cannot be adduced from the fact that they "contradict" each other, since it has been shown that rather than pointing to an inconsistency between an "earlier" or "later" theology they are instead complementary.<sup>52</sup> In the same way the hypostasization of dābār and ḥokmā cannot be considered from an evolutionistic basis. Rather, we see the development to be an expansion as the biblical (and extra-biblical) writings include more concepts and extend their terminological repertoire.

Finally, we must add a word about the "revelatory" character of these forms of manifestation. It has been pointed out that the appearances of God in the Old Testament are usually speaking appearances. Theodorus C. Vriezen puts it this way: "The appearance itself is never sufficient but is accompanied by the word. The visual element passes away, the word is enduring."<sup>53</sup> Vriezen's formulation, however, leans toward a spiritualization of the Old Testament theophanies and ultimately a repudiation of Jahweh's enduring presence, for instance, in the tabernacle/temple. It is more accurate (and theologically correct) to say that the character of God's revelation of Himself is "sacramental." Notwithstanding the fact that God's manifestations served as a vehicle for

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theology" is a later development and more sophisticated means of expressing God's presence, and Weinfeld, who thinks that "glory theology" is the "epitome of primitiveness and corporeality in theophany."

<sup>51</sup>Compare "Extra-biblical Parallels" below, on such terms as šm b<sup>c</sup>1, pn b<sup>c</sup>1, and c<sup>nn</sup> 'ilm in Ugaritic.

<sup>52</sup>McConville, p. 152.

<sup>53</sup>Vriezen, p. 251.



His communication of judgment and grace, we must not forget the reality of His theophanies and the actuality of His presence. Thus, we can articulate the connection between the "word" and the "visual element" as follows: Communication corresponds to manifestation as prophecy corresponds to typology (or, Word to Sacrament). This accent on the "visual element" is especially significant when we consider its anti-type. God manifested Himself fully and finally when He came as Jesus Christ, the Word of Life, "which we have seen with our eyes, which we beheld and our hands touched" (1 John 1:1). God continues to manifest Himself to us today, connecting His word to the "visual elements" (or verbum visibile) of Christ's body and blood. And when the "amen" of the age is spoken, Christ's Second Coming will be a visual expression as His sign appears in heaven and "all the tribes of the earth" see Him coming with power and great glory (Matthew 24:30).

#### Extra-biblical Parallels

The revelation and manifestation of God in the Old Testament was unique in the ancient world. This does not mean, however, that the other peoples of the ancient Near East thought of their gods only in terms of the functions of nature, that is, that when these gods interacted with the world of man it was in the impersonal and cyclical forces to which they were tied.<sup>54</sup> On the contrary, as Jahweh ruled over both

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<sup>54</sup>A classical expression of the heilsgeschichtliche view is that of Sigmund Mowinckel in "Den västorientalisk och israelitisk-judiska litteraturen," Bonniers allmänna litteraturhistoria, ed. E. N. Tigerstedt (Stockholm, 1959), p. 40: "While the other peoples experienced the deity in the eternal cyclic process of nature, the Israelites experienced God in history" (quoted by Bertil Albrektson, History and the Gods [Lund: C. W. K. Gleerup, 1967], p. 23).

nature and history, the pagan gods also were conceived of as being involved in both natural and human affairs.<sup>55</sup> Likewise, it is suggested that Jahweh manifested Himself for specific purposes which were made clear by His spokesman, in contrast to the ambiguous "revelations" elsewhere in the ancient world.<sup>56</sup> But the pagans also thought of their gods as acting purposefully and had prophets who claimed to interpret the divine messages.<sup>57</sup> How then was the manifestation of Israel's God unique? It is evident that there were "revelations" of pagan deities and that the peoples around Israel conceived of their gods manifesting themselves in forms analogous to Israel's God. But there is a marked difference between the two conceptions, namely, one of content.<sup>58</sup> On the one level, God's manifestation had as its goal a human community,<sup>59</sup> and it was His personal revelation to His covenant people (which they would not have been able to discover otherwise) that communicated His word of judgment and mercy.<sup>60</sup> Ultimately, then, the difference is

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<sup>55</sup>Albrektson, p. 23.

<sup>56</sup>So Vriezen, p. 238.

<sup>57</sup>For an analysis of the actions of pagan gods as being intentional and deliberate, see Albrektson, pp. 89-97.

<sup>58</sup>Albrektson, p. 122, summarizes his study as follows: "The form of this revelation is not distinctive: it is a common belief that the deity speaks to man, and prophets claiming to reveal divine messages are known also outside of Israel. But the content of this revelation is in several respects unique. It is here that we learn about Yhwh's purposes and intentions, his true nature and the innermost thoughts of his heart, his gifts and his claims, which make him different from all the other gods of the ancient Near East."

<sup>59</sup>Eichrodt puts it well (1:209) when he says, "A divine will which so expressly makes a human community its goal cannot be conceived as a dark, impersonal power or as an unconscious life-force."

<sup>60</sup>Compare Albrektson, p. 118.

confessional, in that we believe that the purpose of God's manifestation and revelation of Himself for the redemption of man must be seen in terms of Law and Gospel.

In view of what has been said, then, the parallels between biblical and extra-biblical divine manifestations are worth considering. On the surface we notice some parallels in terminology. The goddess Ashterah was called šm b<sup>c</sup>l "name of Baal."<sup>61</sup> The deity Tanith was known as pn b<sup>c</sup>l "face of Baal."<sup>62</sup> In Ugaritic c<sub>nn</sub> was used as divine epithet, and in Akkadian melammu became a designation for the god. We shall examine the Ugaritic c<sub>nn</sub> and the Akkadian melammu to note further similarities and differences with the biblical concept of divine manifestation.

#### Ugaritic c<sub>nn</sub>

The term c<sub>nn</sub> "cloud" occurs eight times in the Ugaritic texts published so far.<sup>63</sup> It appears three times in the "Palace of Baal" epic, twice in the "Baal and Yam" story, once in an undesignated text (which is parallel to a passage in "Palace of Baal"), and twice in two fragmented tablets. In one the one fragment c<sub>nn</sub> is used as an epithet of Hadad,

<sup>61</sup>See John C. L. Gibson, Textbook of Syrian Semitic Inscriptions, vol. 3: Phoenician Inscriptions (Oxford: Clarendon Press, 1982), p. 113: "לַיָּדָהּ [is] a title of Astarte as a manifestation or reflection of her husband."

<sup>62</sup>See Rudolf Smend, Lehrbuch der Alttestamentlichen Religionsgeschichte (Leipzig und Tübingen: J. C. B. Mohr, 1899), p. 124, n. 1: "Bei den Karthagern heisst die Göttin Tanit לַיָּדָהּ."

<sup>63</sup>R. E. Whitaker, A Concordance of the Ugaritic Literature (Cambridge: Harvard University Press, 1972), p. 494.

hd d<sup>c</sup>nn.<sup>64</sup> In the parallel line stand b<sup>c</sup>lm d'ip'i "Baal of the mist[s],"<sup>65</sup> so c<sup>nn</sup> here denotes "cloud[s]." The other fragment contains the phrase at brt lbk<sup>c</sup>nn.<sup>66</sup> George E. Mendenhall translates this "you are pure of heart like the c<sup>nn</sup> of . . ." and suggests that, since the root brr occurs regularly with kšpš "like the sun," c<sup>nn</sup> in this instance is probably semantically equivalent to the Akkadian melammu.<sup>67</sup>

In the "Baal and Yam" story we find the phrase in tn b<sup>c</sup>l w<sup>c</sup>nnh / bn dgn 'artm pdh.<sup>68</sup> Yam has sent his messengers to the mount of Lel where the gods are dining and demands that they surrender Baal so that he, Yam, can assume control over Baal's sphere of interest: "Give up Baal and his c<sup>nn</sup>, the son of Dagon that I possess his pd." What Yam is demanding, in addition to Baal himself, is Baal's c<sup>nn</sup>, which is apparently something essential to Baal's position and which commanded reverence or obedience from his associates.<sup>69</sup> Mendenhall suggests that pd

<sup>64</sup>Cyrus H. Gordon, Ugaritic Textbook: Texts in Transliteration, Cuneiform Selections, Glossary, Grammar [hereafter UT] (Rome: Pontifical Biblical Institute, 1965), 76:II:33.

<sup>65</sup>Here the m would be enclitic, the 'ip'i (nominative 'ip'u) similar to the Akkadian upú "mist, cloud."

<sup>66</sup>UT 32:4.

<sup>67</sup>George E. Mendenhall, Tenth Generation (Baltimore and London: The Johns Hopkins University Press, 1973), p. 56. For melammu see below, p. 96.

<sup>68</sup>UT 137:35; a reconstructed parallel occurs in 137:18.

<sup>69</sup>Compare line 34: tn 'ilm dtqh / dtqynh hmlt. The verb yqy which occurs twice, could mean "to protect" (so John C. L. Gibson, Canaanite Myths and Legends [Edinburgh: T. & T. Clark, 1977], p. 148), "to reverence" (compare Hebrew adjective יָרֵא "pious," Arabic verb وقى Form V "to reverence," Form VIII "to fear God"), or "to obey" (compare hypothesized Hebrew verb יָרַע and Arabic verb وقى "to obey").

"gold" (usually) in the following strophe is not related to the Hebrew זָהָב "gold" but rather is probably from a different word which is to be associated with high social or political status.<sup>70</sup> Even if pd is rendered "gold," however, it can still be considered parallel to c<sub>nn</sub>, with the idea that it symbolizes what c<sub>nn</sub> does or that c<sub>nn</sub> is something either resplendent or valuable like gold.

