

Glory of Yehweh

Isaiah

3:8

Heb.

M. = glorious eyes; RSV. = glorious presence, KJV. = eyes of his glory
remembrance of Isaiah's experience of the Lord's presence as one of exalted
majesty. Daniel of Yehweh provides his glory.

4:5

Heb.

RSV. = over all the glory there will be a canopy - glory here indicates presence, a fill-
ing by Yehweh. KJV. = upon all the glory shall be a defense. glory here indicates a
protector hovering over people. ICC - over the city thus purified will set the same
physical phenomena that marked Yehweh's presence at the Exodus. The collection of the flames
by night & cloud by day is parallel to the return of the glory of Yehweh after the Exile
to the holy city which becomes in consequence the city of Yehweh's presence (Ezek. 43:1-4)

6:3

Heb.

Holy, Holy, Holy is the Lord of hosts, the whole earth is full of his glory. M. = his majestic
splendor fills the whole earth; IB = holiness is the essential quality of deity; glory the
manifestation of deity in the natural world. "that the world has become the world of God,
as when He created it and made Himself its King." ²⁰⁹ ICC = glory is Yehweh's self-revelation
in dealing with men.

8:7

unthel.

RSV. & KJV. = The Lord is bringing up the King of Assyria and all his glory.
M = King of Assyria in all his array. ICC. = an early annotator explains the King (7:20) as
the King of Assyria and all his glory.

10:3

unthel

RSV. = To whom will you flee for help and where will you leave your wealth?
KJV. = ... where will you leave your glory? M = glory = plunder for the last of days
of punishment and desolation which will come from afar off. ICC = glory = valuable
possessions as seen in Isaiah 61:6. IB = glory = wealth.

10:16

unthel.

The Lord shall rend richness, and under his glory a burning will be kindled, like
the burning of a fire; M = under his glitter. IB = under his glory may mean "in
his inward parts (Is. 7:5) or "his honor (which he has hooped up) will be set all ablaze
as when a fire is kindled." ²⁴³ ICC. Assyria like Israel is compared to a human body, Assyria
is conceived not only as a man of iron and strong, but gloriously apparelled; under the outward
glory, the splendid raiment. Other explanations of glory are that it refers to the imposing military
might of Assyria regarded as a man of unflinching material; it may mean the rulers of Assyria who are
to be burnt up with the fire of war.

10:18

unthel.

RSV. - The light of Israel shall be for a flame and shall consume the glory of his
forest. RSV - The glory of his forest and of his fruitful land the Lord will
destroy. IB - The light of Israel is the glory of the Lord's majesty as in the

judgment of the day of the Lord in 2:10, 19, 21 manifested as a devouring flame in 29:6

14:18^x untheol. all the kings of the nations lie in glory, ^{each} but in his own tomb, but you are cast out.
M = kings sleep in honor. They are buried in honor, but King of Babel is cast out.

16:14^x untheol. glory of Most shall be condemned; RSV = glory of Most will be brought into contempt.
ICC glory of Most seen in glory of Assyria 10:16 of Kedor 21:16

17:3^x untheol. KJV = The fortress shall also come from Ephraim... and the remnant of Syria. They shall be as the glory of the children of Israel. RSV = the remnant of Syria will be like the glory of the children of Israel. I.B. = like the remnant shall be the glory.

17:4^x untheol. In that day the glory of Jacob shall be ^{brought} low. M = strength of Jacob.
ICC The nation is personified as a man whose glory, reputation among his neighbors will become slight. glory is not as in 5:13 the nobility.

21:16^x untheol. glory of Kedor will come to end. 60.7; Ezek. 27:21

22:18 untheol. KJV = He shall cast you in large country, and you shall die and there the chariots of thy glory shall be the shame of the Lord's house. RSV = there you shall die, and there shall be your splendid chariots, your shame of your maker's house. M = there your glorious tomb shall be, and there shall you die. ICC Chariots may be corruption of tomb-chariots could magnify man's rank and greatness.

22:24^x untheological KJV - They shall hang upon him all the glory of his father's house. RSV. hang on him the whole weight of his father's house. (a term of honor.) M = thru him whole family may be honor, his whole family shall depend on his support. ICC glory - plays on the root meaning of KADOD - 7777 all the weightiness of his family. The rest of the verse develops the idea of the burdensome family.

