

**"BABEȘ-BOLYAI" UNIVERSITY CLUJ-NAPOCA  
FACULTY OF ORTHODOX THEOLOGY  
DOCTORAL SCHOOL "ISIDOR TODORAN"**

**THE DIVINE GLORY – THE SEMNIFICATION AND  
THE USING OF *KAVOD* IN THE OLD TESTAMENT**

**– DOCTORAL DISSERTATION –**

**COORDINATOR:  
Pr. Prof. Univ. Dr. IOAN CHIRILĂ**

**CANDIDATE:  
BULTZ GABRIEL RALPH**

**CLUJ-NAPOCA  
2017**

# CONTENTS

ABBREVIATIONS .....	4
INTRODUCTION .....	5
PRELIMINARY .....	10
1. Reflecting the topic in the specialty literature .....	10
1.1. Romanian literature.....	10
1.2. International literature.....	12
2. Terminological delimitations .....	40
2.1. Lexical perspective .....	44
2.2. Kavod in human relationships and in the reporting of man to God.....	49
2.3. The meanings of the kvd radical in the semitic areal.....	55
I. EXEGETICAL APPROACH .....	61
1. The glory of the Lord in Pentateuch .....	61
1.1. The glory of the Lord in the context of the wonderful crossing through the Red Sea (Ex 14) .....	61
1.2. The sight of the Lord's glory in the episode of the bread of heaven's bread (Ex 16) .....	65
1.3. The face of the Lord's glory in the episode of promulgating the law on Sinai (Ex 24) .....	69
1.4. Promise of the Lord's glory in the sanctuary (Ex 29) .....	75
1.5. „Moses said, Show me thy glory!” (Ex 33,18).....	78
1.6. The actual glorification of the glory in the holy tabernacle (Ex 40).....	82
1.7. The role of God's glory in worship (Lev 9) .....	85
1.8. The glory of God in the context of punishment of the desert generation (Num 14).....	88
1.9. Revelation of Aaron's priesthood by showing glory in the context of Core's rebellion (Num 16).....	92
1.10. The glory of the Lord in the context of the last punishment of the people for scolding (Num 20) .....	95
2. The glory of the Lord in the historical writings .....	100
2.1. The Lord's glory in the temple (1Kg 8) .....	100
2.2. The glory of the Lord in the context of sanctification of the temple (2Cro 5 și 7).....	104
2.3. The glory of God's name (Neh 9) .....	108
3. The glory of the Lord in the prophetic writings.....	110
3.1. The Prophet Isaiah .....	110
3.2. The Prophet Ezekiel.....	125
3.3. Small prophets .....	138
4. The Glory of God in the Book of Psalms .....	142
4.1. The glory of God revealed by creation (Ps 18).....	143

4.2. The entrance of the King of glory through the eternal gates (Ps 23).....	146
4.3. The look of glory in the Lord's house (Ps 25).....	151
4.4. I appeal to the glory of the Lord of glory (Ps 28) .....	152
4.5. The proclamation of the glory of the Lord by the faithful (Ps 56) .....	154
4.6. The sight of glory in the holy place (Ps 62).....	156
4.7. Glorifying the glory of the name of the Lord (Ps 65 și 78) .....	158
4.8. The Doxology of Divine Glory (Ps 71) .....	160
4.9. The proclamation of the glory of the Lord among the Gentiles (Ps 95 și 96) .....	161
4.10. The appearance of glory in Zion and before the Gentiles (Ps 101) .....	164
4.11. The glory of the Lord in the psalm of creation (Ps 103).....	165
4.12. The Glory of the Lord in Heaven (Ps 112) .....	165
4.13. The glory of the Lord and the glory of idols (Ps 113) .....	167
4.14. Great is the glory of the Lord! (Ps 137).....	168
5. God's Glory in the Book of Proverbs .....	171
<b>II THE THEOLOGICAL PARTICULARITIES OF KAVOD IN THE OLD TESTAMENT.</b>	<b>177</b>
1. The specificity of the revelation of the Lord's glory in Pentateuch .....	182
2. Glory in historical books.....	195
3. Theological significance of glory in the prophetic writings .....	197
3.1. Glory in the book of the prophet Isaiah .....	197
3.2. Glory in the book of the prophet Ezekiel.....	200
3.3. Glory to the small prophets.....	202
4. Theological References of the Gospel Discourse in the Book of Psalms.....	204
5. The relationship between glory and wisdom in the Book of Proverbs .....	212
6. Kavod Yahweh - the aspects of a hermeneutic of the divine presence.....	219
<b>CONCLUSIONS.....</b>	<b>226</b>
<b>BIBLIOGRAPHY.....</b>	<b>228</b>