The first occurrence of c<sub>nn</sub> in the "Palace of Baal" epic is when Anat despatches Baal's messengers after they have delivered his instructions for her to perform a certain rite. She tells them lk lk c<sub>nn</sub> 'ilm / 'atm bštm w'an šnt.<sup>71</sup> This text offers a variety of possibilities for translation.<sup>72</sup> In any event, the c<sub>nn</sub> 'ilm is either a vocative referring to the messengers or a reference to Baal himself. In the second text of the "Palace" cycle, El is answering the request of Athirat that a palace be built for Baal. El addresses her as c<sub>nn</sub> 'aṛrt.<sup>73</sup> What is perhaps not incidental here is that after El's speech Athirat herself answers, indicating that c<sub>nn</sub> 'aṛrt is

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<sup>70</sup>Mendenhall, p. 55. The Ugaritic pd is parallel to Hebrew זָהָב ("The contrast between Ugaritic d and Hebrew s is simply a shift from a voiced to a voiceless sibilant."), used in Genesis 37:3 and 2 Samuel 13:18 for the "robe with long sleeves."

<sup>71</sup>UT c<sub>nt</sub>:iv:76.

<sup>72</sup>Gibson (Myths, p. 51) understands lk as the imperative of hlk: "Go, go lackeys of the gods; while you delay, I depart." Maybe better is Mendenhall's suggestion (p. 56), to read lk as the preposition l with the second person singular suffix: "Yours is the c<sub>nn</sub> of the gods; you are powerful, but I am . . ." With Mendenhall's reading, as he himself points out, c<sub>nn</sub> would be parallel to bštm, which is related to the Akkadian baštu "dignity."

<sup>73</sup>UT 51:IV:59.

interchangeable with 'aṣrt. In the last occurrence of c<sub>nn</sub>, Baal is giving instructions to his messengers to Mot: wnḡr c<sub>nn</sub> 'ilm / 'al tqr̄b lbn 'ilm mt.<sup>74</sup> Here c<sub>nn</sub> 'ilm signifies the messengers and underlines the fact that they are representatives of the gods.<sup>75</sup>

The term c<sub>nn</sub>, therefore, in the words of Cyrus H. Gordon, "generally appears in contexts concerning deities."<sup>76</sup> Linguistically it denotes Baal, Athirat, or the divine messengers. As an attribute c<sub>nn</sub> seems to be something which a god has that is necessary for his particular status or function. As a representational designation (in the case of the divine messengers) it closely approximates the idea behind the biblical mal'āk. The messengers, as the c<sub>nn</sub> of the gods, are addressed as if the speaker were talking directly to the intended recipient of the message. In contrast with mal'āk, however, the c<sub>nn</sub> itself does not respond or speak. Rather, it is always the possessor of the c<sub>nn</sub> which is referred to as the subject of any verbs with which c<sub>nn</sub> occurs. In addition, the verbatim deliverance of the message, notwithstanding the concept of the office of the messenger in the ancient Near East, suggests a mindless, mechanistic reproduction unlike the natural and spontaneous intercourse between the biblical mal'āk and the person(s) to whom he is speaking.

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<sup>74</sup>UT 51:VIII:14-17.

<sup>75</sup>Mendenhall, p. 55, suggests that c<sub>nn</sub> 'ilm is a "parallel to and linguistic surrogate for the proper name of the god, Hadad." But in this context Hadad (Baal) himself is speaking and warning the divine messengers not to get themselves too close to Mot.

<sup>76</sup>Gordon, p. 458.

Akkadian melammu

The term melammu signifies a luminous quality which belongs to divine and royal things. In its basic sense of "brightness" melammu is predicated of the sun deity Shamash: Šamaš me-lam-me šamê mātāti taktum "Shamash, you have covered the heavens and all the countries with your sheen."<sup>77</sup> With a more awe-inspiring connotation, melammu refers to the splendid or terrifying nature of the gods: labiš mi-lam-mi ešret ilāni "clothed in the melammu of ten gods" and me-lam Aššur bēlija išhupšunūtima "the melammu of Asshur my lord overwhelmed them."<sup>78</sup> Finally, melammu is the effulgence which emanates from a sanctuary: muštashir me-li-im-mi ékal "who surrounded the temple with melammu."<sup>79</sup>

In a study of the two terms puluhtu and melammu Oppenheim describes melammu as a "dazzling aureole or nimbus" which encircles the deity or which is displayed by anything which has been endowed with divine power or presence.<sup>80</sup> Mendenhall notes that this melammu as type of divine "glory" cannot always be seen. What is visible is what he calls its "mask," that is, the "functional effects" (namely, power and dominion) which belong to the melammu.<sup>81</sup> The king, in this respect,

<sup>77</sup>The Assyrian Dictionary of the Oriental Institute of the University of Chicago [hereafter CAD], 21 vols., eds. Miguel Civil, et al (Chicago: The Oriental Institute, 1977), vol. 10, pt. 2, p. 9; Wolfram von Soden, Akkadisches Handwörterbuch (Wiesbaden: Otto Harrassowitz, 1965), p. 643.

<sup>78</sup>CAD, Ibid., p. 10; von Soden, p. 653.

<sup>79</sup>CAD, Ibid., p. 12; von Soden, p. 643.

<sup>80</sup>A. Leo Oppenheim, "Akkadian pul(u)h(t)u and melammu," Journal of the American Oriental Society 63 (1943):31.

<sup>81</sup>Mendenhall, p. 53.

is the manifestation of the divine melammu, inasmuch as he becomes the representative of the deity and carries out the functions of dominion in the military, legal, and economic spheres.<sup>82</sup> Since the king embodies the deity, it is common in Assyrian art to find him associated with something which represents the manifestation of divine presence in the world, namely, the winged sun disk.<sup>83</sup>

In some respects melammu appears to resemble the biblical kābōd. The so-called radiant aura of the melammu is similar to the resplendency which kābōd often has. Conversely, as the kābōd is customarily shielded from human sight, so the melammu is ordinarily shrouded in the person of the king (which is concretized in his power as the divine representative). In his analysis of a synonym of melammu, Oppenheim notes that the puluḫtu was a "garment of flame" accompanying a god or king which inspired awe or fear.<sup>84</sup> Mendenhall relates this, with the melammu, to the pillar of fire and cloud which followed the Israelites through the Wilderness. The cloud corresponds to melammu as the "mask" of God and the fire to the puluḫtu as His "garment."<sup>85</sup> It must be remembered, however, that the idea of "mask" is probably the foremost signification of melammu and essentially only conceptualizes the brilliancy or "glory" of divine presence. That is to say, although its primary meaning may connote brightness or radiance, melammu simply embodies or objectifies that radiance.<sup>86</sup>

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<sup>82</sup>Ibid., p. 64.

<sup>83</sup>Ibid.

<sup>84</sup>Oppenheim, p. 31.

<sup>85</sup>Mendenhall, p. 59.

<sup>86</sup>Compare Luther's concept of the Word and Sacraments as larvae Dei. Paul Althaus, in Theology of Martin Luther, trans Robert C. Schultz (Philadelphia: Fortress Press, 1966), pp. 21-22, states Luther's



## Summary

Some analogies of c<sub>nn</sub> and melammu with biblical characterizations of divine manifestation have already been pointed out. Phenomenologically, we can say that there is a correspondence between the pagan and the biblical conceptions. Theologically, however, there is little. In the Ugaritic pantheon certain deities functioned as the representatives of other ones and were indicated as such by designations like šm b<sup>c</sup>l or c<sub>nn</sub> 'ilm. The biblical view, on the other hand, does not admit the possibility of other gods but instead leans toward hypostasization with concepts such as šēm and kābōd.<sup>87</sup> In regard to the Akkadian melammu, the god himself remains transcendent; he has no real immanence except in the person of the king. In contrast, the Israelite king in the Old Testament is never apotheosized so as to

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thought as follows: "God cannot meet us when He is clothed in His majesty. If He came thus, we could not grasp Him and we would find the brilliancy of His glory too terrible to bear. . . . Rather, He adjusts Himself to our human ability to comprehend Him. Therefore, He does not present Himself to us uncovered, but covers and clothes Himself with a mask so that we may bear and grasp Him."

Compare also Hebrews 1:1 Christ is the ἀπαύγασμα of God's glory. Both "effulgence, radiance" (active sense) and "reflection" (passive sense) are possible, although the former is more likely (so Kittel [TDNT], 1:508; and F. F. Bruce, *The Epistle to the Hebrews* [Grand Rapids: William B. Eerdmans Publishing Company, 1964], p. 5, n. 22). In a manner of speaking, ἀπαύγασμα (and the corresponding χαρακτήρ "stamp, exact representation," like the impress of a die on a coin) suggests the concept of larva Dei; while oneness with the Godhead is not questioned, this language indicates that Christ was the manifestation of God's δόξα and ὑπόστασις which man could bear and comprehend (compare Philip-  
pians 2:7 ἑαυτὸν ἐκένωσεν ; see also Chapter V, "The Incarnation" and n. 13 on the genus maiestaticum.)

<sup>87</sup>Eichrodt brings out this contrast in his discussion of Jahweh's "face" (2:39).

embody the divine presence.<sup>88</sup> Furthermore, the disclosure of Jahweh in His various forms of manifestation was for the purpose of testifying, to one degree or another, to His immanence.

