

APPENDIX A

WORDS SEMANTICALLY RELATED TO כְּבוֹד

1. הוֹד *splendor, majesty, vigor, glory, honor*¹

The basic meaning of the word הוֹד is “majesty,”² i.e. “impressive stateliness, dignity, or authority.”³ הוֹד, when applied to God, frequently refers to the manifestation of God’s majesty by various means: through his voice (Isa 30.30), in the heavens (Hab 3.3, 13), and above the heavens (Psa 8.1-2[2-3]; Hab 3.3). הוֹד is sometimes paired with הִדָּר (majesty and splendor) (e.g. Psa 104.1; 96.6; 111.3).

2. הִדָּר *splendor, ornate appearance*

The semantic range of הִדָּר includes: “magnificence, great show of riches; eminence, impressive character, majesty; ornate appearance.”⁴ The sense “magnificence, eminence” is predominant; “ornate appearance” is a secondary meaning.⁵

2.1 Magnificence, eminence

When applied to God, הִדָּר denotes the magnificence or impressive character of God. For example:

May your deeds be shown to your servants, your *splendor* to their children (Psa 90.6 NIV).

Human beings have been crowned with כְּבוֹד and הִדָּר (glory and splendor), probably because God has given them authority to rule over nature (Ps 8.5[6]).

2.2 Ornate appearance

A second meaning of הִדָּר is “ornate appearance.”⁶ In Prov 20.29, הִדָּר (splendor/ornate appearance) is in parallel with הַפְּאֵרָה (beauty). God bestows his own *splendor* (הִדָּר) on Jerusalem to perfect her beauty (Ezek 16.14). This means “ornamentation,” since the chapter is about the beauty of the city.

¹ TWOT in BibleWorks.

² NIDOTTE 1:1016.

³ *Oxford English Reference Dictionary*, ed. Judy Pearsall and Bill Trumble (Oxford: Oxford University Press, 1995), 869.

⁴ NIDOTTE 1:1013, 1015.

⁵ *Ibid.*

⁶ NIDOTTE 1:1014.

2.3 The phrase הַדְרָה קִדְשׁ

The phrase הַדְרָה קִדְשׁ occurs 4x in the OT (Ps 29.2; 96.9; 1 Chr 16.29; 2 Chr 20.21). NIDOTTE agrees with Kidner that if one assumes that the phrase means the same thing in each occurrence, the syntax of 2 Chr 20.21 determines the meaning. Thus הַדְרָה-קִדְשׁ לְהַלְלִים means “praising the splendor of holiness,” i.e. the *splendor of God’s holiness*.⁷ It is not the holiness of the people, but *God’s* holiness that is emphasized.⁸ Thus, we are to “worship the LORD *in the splendor of his holiness*” (Psa 29.2, NIV).

3. הַפְּאָרָה, תְּפָאָרָה beauty, dignity, boasting, glory, the divine presence

הַפְּאָרָה and תְּפָאָרָה are two forms of the same word. NIDOTTE gives four basic meanings for these words: (1) beauty, adornment; (2) glory, dignity; (3) boasting; (4) divine glory and divine presence.⁹ The following words are used in parallel with הַפְּאָרָה and are listed in TWOT as “synonyms”:¹⁰ עֹז (glory),¹¹ עֹז (strength);¹² גְּדוּלָה (greatness); גְּבוּרָה (power); נִצְחָה (victory); הוֹד (majesty);¹³ קְבוּדָה (glory);¹⁴ תְּהִלָּה (praise); שֵׁם (name);¹⁵ גָּאוֹן (excellent);¹⁶ קְדוּשָׁה (holy).¹⁷

3.1 Beauty, adornment

Solomon decorated the Temple with precious stones for תְּפָאָרָה (beauty) (2 Chr 3.6). Zion is urged to put on garments of beauty (Isa 52.1). Because of the sin of Ephraim, the “fading flower of its glorious beauty” (צִיץ נֹבֵל צְבִי תְּפָאָרָתָהּ) will disappear (Isa 28.1, 4), but the LORD will be “a garland of glory and a diadem of beauty (תְּפָאָרָה) to the remnant of his people” (Isa 28.5). In the LXX δόξα is used to translate תְּפָאָרָה in v. 5.

⁷ D. Kidner, *Psalms 1-72*, TOTC 1973, at Ps 29.2; NIDOTTE 1:1015.

⁸ Cf. TWOT 1:208.

⁹ NIDOTTE 3:573. HALOT gives four meanings: 1) beauty, 2) glory, splendor, radiance, 3) fame, honor, 4) pride. BDB gives: 1) beauty, 2) glory, 3) honor, glory, boasting.

¹⁰ This does not mean they have exactly the same meanings, but that they are very close semantically, that there is an overlap in their semantic ranges.

¹¹ Isa 28.5.

¹² Psa 96.6.

¹³ 1 Chr 29.11.

¹⁴ Exod 28.2, 40.

¹⁵ Deut 26.19.

¹⁶ Isa 4.2.

¹⁷ Isa 64.11[10]; 63.15.

3.2 Glory, dignity, renown

In Exod 28.2 and 40, garments were to be made for Aaron and his sons for glory (כְּבוֹד) and for beauty (תְּפָאָרָה) (RSV, NASB).¹⁸ Jer 13.18 speaks of the king's "beautiful/glorious crown (תְּפָאָרָה עֲטָרָה)." ¹⁹ God has placed a "beautiful crown/glorious diadem"²⁰ on Zion's head (Ezek 16.12), and Zion is to be a "crown of beauty/glory" in God's hand (Isa 62.3).