## **KEY-WORDS**

divine glory (kavod), light, bright cloud, temple, smoke

In the exegetical approach, we will use both the commentary from the most famous biblical commentary series (Anchor Yale Bible Commentary, A Critical and Exegetical Commentary, The New American Commentary, etc.) as well as patristic writings to highlight the spiritual perspectives of the term *kavod*.

These resources will enable us to make a comprehensive monograph of the *kavod* concept in the main categories of Old Testament writings. Considering the lack of such a work in the Romanian specialized literature, we consider that our objective / approach is difficult but welcome and at the same time present. We also assume the reason for T. Scherrer to address this subject: "The glory of God, which in the Old Testament is attributed only to Him, in the person of Christ, that is, in the New Testament, is communicated to man and creation. This fact is explicitly expressed by Jesus when He says, "The glory that You have given me, I have given them to them" (Jh 17:22). It follows, therefore, that the theme of glory is fundamental to man, to those who are saved by God. In the light of His glory all the Sacraments of the Church are realized, and through them our lives are part of the dynamism of this gift. However, we find that the theme of Glory is little treated and that is why we are now trying to emphasize its fundamental importance in Christianity.”.

Our point of originality is conferred by the fact that assuming our (theological) Eastern analytical specificity we have abstracted from the boundaries imposed by the Theory of Documents and offered a theological theme of God's glory a spiritual opening through patristic writings.

In the specialized Romanian's literature, the theme of divine glory was treated very little. In most cases, this subject has been reached when the interests of scholars or theologians have interfered with some biblical passages or subjects in which divine glory was mentioned. Thus, some studies have sporadically described the significance of divine glory in some Old Testament's (Hebrew Bible) writings. There is only one study in Romanian which actually, treats God's glory from a semantic and terminological point of view. It belongs to Father Ioan Chirilă and is published in the Yearbook of the Babes Bolyai University, Faculty of Orthodox Theology, number 17 in 2013-2014. The analysis of this study is a reference for the understanding of the literal and theological sense that the term *kavod* has. It is remarkable

that the Father Ioan associates the concept of *kavod* with a few Hebrew terms (*oz* - "power, force, honor"; *oşer* - "wealth"; *panim* - "face"; *hai* - "life"; *ieşsa/Ieşua* - "salvation /Christ"; *or* - "light"; *anava* - "humility," and *tehila* - "prayer") to capture the plenary manner in which God reveals to the people chosen by His glory.

Presenting in chronology the history of the research of this ancient-testamental theme in foreign languages, we note that in the first decades of the last century and especially in the 1930s extensive well-argued linguistic and biblical works were drafted. In the 1970s, the theme was resumed, and memorable is the article "*kābôd*" of Professor Claus Westermann. In recent years, interest in the theme of *kabod* / *shekinah* has increased, being the subject of valuable dissertations (T. Wagner - 2012 M. Brassel - 2013, M.G Porinno - 2014). Unlike previous and inter world-war II studies (von Gall, Caspari, Morgenstern, Schneider, Pedersen) which dealt with the subject from a linguistic, anthropological and phenomenological point of view, the more recent works include a thorough research and interpretation Biblical insistence on the fragments of the Pentateuch, Isaiah, Ezekiel, Psalm, Proverbs - where the Hebrew terms *kābôd* and *shekinah* appear.

Investigating the notion of veter-testament *kābôd JHWH*, there are three theological aspects of divine glory. While the ancient Oriental sources emphasize the meanings of "weight" and "honor" of the root **כבד** / **תבד**, the biblical authors point out the aspects of the presence of God. The Pentateuch, the book of Isaiah and Ezekiel, respectively, took distinct motives from different sources, thus realizing three literary profiles of divine glory. Also exploring the later fragments of the Pentateuch and the book of Isaiah, there are significant developments, while the prophet Ezekiel remained faithful to the traditional line. The Divine Glory **כבוד** is portrayed in the biblical context of four categories of vete-testamentary texts, namely: Pentateuch, the prophetic books, Isaiah, Hezekiel and Psalms, but there are also other scriptural fragments in which the theme **כבוד** finds a rich reflection. The noun **כבוד** appears 199 times in the Old Testament (even 200 according to Westermann); 24 times appears in the Pentateuch, 18 times appearing in Chronicles. The term occurs very frequently to the prophet Isaiah (38 times) rarely found in Jeremiah and the small prophets. It appears 51 times in the Psalms and 16 times in the Book of Proverbs, proving that it is a term of essence. In the Psalms, it is primarily spoken of *the divine glory*, and in the Book of Proverbs, we find references, mainly, to "the human glory".