#### Synonymous Words

There is a preponderance of Hebrew terms which are synonymous with one or more of the nuances which Jahweh's kābōd expresses. This fact is obvious if one turns to the Septuagint. There δόξα, which translates kābōd 181 times, translates twenty-four other Hebrew words which in some contexts approximate one of the meanings of kābōd. These twenty-four words primarily have the signification of "strength, adornment, beauty, wealth" and with kābōd seem to connote "the external manifestation of power and position."<sup>89</sup> In addition, there is a great number of Hebrew terms which are not rendered δόξα in the Septuagint but which also denote "glory, honor, splendor, majesty."<sup>90</sup> Of course, none of these other terms completely signifies what kābōd does, but it

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<sup>88</sup> Compare Psalms 2 and 110. If these are understood as referring to the Israelite king then the idea is that of "adoption" (in contrast to the "deification" of the kings of Israel's neighbors), whereby the king, perhaps at his installation when the psalms may have been used, becomes the representative and instrument of the Divine King. (See Artur Weiser, The Psalms, trans. Herbert Hartwell [Philadelphia: The Westminster Press, 1962], p. 113). On the other hand, if these psalms are read as Messianic, then the King (the antitype of the Israelite king) is divine. Both interpretations are possible, as these probably are two aspects of "one literal sense."

<sup>89</sup> A. H. Forster, "The Meaning of δόξα in the Greek Bible," Anglican Theological Review 12 (1929/1930):314.

<sup>90</sup> See Appendix I for the list of Hebrew terms which are translated δόξα in the LXX and Appendix II for a list of Hebrew words which denote "splendor, majesty, etc."

will be worthwhile to examine some of these words to see which aspects of kābōd they do express.

#### Terms Denoting "height"

There are three Hebrew words which refer to height and denote exaltation or greatness. The term **הָנָא**, for example, has the basic meaning "to rise up." The verb is used of Jahweh's rising up and subsequent exaltation over the Egyptians in Exodus 15:1. The noun **הִנָּא** frequently signifies exaltation or majesty and is applied to both man and God. It is used of God, for example, in Exodus 15:7, Isaiah 24:14, and Job 37:4. Less common but employed in a similar manner are **הִנָּא** and **הִנָּא**, which refer to God in Psalm 93:1 and Deuteronomy 33:26 respectively.

Another term which refers to height is **הַבֵּל**. Its basic meaning is "to be high." God is portrayed as high or exalted in Isaiah 5:16 and His ways are described as such in Isaiah 55:9. The adjective **הַבֵּל** is more common and characterizes anything which is high or tall. In Job 40:10 it refers to man's exalted position (which, from context, derives from his Creator) and is parallel to **הִנָּא**, **הִדָּר**, and **הִדָּר**.<sup>91</sup>

Similar in meaning but having a slightly different nuance is **הִדָּר**, which denotes "to grow up, be[come] great" (in size). The verb is used of Jahweh in Psalm 35:27 and Ezekiel 38:23 and indicates that He is exalted because of victory over His enemies. The noun **הִדָּר** specifies Jahweh's greatness or magnificence in Numbers 14:19, Deuteronomy 3:24, and Psalm 150:2. Likewise, **הִדָּר** in 2 Samuel 7:21 signifies Jahweh's

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<sup>91</sup>On **הִדָּר** and **הִדָּר** see pp. 103 and 104.

act of exalting David's house. The adjective  $\text{לִיָּדָא}$  is commonly utilized to describe Jahweh in such texts as Psalm 86:10 and Isaiah 54:7.

All three of these words, then, can refer to God's exalted position, that is, His grandeur or excellency over the cosmos. Like kābōd they point to Jahweh's sovereignty over the affairs of men which He exercises through His interventions in history in acts of judgment (as in Exodus 15:1) or grace (for example, 2 Samuel 7:21). It is significant to note also that in the Septuagint  $\delta\acute{o}\xi\alpha$  translates all three terms.

#### Terms Denoting "superiority"

Actually, there is only one word group in this category, that which stems from the hypothesized root  $\text{רָדָא}$ . Its basic meaning is "to be superior." From this derive the meanings "majesty" and "might," which express ideas similar to the relational terms "honor, reputation, position" of the kbd derivatives. The adjective  $\text{רִדְיָא}$  describes kings, nations, and God. God is called majestic in Psalm 93:4 and Exodus 15:10 and His name in Psalm 8:2. As a substantive it can denote nobles like the Niphal participle of kbd often does. Besides signifying glory or majesty, the noun  $\text{רִדְיָא}$  has an interesting use in that it can mean cloak or mantle (Genesis 25:25; Joshua 7:24; Jonah 3:6; Zechariah 13:4).<sup>92</sup> In essence, however,  $\text{רָדָא}$  has affinities both to the words which denote "height" (as in Psalm 93:4) and to those which mean "power"

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<sup>92</sup>BDB, p. 12, attributes "mantle, cloak" to the supposedly original meaning of the verb "to be wide" (from which also, then, "to be superior" would come), hence, a "wide garment."

(as in Exodus 15:10).<sup>93</sup>

#### Terms Denoting "power"

There are two words which basically mean "power" or "strength" but which frequently approximate one or more of the senses of kābōd. One is לָרִיב, which comes from the root לָרִיב meaning "to be firm, strong." The noun לָרִיב depicts the power or might of God as a "shield" against the enemies of His people (Psalm 59:12). Used of men, it refers to their strength (often with רִבּוֹא, compare 2 Samuel 17:10) exhibited in wealth as in Genesis 34:29, in ability as in Genesis 47:6, or in integrity as in Ruth 3:11 and 1 Kings 1:52. In 2 Kings 18:17 לָרִיב designates the army or hosts of Assyria. In these contexts לָרִיב seems to correspond to the meanings "abundance, honor, reputation, splendor" of kābōd.

The other term which designates "power, strength" is the noun עָז from עָז "to be strong." While it can refer to human strength, עָז primarily refers to the might of God (for example, Psalm 62:12; 2 Chronicles 6:41), especially when He wields it for the defense and security of His people (as in Exodus 15:13). In a number of passages, it is associated with kābōd. Psalm 24:8 characterizes Jahweh as the "King of Glory" Who is "mighty" in battle. David beholds Jahweh's kābōd and עָז in the sanctuary (Psalm 63:3), which, for him, means also the experience of God's עֲדָתָא "covenant mercy, love" (verse 4). Both heavenly and earthly beings are called on to acknowledge God's kābōd and

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<sup>93</sup>For "height" see p. 100 and for "power" see p. 102.

יָּו (Psalm 29:1; 96:7; 1 Chronicles 16:28). In Psalm 78:61 יָּו is parallel to kābōd in referring to the ark of the covenant, whose absence means that God's power, that is, His "sword" and "wrath" (verse 62), is against them. Because of these associations with kābōd (especially in Psalms 63:3 and 78:61), יָּו appears to be one of the synonyms closest to the technical sense of kābōd as an expression of Jahweh's salvific or, as the case may be, condemning presence.

#### Terms Denoting "splendor"

The last group of synonyms, which signify the "splendor, ornament, brightness" of God, appears to have the closest associations with kābōd. The first word, הָדָר "to adorn, honor," refers to the ornament or adornment of both God and man. It is often simply translated "glory." In Psalm 145:5 and 12 הָדָר is in construct with kābōd: "the splendor [ הָדָר ] of the glory [ כְּבוֹד ] of Your majesty." In Isaiah 35:2 it is parallel to kābōd: "they will see the glory [ כְּבוֹד ] of Jahweh, the splendor [ הָדָר ] of our God." Also significant is the connection with שִׁקְדוּת in Psalm 29:2: "worship Jahweh in the הָדָר of holiness."<sup>94</sup> Although the phrase is properly rendered "the beauty

<sup>94</sup> See parallels in Psalm 96:9; 1 Chronicles 16:29; 2 Chronicles 20:21. Compare also Psalm 110:3: בְּהַדָּרִי קָדָשׁ. Linguistically, הַדָּרִי is the plural construct of הָדָר "ornament" which is synonymous with the feminine noun הַדָּרָה and so approximately the same in meaning. Some (Weiser, p. 695; Delitzsch, "Psalms," vol. 3, p. 192) understand it as referring to the splendorous attire of the young men in the army of the king. However, it is possible to read it as belonging to the first strophe as well: שִׁמְיָה נְדָבֹת בְּיוֹם חַיִּלָּה בְּהַדָּרֵי קָדָשׁ "your people are ready, on the day of your strength, in the splendor of [your] holiness," and to take the phrase as explanatory of בְּיוֹם חַיִּלָּה and thus referring to the king. This rendering would be in accord with the Messianic application of the psalm. (Compare Derek Kidner, Psalms 73-150, p. 394, and Psalms 1-72 [Leicester: The Tyndale Press, 1973-1975], pp. 125-26, who understands it as the "holy array" of the Lord.)

of holiness" (KJV) or "holy array" (RSV), the suggestion has been made to translate it as "when He appears in holiness," focusing more on the appearance or manifestation of Jahweh.<sup>95</sup>

Similar to  $\text{הִדְרָה}$  is  $\text{הִדְרָה}$  "splendor, majesty," which is used in the same construction as  $\text{הִדְרָה}$  and kābōd in Psalm 145:5. Of special interest (and in a certain sense parallel to Psalm 29:2) is its occurrence in Psalm 104:1, which describes Jahweh as clothing Himself ( $\text{לְבַשׁ}$ ) with  $\text{הִדְרָה}$  and  $\text{הִדְרָה}$  and enwrapping Himself ( $\text{הִטָּה}$ ) with  $\text{אֹר}$  "light."<sup>96</sup> The picture of  $\text{הִדְרָה}$  as something radiant also suggests the dawn of the rising and shining kābōd as it is portrayed in Isaiah 60:1-2.