To be a crown is to be that which expresses kingliness the possession of royal worth and dignity. The LORD's people will be the sign that he is King.²¹

The beauty of the Aaronic priests' vestments (Exod 28.2, 40) is related to the dignity of the office and also to the glory of Yahweh's presence. The tent was made holy by the LORD's glory, i.e. the brightness of the LORD's presence (Exod 29.43; 40.34-5, 38).

The essential point of the priestly vestments is : Yahweh is present .²²

There is a close correlation between beauty and glory, not only in the sense of dignity and renown but also in the sense of the holy presence of Yahweh and having a share in his holiness and glory.

תְּפָאָרָה is used together with שֵׁם (name, fame, renown) (Deut 26.19, Jer 13.11, Jer 33.9, 1 Chr 22.5). Israel, as God's covenant people, is "set high above all nations in praise (תְּהִלָּה) and in fame (שֵׁם) and in honor (תְּפָאָרָה)" (Deut 26.19). This is *covenant language*, indicating the people's honor and dignity as God's elect.²³ However in disobeying God's words and serving other gods, the nation has failed to be a people of renown and dignity who bring praise and glory to God's name (Jer 13.10-11). We see תְּפָאָרָה in this sense when speaking of God's glory (inherent or ascribed honor, dignity, renown), as in Isa 63.12, where God's beautiful/glorious arm accompanied Moses with the intention of gaining for himself everlasting renown²⁴ and in Isa 63.14 and 60.7 where the prophet speaks of God's glorious name ('name of beauty'²⁵) and glorious house ('house of beauty'²⁶), respectively. Motyer comments (on Isa 63.14cd):

¹⁸ NJB has instead "dignity and magnificence," NRSV and NAB "glorious adornment," and NIV "dignity and honor."

¹⁹ "beautiful crown" in NASB, RSV, NRSV; "crown of your glory" in NKJV, DR; "glorious crowns" in NIV, NJB. See also Isa 62.3; Ezek 16.12; 23.42; Prov 4.9; 16.31.

²⁰ NIV, NASB, RSV, NRSV, NKJV, DR have "beautiful crown"; NAB "glorious diadem"; NJB "beautiful diadem."

²¹ Motyer, 506.

²² Durham, 389.

²³ Ian Cairns, *Word and Presence: A Commentary on the Book of Deuteronomy* (ITC; Grand Rapids: Eerdmans, 1992), 228-9; NIDOTTE 3:573.

²⁴ *Ibid.*; Motyer, 515.

²⁵ Motyer, 515.

²⁶ *Ibid.*, 495.

what about God's *glorious name*, 'a name of beauty'? The beauty of the LORD (cf. 60.7) is everything that attracts about him, the glory of his lovely and win-ning ways. Will he not still work so that his name may be seen in all its beauty?²⁷

3.3 Glorifying, boasting

תפארת can have the sense of *pride* or *boasting*. In Isa 10.12 the LORD says he will punish the "*boastfulness* of [the Assyrian king's] haughty eyes" (NAB). God will also overthrow Babylon, "*the glory* of the Chaldeans' pride" (Isa 13.19 NASB). Because of Israel's sin the LORD will destroy the temple, the object of their *glorifying* and *boasting* (Ezek 24.25).²⁸

There are examples of appropriate boasting as well as the unacceptable sort. Sons may properly take *pride* (תפארת) in their fathers (Prov 17.6). There is "*great jubilation*" (תפארת) when the righteous triumph (Prov 28:12 NAB). God considers his people Israel to be his *glory* (תפארת) (Isa 46.13; Jer 13.11; cf. Isa 62.3; Jer 33.9).

3.4 Divine glory, divine presence

Used at times interchangeably with קבוד, תפארת has the meaning of "*the revealed presence of the LORD*" (e.g. Psa 78.61). There God's תפארת was given into the hand of the enemy, alluding to 1 Sam 4.21-22, which states that "*the glory* (קבוד) has departed from Israel, for the ark of God has been captured." In Ps 96.6 תפארת is used in conjunction with עז, הוד, and קדר:

Splendor (הוד) and majesty (קדר) are before him; strength (עז) and glory (תפארת) are in his sanctuary (Psa 96.6 NIV).²⁹

As with קבוד, this specialized usage is possible because God's presence with his people in the cult reveals his own inherent glory and importance.³⁰ In Isa 60.1-2 the glory (קבוד) of Yahweh has shone on his people like the rising sun, imparting his glory to them by his appearing. The LORD himself will arise upon them (v. 2), and the light of his glory becomes their light (v. 3). In v. 7 the LORD promises to glorify (פאר) his glorious (תפארת) house. V. 9 speaks of the glorifying (פאר) of God's people.

²⁷ Ibid., 515.

²⁸ Bruce Vawter and Leslie J. Hoppe, *Ezekiel*, ITC (Grand Rapids: Eerdmans, 1991) 115.

²⁹ Other modern translations (e.g. NRSV, NASB, NJB, NKJV) use "beauty" to translate תפארת in this verse. Since, however, קבוד and עז are paired in v. 7b ("ascribe to the LORD glory and strength") and also in 1 Chr 16.28 and Ps 29.1, תפארת in v. 6 can be seen to be very close semantically to קבוד, since there תפארת is paired with עז and appears to be used in combination with עז in place of קבוד. תפארת/תפארת is combined with עז also in Jer 48.17 and Ps 89.17, where it is translated "glorious/glory" (NRSV, NIV). In Jer 48.17: "splendor" (NASB); in Ps 89.17: "glory" (NASB; NKJV).

³⁰ NIDOTTE 3:574.