35:2^x untheol. glory of Lebanon M = lavish growth I.B. = splendor
glory of the Lord M = splendor

40:5 untheol. the glory of the Lord shall be revealed; all flesh shall see it.
I.B. = Yahweh is to manifest himself in unparalleled revelation. Common belief of the Jews is that the glory of the Lord had left the temple at the destruction of the temple of Jerusalem, but that it would return again in God's time. (Ez. 1:28, 3:23, 10:18-19, 11:23, 43:1-5.) The glory that once appeared on the sacred mt. (Ex. 24:15-18) and later tabernacled in the sacred precincts of the holy of holies, is now to appear in a final epiphany. This is not

merely another theophany which belongs to a series of divine appearances in O.T.; it is final and decisive, universal & all inclusive. It fills time and space. It is a world theophany and comes at the turn of the ages as the fulfillment of the divine purpose in history.

42:8^x
Heb. I am the Lord, that is my name; my glory I give to no other. I B - his glory is his alone. His glory and his praise are the ultimate categories of revelation & response.

42:12^x
Heb. Let them give glory to the Lord, and declare his praise. I B - glory and praise belong only to the one God of all the earth. The chief end of all creation is to praise, exult & glorify its Lord.

43:7^x
Heb. every one called by my name, whom I have created for my glory, whom I formed. I B - The people's return like everything else is for the glory of God. (42:8b, 12a)

48:11^x
Heb. How should my name be polluted, My glory I will not give into another. Israel's hope and expectation lie solely and finally in the glory of God, to which it is her task to witness and which it is her privilege to praise & worship.

Ezekiel

1:28
Heb. appearance of the likeness of the glory of the Lord. When I saw it, I fell upon my face.

3:12
Heb. KJV - heard voice saying, Blessed be the glory of the Lord from this place. RSV - The Spirit lifted me up, and as the glory of the Lord arose from its place, I heard behind me...

3:23
Heb. went to plain, glory of the Lord stood there, like the glory which I saw by river Chebar.

8:4
Heb. the glory of the God of Israel was there, according to the vision I saw in the plain.

9:3
Heb. the glory of the God of Israel had gone up from the cherubim.

10:4 same as 9:3

10:18 glory of the Lord departed from off the threshold

10:19^{Heb.} glory of the God of Israel was over them.

) 11:22-23

Heb.
11:22 X glory of God was over them

11:23 X glory of God went up from the midst of it, and stood upon the mountain.
(43:1-4) As the rising sun of the entrance of the glory of Jehovah rose above the Mt. of Olives, so here it departs from some point.

X 31:18 unthool Whom are you Oun like in glory and greatness among the trees of Eden?

39:21 I will set my glory among the nations and all the nations shall see my Heb. judgment which I have executed;

43:1-5 X return of glory of Jehovah to the temple. glory on lowest temple, glory of Y. filled Heb. the temple. earth shroun with his glory - reflect solar symbolism in the concept of glory of Jehovah. Jehovah fills the temple - (Is. 6:1-3, 4:5)

X 44:4 glory of Lord filled the house of the Lord.

Pedersen, Israel

property makes the make great; Isaac became great having possession of sheep and goats, cattle & slaves (Gen. 26:13f.) He soul became great or heavy thru wealth. Kā b hō sh - generally translate it honor, strictly means "heaviness," the fact of being heavy, it indicates the heavy substance of the soul and is most particularly used about wealth. p. 228 v. I & II

when wealth is honor, then it is because it is strength. It is not only Kā b hō sh, heaviness, but also hayil, strength (Gen. 34:29; Ps. 10:14) The word comprises both blessing and honor. It designates the capability of the soul, its strength and efficiency, valour. It also designates the nobility, the power of great property and having great obligations. The blessing also creates honor, simply because of its creating prosperity. (Is. 4:2) p. 230

Is. 16:14 The great has greatness within himself, but the lesser yields him actual greatness by honoring him. God exalts his death, announces the greatness of his power and his dominion all over the earth. Then he increases his greatness and honor, makes him heavy (Is. 24:15) The praise, the blessing with which the lesser honors the great, is called t'hilla. But it does not mean the words of praise or the action of praising. It means the honor and power which fill the soul and make it rich and great. God's t'hilla which has disappeared from its capital (Jer. 48:2) is the power and strength of the country, the same thing which another prophet calls it Kā b hō sh (Is. 16:14) p. 235

Honor is Kā b hō sh, heaviness, because it is the same as the substance of the soul, its weight and value. But one may just as well speak of the greatness or the strength of the soul. p. 237

The creation of blessedness by the holy place is due to the divine spirit which dwells in it. His name has been pronounced over the sanctuary. This means that his Kā b hō sh his honor is in the temple. His nose, his eyes, and his heart are there we know these are the literal equivalents of the soul of Jehovah. He is present in the sanctuary himself and has his dwelling there. p. 261 Vol. III & IV.