Another light picture is presented by  $\text{יָצַח}$  (only in Hiphil) "to shine [forth]." Moses refers to the theophany at Sinai in Deuteronomy 33:2: "Jahweh . . . shined from Mount Paran." A theophanic allusion is made in Job 37:15, where Elihu wants Job to recognize that God makes "the lightning of His cloud" to shine. In a psalm of divine judgment (which has the semblance of a liturgy) Jahweh "shines" from Zion in a manner comparable to that of the Sinai theophany (Psalm 50:2), maybe indicating that this is a "re-presentation" of Sinai.<sup>97</sup> And in

<sup>95</sup> TWOT, 1:208, affirms this third option on the basis of the Ugaritic use of hdr in Krt:iii:154-155: krt yḥt wḥlm / <sup>c</sup>bd 'il whdrt "Keret awoke, and it was a dream, the servant of El, and it was a (divine) appearance." Dahood, Psalms I: 1-50, p. 176, translates this phrase in Psalm 29 "when the Holy One appears," and also notes the "Keret" reference; defining hdrt "theophany."

<sup>96</sup> Compare Akkadian puluḥtu as a supernatural garment and melammu as supernatural headgear. Oppenheim, p. 31.

<sup>97</sup> In this psalm Jahweh "shines" ( $\text{הִדְרָה}$  is "the cultic term for the theophany that takes place in the heavenly light of glory [kābōd]," Weiser, p. 39) or "appears" in order to sit in judgment on and then announce salvation to His people. Weiser, pp. 393-94. Compare other liturgical-type psalms, for instance, Psalm 24. When the "everlasting

a prayer for deliverance He is entreated to "shine forth" from His throne upon the cherubim (Psalm 80:2).<sup>98</sup>

God's splendor is also depicted with  $\text{הִלָּךְ}$  "to shine." Following a reference to His manifestation at Sinai in 2 Samuel 22:12, the noun  $\text{הִלָּךְ}$  suggests the brightness which emanated from Jahweh's kābōd (parallel in Psalm 18:12-13). Ezekiel also uses  $\text{הִלָּךְ}$  to describe "the appearance of the likeness" of Jahweh's kābōd (1:28; 10:4).

From  $\text{פָּאֵר}$  "to adorn" comes the noun  $\text{תְּפִלָּתָא}$  "beauty, glory." Designated as something which has beauty are God (Psalm 71:8), the ark (78:61), His sanctuary (96:6), and His name (Isaiah 63:14). It is notable that in Isaiah 46:13 Jahweh's  $\text{תְּפִלָּתָא}$  is identified with His  $\text{תְּשׁוּבָה}$  "deliverance." Like the other synonyms in this section, the association with God's presence and deliverance indicates close affinities with kābōd.

Finally, the noun  $\text{צִבְיָה}$  from the assumed root  $\text{צִבֵּה}$  designates "adornment."<sup>99</sup> This term is used to specify the "beauty" of Jerusalem (Daniel 8:9) and the temple (11:45; literally, "mountain of beauty of holiness") where God will consummate the victory against the enemies of His kingdom (compare also verse 45b and 12:1).

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doors" were opened the priest, "representing" Jahweh, would bless the people. (See Weiser, pp. 234-35; also pp. 38-40). (On the "representational" dimension, see

<sup>98</sup>Although the verb in Ugaritic is not used in theophanic contexts, it does occur in personal names, such as  $\text{yp}^c \text{b}^c1$  "may Baal shine forth." TWOT, 1:393.

<sup>99</sup>Perhaps this is related to Arabic  $\text{صَبَا}$  "to incline toward"; or Akkadian  $\text{ṣabû}$  or Aramaic  $\text{צִבֵּה}$  "to desire." See BDB, p. 839.



## Summary

In the first place, the terms which refer to God's exaltedness, power, and splendor, point to His transcendence. They indicate the supremacy of the Creator over His creation and the grandeur and majesty He has because He is God. Nevertheless, God's sublimity does not preclude His immanence. Because He is preeminent He is able to involve Himself in the affairs of men when and where He chooses. As the supreme Being He intervenes in the world according to His will in acts of judgment and grace. As the omnipotent One He protects His people against their enemies. As all-splendorous He shines into men's lives bringing condemnation and blessing.

God's primacy is not without its eschatological implications as well. As the Lord of creation He intercedes to battle the forces of the universe which oppose Him and His people. His interjection into time, however, points forward to the time when He will finally manifest His grandeur and power and the "beauty" of His deliverance and victory will be seen by all.

The terms discussed in this section cover much of the same ground as kābōd does. Like God's kābōd they accent His transcendence (more than, for example, His šēm does). At the same time, they infer a God Who is active in His creation, like the kābōd of Jahweh which "indwells" Mount Sinai, "abides" in the tabernacle/temple, or "fills" the whole earth. Rather than seeing these two facets as indicators of "contradictory" theologies, however, we must consider them only as different emphases. The kābōd of Jahweh does accent a transcendent God but is

simultaneously the "sacramental" presence (which is ultimately the stronger accent) of that transcendent God among men.

#### The Motif of "Holiness"

The Hebrew term qdš ( קֹדֶשׁ ) expresses a theological concept which at times conforms to or otherwise complements the one expressed by kābōd. While qdš is not used in a technical sense to indicate God's manifestation in the world, it does communicate something about His presence and its implications for man. Like kābōd, qdš suggests the tension between God's transcendence and immanence. At the same time, however, its theological signification alludes to the resolution of those divine characteristics which confound the finite mind.

In the discussion of Isaiah 6 we saw that קֹדֶשׁ "holy" suggested separation from God while kābōd reminded the prophet of His gracious presence.<sup>100</sup> On the other hand, the קֹדֶשׁ הַדָּרַת of Psalm 29:2 (parallel 1 Chronicles 16:29) may allude to an appearance or manifestation of God, much like kābōd does.<sup>101</sup> The fact is, the association of qdš with kābōd occurs frequently in the Old Testament. The question then becomes one of explaining the connection between qdš and kābōd. This connection can be put as simply as "glory is God's holiness revealed,"<sup>102</sup> or in a more expanded formulation "glory is the external manifestation of His mysterious holiness"<sup>103</sup> or "glory

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<sup>100</sup>See p. 59.

<sup>101</sup>Compare p. 103.

<sup>102</sup>This phrase is attributed to J. A. Bengel, who described kābōd as "die aufgedeckte Heiligkeit" of God.

<sup>103</sup>Vriezen, p. 150.

conceived of as an earthly image reflecting God's holiness."<sup>104</sup> The questions "What is qdš?" and "How does it relate to kābōd?" thus become necessary to investigate.

The root meaning of qdš seems to be "holy" or to denote "something that belongs in the sphere of holy," since the term is almost always used in cultic contexts.<sup>105</sup> The verb occurs in all forms (except the Hophal), the most important of which are the Qal, which denotes the state of holiness or consecration, and the Piel, which has a causative sense, "to make holy, consecrate." The noun שִׁטְף and the adjective שִׁטְף signify the concept of holiness, that is, they refer to "the essential nature of that which belongs to the sphere of the sacred."<sup>106</sup> The loci classici (Leviticus 11:43-45; 19:2; 20:26; Numbers 16:38; Deuteronomy 23:15) indicate that "something which belongs to the sphere of the sacred" is one which has not been defiled by the unclean or common or one which cannot be treated in an unclean or common manner. Jahweh, therefore, is by nature holy (Leviticus 11:43) and His deeds are holy (Exodus 15:11; Psalm 33:20-21). People (Exodus 19:5-6; Joshua 3:5) and places (Exodus 3:5; 19:23) also enter into the sphere of holy and become holy, but it is because Jahweh constitutes them as such.<sup>107</sup>

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<sup>104</sup>Eichrodt, 1:277.

<sup>105</sup>TWOT, 2:787.

<sup>106</sup>Ibid.

<sup>107</sup>See Eichrodt, 1:272: "It may be the site of a theophany, or the people in their encounter with God, or the spoils or war which belong to God, which is termed holy; but in each case that which transfers men or things to the sphere of holy is the operation of God's own activity."

The One Who is holy *κατ' ἑξοχήν* is Jahweh Himself. He is completely "other" and totally separated from the evil of the world (Isaiah 6:3; 17:7-8; Psalm 22:3). His character is absolutely perfect when compared to the moral imperfections in creation (Isaiah 30:9-11). The epithets *שׁוֹדֵף* (for example, Job 6:10; Isaiah 40:25; Habakkuk 3:3) and *לִיְיָ אֱלֹהֵינוּ שׁוֹדֵף* (Isaiah, passim) testify to His ethically perfect and majestic character. Jahweh demonstrates His holiness in "glorious deeds" of deliverance and salvation (Exodus 15:11; 1 Samuel 2:2). But His holiness also terrifies when He reveals it with deeds of punishment (1 Samuel 6:20). These deeds of redemption and judgment, then, become the reason for all men to bow before His awe-inspiring majesty.<sup>108</sup>

An interesting derivative of *qđš* is *שׁוֹדֵף* "sanctuary," which is used to refer to both the tabernacle and the temple. Jahweh instructs His people to build Him a "holy place" so that He may dwell among them (Exodus 25:8), a place which in turn will be confirmed as holy by His presence (29:43).<sup>109</sup> The sanctuary is to remain holy by keeping it free from all uncleanness (Leviticus 12:4) and sin (20:3). Moreover, the ones who may approach His holy place are those who are ceremonially clean<sup>110</sup> (a concept closely related to that of "holiness") and have

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<sup>108</sup> Ibid.

<sup>109</sup> God's dwelling in the sanctuary endows Zion with "an especially sacred status and at any rate a reflected splendour of the majesty of heaven." Ibid., p. 280.

