

(BARSTAD 1984:33-36). The *paralellismus membrorum* with Amos 2:8 'in the house of their God' suggests the interpretation of עֵרְרָה as a divine being (ANDERSEN & FREEDMAN 1989:318-319). The designation of this goddess with עֵרְרָה—the term refers to a subordinate person—suggests, that עֵרְרָה is a nick-name, indicating the religious evaluation of the deity by Amos. The use of the article in הָעֵרְרָה indicates that she was a deity well-known to the Samaritans. Any identification with otherwise known deities remains hypothetical.

IV. Bibliography

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B. BECKING

GLORY כְּבוֹד δόξα

I. *Kabôd* occurs 200 times in MT, but *doxa* 453 times in the LXX (since it is also used as a translation of more than 20 other Hebrew terms) and 166 times in the NT. The standard translation, 'glory', is inadequate, for it does not convey the specific connotations of these words. The LXX translators chose in *doxa* a term which in classical Greek means 'opinion' or 'reputation', especially good reputation, hence also 'honour'. It is not quite clear how *doxa* could be found suitable to render *kabôd* as the luminous phenomenon characteristic of theophanies or even as the name of the human-like form of God (NEWMAN 1992: 134-152).

II. The basic idea of the Heb *kabôd* is that of weightiness. People become 'weighty' through riches. "Abraham became very weighty in livestock, in silver, and in gold" (Gen 13:2). Through his cattlebreeding, Jacob became 'weighty'; long life and child-

ren have the same effect (Prov 3:16; Hos 2:11). The word *kabôd* was also used of the sentiments inspired by the concrete blessings. God gives Solomon "both riches and *kabôd*" (1 Kgs 3:13). "He who possesses righteousness and love, finds life, prosperity and *kabôd*" (Prov. 21:12). The restored →Zion will be given the "*kabôd* of →Lebanon" (Isa 35:2). The 'weighty' person is given more *kabôd* by gifts (Num 22:17-37; 24:11; Judg 13:17; 1 Sam 9:6-9). God is given *kabôd* by praises (Ps 22:24; 29:1-2.9; 96:7; Isa 24:15).

God's 'glory' is to be perceived in his works, i.e. the world, human beings, and historical events (Num 14:21-22; Ps 8:5; 57:6.12; Isa 6:3). In the age to come, it will be revealed so that all flesh will see it (Isa 40:5; Hab 2:14). This revelation of divine glory can be connected with the restoration of Israel (Isa 42:8; 43:6-7; 48:10-11; 58:8; 60:1-3) and/or God's judgement (Isa 59:19; Ezek 28:22; 39:13.21).

In some texts belonging to the Priestly Document (P), one of the sources of the Pentateuch, the Glory is associated with the Pillar of Cloud and fire, which according to older sources, encompassed →Yahweh leading the People through the desert and indicated God's presence at the Tabernacle: "... the Glory of Yahweh appeared in the Cloud" (Exod 16:10); "The Glory of Yahweh rested on Mount Sinai, and the cloud covered it ... the Glory of Yahweh looked ... like a devouring flame on the top of the mount" (Exod 24:16-17; cf. 40:38: at night, there was fire in the Cloud); "The Cloud covered it [the Tabernacle], and the Glory of Yahweh appeared" (Num 17:7; cf. Exod 24:43-44). While the description of the Glory in Exod 24:16-17 may reflect the memory that Mount Sinai was a volcano (NOTH 1960:131), other texts seem to suggest a cultic background for the concept of the Glory. When the Cloud covered the Tent, the Glory 'filled' it (Exod 40:34-35). The Glory 'filled' the Temple (1 Kgs 8:10-11). Lev 9:23-24 appears to connect the Glory with the altar fire consuming the sacrifice. In the light of 1 Sam 3:3 and 4:21,

the Glory would rather seem to be some sort of lamp associated with the Ark (cf. Exod 27:20-21).

Some OT texts attribute a human-like form to God's Glory. In Exod 33:18-34:8, it is told that God arranged for Moses to see his Glory (MT Exod 33:19 actually reads 'Goodness', but LXX has 'Glory'; v 22 as well as v 18 reads 'Glory'). Due to a merger of different sources, however, it is related that Moses saw God himself, albeit only his back (33:23; 34:6). The picture emerging from this story is that of indistinguishability between the divine Glory and the anthropomorphic Deity. The relationship between God and his Glory is here thus comparable to that between God and the →Angel of Yahweh, the human-like Messenger of God.