**The glory of God in Pentateuch.** The glory of God as an epiphanic phenomenon is mentioned in some episodes in the Pentateuch. In the theophany of Sinai (Exodus 24,15b-18) where the Lord points to Moses in glory, instructions are given to him to raise the sanctuary, so that the glory of God may later dwell in that consecrated space (Exodus 29, 43-46; 40,34u). Then this glory appears again in the context of the consecration of Aaron and his sons (Leviticus 9: 6, 23). Divine glory is also seen before Moses, Aaron, and the people murmuring (Numbers 16: 10; Num 14,10; 17,7; 20,6). The biblical scriptures about the description of glory generally focus on the Sinai peril and on the accounts of the desert pilgrimage. Also, we have to add them Chapter 14 of the book of Exodus. The climax in the use of *kvt* root is the act of descent of the divine glory in the form of a dense "heavy" cloud, which first sets upon Mount Sinai and later on the holy tabernacle. (Exodus 19,16; 24,16-17; 29,43; 33,18.22; 40,34-38).

**The Glory of God in the Prophetic Writings.** The emergence of the divine glory constitutes a true leitmotif of the book Isaiah, an important theme, which marked the lengthy drafting of this very vast and profound book. The book contains a true theology of *kābôd*, that is a vast process of evolution and perception of this ancient-testamental concept. At the beginning of this conceptual evolution is the biblical motif of the divine glory *kabod* Yhwh of which is "full of the earth" Is. 6, 3. The divine glory comes out of the temple, it can be felt as a beneficence in the city (Jerusalem) and can also be experienced throughout the whole of Israel and the whole earth is Is 6, 3 u. Describing the way in which the Assyrian king's glorious glory spread over Judea (Isaiah 8: 6-8a), the prophet does correspond to the ones written in Isaiah 6, 3. On the background of this prophetic description, we notice the spread of frightening splendor, the Assyrian imperial majesty over the lands of ancient Israel. This imperial brilliance was historically experienced by the presence of Assyrian troops, whose menacing and oppressive glory was actually represented divine justice and punishment. Using rare terms in the canon of Old Testament Isa. 3, 1-8 shows that God is present everywhere; Divine omnipresence exceeding the power of understanding the human mind.

The texts from Isaiah offer us biblical motives related to the divine glory as a concretization of the divine glory in worldly elements. Through them, divine glory can be experienced and lived as the prosperity of the earth, in the unfolding of historical events, in the building up and in the grandeur of Jerusalem. Each of these biblical motives related to divine glory represents an updated embodiment, a spiritual picture of the divine majesty, working in various forms on the earth. The divine glory as an abstract personified element is

described as a special glory that surrounds God and can be seen by men in the image of salvation by Him. In a worldly context, divine glory can be perceived as "proof" of worship by the man of God, as the glorification of the Most Exalted One for His mysterious, yet visible work in Israel and in the world, in history and in eternity.

The glory of the Lord in the inaugural vision (Ies 1-3). In the book of Ezekiel, *Kabod*, the glory of God, is portrayed as the presence of Him - "The Most Highest" - who calls the Prophet and entrusts him with a mission difficult to fulfill". To Ezekiel, the prophet confesses that he was urged by God to notify the Israelites (exiled) by the imminent fall of Jerusalem. Even at the beginning of this prophetic book (see chapter 1-3) in a first vision, Ezekiel is called and prepared for this mission. In chapter 1, the prophet's gaze comes into the divine sphere and he begins to describe this mysterious universe knowing that YHWH's sight, is a special gift that involves vocation, preparation, and the fulfillment of the mission entrusted. Has become more and more aware of the fact that he sees divine glory. At Iez. Chapter 2, also mentions the motif of this divine revelation, namely: Ezekiel was to become the prophet of Israel, leading the people to God's re-knowledge.