<sup>110</sup> Liturgical preparation was also a requisite. Compare the consecration of the priests in Leviticus 8-9, or the "Holiness Code" (Chapters 17-26) which governed the ceremonial cleanness of the people in general. Commenting on the sacrificial texts of Leviticus, Hummel (p. 80) addresses the indispensibility of consecration when he says that

demonstrated their faithfulness to Jahweh by deeds of holiness and righteousness (Psalms 15 and 24). In addition to  $\text{שְׁדֵרָה}$ , the noun  $\text{שְׁדֵרָה}$  denominates the sanctuary (Exodus 28:43; Psalm 20:3), and the terms  $\text{שְׁדֵרָה}$  (Leviticus 16:2) and  $\text{מִשְׁכַּן הַשְּׁדֵרָה}$  (Exodus 26:33) the innermost part of the sanctuary where Jahweh appears in His kābōd over the mercy seat.

In many of its aspects qdš conforms to the concept of kābōd, in that both terms appear to function similarly. It is easy to conclude, then, that there may be no clear distinction between "holiness" and "glory." One difference that has been suggested is that kābōd is a negative power that overwhelms while qdš is a life-giving power.<sup>111</sup> But kābōd often signifies a vivifying, salvific presence,<sup>112</sup> while God's qdš evidences condemnation and judgment (Isaiah 5:24; Ezekiel 28:22). What we have here, however, is the fact that a single (unified) concept underlines and unites both terms. Jahweh is a God of both Law and Gospel, a God Who is both "holy" and "glorious." To be sure, His qdš accents His judgment while His kābōd emphasizes His mercy, but these terms can be employed conversely. What all this means, in other words, is that God's qdš and His kābōd are essentially the same. Perhaps what we should say, therefore, is that they differ phenomenologically. That

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both "ethical reductionism" and "anti-sacramental fideism" (toward sacrificial legislation) "have equal difficulty comprehending the holistic assumptions of Biblical theology: sin has corrupted the whole man, body as well as spirit, and the remedy must correspond."

<sup>111</sup>Jacob, p. 88.

<sup>112</sup>See Chapter III,

<sup>113</sup>We emphasize that this is in Jahwism, but not paganism. The cultic use of qdš in the ancient Near East has a long history behind it. Eichrodt, 1:271. It appears in Ugaritic as an appellation of Athirat (Qudšu "holy one"), the consort of El, known in the Old Testament as

is, in Jahwism kābōd has a revelatory nature while qdš tends to have an ethical character.<sup>113</sup> The two must not be separated, however, so it is probably best to return to the dictum "glory is holiness revealed."

The close relationship between kābōd and qdš is also evident in the use of the qdš derivatives to denote the sanctuary. The "holy place" is where God's kābōd, which establishes its holiness, dwells (Exodus 40; 1 Kings 8). A further significance of referring to it as "holy" lies in the fact that God's presence among His people carries implications for them, namely, that they are to abstain from uncleanness and sin (Leviticus 11:43), for example.<sup>114</sup> The sanctuary is "holy," therefore, because God has made it so and commanded it to remain so, and in doing this He fulfills His covenant promise to dwell among His people made holy (Exodus 19:5-6; 29:43-46).

#### Summary

The purpose of this survey was to examine the correlations between kābōd and the other terms and concepts which deal with divine manifestation. While none of these parallels is entirely coextensive with kābōd, they do assist in our understanding of it. For one thing,

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Asherah (and regarded as the consort of Baal). Albright, pp. 77-79. A Canaanite provenance (rather than Jahwist) would account for the use of the term in the Old Testament to mean "cult prostitute" (for example, Genesis 38:21-22; Deuteronomy 23:18; 1 Kings 14:24; Hosea 4:14), which is diametrically opposed to the qdš of Jahweh.

<sup>114</sup>R. K. Harrison, in Introduction to the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1969), pp. 601-602, notes that among the Israelites qdš had elevated ethical and moral aspects, while among their pagan neighbors qdš generally referred to a person or thing dedicated to or set apart for a particular deity and was void of the "advanced religious concepts" of Israel.

we can see that the concept which kābōd conveys is not necessarily "late." Although a theological correspondence does not exist, the extra-biblical parallels indicate that the concept and terminology of divine manifestation existed already in the second millenium B.C. Nor is the concept of kābōd necessarily more (or less) "sophisticated." On the one hand, kābōd is affinitive to the "concrete" emphases of the mal'āk (which stresses form and perceptibility) and the ammūd and ānān (which accent objectification and sacramentalization). On the other hand, kābōd matches the more "abstract" emphasis of šēm (which accents the personal and devotional aspects of a divine manifestation). The term kābōd is closely parallel to pānīm in both of these respects, inasmuch as it is both "concrete" (in its anthropomorphism) and "abstract" (in its reflection or revelation of attitude and feeling).

Likewise, kābōd exhibits a number of similarities with synonymous terms. Like its synonyms, kābōd points to the transcendence of God. Nevertheless, also like its synonyms, kābōd does not preclude God's proximity or nearness. It testifies to a gulf between God and man, but a gulf which God crosses when He chooses to dwell among men and manifest His presence in their midst. In general, it appears that kābōd accents a manifestation of the invisible God which is more visible and concrete. What makes kābōd "striking and dramatic" at times does not lie in its function as a manifestation of God, but in its function as a manifestation of God. In other words, kābōd in its fullness is essentially the same as its counterpart qdš. It would and does consume men. But in order to be near and present among His covenant people, the קדוֹשׁ יְשׁוּבָה לְ "empties" His kābōd of its full power and force. kābōd, then, emphasizes Jahweh's immanence while implying His transcendence.

## CHAPTER V

### NEW TESTAMENT AND DOGMATIC COMPARISONS

As we have seen, kbd expresses a variety of concepts dealing with both God and man. With regard to man, kbd may refer to his relationship to other men in terms of status, prestige, reputation, and the like. It may also express man's relationship to God, in that man receives from God integrity and righteousness, in essence, a reflection of God's glory which man has from his creation.

God's glory is one of the major Old Testament articulations of His presence in the world and, especially, among His covenant people. It is a presence which means salvation for His elect and condemnation for those who reject Him. The concept of God's presence is particularly significant for the elect, that is, those who are in the covenant. God's "glory" is an expression of His gracious attitude toward them and is the vehicle by which He deigns to meet them (especially in the sanctuary). In the Old Testament this "glory" takes on a hypostatic function and becomes an anticipation of the Incarnation.

The Old Testament, however, frequently communicates its ideas in ways which receive a fuller or more explicit treatment in the New Testament or even a different expression in dogmatic categories. In this chapter we shall examine several of the most important concepts of glory in the Old Testament and discuss their relationships to the New Testament and dogmatic counterparts.



The Image of God in Man

According to Genesis 1:26-27 man was created in the image of God. We read also, however, in Psalm 8 that when God made man He "crowned him with glory and honor" (verse 6). As we pointed out earlier, Scripture speaks of man's kbd deriving from God in terms similar to man being created in the image and likeness of God.<sup>1</sup> In this manner of speaking, kbd designates man's existence, his being, his spirit, in essence, the most "honorable" part of man as a reflection of Jahweh's kbd from creation.<sup>2</sup>

Although the two terms are not entirely synonymous, "image" and "glory" do express similar ideas. God's image in man signifies man's righteousness and holiness (Ephesians 4:24), the iustitia originalis concreata.<sup>3</sup> God's glory in man likewise signifies man's holiness, a holiness which derives from God's holiness.<sup>4</sup> Paul

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<sup>1</sup>See Chapter II, p. 32. Also compare Artur Weiser's remarks on Psalm 8, that glory ( כְּבוֹד ) and splendor ( הִדְרָה ) are "attributes of God's own appearance" which permit us to "speak here of man being created in the image of God and after His likeness," The Psalms, trans. Herbert Hartwell (Philadelphia: The Westminster Press, 1962), p. 144.

<sup>2</sup>See the discussion of Genesis 49:6; Psalm 16:9 and 30:13 (in Chapter I, p. 11) and Psalm 7:6; 57:9; 108:2; and Job 29:20 (in Chapter II, p. 34), in which verses kbd virtually stands for the pronoun "I".

<sup>3</sup>Righteousness and holiness are not exclusively ethical concepts from which man's corporeality is separated. The whole man was created in God's image. See Gerhard von Rad, Genesis (Philadelphia: The Westminster Press, 1972), p. 8.

<sup>4</sup>It follows that man's glory and holiness are not to be separated, just as God's glory denoting His "incarnational" presence is not separated from His holiness. Compare Chapter IV, p. 110.

associates image and glory when he says that man is "the image and glory of God" (1 Corinthians 11:7). He also uses the terms interchangeably to express the same concept in two different contexts. In 1 Corinthians 15:49 Paul writes "as we bore the image of the earthly man, so we shall bear the image of the heavenly man." In 2 Corinthians 3:18 he says that we shall be changed from glory (the glory which we have now in the Spirit through faith) to glory (when our bodies will become like Christ's glorified body; compare Philippians 3:21).

The biblical data implies that "glory" and "image" are more than ethical terms. We have seen in regard to kbd that there is a definite emphasis on its concrete dimensions. God's glory "appears" and its "physicality" is stressed in its connection with the tabernacle/temple (which served as a type for when God's glory became "physical" in Christ). Likewise, man's glory is associated with his physical nature. Apart from God it is like the "glory" of the flower of the field which fades (Isaiah 40:6), but in Christ the glory of the human frame will conform to His glory (2 Corinthians 3:18). In a similar way we can adduce a "physical" aspect in connection with image. The word used in Genesis 1 is צַלְמֵנוּ "image." This noun can refer to a carved or sculpted "idol" (for example, 2 Kings 11:18) and possibly can have the sense "shadow" (compare Psalm 73:21). In reference to man's "image" the term is rare in the Old Testament, but it nevertheless suggests an application of a "theomorphic" concept to man's external or bodily form.<sup>5</sup>

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<sup>5</sup>Horace D. Hummel, "The Image of God," Concordia Journal 10 (1984):86.