In Ezek 1, the prophet recounts that he once had a vision of a throne-chariot in heaven. Seated upon the throne was a "likeness as the appearance of a man ('*ādām*)" (v 26). Ezekiel describes the body of this figure: his torso was like gleaming metallic substance, and his lower body was like fire. The prophet concludes: "This was the appearance of the likeness of the Glory of Yahweh" (v 28). In 8:2, Ezekiel relates another vision of the Glory, again described as a "likeness as the appearance of a man" (emending 'ēš, 'fire', to 'iš, 'man'; cf. LXX and the Old Latin, 'man'). The body of this figure is described similarly to that of the Glory in 1:27. In 8:2, however, the Glory appears without the throne-chariot. In the second appearance of the throne-chariot, this time in the Temple, the Glory moves from above the chariot and takes up a position in another part of the sanctuary (10:4). The Glory is thus not bound to the throne.

In Ezek. 9:3-4, Yahweh and the Glory even appear as interchangeable, as is the case with God and the Angel of Yahweh in Genesis, Exodus and Judges: "Now the Glory of the God of Israel had gone up from the cherubim on which He rested to the threshold of the house and called to the man in linen ... and Yahweh said to him ..." However, the Glory has a radiant body and is accompanied by phenomena similar to

those associated with the Glory in the P source and the texts influenced by it: When the Glory rose from the →cherubim, the Temple was "filled with the Cloud, and the court was full of the brightness of the Glory of Yahweh" (9:4).

In Ezekiel, the Glory is also associated with the Temple. Because of the sins of Israel, the Glory leaves the Temple (11:22-23). When Israel is restored, the Glory will return (43:2). Seen as returning from the mountain east of the city, the Glory is assimilated to the sun god entering the temple each morning (43:1-5; cf. 11:23; 44:1-2; 47:1; Zech 14:4; *Sukkah* 5:4, citing Ezek 8:16; see METTINGER 1982).

III. Ezek 1:26-28 was the starting-point of a mystical tradition describing the vision of the divine Glory on the heavenly →throne. *1 Enoch* 14:18b-21 portrays the 'Great Glory' enrobed in a splendid white garment and seated upon a crystal-like chariot-throne whose wheels are like the sun. None of the angels can look upon him, but →Enoch, after having been transported to heaven, was granted a vision. *T. Levi* 3:4 contains a short reference to the vision of the 'Great Glory' dwelling in the Holy of Holies in the uppermost heaven (cf. 5:1). In the Similitudes of Enoch (*1 Enoch* chaps. 37-71), which may be somewhat younger than the rest of *1 Enoch*, God is known as the 'Lord of Glory' (40:3). Another divine name which is used is 'Glory of the Lord of the Spirits' (41:7; cf. 40:4-7.10, where 'Lord of the Spirits' is parallel to 'Lord of Glory'). God's throne is called the 'Throne of Glory' (9:4; 47:3; 60:2; cf. Jub 31:20). If 'Glory' does not qualify the 'Throne', but refers to its occupant, special heed must be given to the idea that God places his vicegerent, the 'Elect One' or 'Son of Man', upon the 'Throne of Glory' (45:3; 55:4; 61:8; 62:2 [reading, "has seated him", instead of, "has sat down"]; 69:29). The latter executes the eschatological judgement.

When the →Son of Man is introduced in *1 Enoch*, he is described as one "whose face was like the appearance of a man" (46:1). This is reminiscent of the representation of

the Glory in Ezek 1:26 and the descriptions of an especially important angelic figure in Daniel. It is possible that the "one like a son of man" as well as the →Ancient of Days in Dan 7 go back to the figure of the Glory in Ezekiel (PROCKSCH 1950:416-417; BALZ 1967:80-95). Moreover, the "one like a son of man" appears to be identical with the special angel who is described as having the "appearance of a man" (8:15; 10:18) or being in the "likeness of the son of men" ([variant, "son of man"] 10:16). The descriptions of this angel allude to the representation of the Glory as a "likeness as the appearance of a man" in Ezek 1:26 (FEUILLET 1953:183-202; BLACK 1975:97).

Influence from Ezekiel and Daniel can be seen in various descriptions of the principal angel of God (ROWLAND 1982:94-109). In *T. Abr.*, both Adam and →Abel are enthroned in heaven, the latter being the judge of the souls. With reference to Adam, who is sitting on a golden throne, it is said that "the appearance of the man was fearsome, like that of the Lord" (Rec. A, 11:4). In Rec. B, Adam's throne is said to be a "Throne of Great Glory" (8:5). Sitting upon a crystal throne which blazes like fire, Abel is "a wondrous man shining like the sun, like unto a son of God" (Rec. A, 12:5). *Joseph and Asenath* 14:3 describes the angel →Michael as a 'man' or '(one) similar to a man'. One manuscript reads 'man of light', apparently identifying Michael with the "great and unutterable light" which appeared when the heaven was torn apart (v 2; cf. *T. Abr.* Recension A, 7:3, where Michael, descending from the opened heaven, is a luminous man, shining more than seven suns). His heavenly enthronement is assumed, because he has a crown and a royal staff (v 9). *Sib. Or.* V:414 as well as *Joseph and Asenath* 14:3 (and *T. Abr.* Recension A, 7:3) testifies to the idea of the man-like figure who "comes from heaven" (cf. 1 Cor 15:47). In *Sib. Or.* V:415, he has a "sceptre in his hand which God has given him". In *Apoc. Abr.* 11:3, the angel Yahoel, who is said to be "in the likeness of a man", possesses a 'golden sceptre'.

