APPENDIX A

WORDS SEMANTICALLY RELATED TO כְּבוֹדךָ

1. דוד splendor, majesty, vigor, glory, honor

The basic meaning of the word דוד is “majesty,” i.e., “impressive stateliness, dignity, or authority.” דוד, 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). דוד is sometimes paired with כְּבוֹד (majesty and splendor) (e.g. Psa 104.1; 96.6; 111.3).

2. כְּבוֹד splendor, ornate appearance

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

2.1 Magnificence, eminence

When applied to God, כְּבוֹד 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 כְּבוֹד (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 כְּבוֹד is “ornate appearance.” In Prov 20.29, כְּבוֹד (splendor/ornate appearance) is in parallel with רְאוֹם (beauty). God bestows his own splendor (כְּבוֹד) 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.
4 NIDOTTE 1:1013, 1015.
5 Ibid.
6 NIDOTTE 1:1014.
2.3 The phrase השגיח 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 השגיח means “praising the splendor of holiness,” i.e. the splendor of God’s holiness. It is not the holiness of the people, but God’s holiness that is emphasized. Thus, we are to “worship the LORD in the splendor of his holiness” (Psa 29.2, NIV).

3. הרואס, הרואס beauty, dignity, boasting, glory, the divine presence

Here הרואס and הרואס 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. The following words are used in parallel with הרואס and are listed in TWOT as “synonyms”: 

- шגה (strength); 
- דוד (greatness); 
- נביא (power); 
- מתייש (victory); 
- דוד (majesty); 
- קבא (glory); 
- חניך (praise); 
- שע (name); 
- יאכ (excellent); 
- כהמ (holy).

3.1 Beauty, adornment

Solomon decorated the Temple with precious stones (תְּפִלְתָּא) (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” (تعا ות בוט) will disappear (Isa 28.1, 4), but the LORD will be “a garland of glory and a diadem of beauty” (רואס) to the remnant of his people” (Isa 28.5). In the LXX δόξα is used to translate הרואס in v. 5.

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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 ( Heb. חַגְדִיק) and for beauty ( Heb. תּוֹמִד; RSV, NASB). 18 Jer 13.18 speaks of the king’s “beautiful/glorious crown ( Heb. תּוֹמִד תּוֹמִד).” 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.

ירהֵם is used together with כְּנֶפֶס (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 ( עֵדְיָה) and in fame (כְּנֶפֶס) and in honor (ירהֵם)” (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 יְרוּם 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 renown 24 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’), 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.
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 winning ways. Will he not still work so that his name may be seen in all its beauty?27

3.3 Gloriying, boasting

יהוה 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 *gloriying* and *boasting* (Ezek 24.25).28

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

3.4 Divine glory, divine presence

Used at times interchangeably with יְרוּשָׁלָיִם, יְרוּשָׁלָיִם has the meaning of “the *revealed presence of the LORD*” (e.g. Psa 78.61). There God’s יְרוּשָׁלָיִם was given into the hand of the enemy, alluding to 1 Sam 4.21-22, which states that “the glory (רֹאשׁ) has departed from Israel, for the ark of God has been captured.” In Psa 96.6 יְרוּשָׁלָיִם is used in conjunction with לֵו, דָם, and יְרוּשָׁלָיִם:

*Splendor* (רֹאשׁ) and *majesty* (יְרוּשָׁלָיִם) are before him; strength (לֵו) and *glory* (יראתו) are in his sanctuary (Psa 96.6 NIV).29

As with רֹאשׁ, 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 (רֹאשׁ) 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 (יראתו) his glorious (יראתו) house. V. 9 speaks of the *glorifying* (יראתו) of God’s people.

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27 Ibid., 515.
29 Other modern translations (e.g. NRSV, NASB, NJB, NKJV) use “beauty” to translate יְרוּשָׁלָיִם in this verse. Since, however, יְרוּשָׁלָיִם and לֵו are paired in v. 7b (“ascribe to the LORD glory and strength”) and also in 1 Chr 16.28 and Psa 29.1, יְרוּשָׁלָיִם in v. 6 can be seen to be very close semantically to לֵו, since there יְרוּשָׁלָיִם is paired with לֵו and appears to be used in combination with לֵו in place of יְרוּשָׁלָיִם. יְרוּשָׁלָיִם is combined with לֵו also in Jer 48.17 and Psa 89.17, where it is translated “glorious/glory” (NRSV, NIV). In Jer 48.17: “splendor” (NASB); in Psa 89.17: “glory” (NASB; NKJV).
30 NIDOTTE 3:574.
4. majesty, pride, exaltation

majesty 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]). majesty 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 (majesty) 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 (majesty) of God’s majesty (majesty) 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 (majesty) (Prov 29.23). The proud (majesty, majesty) 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. holiness