The "physical" concept of God, on the other hand, is not stressed in the Old Testament, but the "antopomorphisms" applied to God (for example, "hands" or "eyes") do suggest that some sort of concept was present. We must be careful, however, not to understand this idea in a crass manner, thinking that God Himself is physical or has a "body." The infrequency of speaking in such terms about God in the Old Testament may be a reflection of its concern to guard against literalism or pagan misunderstandings of "image."<sup>6</sup> In the final analysis, we must say that "image" (and "glory" also) is a holistic concept and applies to man's whole being--body, soul, and spirit--as a reflection of the Divine Being.

The result of the Fall was that man lost the image of God.<sup>7</sup> His will was no longer in accord with the holy and righteous will of God (Genesis 6:4). Having lost the image he also lost the glory of God and becomes afraid and trembles when God approaches him in His glory (Exodus 20:18-20). Turning to Paul again we see that he expresses this same idea when he says that as a result of sin man falls short of God's glory (Romans 3:23). This is more than a negative characteristic of man or a deficiency which he has because of sin. Although man has the law

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<sup>6</sup>Ibid., p. 84.

<sup>7</sup>See John Theodore Mueller, Christian Dogmatics (St. Louis: Concordia Publishing House, 1955), p. 207. Some speak of the image of God in a "wider" sense, meaning that in the Fall the image in its "proper" sense (that is, perfect righteousness and holiness) was lost. See also Hummel, "Image", p. 91. The New Testament is not explicit about the loss of the image of God due to sin but assumes it. Its emphasis, however, is on its restoration in the parousia (which is a Christological and eschatological emphasis).

implanted in his heart and is held accountable for knowing what God's will is, he rebels against God and openly rejects God's glory (Romans 1:18-23).

The purpose of the covenant, however, was to reestablish the relationship between God and man which was disrupted and perverted through sin. The covenant man therefore can express the hope that God will rescue him from the powers of Sheol (Psalm 49:16) and after death take him to be with Him in glory (Psalm 73:24). In the New Testament it is made clear that because of the atoning work of Christ there is the restoration of glory to all those who believe in Him. In His primordial decree God declared His "wisdom" ("Jesus Christ and Him crucified") so that we may be glorified (1 Corinthians 2:7). Through His Gospel He calls all men to glory (1 Thessalonians 2:12; 2 Thessalonians 2:14; 2 Timothy 2:10; 1 Peter 5:10). Through faith in Christ the image and glory of God begins to be restored now and on the Last Day will be fully restored (Matthew 13:43; 2 Corinthians 3:18; Philippians 3:21; Colossians 3:4; compare Daniel 12:2-3).

Accordingly, the restoration of man to glory begins in this life. It is important for the Christian to remember, however, that this does not mean that he becomes free from the effects of sin in this life, such as poverty, illness, and even death. A true "theology of glory" is modeled after the glorification of our Savior, namely, His glorification through the cross (compare John 17). Our lives, then, are ones that must look to the cross for glory (Galatians 6:14) and therefore are ones that we must expect to be crucified to the world and perhaps also contain affliction and suffering. While this must not be considered meritorious (that is, justification), affliction is nevertheless something

which can be expected in the life of a Christian. As Jesus tells His disciples in Matthew 10:38 (and elsewhere) His disciple must accept whatever cross befalls him and follow Him (hence, a part of sanctification). For it is through affliction that God prepares us for glory (2 Corinthians 4:17), and through suffering that we have the hope of sharing Christ's glory (Romans 8:17; compare also 5:2; 8:23; 1 Peter 4:14).

### The Incarnation

We have referred to God's glory in the Old Testament as the means by which He "incarnationally" dwelt among His covenant people. This conception is borne out by a strong emphasis on the visual aspect in the texts that deal with kbd, an emphasis which is attested to by the frequent usage of the verb ראה "to see" in these passages.<sup>8</sup> The tabernacle is important in this regard also since it represents the first fulfillment of God's covenant promise to be present among His people and in doing so points to the fulfillment of that promise in Christ.<sup>9</sup> Finally, we also call attention to the emphasis which Haggai and Zechariah place on the rebuilding of the temple.<sup>10</sup> The connection which this has with the Davidic scion (see Haggai 2:20-23 and Zechariah

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<sup>8</sup>See the discussion in Chapter III, p. 51, especially those references which speak of God's appearing, for example, to Moses, David, and Isaiah, and appearing (eschatologically) to Zion and ultimately all of God's creation.

<sup>9</sup>A significant text in this instance is John 1:14, which uses the verb σκηνώω, denominative of σκηνή, the word which the LXX frequently uses to designate the tabernacle.

<sup>10</sup>See Chapter III, p. 64.

4:1-10; compare also Zechariah 6:9-15) underscores the Messianic dimension of the temple.

We must remember, however, that technically there is no "incarnation" in the Old Testament. The Incarnation is the event by which God assumed human flesh in the Person of Jesus Christ. There are theophanies in the Old Testament, such as the Angel of Jahweh, and appearances of Jahweh in dreams and visions, but these give the impression of being temporary. The glory of God, however, especially in connection with the tabernacle/temple, suggests a more permanent manifestation of God. In addition, the description of God's glory in Ezekiel's vision strongly suggests a heavenly prototype.<sup>11</sup> Moreover, the portrayal of the Messiah (compare, for example, Isaiah 8:23-9:6) is given in terms which are closely related to the idea which God's glory presents, namely, that the Messiah is the vehicle of Jahweh's gracious presence with His people.<sup>12</sup> In light of this connection, then, the designation "incarnational presence" for the glory of God seems justified.

In the New Testament Christ's preexistence is frequently articulated in terms of glory. In His "high priestly prayer" Jesus asks the Father to glorify Him "with the glory which I had with You before the world existed" (John 17:5). The prologues of John's Gospel (1:1-18) and the book of Hebrews (1:1-4) describe Christ's priority and primacy in wisdom language. At the same time they identify the glory which Christ

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<sup>11</sup>Walter Eichrodt, Theology of the Old Testament, 2 vols., trans. J. A. Baker (Philadelphia: The Westminster Press, 1975-1976), 2:32.

<sup>12</sup>Geerhardus Vos, Biblical Theology (Grand Rapids: William B. Eerdmans Publishing Company, 1948), p. 295.

has with the glory of the Father (John 1:14; Hebrews 1:3; compare also Colossians 1:15-20). Accordingly, the glory of God which was manifested in the Old Testament was simultaneously the glory of Christ (see John 12:41: "These things Isaiah said, because he saw His [Christ's] glory and spoke concerning Him).

In the fullness of time, Christ "emptied" Himself of His pre-existent glory and assumed the form of man (Philippians 2:6-7). This does not mean, however, that Christ did not continue to possess His divine glory but simply that He did not fully reveal and use it.<sup>13</sup> This idea is similar to that of God's presence in the Old Testament, when Jahweh repressed the devastating effects of the fullness of His glory and met man in the place which He designated, that is, in the sanctuary. We might recall also in this connection the incident in which Moses requested to see God's glory.<sup>14</sup> God could not reveal Himself fully but only as much as what sinful man could bear to see of his holy God. So also, there were times when those who followed Jesus were able to catch a glimpse of His glory. His work, especially His miracles, were views

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<sup>13</sup>See Mueller, pp. 275-84, under the locus genus maiestaticum. By virtue of the unio personalis the human nature of Christ participates in the entire glory and majesty of the divine nature, and so also then partakes of the divine attributes. That this fact was not perceptible to the human eye is expressed in the distinction we make between the "possession" and the "use" of the divine attributes. Christ refrained from the full use of His divine glory and majesty during His humiliation, until He assumed its full and constant use at His exaltation. This concept is the same as that in the Old Testament by which God repressed the full force of His glory in order to be present among His people.

<sup>14</sup>Moses asked to see God in His "naked" or unveiled majesty, more than Jahweh was accustomed to reveal. See Chapter IV, p. 79, for a fuller discussion of this passage.

of His divine glory (John 2:11; 11:40; 17:4). In the Transfiguration Peter, James, and John received a special revelation of Jesus' glory (compare Luke 9:28-36), to which Peter later refers when he says "we were eyewitnesses of His majesty" (2 Peter 1:17).

The resumption of the fullness of Christ's glory centers, first of all, on His death. After His arrival in Jerusalem on Palm Sunday Jesus tells His disciples "the hour has come that the Son of Man be glorified" (John 12:23), after which He explains this glorification through His death and resurrection in terms of a grain "dying" and then "bearing fruit." On the eve of His crucifixion Jesus indicates that this glorification is reciprocal between Himself and the Father: "The hour has come; glorify Your Son, that the Son may glorify You" (John 17:1). After His resurrection Jesus explains again the necessity of His death as the way to glory: "Was it not necessary that the Christ suffer these things and enter into His glory?" (Luke 24:26). The author of Hebrews refers to the centrality of Christ's vicarious suffering when he writes "we see Jesus Who, because of the suffering of death, is crowned with glory and honor, so that, by the grace of God, He tasted death in behalf of all" (2:9). Finally, it is the Lamb Who was slain that the saints proclaim is worthy to receive glory (Revelation 5:12).