4. גָּאוֹן, גִּאָוָה, גִּאָוָה, גִּאָוָה, גִּאָוָה, גִּאָוָה, גִּאָוָה **majesty, pride, exaltation**

גָּאוֹן may be used in reference to human majesty or glory, e.g. the past glory of Israel, the people God loved (Ps 47.4 NASB). There is glory awaiting God's people in the future in the restoration (Isa 4.2; 60.15; Nah 2.2[3]). גָּאוֹן may also refer to God's majesty, excellence, or glory, particularly the majesty that was made manifest in his deliverance of Israel at various points in history. Exod 15.1, 7, 21 tell of God's majestic power in overcoming the Egyptians, extolling him for being "highly exalted" (vv. 1, 21 NIV). "In the greatness of your majesty (גָּאוֹן) you overthrew your adversaries" (Exod 15.7). God is majestic when he rides through the heavens to come to the aid of his people (Deut 33.26). This powerful God rules in majesty over Israel (Ps 68.34).

On the Day of the LORD the glory (הִדְרָה) of God's majesty (גָּאוֹן) will appear, and "the pride of everyone shall be humbled" (Isa 2.10-11), for "the LORD alone will be exalted on that day" (Isa 2.17). God honors the "lowly in spirit" but brings down the proud (גִּאָוָה) (Prov 29.23). The proud (גָּאוֹן, גִּאָוָה) are headed for destruction (Prov 16.18; 15.25). Not only do the Gentiles come under God's judgment for their pride [Babylon (Isa 13.11); Moab (Isa 16.6; Jer 48.29); Tyre (Isa 23.9); Sodom (Ezek 16.49); Egypt (Ezek 30.6)], but the Israelites are also condemned for their arrogance (Isa 2.11, 12; 3.16; Amos 6.8).

5. קִדְּשׁ **holiness**

קִדְּשׁ (holiness) is often found in parallel with כְּבוֹד:

Who among the gods is like you, O LORD?

Who is like you —

majestic in holiness,

awesome in glory,

working wonders? (Exod 15:11 NIV).

In those who are close to me *I show my holiness,*
 and before all the people *I show my glory* (Lev 10:3 NJB).

Holiness is "the quintessential nature of Yahweh as God,"³¹ "an expression for his perfection of being ."³² "When Yahweh manifests himself, his holiness is visible as glory."³³

God is holy, separate from humankind because he is righteous, and people are sinful (Isa 6.5). כְּבוֹד refers to the immanence of God, who manifests himself to humans because he desires closeness to his people and wants them to know him, and thus, the Most High and Most Holy One "can also be the

³¹ Hartley, lvi.

³² Jackie A. Naude, "קִדְּשׁ," NIDOTTE 3:879.

³³ Hartley, lvi.

nearest and dwell among us.”³⁴ Efros views קדוש and כבוד as “two fundamental concepts which, though they tend in opposite directions, always operated in the history of Jewish philosophy.”³⁵ The concept of holiness (קדוש) lifts God always higher, and the concept of glory (כבוד) brings the Deity back down closer to human beings.³⁶

6. צדקה, צדק righteousness

God’s righteousness (צדקה, צדק) is closely related to his holiness.³⁷ The term righteousness refers to that which is “upright or virtuous, displaying integrity, purity of life, and correctness in feeling and action. with reference to man it has to do with man’s conformity to God’s holiness.”³⁸ God’s nature is holy, and righteousness is the way in which God’s holiness is expressed toward his creation.³⁹

God’s righteousness is not merely characterized by purity, although this is an important aspect of it, but it is God’s commitment to his relationship to people to fulfill the demands of the relationship.⁴⁰ The righteous God does not give up on his sinful people but acts to save them from their iniquitous ways, forgiving them their unrighteousness and establishing them in a new life of righteousness.

Righteousness (צדקה, צדק) appears in parallelism with glory (כבוד) in the following verses:

The heavens proclaim his *righteousness*; and all the peoples behold his *glory* (Ps 97:6 NRSV).

They will be called oaks of *righteousness*, the planting of the LORD, to display his *glory* (Isa 61:3 NRSV).

Then your light will break forth like the dawn, and your healing will quickly appear; then your *righteousness* will go before you, and the *glory* of the LORD will be your rear guard (Isa 58:8 NIV).

The nations will see your *righteousness*, and all kings your *glory*; you will be called by a new name that the mouth of the LORD will bestow (Isa 62:2 NIV).

³⁴ Israel Efros, “Holiness and Glory in the Bible,” JQR 41 (1950-51), 366.

³⁵ Ibid., 363.

³⁶ Ibid., 363.

³⁷ G. W. Bromiley, “God,” ISBE 2:499.

³⁸ A. H. Leitch, “Righteousness,” ZPEB 5:104.

³⁹ Ibid.

⁴⁰ Ibid., 107.

7. עז, גְבוּרָה **power**

Glory (כְבוֹד) and power (עז or גְבוּרָה) occur in parallelism in the following passages:

So I have looked upon you in the sanctuary, beholding your *power* (עז) and *glory* (Ps 63:2).

They shall speak of the *glory* of your kingdom, and tell of your *power* (גְבוּרָה) (Ps 145:11).

Vriezen defines כְבוֹד as “the radiant power of His Being.”⁴¹ Van Imshoort states that glory “stresses power which is included in holiness” and “is often the manifestation of power and holiness.”⁴² There is thus a very close correlation between glory and power.

8. גְדוּלָה, גְדֻלָּה, רְבוּ **greatness**

Greatness (גְדֻלָּה, גְדוּלָּה, or רְבוּ) is often paired with glory (כְבוֹד or a word semantically related to כְבוֹד, e.g. תְּפִאָּרָה, תְּפָאֵרֶת, תְּפָאֵרָה, זִיו, יָקָר).

and you said, "Look, the LORD our God has shown us his *glory* (כְבוֹד) and *greatness* (גְדֻלָּה), and we have heard his voice out of the fire (Deut 5:24).