A number of Old Testament passages speak of God's holiness, and all the peoples behind His greatness are called out to respond accordingly. The exaltation of God that comes to all believers in the death and resurrection of Christ is the natural outgrowth of an awareness of His holiness. In the Hebrew mind and in the New Testament, the holiness of the Lord is synonymous with His majesty; the two fundamental concepts are inseparable. Without the exaltation of God, there can be no holiness, and without the holiness of the Lord, there can be no exaltation. The two are always present together in theansal at the top of the mountain. The holiness of the Lord is a picture of the manner in which all the world’s dwellers will live (Isa 2.2-4). The holiness of the Lord is a picture of the manner in which all the world’s dwellers will live (Isa 2.2-4). The holiness of the Lord is a picture of the manner in which all the world’s dwellers will live (Isa 2.2-4). The holiness of the Lord is a picture of the manner in which all the world’s dwellers will live (Isa 2.2-4). The holiness of the Lord is a picture of the manner in which all the world’s dwellers will live (Isa 2.2-4).

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). 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.
33 Hartley, lvi.
nearest and dwell among us."  

34 Efros views שֶׁבֶד and דְּבָשָׁה as "two fundamental concepts which, though they tend in opposite directions, always operated in the history of Jewish philosophy."  

35 The concept of holiness (שֶׁבֶד) lifts God always higher, and the concept of glory (דְּבָשָׁה) brings the Deity back down closer to human beings.  

6. דְּבָשָׁה, שֶׁבֶד righteousness

God’s righteousness (דְּבָשָׁה, שֶׁבֶד) 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.  

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 (דְּבָשָׁה, שֶׁבֶד) appears in parallelism with glory (דְּבָשָׁה) 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).

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35 Ibid., 363.
36 Ibid., 363.
39 Ibid.
40 Ibid., 107.
7. נבירה, power

Glory (כבוד) and power (הוא) or (ו) occur in parallelism in the following passages:

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

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

Vriezen defines כבוד as “the radiant power of His Being.”⁴¹ Van Imshoet 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. רבד, greatness

Greatness (רבד, נושל, נון) is often paired with glory (כבוד or a word semantically related to כבוד, e.g. חרב, פסוקא, אערא). And you said, "Look, the LORD our God has shown us his glory (כבוד) and greatness (נן), and we have heard his voice out of the fire (Deut 5:24).

Yours, O LORD, are the greatness (חס Strikes), the power, the glory (חס Strikes), 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 (רבד), glory (חס), and majesty (רבד) (Dan 5:18).

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

9. טעם, goodness

In Exod 33.18 Moses asked the LORD to let him see his glory (כבוד), and the LORD replied, “I will make all my goodness (טוש) 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

goodness. To understand God’s goodness is to understand his glory. Yahweh is the source of “good things” for his people (Jer 2.7).

10. 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.” The LORD denied Moses’ request to show him his glory; instead he gave him a description of his nature. Making all his goodness (בּוּדָה) pass before Moses meant giving him a “recital of [his] character.” Included in this description was the characteristic of “abounding in steadfast love and faithfulness” (זֶרֶק וְאִשֶּׁר הִנָּה) (Exod 34.6).

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

זֶרֶק is used in parallel with רָדֵם (compassion) and בּוּדָה (goodness). The root בּוּדָה denotes “a compassion which goes the second mile, which is ready to forgive sin, to replace judgment with grace.” 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).

זֶרֶק is frequently joined to בּוּדָה by a copula (at least 28x). This means they are very closely related semantically. זֶרֶק means reliability, security, fidelity, truth. 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.

The use of זֶרֶק in the OT takes on these wider implications. The most important use of זֶרֶק is in describing the divine character, which is known to be full of זֶרֶק בּוּדָה. Yahweh can be relied on to keep his

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46 Ibid.
48 Ibid.
51 NIDOTTE 1:427.
52 Ibid., 428.
covenant with Israel in spite of their sin and faithlessness. The word הָדַּר is also often linked with צְרוֹנוּת/צדק (righteousness) and sometimes with שָׁפָט (justice) (e.g. Ps 15.2; 85.10(11); Isa 48.1; 59.14; Jer 4.2). 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. דָעַר light and שָׁפָט fire

Light (דָעַר) and fire (שָׁפָט) 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.” Isaiah is the only prophet who frequently associates light with the Messiah.

Fire (שָׁפָט) or light (דָעַר) and glory (כָּבוֹד) and are found in parallel or in close correlation in the following OT passages:

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

Then the cloud covered the tent, and the glory (כָּבוֹד) 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 (שָׁפָט) by night. Indeed over all the glory (כָּבוֹד) there will be a canopy (Isa 4:5).

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

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

וְשָׁפָט, words semantically related to כָּבוֹד, also occur in parallel with כָּבוֹד הנא, also occur in parallel with הָדַּר (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. הָעָדַּר praise

means “praise” or “renown” and occurs in parallel with קָדוֹשׁ where קָדוֹשׁ means “glory” or “honor.”