In the second vision of the book of Hebrew (chapter 8-11), the prophet is made aware of how Jerusalem will be destroyed by God. The destruction of the city and the enslavement of the Jerusalemites is presented in the (literary-biblical) form of the „liturgical-purification“. In the city to be destroyed by God, idolatry rituals have often been done, and the temple has been “impure, unclean” (*tum'a*). These idolatrous rituals have caused YHWH God to leave the city (the unclean) destroying all the defilement in Jerusalem. This first sequence of visionary accounts in the book of Ezekiel includes the Iez chapters 1-3 / 8-11 describes both the fault of the Jerusalemites and the imminent destruction of the fortress. In this context, divine glory depicts the visible presence of God. The Prophet sees divine glory (1, 26) and then reunites it (Isa 3:23, 8, 4). Divine glory is the form in which God reveals to the prophet in visions to be renowned and worshiped by the people.

From a temporal point of view, the return of YHWH God to the temple is not specified, as it is related to the recognition of the error by the exiles (the Israelites). This conception is in full agreement with the laborious process of God's re-knowledge of the book of Ezekiel. The goal pursued by Ezekiel's prophecy is that the people understand and acknowledge the guilt and thus reach the re-knowledge of the God of Israel. This is also reflected in the Iez fragment. 44, 4u. The rituals and ritual practices of the temple (the liturgical regulations) are confirmed and strengthened by the sight and contemplation of the

temple full of divine glory. Thus, the book of Iezechie emphasizes the responsibility of men, who must live like a pure (chosen one) people following divine quirks and always having God in the midst of it. At Iez.cap 43 there appeared the extension of the "holy of holies" on the whole hill of the temple, so that all the city was considered a holy place. The process of re-knowledge (of the divine glory) described by the book of Ezekiel ends with this perspective on the new temple, and with the news that the divine glory will return and dwell upon Zion, if the people will realize their sin and will return under the authority and guidance of God.

**The glory of God in the Book of Psalms.** Divine glory is reflected in 16 psalms, where we notice a true evolutionary line of the concept *kābôd*. The glory of God revealed through creation (Ps 18). For the first time, the term kabod is mentioned in ps.18; in it, divine glory is reflected in the greatness of heaven. People see the grandeur of God through the daily course of the sun on the heavenly vault, and preach divine glory through songs. For the faithful man, the heavens proclaim the glory of God. To this natural re-knowledge of divine glory is added the Torah study which is mentioned in vs. 8-15: along with the revelation of the glory "through creation," the law of the Lord who is upright "(Psalm 18, 8) must lead man to God's re-knowledge. This re-knowledge of the divine glory revealed by the course of the sun on the celestial vault and by Torah's study (v8 ps 18), causes the believer to honor God as the King of glory (v Ps 23). God who shows his true glory (and by this is different from idols) has penetrated into His temple. In this sacred place, He will be worshiped by man, as appropriate; this is also mentioned in the Psalm 28. Here, the multitude of believers praises the divine glory, which he saw through the theophany of the Lord. Experiencing God's proven power  $\tau\alpha$  on earth, the assembly of believers is shown the divine glory as an expression of godliness and fear of God.

In Psalm 56, the author notes "that divine glory is spread all over the earth" (verse 7), so that the believing man can be protected everywhere by God. The spreading of divine glory "over the whole earth" is, according to Psalm 28, related to the omnipotence God is proving to be full of. The hopes of the psalmist relate to the concept of power, power; through this power reveals divine glory and he is known to be defended by the Almighty One; Psalm 62 shows us that divine glory can be seen in the temple alongside the power of God. In Ps 65, believers are urged to give honor to the holy name of God. In Ps 53, 7; 73, 7 and 18; 78, 6 shows that, by honoring and invoking the divine name, Israel differs tremendously from "Gentiles". Unlike these nations, Israel does not scoff at the name of God, but on the



contrary, it gives it the due honor. What the believer can experience in the temple (according to Psalm 61) is, in fact, the greatness of the Emperor God, who dwelt in the temple (v. 23).

Thus, the first circle (within Psalms) closes, the divine glory is proclaimed by heaven (the whole universe created and ruled by God) so that man can see (indirectly) the divine glory in the daily course of the sun, and also (directly) in the temple. The believer glorifies God on the basis of his deeds and because he lives under the shield of divine power which in turn is an expression of divine glory. Recognizing the power and holiness of the divine name, Israel is fundamentally different from "Gentiles."