Yours, O LORD, are the *greatness* (גְדוּלָּה), the power, the *glory* (תְּפִאָּרָה), the victory, and the *majesty*; for all that is in the heavens and on the earth is yours (1 Chron 29:11).

O king, the Most High God gave your father Nebuchadnezzar kingship, *greatness* (רְבוּ), *glory* (יָקָר), and *majesty* (הֶדָּר) (Dan 5:18).

The senses greatness and majesty are also in the semantic range of כְבוֹד.

9. טוֹב **goodness**

In Exod 33.18 Moses asked the LORD to let him see his glory (כְבוֹד), and the LORD replied, “I will make all my goodness (טוֹב) pass before you” (v. 19). “In biblical thought, the most profound and absolute sense of ‘good’ is predicated of God alone.”⁴³ Exod 33.19 indicates that God’s nature is

⁴¹ Th. C. Vriezen, *An Outline of Old Testament Theology* (Newton Centre, MA: Branford, 1966), 150.

⁴² P. van Imshoort, *Theology of the OT. I. God*, trans. K. Sullivan and F. Buck (New York: Desclee, 1954), 47.

⁴³ R. C. Togtman, “Good” in ISBE 2:526.

goodness.⁴⁴ To understand God's goodness is to understand his glory. Yahweh is the source of "good things" for his people (Jer 2.7).

10. חֶסֶד וְאֱמֻנָה **steadfast love and faithfulness**

Exodus 34.5-7 is said to be "the most extensive statement about the name, i.e., character, of God in the whole Bible representing the very heart of God's self-revelation within Israel."⁴⁵ The LORD denied Moses' request to show him his glory; instead he gave him a description of his nature. Making all his goodness (טוֹב) pass before Moses meant giving him a "recital of [his] character."⁴⁶ Included in this description was the characteristic of "abounding in steadfast love and faithfulness" (רַב־חֶסֶד וְאֱמֻנָה) (Exod 34.6).

חֶסֶד is one of the most important theological terms in the Hebrew scriptures, occurring over 200x.⁴⁷ It "connotes God's (or human beings') consistent ('steadfast') allegiance and willingness to do good ('love') on behalf of another."⁴⁸ Although some scholars think חֶסֶד refers to an obligatory loyalty within a covenant relationship, others, especially Sakenfeld, argue for a more *freely given love*.⁴⁹ Jonah 4.2 is an example of God's merciful and gracious attitude towards people who are not in a covenant relationship with him.

חֶסֶד is used in parallel with רַחֲמִים (compassion) and טוֹב (goodness). The root רחם denotes "a compassion which goes the second mile, which is ready to forgive sin, to replace judgment with grace."⁵⁰ Isa 54.8, 10, and Lam 3.32 tell of the compassion and steadfast love of God and of his willingness to forgive sinners. God's goodness and steadfast love are also closely related (1 Chron 16.34; 2 Chron 5.13; Psa 86.5; Psa 100.5; Mic 6.8). His goodness and his forgiving nature are closely intertwined (Psa 86.5). His goodness and compassion are available to all his creatures (Psa 145.9).

אֱמֻנָה is frequently joined to חֶסֶד by a copula (at least 28x). This means they are very closely related semantically. אֱמֻנָה means reliability, security, fidelity, truth.⁵¹ It is used frequently of speaking the truth (e.g. 1 Kgs 10.6; 2 Chron 9.5). God's law and commandments are held to be true (Ps 19.9; 119.43, 142, 151, 160); this refers not only to their being true but also to their trustworthiness and reliability so that people can confidently live by them.⁵² The use of אֱמֻנָה in the OT takes on these wider implications.

The most important use of אֱמֻנָה is in describing the divine character, which is known to be full of חֶסֶד וְאֱמֻנָה. Yahweh can be relied on to keep his

⁴⁴ Gary A. Lee, "Goodness" in ISBE 2:527.

⁴⁵ R. W. L. Moberly, "אֱמֻנָה" in NIDOTTE 1:428.

⁴⁶ Ibid.

⁴⁷ D. K. Stuart, "Steadfast Love" in ISBE 4:613.

⁴⁸ Ibid.

⁴⁹ K. D. Sakenfeld, *The Meaning of Heseḏ in the Hebrew Bible: A New Inquiry*. (Missoula: Scholars Press, 1978).

⁵⁰ Mike Butterworth, "Rhm," NIDOTTE 3:1094.

⁵¹ NIDOTTE 1:427.

⁵² Ibid., 428.

covenant with Israel in spite of their sin and faithlessness.⁵³ The word אֱמֶת is also often linked with צְדָקָה/צִדְקָה (righteousness) and sometimes with מִשְׁפָּט (justice) (e.g. Ps 15.2; 85.10(11); Isa 48.1; 59.14; Jer 4.2).⁵⁴ This indicates that there is a strong moral content in Yahweh's covenant faithfulness to Israel. He is gracious and merciful, and his love is reliable and steadfast, but by no means will he permit any compromise on Israel's part but will require them to observe his commandments and to renounce all idolatrous ways (Exod 34.11-26).

Steadfast love and the glory of God are correlated. When God acts to save his people, thus demonstrating his steadfast love for them, then his glory is revealed (Psa 85.7, 9; cf. Psa 57.3, 5, 10-11; 108.5).

11. אור light and אש fire

Light (אור) and fire (אש) are associated with God in a number of places in the OT. The LORD was present with Israel in the wilderness in a pillar of fire at night and descended on Mt. Sinai in fire (Exod 13.21-22; 14.24; 19.18; 24.17; 40.38). Light dwells with God (Dan 2.22). He is "wrapped in light as with a garment" (Ps 104.2). David calls the LORD his light (Ps 27.1). In David's song of thanksgiving in 2 Sam 22.29, he calls God "my lamp," the one who "lightens my darkness." Motyer points out that the "metaphorical use of *light* and *darkness* is special, though not unique, in Isaiah."⁵⁵ Isaiah is the only prophet who frequently associates light with the Messiah.⁵⁶

Fire (אש) or light (אור) and glory (כְּבוֹד) and are found in parallel or in close correlation in the following OT passages:

Now the appearance of the glory (כְּבוֹד) of the LORD was like a devouring fire (אש) (Exod 24:17).