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

my glory (קדש) I give to no other, nor my praise (קדש) to idols (Isa 42:8).

also occurs in parallel with words closely related to קָדוֹשׁ, e.g., הַנָּחַל and הָרֹד (Ps 71.8; Jer 13.11; Hab 3.3).

13. יִנָּה the name of the LORD

is the name of the LORD “is nearly synonymous with his honor, reputation, and glory” and is often found in parallel with glory (קדש).

This is because “[God’s] nature and operation are summed up in the divine Name,” and likewise refers to the nature and power of God.

and in poetic prayers such as Pss 66 and 79, “常常 is often amounts to little more than another word for Yahweh.”

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

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

14. הוהי God, LORD

occurs frequently in parallel with קָדוֹשׁ and הוהי, so that קָדוֹשׁ appears to be another word for God and the LORD. 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.
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 (יְהוָה) (Isa 60:19).

1 Words meaning beauty, good report, glory

2 Words meaning honor, respect, dignity, excellency

3 Words meaning order, good behavior, decency, honor, form, ornament

4 Words meaning greatness, majesty

5 TDTNT 2:172.

6 ibid.

7 BDNT 1:33f.

8 LS Greek: Lexicon in Bibliotheca.

9 ibid.

10 ibid.

11 ibid.

12 FAL.

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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). Тιμή is used for 12 Heb. words, mainly rq’, rez’, ṣe’ and ḥe’. 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].)

ψυς (exaltation, important rank, high position)¹¹ “And Josaphat increased in greatness (ψυς) 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).

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

δικαιωσύνη (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).

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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)\textsuperscript{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]).

ἰσχύς “Glory and praise are in his presence; strength (ἰσχύς) 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).

έξουσία (authority, right, power, dominion)\textsuperscript{17} “… to him was given the dominion (έξουσία), and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion (έξουσία) is an everlasting dominion (έξουσία)…” (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 (φωστήρ) 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

καλλος “His beauty (καλλος) 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).

\textsuperscript{16} USBDICT.
\textsuperscript{17} FAL.
7. Words meaning praise, boasting

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

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

ἐπαινοῦ ἡ “Glory and praise (ἐπαινοῦ) 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 LXX). In this passage, εἶδος and δόξα are in parallel, just as in Isa 52.14: “ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδός σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων.” In Num 12.8 δόξα translates πνεῦμα (form).

II. WORDS SEMANTICALLY RELATED TO ΔΟΞΑΖΩ

1. Τιμάω

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

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18 Twot.
19 In five instances it does not represent any Heb. word, and in five instances it translates קִנָּי (assess, estimate) (Lev 27.8, 12, 14, 14, NRSV). It represents four other words once each (תָּמַע Lev 19.32; תָּמַפס Psa 138 (139).17; קִנָּי Est 9.3; קִנָּי Isa 55.2).
2. Αἴνεω

Αἴνεω means “to praise.” Αἴνεω 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. Ὑψόω

Ὑψόω (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 (δοξασθήσατε) and exalted (ὑψωθήσατε) have utterly vanished like smoke” (Psa 37:20 LXXe). “But the Lord of hosts shall be exalted (δοξασθήσατε) in judgement, and the holy God shall be glorified (δοξασθήσατε) in righteousness” (Isa 5.16 LXXe).

4. Ἐυλογέω

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 (ἐυλογημένος) in the firmament of heaven, and to be sung and glorified (δεδοξασμένος) forever” (Pr Azar 1:34 NRS). “…I blessed (ἐυλόγησα) 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 (ἐδοξάζον) and blessed (ἐὐλόγων) 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 (ἐμεγάλυνες) thy people, and glorify (ἐδοξάσας) them” (Wis 19.22 LXXe). “… I will be magnified (μεγαλυνθήσομαι), 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 (καυχάσθαι) in thy praises” (1 Chron 16.35 LXXe). “O Elias, how wast thou
honoured (ἦδοξασθης) in thy wondrous deeds! and who may glory (καινχάσθαι) 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 (ὁνειδιζόντων) thee are fallen upon me” (Psa 69:9 LXXe). “By night the land of Moab shall be destroyed (ἀπολεῖται); for by night the wall of the land of Moab shall be destroyed (ἀπολεῖται)” (Isa 15:1 LXXe).

“… for a person's own honour (δόξα) derives from the respect (τιμή) 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 (ἀτυμία)” (Prov 3.35 LXXe).

“Her dishonor (ἀτυμία) 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 (ἀτυμία)” (Hos 4.7 LXXe).

“…but the Lord of hosts shall send dishonour (ἀτυμίαι) upon thine honour (τιμήν), 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 (ὁνειδος) (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 (ἐξαρθήσῃ) 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 (ἐντραπῶσιν) 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 (ἐνδοξάζωμαι) (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.

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