The resumption of Christ's full glory is expressed, secondly, in His resurrection and ascension. Christ was raised by the glory of the Father (Romans 6:4), and through His resurrection Himself received glory from God (1 Peter 1:21). He was then taken up in glory (1 Timothy 3:16) and seated at the right hand of God (Acts 2:33; 7:55; Ephesians 1:20; Philippians 2:9). In 1 Corinthians Paul alludes to the Messianic



application of Psalm 8. The Son of Man, having been crowned with glory and honor, is exalted on the throne of power with "all things under His feet" (15:2; compare Psalm 8:7).

It is through the incarnate Son of God, Who suffered and died, Who rose and ascended, that the glory of God is made known to men. In Christ the covenant promise to dwell with men and be their God, signified and sealed by the presence of God's glory which served as a type of the glory to come, was fulfilled. And in Christ, when He returns in His glory, the promise will be consummated and "the dwelling of God will be with men" (Revelation 21:3), and we shall dwell with Him in glory forever.

#### The Sacraments

We have also referred to God's glory in the Old Testament as denoting His "sacramental presence," especially in connection with the cult. Psalms 24 and 29, for example, suggest the ark of the covenant as the sacramentalization of God's covenantal presence, in which the glory of God or the ark served as the "element" and the psalmic liturgy as the "word."<sup>15</sup> Likewise, when God's glory filled the tabernacle, His presence was objectified by the cloud and fire and sacramentalized in the appointments and rites of the sanctuary.<sup>16</sup> Moreover, God's glory, by filling the structure, consecrated it and made it a vehicle of divine grace. This "sacramental presence" is particularly evident also in the "representation" accent in the sacrificial system. This

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<sup>15</sup> Compare Chapter III, n. 28.

<sup>16</sup> Compare Chapter III, n. 52 and n. 53.

representation is not a repetition but an actualization of God's saving acts, that is, something which makes those acts present and efficacious. The efficacy of sacrifice can be seen, for example, in Psalm 50. To the person who offers true sacrifices of thanksgiving, Jahweh promises to show "the salvation of God" (verse 23). Within the covenant, then, sacrifices are really "sacraments." One receives the promise (salvation) through the "means of grace" (sacrifices) which Jahweh ordained. The cult, therefore, points to the "sacramental" manifestation of God's presence and, as Geerhardus Vos has suggested, to the need "for something substantial to meet the weakness of faith."<sup>17</sup> Thus, sacrifices are more than tokens; they are types of the "real presence" to come, namely, in Christ and in His Word and Sacraments.

Perhaps at this point we should say a word about the close connection of sacrifice and sacrament with the whole concept of typology. The sacrifices in the Old Testament were a "physical" anticipation and prediction of Christ's sacrifice in the New Testament (and, of course, had their validity in view of that sacrifice). By extension, they also looked forward to the Sacraments, in which Christ continues to offer us the body and blood which He sacrificed on the cross. In the same way the Eucharist anticipates/predicts the Messianic banquet. The "physical" language used to describe that banquet (compare Isaiah 25:6-8, on the "mountain" will be a "feast of wine . . . and fat things"; 55:1-2, "eating and drinking," "wine and milk") should come as no surprise. Thus we "eat" and "drink" Christ's body and blood as we look forward to

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<sup>17</sup>Vos, p. 220.

the day when He will drink it with us anew in the everlasting kingdom (Matthew 26:29). The typological concept of the Sacraments, therefore, underscores the fact that while our salvation is spiritual it is not spiritualistic.

In dogmatic terms we refer to the Sacraments as consisting of two parts: verbum et elementum fit sacramentum. In Baptism we have the element of water and the Word of promise (forgiveness of sins for entry into the Kingdom of God). Likewise in the Eucharist we have two parts, the elements of Christ's body and blood and the Word of promise (forgiveness of sins for preservation in the Baptismal faith). This sacramental concept is evident when we consider God's glory in the Old Testament, although it is not stated in the same terms. The "word" is God's promise to be the God of His people and to dwell with them, while the "element" is His glory dwelling in the tabernacle and temple. The sacramental idea, as we noted above, is also present in the Old Testament sacrificial system. The sacrifices, in a broader sense of the term "sacrament," were real sacraments. Through these "means of grace" established by God, He provided for the satisfaction and removal of sin.<sup>18</sup> It is especially important to remember that these sacrifices were to be carried out "before Jahweh," that is, at His sanctuary where His glory dwelt above the mercy seat of the ark (see Leviticus 1-7, 16).

It is significant to note also the mode of Christ's presence

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<sup>18</sup>See Hummel, p. 81. This would be the expiatory and propitiatory aspect of sacrifice. From God's perspective sacrifices belong to man's justification (ultimately because of their unity with Christ's sacrifice of Himself in His suffering and death); but from man's perspective they belong to sanctification.

in the Sacrament. From a Lutheran perspective, in contrast to the Romanist view of transubstantiation and the Reformed view of spiritualization, we speak of the "supernatural" or "sacramental" presence of Christ. While not perceptible to empirical detection, we affirm that Christ is really and actually present.<sup>19</sup> The mode of God's presence in the Old Testament by means of His glory was similar. On occasion observable phenomena accompanied His glory, like the fire and lightning on Sinai or the pillar of cloud and fire in the Wilderness, but these are not to be equated with God. God's glory, as an hypostasization of God, was not "local" or "mystical," but "illocal, supernatural, and incomprehensible." Nevertheless, He was really and actually present. Therefore, it seems best to speak of His presence in the Old Testament in the same way in which we speak of His presence in the Sacrament as a "supernatural" or "sacramental" presence.

#### Eschatology

The expression of eschatological hopes in terms of glory is prominent in the Old Testament. In an opening statement of comfort, Isaiah voices the theme of Chapters 40-66 and declares that all people will see the glory of God (40:1-11). This revelation will be His "final theophany" for the whole world and will bring both condemnation and blessing (see 23:23; 58:8; 59:19). In Ezekiel, the return of God's glory to the temple (Chapters 40-48) becomes the pledge of the "new

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<sup>19</sup>See Mueller, pp. 509-510. The union between the bread and wine and Christ's body and blood is not personal (as in the two natures of Christ), or mystical (as between Christ and the believer), or local (that is, natural), but sacramental, illocal, supernatural, and incomprehensible, yet real.

covenant," that is, the "sacramental" manifestation of Jahweh's promise to be present,<sup>20</sup> and it signals the eschatological fulfillment of Jahweh's dwelling in Paradise restored.<sup>21</sup> On the eschatological "Day of Jahweh" Jahweh will appear with His glory in a cloud (Daniel 7:13-14; compare also Ezekiel 30:3; Joel 2:2; Zephaniah 1:15; Isaiah 4:2-6) to execute His judgment and to receive His people into the everlasting kingdom.

The eschatological revelation of God's glory also means "new creation." When Jahweh's glory is revealed the valleys will be raised, the mountains will be lowered, the rough places will become smooth (Isaiah 40:4-5). The beginning will be as miraculous as the first day of creation. As the light on that first day shined in the darkness, so the light of Jahweh's glory shines in the new age (60:1-2).<sup>22</sup> This new age commences, of course, with the coming of Christ, of whom John spoke when he told of the fulfillment of Isaiah's words (40:1-5) in Matthew 3:3. Paul looks even farther, to the consummation, when he speaks of "new creation" and refers to its "groaning" as it awaits the glory to be revealed so that it can be freed from its bondage to sin (Romans 8:18-23).

In dogmatic terms we speak of Christ's Second Coming as a coming in glory, when He will appear visibly to all men, to judge all the

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<sup>20</sup>Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 280.

<sup>21</sup>Eichrodt, 2:33.

<sup>22</sup>Otto Procksch, Theologie des Alten Testaments (Gütersloh: C. Bertelsmann Verlag, 1950), p. 429.

nations of the earth, and then to consign the wicked to hell and to lead the righteous into everlasting glory.<sup>23</sup> According to the prophets in the Old Testament, God's glory plays a key role in His coming to bring judgment and salvation (Isaiah, passim; Ezekiel 38-39; Habakkuk 2:6-20; Zechariah 2:6-13). The Messiah is explicitly identified in Daniel as the One Who will exercise dominion on the Last Day when He comes with glory on the clouds of heaven (7:13-14). Christ, as the incarnate glory of God, is depicted as such in the New Testament. He will come "on the clouds of heaven with power and great glory" (Matthew 24:30; Mark 13:26; Luke 21:27). He will come "in the glory of His Father" (Matthew 16:27; Mark 8:38; Luke 9:26). And He will "sit on His glorious throne" to judge the nations (Matthew 19:28; 25:31).

Finally, according to our dogmatics we associate glory with the resurrection from the dead and eternal bliss. The bodies of all believers will be raised to a spiritual life with God in glory<sup>24</sup> and they will enjoy an everlasting beatific vision of God.<sup>25</sup> Glory in the Old Testament can be interpreted as the goal or destination of the covenant man after death (Psalm 73:24). Although not using the term "glory" other passages speak of this hope of the Old Testament believer. He knows that "the dead shall live, their bodies shall rise" (Isaiah 26:19) and that on the Last Day he shall stand and see His God (Job 19:25-26). The New Testament confirms this view and provides a fuller picture of what that glory will consist. Man's corrupt body will be raised a spiritual body (1 Corinthians 15:42-43), he will be conformed to the image of

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<sup>23</sup>Mueller, p. 619.

<sup>24</sup>Ibid., p. 628.

<sup>25</sup>Ibid., p. 640.

Christ (Romans 8:29), he will change from the glory he has now through faith to a permanent and eternal glory (2 Corinthians 3:18).