In the *Exagoge* of Ezekiel Tragicus, →Moses has a vision of a noble 'man' seated upon an enormous throne on the summit of Mount Sinai (Eusebius, *Praep. Ev.* IX 28:2). The 'man' hands Moses his diadem and sceptre, and then leaves the throne to the prophet. Here we can detect influence from exegetical occupations with the vision of Moses and his companions as related in Exod 24:10, "And they saw the God of Israel, and there was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness." *Tg. Onq.* and *Tg. Ps.-J.* take this to be a throne vision, the occupant of the throne being called the 'Glory (*yēqārā*' [an Aram equivalent of *kābôd*]) of the God of Israel'. The Samaritan theologian Marqah takes the 'sapphire stone' to be the 'Throne of the Glory (*kābôd*)' (COWLEY 1909:25 line 15). The name 'Glory' in Marqah's work does not denote God, but is a designation of the Angel of Yahweh (FOSSUM 1985:224-225 [cf. *Tg. Ps.-J.*, which says that the '*yēqārā*' of the God of Israel' is the 'Lord of the world', a title which could refer to the principal angel as well as to God (*b. Yeb.* 17b; *b. Hull.* 60a; *b. Sanh.* 94a; *Exod R.* 12:23; 3 *Enoch* 30:1-2; 38:3; *Pirke de R. Eliezer* chap. 27)). In a rabbinic tradition ascribed to R. Meir (2nd cent. CE), the 'sapphire stone' in Exod 24:10 is said to be the 'Throne of Glory', the proof-text being found in Ezek 1:26, which says that the throne of a man-like figure of the Glory was "in appearance like sapphire" (*b. Men.* 43b).

In the mystical Merkabah texts (*[ma'aseh] merkabah* being a later technical term for the throne-chariot in Ezek 1 and even for the chapter itself), we find detailed descriptions of the *Shi'ur Qomah*, the 'Measure of the [divine] Body', upon the heavenly throne. Now these accounts clearly do not refer to "the 'dimensions' of the divinity, but to those of its corporeal appearance. ... Already the 'Lesser Hekhaloth' interpret the anthropomorphosis of the *Shi'ur Komah* as a representation of the 'hidden glory'" (SCHOLEM 1954:66; cf. FOSSUM 1989:198).

IV. The NT continues the usage of the LXX; *doxa* in the NT should often be seen as a technical term loaded with the Jewish understanding of "glory". *Doxa* is a phenomenon of light characteristic of angelophanies, theophanies, and Christophanies (Luke 2:9; 9:31-32; Acts 7:55; 2 Pet 1:17). The Son of Man will come in or with God's glory (Mark 8:38 [cf. 2 Thess 1:7]; 13:26; cf. 10:37; Matt 19:28).

The Gospel of John speaks of "seeing" the glory of God (11:40) or the glory of the Son (1:14; 12:41; 17:24; cf. 2:11). In 1:14 ("we saw his glory"), the background may be the vision of the Glory described in Exod 33:18-34:8 (HANSON 1977:90-100); it is thus possible that John regards the Son not only as the one who manifests the divine presence and power through his words and works, but as the personified Glory. It is noteworthy that the phrase "saw his glory" is repeated in 12:41: "he [Isaiah] saw his [Christ's] glory". Isa 6:1, however, reads "I saw the Lord seated upon a high and lofty throne... ." Tg. Isa. 6:1 reads, "yēqārā' of the Lord", but Tg. Isa. 6:5 says that the prophet saw "the glory (yēqārā') of the Shekinah of the King of the Worlds". While šēkīnā in the Targums is generally regarded as a buffer word meant to safeguard God from coming into too close contact with the world, the Merkabah mystics used it as an alternative term for the Kabod. Thus, Ma'aseh Merkabah contains the statement, "I gazed upon the Shekinah and saw everything that they do before his Throne of Glory (kābôd)" (SCHÄFER 1981:§592). When it is said that Isaiah saw the glory of →Christ, it is implied that the Son is the divine manifestation upon the heavenly throne, even the Glory.