Then the cloud covered the tent, and the glory (כְּבוֹד) of the LORD filled the tabernacle. and fire was in the cloud by night (Exod 40.34, 38).

Then the LORD will create a cloud by day and the shining of a flaming fire (אש) by night. Indeed over all the glory (כְּבוֹד) there will be a canopy (Isa 4:5).

Then your light shall break forth like the dawn the glory (כְּבוֹד) of the LORD shall be your rear guard (Isa 58:8).

your light has come, and the glory (כְּבוֹד) of the LORD has risen upon you (Isa 60:1).

אור and הַפְאָרָה, words semantically related to כְּבוֹד, also occur in parallel with אור (Hab 3.3-4; Isa 60:19).

⁵³ Ibid., 429; ISBE 2:273.

⁵⁴ NIDOTTE 1:429.

⁵⁵ Cf. Isa 2.5; 5.20, 30; 42.6, 16; 45.7; 51.4; 58.8, 10; Motyer, 487.

⁵⁶ Ibid.; Isa . 9.2(1); 49.6; 60.1, 3 (cf. 10.17; 30.26; 60.19-20).

12. תהלה praise

תהלה means “praise” or “renown”⁵⁷ and occurs in parallel with כבוד where כבוד means “glory” or “honor.”⁵⁸

Sing the glory (כבוד) of his name; give to him glorious praise (תהלה) (Ps 66:2).

my glory (כבוד) I give to no other, nor my praise (תהלה) to idols (Isa42:8).

תהלה also occurs in parallel with words closely related to כבוד, e.g. תפארת and הוד (Psa 71.8; Jer 13.11; Hab 3.3).

13. שם יהוה the name of the LORD

שם יהוה the name of the LORD “is nearly synonymous with his honor, reputation, and glory”⁵⁹ and is often found in parallel with glory (כבוד, תפארת, or הוד). This is because “[God’s] nature and operation are summed up in the divine Name,”⁶⁰ and כבוד likewise refers to the nature and power of God,⁶¹ and in poetic prayers such as Pss 66 and 79 “כבוד often amounts to little more than another word for Yahweh.”⁶²

The nations will fear the name of the LORD, and all the kings of the earth your glory (כבוד) (Psa 102.15).

Let them praise the name of the LORD, for his name alone is exalted; his glory (הוד) is above earth and heaven (Psa 148.13).

14. אלהים, יהוה God, LORD

כבוד occurs frequently in parallel with אלהים and יהוה, so that כבוד appears to be another word for God and the LORD.⁶³ In Ps 57.5, 11, and 108.5, we see “synonymous parallelism,” where God is exalted above the heavens, and his glory is exalted over the earth. In Ps 113.4, the LORD is “high above all nations, and his glory above the heavens.” In Ps 26.8 also, “the LORD” is parallel with “his glory.”

⁵⁷ NIDOTTE 1:1035.

⁵⁸ TWOT 1:218.

⁵⁹ NIDOTTE 3:879.

⁶⁰ W. Eichrodt, *Theology of the OT*, vol. 1, trans. J. Baker (Philadelphia: Westminster, 1961), 274.

⁶¹ TDNT 2:244.

⁶² *Ibid.*, 241. See Ps 66.2; 79.9.

⁶³ TDNT 2:241.

In Ps 3.3, David regards the LORD as his glory. In the restored Jerusalem in Zechariah’s third vision, the LORD will be the glory within the city (Zech 2.5). In Isaiah’s vision of triumphant Zion, Jerusalem’s light that has risen upon the city like the sun at dawn is the “glory of the LORD” in v. 1b, and in v. 2b it is the LORD himself. V. 19 promises that there will be no need for the sun by day or the moon by night, for

the LORD will be your everlasting light, and *your God* will be *your glory* (תפארת) (Isa 60.19).

1. Words meaning honour, good repute, glory

τιμή (honour, payment, price, compensation; valuable; tax, royal dignity; honourable conduct).¹ “Assume now a lofty bearing and power and clothe thyself with glory and *honour* (τιμή)” (Job 40.10 LXXe). *τιμή* is used for 12 Heb. words, mainly *קָדַשׁ*, *כָּבוֹד*, *דָּבָר*, and *תָּפִיל*.² In the LXX the pairing of *τιμή* and *δοξα* is sometimes found (e.g. Ps 8.6, 49.3; Exod 28.2), but occurs not yet as a hendiadys as it is in the NT.³

δύναμις (good repute, glory).⁴ “But he, resolving to die with *honour* (δύναμις) rather than to live disgraced, walked of his own accord to the torture of the wheel” (7 Marc 6.19 NIB).

εὐδοκία (goodly appearance; dignity, comeliness).⁵ “I am become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of the excellence (εὐδοκία) of his glory” (Jer 23.9 LXXe). “She puts on strength and *honour* (εὐδοκία), and rejoices in the last days” (Prov 31.25[26] LXXe).

κόσμος (order, good behavior, decency, honor, form, ornament).⁶ “Chasten thy son, and he shall love thee, and give *honour* (κόσμος) to thy soul: he shall not obey a sinful nation” (Prov 28.17b LXXe).