## CONCLUSION

The lexicographical investigation of the root kbd has shed some light on its development and usage. The root is common in Semitic languages and almost all of the meanings which occur in Hebrew are present in the other languages as well. The basic or root meaning of kbd is "heavy" and occurs in both negative and positive senses. Negatively kbd denotes a quality (such as difficulty or severity), while positively it signifies quantity (number, weight, size). It is from the positive sense of kbd that its figurative meanings derive. These figurative meanings are much more common in Hebrew than the basic senses and account for the vast majority of the usage of kbd. Accordingly, kbd may denote a relational concept, such as honor, prestige, or reputation. On the other, kbd signifies an existential concept and may refer to man (which is paralleled in Akkadian and Ugaritic) or God (which is unique in Hebrew).

The relational and existential concepts of kbd are significant for elucidating the nature of "honor" or "glory" which belongs to man. From an anthropological perspective, kbd denotes the status which man has in relation to other men. This status may be articulated in terms of his prestige or reputation, or it may signify the splendor or majesty which a person's status carries. From a theological perspective, on the other hand, kbd denotes a state which derives from God. In one



respect, this is the state which all men have by virtue of creation, in that man when he was created was endowed with the image and glory of God. More importantly, kbd indicates the state which belongs to the covenant man. In the covenant God shows His love and favor and bestows His peace and righteousness. To the man in the covenant this means the renewal of his glory and a full restoration of it in eternity.

The "glory" which belongs to God frequently signifies a relational concept like it does when it refers to man, that is, kbd indicates the unique prestige or reputation that God has because He is God. What is more significant, however, is the derived word kābōd (כבוד) and its connection with the Incarnation. When Jahweh reveals Himself and is present in His kābōd there is a strong emphasis on the visual element in the revelation. Moreover, kābōd, serving as an hypostasis of Jahweh, is equated with Him and underscores the fact that He is actually present. Furthermore, the whole concept of the tabernacle/temple where Jahweh's kābōd dwells points to the fulfillment of God's gracious dwelling with His people when He became incarnate in the Person of Christ. Thus we can say that the "glory" of God in the Old Testament, since it designates the actual presence of God among His people and looks forward to the fulfillment of that presence in another way, serves as a type for the Incarnation in the New Testament.

The parallel terms and concepts help us to understand the "incarnational" sense of kbd. The emphasis of such phenomena as the Angel of Jahweh and the cloud indicates that Israel conceived of its God in visual and concrete terms. What is particularly important is that in comparison with these other terms and concepts we see that God's "glory"

in its essence expresses His perfect holiness and utter separation from the sinful world, but at the same time that it indicates His grace and His presence among His people. What permitted God to dwell with man is that He repressed the consuming holiness of His "glory," which is exactly what He did when He "took the form of a servant" in Christ Jesus.

By comparing the Old Testament concept to the New Testament and dogmatic expressions we can detect the continuity between Old Testament "glory" and its fulfillment in the New Testament. Although God's people of the Old Testament did not have the expanded and Spiritual point of view (that is, the fulfillment) which God's people of the New Testament have through Christ, they nevertheless could believe in a God Who was really and concretely present and could look forward to the time when He would live among them in a real and concrete way. Our vantage point of the fulfillment in Christ of this belief and hope puts us in a different position, yet at the same time we are in a similar position. We have a Christ Who is really and concretely present through His Word and in His Sacraments, but we also look forward to the time when He will live with us face to face forever.

Finally, the problem which emerges from this type of study, that of translating kbd. In many cases the present English translations suffice. In regard to the kābōd of Jahweh, however, the matter is more difficult. The customary translation of "glory" is misleading, because it too often connotes "honor" or "splendor" (which are not entirely incorrect). To retain it would require a redefinition every time it is used in the technical sense of God's "presence." The translation "Word" is possible, since it accents the "Law-Gospel" motif of kābōd, and

especially because of the designation which "Word" has in the New Testament, namely, Christ. But "Word" has its own derivation and nuances which are not quite the same as those of kbd. Perhaps the best translation is the phrase "incarnational presence." Although this phrase is not as convenient as a single word like "glory" or "Word," it does express the unique concepts of "incarnation" and "presence" which kābōd conveys. Furthermore, "incarnational presence" preserves the type-antitype relationship between the "glory" of Jahweh which dwelt in the tabernacle/temple of the old covenant and His "glory" which became flesh and "tabernacled" in the Person of Jesus Christ.

APPENDIX I

TRANSLATIONS OF DOXA

1. The Noun δόξα

- און: Isaiah 40:26.
- בשר: Isaiah 17:4.
- גאון, גאות: Exodus 15:17; Isaiah 14:11; 24:14; 26:10; Micah 5:4.
- הדר, הדר, הדר, הדרה: Isaiah 2:10, 19, 21; 53:2; Ezekiel 27:10; Psalm 149:9; Proverbs 14:28; 20:29; Daniel 4:27, 33; 11:20; Daniel (θ) 4:27; 5:18; 11:20.
- הוד: Numbers 27:20; Isaiah 30:30; Psalm 20:5; Job 37:22; 39:20; 40:5; Daniel 11:21; Daniel (θ) 10:18; 11:21; 1 Chronicles 16:27; 29:25.
- הון: Psalm 111:3.
- גבל: Psalm 48:14.
- קפד: Isaiah 40:6.
- טוב: Exodus 33:19.
- דך: 2 Chronicles 30:8.
- רפי: Isaiah 33:17; Lamentations 2:15.
- רקר: Esther 1:4; 6:3; Daniel 2:37.
- כבוד: 181 times.
- מראה, מינים: Isaiah 11:3.
- משא: Isaiah 22:25.
- נך: Ezekiel 27:7.
- עף: Isaiah 12:2; 45:25; 62:8; Psalm 67:34.

תִּפְאַרָה, תִּפְאַרֹת, פְּאֵר, פְּאֵר: Exodus 28:2, 36; Isaiah 3:18, 20; 10:12; 20:5; 28:1, 4, 5; 46:13; 52:1; 60:19, 21; 61:3, 3; 63:11, 12, 14, 15; Jeremiah 13:11, 18, 20; Proverbs 28:12; 1 Chronicles 22:5; 2 Chronicles 3:6.

צָבִי: Isaiah 28:1.

קִדְּשׁ: Jeremiah 23:9.

שׁוּל: Isaiah 6:1.

תִּצַּר: Isaiah 52:14.

תְּהִלָּה: Exodus 15:11; Isaiah 61:3.

תּוֹצִיטוֹת: Numbers 23:22; 24:8.

תְּמוּנָה: Numbers 12:8; Psalm 16:15.

## 2. The Noun *δόξασμα*

תִּפְאַרֹת: Isaiah 46:13; Lamentations 2:1.

## 3. The Noun *δόξαι*

קְבוֹד: Isaiah 66:11.

## 4. The Adjective *δοξαστός*

תִּפְאַרֹת: Deuteronomy 26:19.

## 5. The Verb *δοξάζειν*

אָדַר: Exodus 15:6, 11.

גָּאָה: Exodus 15:1, 21.

גָּבַהּ: Isaiah 52:13.

גָּדַל: Malachi 1:11; Esther 3:1; 10:3.

הִדַּר: Lamentations 5:12; Daniel (8) 4:31, 34; 5:23.

רָקַר: Psalm 36:20; Esther 6:6, 6, 7, 9, 11; Daniel 2:6.

כבוד: 31 times.

נוה: Exodus 15:2.

נָזִיר: Deuteronomy 33:16.

נשא: Isaiah 52:13.

פאר: Isaiah 4:2; 10:15; 44:23; 49:3; 55:5; 60:7, 13.

קדש: Isaiah 5:16.

קרן: Exodus 34:29, 30, 35.

רום: Isaiah 25:1; 33:10.

## APPENDIX II

### SYNONYMS OF KBD

- אָדַר: Verb (none); noun "glory, magnificence, mantle, cloak"; adjective "majestic."
- אָהַא: Verb "to rise up"; noun "exaltation, majesty, excellence."
- אָבַה: Verb "to be high, exalted"; adjective "high, exalted," substantive "exaltation, grandeur."
- אָדַל: Verb "to grow up, be(come) great"; noun "greatness, magnificence"; adjective "great."
- אָדַר: Verb "to swell, honor, adorn"; noun "ornament, adornment, splendor, honor."
- אָהוּד: Verb (none); noun "splendor, majesty, vigor."
- אָהַלל: Verb "to glory, make one's boast" (Hithpael); noun "renown, fame, glory, praiseworthy deed."
- אָהַר: Verb "to be light, shining"; noun "shining, brightness."
- אָחול: Verb "to be firm, strong"; noun "strength, power, might, integrity, uprightness, ability."
- אָטהר: Verb "to be clean, pure"; noun "cleanness, luster."
- אָיפה: Verb "to be fair, beautiful"; noun "beauty."
- אָיפּט: Verb "to shine, cause to shine" (Hiphil); noun "brightness, splendor."
- אָיקר: Verb "to be precious, prized"; noun "honor"; adjective "precious, rare, splendid, glorious."
- אָאָג: Verb "to be conspicuous"; noun "leader, ruler, prince."
- אָאָגה: Verb "to shine"; noun "brightness."
- אָאָצ: Verb "to be preeminent, enduring"; noun "eminence, everlastingness, perpetuity."

- נשא: Verb "to lift, carry, take"; noun "exaltation, dignity."  
עזז: Verb "to be strong"; noun "strength, might."  
פאר: Verb "to beautify, adorn, glorify"; noun "beauty, glory."  
צבה: Verb (none); noun "beauty, honor."  
רבה: Verb "to be(come) much, many, great"; noun "increase, greatness."  
רנן: Verb "to be weighty, judicious, commanding": noun "potentate."  
שגא: Verb "to grow, grow great"; adjective "great."



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