E3. Jehovah's honor, which dwelled in the temple, left it before the destruction. (Ezek. 7:22) He prevented its destruction becoming offensive to himself by turning away his face. p. 596

Is 42:8 Like any other soul, the soul of Yahweh has its honour, identical with its content,
48:11 which fills it, gives it weight, and constitutes the basis of its claims. Yahweh's
honour, his Kabod, is determined by his power and activity; Yahweh himself
and his sanctuary are Israel's glory. The people is Yahweh's glory, because he has
created it himself and called it by his name. (Is. 43:7) All the fallowen of the
earth enter into his glory. unique glory cannot alone all times, for he can rejoice
in his work. Is 42:8; 48:11. p. 616.

When Yahweh says how those that exalt themselves and lift up the neck that
take refuge with him, then his honour and he comes to the Sh for himself.
he received honour by Sedon (Ez. 28:22)

The Lord's may contribute to this increase of Yahweh's honour and glory
by subordinating themselves entirely to his will and thus acknowledging his greatness.
And those who honour Yahweh are honoured by him. But to give praise to Yahweh
is also a reality by which man can increase Yahweh's honour and make his great
p. 630

Richardson, A Theological Word Book of the Bible

"The glory of God is, in effect, the term used to express that which man can
apprehend, originally by sight, of the presence of God on earth." Ezekiel first used it and
probably word took it from him. primary meaning is that of weight and substance. His splendour
appearance and bearing would reflect his wealth and be called Kabod. His wealth and dignity
demanded and compelled respect and honour from his fellow; this too was called honour or glory or
Kabod. Hence weight, substance, wealth, dignity, noble bearing, and honour contributed to its meaning.
To these Ezekiel added brightness. (cherub vision.) To God's enemies it was an ominous
appearance, verily a devouring fire.

In the N. T. we find it an integral part of the life of the K. of G.
both realized now and expected in the future. The actual & eschatological elements come
together with dynamic certainty in the person of Jesus Christ. Sexa of God.

The Glory of God Israel Abrahams

Kabod, glory, as applied to man, often represents much more than an external luster. A man's glory in some passages is the rest of his character.²⁰

The glory of God in pre-exilic texts is a visible manifestation, associated with cloud. sometimes the glory appears in the cloud, at other the cloud conceals the glory.²³

But the glory of God's most prominent feature is power, but a power directed to righteousness.²⁵ The divine quality, which resides in God as glory, shows itself in acts of glory in nature and in the soul.²⁹

The Glory of God and the Transfiguration of Christ, A. M. Ramsey

"The Kabod of a nation is its prosperity (cf. Isa. xvi, 14, xvii, 4; xxi, 16; lxi, 6); and, more than that, it is the distinction and the world of nations which its prosperity & presence."⁹

Kabod can mean a man's self or spirit; the inward spirit of a man is his glory, the thing wherein his weight or worth is believed to consist.

"Kabod denotes the revealed being or character of Yehweh, and also a physical phenomenon whereby Yehweh's presence is made known, and scholars have not been agreed as to the priority in time of one or other of these uses."¹⁰

Different origins given for word Kabod - Eichrodt - origin in thunder-storm; Von Red agrees also in meteorological appearances - gives more the impression of God's might. Yet Gray rejects this. Abrahamau says that meteorological conception of Kabod is not unconnected with the more "inward" character and purpose of Yehweh. Kittel says, idea of Yehweh's power in connection with Kabod.¹⁰ The Biblical record shows that Kabod connected in pre-exilic times with thunderstorm phenomena but also with praise of Yehweh (Moses & Yehweh) then it is developed further by God's acts in history and his character. (Num. 14:22, Dent. 5:24);

Isa. 6:1-4 "The glory of Yehweh is linked with his holiness and if the holiness means a remoteness from all that is unrighteous, the glory is that union of sovereignty and righteousness which is the essence of the divine character."¹³ Isaiah 40:4-5; 43:7; 60:1-3 -

"in the Kabod of Yehweh, radiance, power, and righteous character are inextricably blended; and the word thus tells of a shining in which the attributes of God in himself are inseparable from his externalization and saving activity in the world."¹⁴

Post-exilic & exilic - representative in Ezekiel - less in let. physical manifestation & transcendent God. Ez. 39:21 = divine chariot, yet 1:28 & 10:4 brought; 9:3; 10:4; 43:2 it moves; 10:19 & 11:22 it is borne in a chariot. 3:12 sound of rushing.