2. Words meaning greatness, majesty

μεγαλειότης (mighty power, majesty, greatness, importance, prominence).⁷ “And it shall be for joy and praise, and for *glory* (μεγαλειότης) to all the people of

¹ TDNT, 8:172.
² *Ibid.*
³ EDNT 1:558.
⁴ LS Greek Lexicon in Bible Words.
⁵ *Ibid.*
⁶ *Ibid.*
⁷ *Ibid.*

APPENDIX B

WORDS SEMANTICALLY RELATED TO ΔΟΞΑ AND ΔΟΞΑΖΩ IN THE LXX AND WORDS WITH MEANINGS THAT CONTRAST WITH MEANINGS OF ΔΟΞΑ AND ΔΟΞΑΖΩ

I. WORDS SEMANTICALLY RELATED TO ΔΟΞΑ

1. Words meaning honor, good repute, glory

τιμή (honor; payment, price, compensation; valuables; tax; royal dignity; honorable conduct).¹ “Assume now a lofty bearing and power; and clothe thyself with glory and *honour* (τιμή)” (Job 40.10 LXXe). Τιμή is used for 12 Heb. words, mainly יָקָר, יָקָר, עָרָב, and כְּבוֹד.² In the LXX the pairing of τιμή and δόξα is sometimes found (e.g. Psa 8.6; 95.7; Exod 28.2), but perhaps not yet as a hendiadys as it is in the NT.³

εὐκλεια (good repute, glory)⁴ “But he, resolving to die with *honour* (εὐκλεια) rather than to live disgraced, walked of his own accord to the torture of the wheel” (2 Macc 6.19 NJB).

εὐπρέπεια (goodly appearance, dignity, comeliness)⁵ “I am become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of the *excellence* (εὐπρέπεια) of his glory” (Jer 23.9 LXXe). “She puts on strength and *honour* (εὐπρέπεια); and rejoices in the last days” (Pro 31.25[26] LXXe).

κόσμος (order, good behavior, decency, honor, form, ornament)⁶ “Chasten thy son, and he shall love thee, and give *honour* (κόσμος) to thy soul: he shall not obey a sinful nation” (Prov 28:17b LXXe).

2. Words meaning greatness, majesty

μεγαλειότης (mighty power, majesty, greatness, importance, prominence)⁷ “And it shall be for joy and praise, and for *glory* (μεγαλειότης) to all the people of

¹ TDNT, 8:172.

² Ibid.

³ EDNT 3:358.

⁴ LS Greek Lexicon in BibleWorks.

⁵ Ibid.

⁶ Ibid.

⁷ FAL.

the earth, who shall hear all the good that I will do...”(Jer 40.9a [33.9] LXXe).⁸ (See also Dan 7.27; 1 Esd 1.4; 4.40.)

μεγαλοπρέπεια (magnificence)⁹ “O Lord, our Lord, how wonderful is thy name in all the earth! for thy *magnificence* (μεγαλοπρέπεια) is exalted above the heavens” (Ps 8.2[1] LXXe). (See also Ps 20.6 [21.5]; 110.3 [111.3]; 144.5 [145.5].)

μεγαλωσύνη (greatness, importance; majesty)¹⁰ “For I have called on the name of the Lord: assign ye *greatness* (μεγαλωσύνη) to our God” (Jer 32.3 LXXe). (Cf. Deut 32.3; 1 Chron 22.5; 29.11; Ps 70.21[71.21].)

ὑψος (exaltation, important rank, high position)¹¹ “And Josaphat increased in *greatness* (ὑψος) exceedingly, and built in Judea places of abode, and strong cities” (2 Chron 17:12 LXXe). (Cf. Job 5.11; Ps 11.9 [12.8].)

3. Words meaning moral excellence, holiness, righteousness, goodness, glory

ἀγαθωσύνη (goodness, uprightness, generosity, moral excellence)¹² “So they ate, and were filled and became fat, and delighted themselves in your great *goodness* (ἀγαθωσύνη)” (Neh 9.25 NRSV).

ἀγιωσύνη (holiness) “And they shall speak of the glorious majesty of thy *holiness* (ἀγιωσύνης), and recount thy wonders” (Psa 144.5 LXXe).

ἀρετή (excellence, goodness; of God: excellence, praise, goodness, power)¹³ “His *excellence* (ἀρετή) covered the heavens, and the earth was full of his praise” (Hab 3.4 LXXe; cf. Zech 6.13; 2 Mac 6.31).

δικαιοσύνη (righteousness) “The heavens have declared his righteousness, and all the people have seen his glory” (Psa 96.6 LXXe).

κλέος (good report, fame, glory, praise)¹⁴ “They are sons of fools and vile men, whose name and *glory* (κλέος) are quenched from off the earth” (Job 30.8 LXXe).

κῦδος (glory, renown)¹⁵ “... their *glory* (κῦδος) shall be taken away from their shoulders” (Isa 14.25 LXXe).

⁸ NRSV also translates this ‘glory.’

⁹ LS.

¹⁰ FAL.

¹¹ Ibid.

¹² Ibid.; TDNT I: 18.

¹³ Ibid.

¹⁴ LS.

¹⁵ Ibid.

χρηστότης (goodness)¹⁶ “Good art thou, O Lord; therefore in thy *goodness* (χρηστότης) teach me thine ordinances” (Psa 119:68 LXXe).

4. Words meaning power, might

δύναμις “Assume now a lofty bearing and *power* (δύναμις); and clothe thyself with glory and honour” (Job 40.10; cf. Ps 62.3 [63.2]).

ἰσχὺς “Glory and praise are in his presence; *strength* (ἰσχὺς) and rejoicing are in his place” (1 Chron 16:27; cf. Ps 28.4 [29.4]; 77.61 [78.61] LXXe).

κράτος “The hand of our God is upon all that seek him, for good; but his *power* (κράτος) and his wrath are upon all that forsake him” (Ezr 8.22 LXXe).