There are other NT texts where →Jesus may be seen as the Glory. The conjunction *kai* ('and') in Acts 7:55 may be exegetical: "... he saw the Glory of God, namely (*kai*) Jesus standing at the right hand of God" (MARTIN 1967:312). The idea of Jesus being seated at the right hand of the "Power" (Mark 14:62 [Luke 22:69: "Power of God"]), however, may be taken to imply

that he was enthroned alongside the Glory, since the mystical texts use "Power" as a synonym of "Glory" (FOSSUM 1989:191-193).

The christological hymn in Phil 2 says that Christ was "existing in the form (*morphē*) of God" (v 6). This description corresponds to the subsequent incarnational phrases, "taking the form of a slave", "becoming in the likeness of men", and "being found in the fashion as a man" (vv 7-8). Given the OT evidence that God's visible form is the man-like form of the Glory, Phil 2:6 would seem to say that Christ is the divine Glory. The same idea is expressed by the title, "image of the invisible God", in the beginning of the hymn on Christ in Col 1:15-20 (FOSSUM 1989:185-190). In Biblical terminology, "image" (and "likeness"), "form", and "glory" are interchangeable (FOSSUM 1985:269-270.284).

In Eph 1:17, we find the phrase, "the God of our Lord Jesus Christ, the Father of the Glory". The parallelism suggests that "our Lord Jesus Christ" is "the Glory". Tit 2:13 may be translated, "the Glory of our great God and Saviour, Christ Jesus". Here Christ Jesus may be the Glory of "our great God and Saviour". Jas 2:1, a notoriously difficult verse to translate, may in effect say, "our Lord Jesus Christ, the Glory". 1 Pet 4:14 says, "... the Spirit of the Glory and of God rests upon you." Here, too, the Glory may be the Son.

Phil 3:21 speaks of Christ's "body of glory" to which the body of the believers will be conformed. The term may reflect that of *gûp hakkābôd* or *gûp haššēkīnā* found in the Jewish mystical texts (SCHOLEM 1991:278 n. 19). The idea that one who ascended to heaven was transformed, often as a result of the vision of God (or his garment) or the divine Glory, is found in several texts (MORRAY-JONES 1992:11.14.22-26). In 2 Cor 3:18, Paul says that the Christians, "gazing with unveiled face on the Glory of God, are being transformed into the same image, from glory to glory." Here mystical terminology has been adapted to describe what goes on when the

Christians are reading the Scriptures. In contrast to the Jews (cf. vv 13-16; 4:4), the Christians see the Glory of God. Moreover, they are transformed into the "same image", obviously that which they behold. A few verses later, it is said that Christ is the "image of God" (4:4). The Glory obviously is Christ.

Rom 8:29-30 says that the elect will be "conformed to the image of His Son" and be "glorified" (cf. vv 17-18; Col 3:4; 1 John 3:2). The same eschatological adaptation of this thought is found in 1 Cor 15:49, "... we shall bear the image of the heavenly man." Paul can even say that the Christian male *is* the "image and glory of God" (1 Cor 11:7). The statement alludes to Gen 1:26 and presupposes that Christ is the heavenly Adam, the Glory, after whose image and likeness man was created (cf. 4Q504, frag. 8, "You have fashioned Adam, our Father, in the image of [Your] Glory").

There is some evidence from later times that also the Spirit of God could be seen as the Glory (FOSSUM 1983, 284 n. 94), but biblical foundations for this view are weak. In Ezek 8:3, the glory, whose body is described in the preceding verse, is referred to as the "Spirit". A Jewish amulet, which appears to allude to Ezekiel's description of the retreat and return of the Glory, calls the Glory *pneuma hagiösynēs*, the "Spirit of Holiness" (PETERSON 1959:351-352). *T. Levi* 18:6 says: "And the Glory of the Most High shall burst forth upon him, and the Spirit of Understanding and Sanctification shall rest upon him". This refers to the possession of the Spirit by the Messiah in Isa 11:2. The Glory might here be equated with the Spirit. In Rom 1:4, it is said that Jesus was designated as the Son of God "kata the Spirit of Holiness by resurrection from the dead". The resurrection of Jesus may here be understood as being effected by the Spirit. In Rom 6:1, it is stated plainly that Jesus was resurrected by the Glory of God.

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GOD (I) אֱלֹהִים

I. The usual word for 'god' in the Hebrew Bible is 'ēlohîm, a plural formation of 'ēlōah, the latter being an expanded form of the Common Semitic noun 'il (→Eloah). The term 'ēlohîm occurs some 2570 times in the Hebrew Bible, with a variety of meanings. In such expressions as "all the gods of Egypt" (Exod 12:12) it refers to a plurality