Only in visions does he speak of these manifestations.¹⁶

yet Dr Priestly writes speaks of the Kebab as a phenomenon which all human eyes
can see. (Niddomen, Sinai, tobacco exper.)

Glory of Jehovah (Kabod)

Isaiah

Ezekiel

~~1: 98~~
~~3: 12~~
~~8: 23~~

3: 8
4: 5
6: 3
8: 7
10: 3
10: 16
10: 18
14: 18
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21: 16
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40: 5
42: 8
42: 12
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31: 18
39: 31
43: 2
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43: 5
44: 4

2P
579

Bib. Lit. 56 no. 4: 309-21 '37

Bib. Lit. 56 no. 2: 115-17 '37

Bib. Lit. LVIII (1939) 209-11

700 ^{pi} ^{hiF} honour, make weighty, heavy.

gal : Is. 24, 20

I 700 _T heavy, appearing, weighty

II 700 _T the heavy organ, liver (my soul)

700 _T heaviness, relevance.

III 700 _T

700 _T

in theological.

1. weight, burden, Is. 22:24
2. weight, riches, reputation - Is. 10:3; 61:6, 66:12
her abundant breast Is. 66:11
his honorable men - Is. 5:13; 8:7
3. reputation, splendor Is. 10:18; 35:2, 60:13
splendor of tree - Ezek. 31:18
for splendor - Is. 4:2
for destruction - Is. 11:10
testimony, gift - Is. 22:23; Is. 22:18
words of destruction Is. 14:18
honour, destruction of Is. 10:3, 17:3, 17:4; 21:16,
10:16, 62:2 14:14,

700 _T

theological.

1. given glory unto Yahweh: Is. 42:12;
God creates Israel: Is. 43:7, 4:5
2. glory of Yahweh - Is. 59:19
man is seen Is. 66:18
given to nobody else Is. 42:8, 48:11
announced among the nations Is. 66:19
given among the nations Ez. 39:21
shown to elders Is. 3:8, 6:3
3. order it to dwell upon the earth. higher than heaven Is. 59:19
is with 60:2; 24:23

3. glory of yachweh

יְיָ יְיָ

יְיָ יְיָ

a) first step = Eg. 8:4, 9:3, 10:19, 11:22, 43:2, 3:23.

b) in a larger sense Is. 35:2.

c) as technical term - Eg. 10x Is. 3x

d) always doza (brilliant light.)

revealed to all flesh Is. 40:5

prophets covered going home 58:8

shows upon Zion delivered 60:1

appears from north Eg. 1:28; leaves the temple 3:12,

stands at 2:23 returns through the temple 10:4

falls to west. 10:4, 10:58, comes out that about 11:23

comes into temple 44:4 falls at ^{entrance} 43:5

great or mighty things of no account Is. 16:14.

From root

gal - to be heavy, weighty, burdensome, troublesome, dull, insensible
to be honoured.

nif - to be estimated weighty to be honoured. enjoy honour.
distinguished oneself. to glorify oneself

pi - to be insensible honour, God honours man, honour a person with,
reward

hif - to be heavy, to be dull, unresponsive. came to be honoured.

hitp. to be oneself weighty, honour oneself.

Hebrew Alphabet

1.	א	aleph	-
2.	ב	beth	b
3.	ג	gimel	g
4.	ד	daleth	d
5.	ה	he	h
6.	ו	vauw	w
7.	ז	zayin	z
8.	ח	heth	hard h
9.	ט	teth	hard t
10.	י	yod	y
11.	כ	kaph	k
12.	ל	lamed	l
13.	מ	mem	m
14.	נ	nun	n
15.	ס	samek	s
16.	ע	ayin	-
17.	פ	pe	p
18.	צ	sadhe	s
19.	ק	qoph	q
20.	ר	resh	r
21.	ש	sin shin	s sh
22.	ת	taw	t

Vowels

ā	ă	ṭ	-
ē	ĕ	"	"
ī	ĭ	"	"
ō		i	or °
û	ü)	"

indistinct vowel :

1. Hebrew reads from right to left
2. Verbs formed from 3 consonants = root.
3. Verbs have different aspects (tenses?).

simple	<u>active</u> qal	<u>passive</u> mafal
intensive	piel	pu'al hithpa'el
causal	hufal	hofal

4. Nouns contain 3 basic consonants = root. They are formed by suffixes, prefixes ~~etc.~~ or by internal change.

KBD = to be heavy Kabod glory

Kittel -

~~7123~~

7175

7123

glory

418 -

422 -

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