ἐξουσία (authority, right, power, dominion)¹⁷ “... to him was given the *dominion* (ἐξουσία), and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his *dominion* (ἐξουσία) is an everlasting *dominion* (ἐξουσία)...” (Dan 7.14 LXXe).

5. Words meaning light, brightness, splendor

λαμπρότης “And let the *brightness* (λαμπρότης) of the Lord our God be upon us: and do thou direct for us the works of our hands” (Ps 89.17 [90.17]; cf 109.3 [110.3]; Isa 60.3; Bar 4.24 LXXe).

φῶς “... who dost robe thyself with light (φῶς) as with a garment; spreading out the heaven as a curtain” (Psalm 104:2; cf. Isa 60.3 LXXe).

φέγγος “And his *brightness* (φέγγος) shall be as light ...” (Hab 3.4 LXXe).

φωστήρ “And the wise shall shine as the brightness (φωστήρες) of the firmament, and some of the many righteous as the stars for ever and ever” (Dan 12.3 LXXe).

6. Words meaning beauty, loveliness

κάλλος “His *beauty* (κάλλος) is as the firstling of his bull...” (Deut 33.17; cf. Psa 45.3 LXXe).

καλλονή “He has chosen out his inheritance for us, the *beauty* (καλλονή) of Jacob which he loved” (Psa 47.4 LXXe).

¹⁶ UBSDICT.

¹⁷ FAL.

εὐπρέπεια “O Lord, I have loved the beauty (εὐπρέπεια) of thy house, and the place of the tabernacle of thy glory” (Psa 26.8 LXXe; cf. 2 Sam 15.25).

7. Words meaning praise, boasting

αἰνεσις “...let them bless thy glorious name, and exalt it with all blessing and praise (αἰνεσις)” (Neh 9.5 LXXe).

ἑξομολόγησις “O Lord my God, thou art very great; thou hast clothed thyself with praise (ἑξομολόγησις) and honour” (Psa 103.1 [104.1 LXXe]; cf. 95.6 [96.6]; 148.13).

ἔπαινος “Glory and praise (ἔπαινος) are in his presence ...” (1 Chron 16.27).

καύχημα “Thine, O Lord, is the greatness, and the power, and the glory (καύχημα), and the victory, and the might ...” (1 Chron 29.11).

8. Word meaning form

εἶδος “...he is as a root in a thirsty land: he has no form (εἶδος) nor comeliness (δόξα) ...” (Isa 53:2 LXXe). In this passage, εἶδος and δόξα are in parallel, just as in Isa 52.14: “ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδος σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων.” In Num 12.8 δόξα translates תְּמוּנָה (form).

II. WORDS SEMANTICALLY RELATED TO ΔΟΞΑΖΩ

1. Τιμάω

The LXX uses τιμάω to translate 6 Heb. verbs: הָדָר (to honor, adorn, glorify); יָקָר (to be precious, valuable, esteemed); כָּבֵד (pi. to honor, glorify; pu. to be made honorable, honored); נָשָׂא (to lift, carry, take away); עָרַךְ (to value, estimate, tax); and שָׁקַל (to weigh).¹⁸ τιμάω occurs 27x in the Gr. OT, and in 13 occurrences it translates כָּבֵד. Thus, in about half of the occurrences of τιμάω in the canonical books of the LXX, it translates כָּבֵד.¹⁹ It is therefore reasonable to conclude that τιμάω is semantically closely related to כָּבֵד and therefore to δοξάζω.

¹⁸ TWOT.

¹⁹ In five instances it does not represent any Heb. word, and in five instances it translates עָרַךְ (assess, estimate) (Lev 27.8, 12, 12, 14, 14, NRSV). It represents four other words once each (הָדָר Lev 19.32; יָקָר Psa 138 (139).17; נָשָׂא Est 9.3; שָׁקַל Isa 55.2).

2. Αἰνέω

Αἰνέω means “to praise.” Αἰνέω and δοξάζω often appear together, as in the following passages: “Ye that fear the Lord, *praise* him; all ye seed of Jacob, *glorify* him: let all the seed of Israel fear him” (Psa 21:24 [22.23] LXXe). “The sacrifice of *praise* will *glorify* me ...” (Psa 49[50].23 LXXe).

3. ὕψόω

ὕψόω (exalt) and δοξάζω are used in parallel and are semantically related. “... [T]his is my God and I will *glorify* him; my father's God, and I will *exalt* him” (Exod 15:2 LXXe). “...[T]he enemies of the Lord at the moment of their being *honoured* (δοξασθῆναι) and *exalted* (ὕψωθῆναι) have utterly vanished like smoke” (Psa 37:20 LXXe). “But the Lord of hosts shall be *exalted* (ὕψωθήσεται) in judgement, and the holy God shall be *glorified* (δοξασθήσεται) in righteousness” (Isa 5.16 LXXe).

4. Εὐλογέω

Εὐλογέω (to praise, extol; give thanks; bless, consecrate) is another word closely related semantically to δοξάζω. Its use in parallelisms shows the closeness of meaning: “*Blessed* are you (εὐλογημένος) in the firmament of heaven, and to be sung and *glorified* (δεδοξασμένος) forever” (Pr Azar 1:34 NRS). “...I *blessed* (εὐλόγησα) the Most High, and praised him that lives for ever, and *gave him glory* (ἐδόξασα)” (Dan (TH) 4.34 LXXe). “Then the three with one voice praised and *glorified* (ἐδόξαζον) and *blessed* (εὐλόγουν) God in the furnace ...” (Pr Azar 1:28 NRS).

5. Μεγαλύνω

Μεγαλύνω means “to make great, magnify, extol, praise, honor,” and is another word that is semantically related to δοξάζω. “... O Lord, thou didst *magnify* (ἐμεγάλυνας) thy people, and *glorify* (ἐδόξασας) them” (Wis 19.22 LXXe). “... I will be *magnified* (μεγαλυθήσομαι), and sanctified, and *glorified* (ἐνδοξασθήσομαι); and I will be known ...” (Ezek 38.23 LXXe).

6. Καυχάομαι

Καυχάομαι, meaning “to boast, rejoice in, glory in,” is semantically related to the verb δοξάζω. “Save us, O God of our salvation, ... that we may ... *glory* (καυχᾶσθαι) in thy praises” (1 Chron 16.35 LXXe). “O Elias, how wast thou

honoured (ἐδοξάσθης) in thy wondrous deeds! and who may *glory* (καυχᾶσθαι) like unto thee!” (Sir 48.4 LXXe).

III. WORDS WITH MEANINGS THAT CONTRAST WITH MEANINGS OF ΔΟΞΑ AND ΔΟΞΑΖΩ

“Behold, all thine adversaries shall be ashamed (αἰσχυνθήσονται) and confounded (ἐντραπήσονται); for they shall be as if they were not: and all thine opponents shall perish” (Isa 41:11 LXXe). “For the zeal of thine house has eaten me up; and the reproaches of them that reproached (ὀνειδιζόντων) thee are fallen upon me” Psa 69:9 LXXe). “By night the land of Moab shall be destroyed (ἀπολείται); for by night the wall of the land of Moab shall be destroyed (ἀπολείται)” (Isa 15:1 LXXe).

“... for a person's own *honour* (δόξα) derives from the respect (τιμῆ) shown to his father, and a mother held in *dishonour* (ἀδοξία) is a reproach to her children” (Sir 3:11 NJB).

“The wise shall inherit *glory* (δόξα); but the ungodly have exalted their own *dishonour* (ἀτιμία)” (Prov 3.35 LXXe).

“Her *dishonor* (ἀτιμία) now grew as great as her *glory* (δόξα); her exaltation was turned into mourning” (1 Macc 1.40 NRS).

“According to their multitude, so they sinned against me: I will turn their *glory* (δόξα) into *shame* (ἀτιμία)” (Hos 4.7 LXXe).

“... but the Lord of hosts shall send *dishonour* (ἀτιμίαν) upon thine honour (τιμῆν), and burning fire shall be kindled upon thy *glory* (δόξα)” (Isa 10.16 LXXe).

Shame, disgrace, dishonor, and humiliation come to a person or a nation because of sin (Ezr 9.6-7; Isa 3.9; Dan 9.16; Hos 4:7), idolatry (Psa 96[97].7; Isa 42.17), ungodliness (Psa 31.17 [30.18]; Prov 3.35), disobedience (Tob 3.4), and pride (Isa 10.12-16). Ezra speaks of Israel's *shame* (αἰσχύνη) because of her transgressions, on account of which she has been conquered by her enemies (Ezra 9.6-7). The Psalmist also writes about Israel's *humiliation* (ἐντροπή) and *shame* (αἰσχύνη) when the Lord rejects her and allows her to be defeated in battle (Psa 44.15 [LXXe 43.16]). In Isaiah's prophecy the LORD is aggrieved that his “apostate children” have made covenants with Egypt apart from his Spirit (Isa 30.1), and declares that the protection of Pharaoh will become their *disgrace* (αἰσχύνη) and *reproach* (ὄνειδος) (Isa 30.2-3). In Hosea the people of Israel are indicted because they have “forgotten the law of your God,” and their sin against

the LORD keeps increasing (Hos 4.6-7). The LORD will change their *glory* (δόξα) into *disgrace* (ἀτιμία).

These words meaning *shame* and *disgrace* refer primarily to “the shame brought by the divine judgment.”²⁰ Isaiah, Jeremiah, and other prophets speak of the *shame* of a nation that is under the judgment of God (Isa 1.29; 30.3; 54.4; Jer 2.26; 3.24-5; 6.15; Dan 9.8; Hos 4.7; Obad 1.10; Mic 7.10; Nah 3.5; Hab 2.10). Those who acted shamefully shall “utterly fall when they do *fall* (πίπτω),” and they shall *perish* (ἀπόλλυμι) (Jer 6.15). Those who are proud will be *brought low* (παραλύω), and those who are honored will be *dishonored* (ἀτιμάσαι) (Isa 23.9). Their *disgrace* will be everlasting, their *shame* perpetual (Jer 23.40; Dan 12.12); they shall be “*cut off* (ἐξαρθήση) for ever” (Obad 1.10). Those who are guilty of injustice go into the “eternal darkness” and *are destroyed* (ἀπώλετο ἀπόλλυμι) (Tob 14.10; cf. Psa 83.17; 31.17), whereas those who acknowledge the LORD are “*saved* by the LORD with an everlasting salvation: they shall *not be ashamed* (αἰσχυνθήσονται) nor *confounded* (ἐντραπώσιν) for evermore” (Isa 45.17). The LORD saves all those who turn to him (Isa 45.22), and in him all the children of Israel *shall be glorified* (ἐνδοξάζομαι) (Isa 45.25). Thus, for those who sin and dishonor God there will be everlasting *shame* and *dishonor*, *darkness* and *death*, while for those who honor God, trust him and obey his commandments, there will be *eternal salvation* and *glory*.

²⁰ Bultmann; “αἰσχύνω, ἐπαισχύνω, καταισχύνω, αἰσχύνη, αἰσχρός, αἰσχρότης” in TDNT 1:189; cf. J. Schneider, “ὄνειδος, ὀνειδίζω, ὀνειδισμός” in TDNT V:239.