In Psalm 113, 5, believers are urged to give glory to the divine name, for the Lord is merciful and faithful to those who glorify Him. Mercifulness and faithfulness are two important forms of expression of divine glory. On the other hand, the brilliant aura of idols has no work on man. Here, God appears to be full of glory and majesty, while idols remain insignificant. Thus the psalmist finds in ps 137, 5 "And they sing in the ways of the Lord, for great is the glory of God, that the Lord is strong, and seeth the oppressed, and removeth the proud and sing in the ways of the Lord, that the glory of the Lord is great". This promise is not only true for Israel but also for all "nations" who receive the message of divine glory and come to Zion to praise God as the only true God. With this word of praise, which shows that God is great, it ends what the Book of Psalms asks about divine glory. While in the first part there are events of that time, showing that God is glorified by the multitude of his believers, with Ps 71 we open the perspective of a Messianic kingdom, linked to the hope that the divine glory will be seen and that this glory shall dwell in Jerusalem. The divine glory will again appear in the rebuilt city, the glory will be proclaimed to the Gentiles, and the Israelites together with these nations will glorify God at Jerusalem as a great Emperor. And so it is due because divine glory is sublime and shining and "all the earth shall be filled with his glory" (Ps 71, 21).

In the conception of Father Ioan Chirila, glory is "a sign of the testimony of His presence and a guiding light for all who accept to step in His way. However, glory preserves its transcendent appearance very well, it encompasses and is not comprehended, it calls and is called, it shares and lives in creation when called and when received metanoia". In other words, the divine glory is a concrete form of God's revelation, "a true heologoumena of the divine presence," as Edmond Jacob also emphasized.

Within the Pentateuch, the glory of God is associated with the theophany, the saving gestures and the moments in which divine judgment is achieved. This is usually in the form of a pillar of fire or a dense cloud: the pillar of fire and the cloud that guided the Israelites through the wilderness (Jn 13:21); the consuming fire and the cloud of Mount Sinai (Ies 24: 16-17); the cloud that covered the temple of the congregation after the consecration ritual (Ies 40: 34-38, cf. 3Rg 8: 10-11, 2: 7,1-3); the fire that consumed the sacrifice from the beginning of the cultic services (Lev 9:23). God also manifested His glory: in His victory over Pharaoh at the Red Sea (Jn 14: 3) in His gesture to give mana to the hungry people (Jn 16: 7) and to the destruction of those who opposed Him Num 16,24; 20,2).

From this, it is obvious that the cloud and fire pillar are two ways in which God makes his presence felt among the people during the Exodus from Egypt: "the day in a pillar of cloud and the night in a pillar of fire" (Num 14.14). As such, we are not dealing with two pillars, but only one. When Moses ascended for the second time in Mount Sinai he perceived the glory of the Lord as a cloud, and for the sons of Israel, the image of glory was as consuming fire: "So Moses and Joshua went up into the mountain, and a cloud covered the mountain. The glory of the Lord came down upon Mount Sinai, and covered the cloud for six days, and on the seventh day the Lord cried out Moses from the midst of the cloud. The image of the Lord's glory on the top of the mountain was in the sight of the sons of Israel as a consuming fire; Moses went up into the mountain, and entered into the midst of the cloud; and Moses stood in the mount for forty days and forty nights." (Isa 24: 15-18).

The pillar of cloud and fire indicates, besides the direct presence of the Lord, His care of what was manifested by both physical comfort (the cloud kept from the heat of the day, and the fire warmed them and offered them light during the night) through a fence between the chosen people and those who wanted to harm them (eg the Egyptians): "Then the angel of the Lord rose up before the camp of the children of Israel, and moved behind them; And the pillar of the cloud stood before them and stood behind them. So he passed by and stood between the camp of the Egyptians and the camp of the children of Israel. And it was dark and dark to some, and for the rest of the light, night and night, they did not come near each other." (Exodus 14: 19-20). God protected them and offered them guidance/light/guiding that some people can share the glory of God in a real and visible way. So, after Moses stayed longer in God's sight, his face was beginning to shine, yet it was necessary to put a veil on his face to be viewed by the Israelites (Jn 33:18).

In the prophetic writings, the glory of God is revealed in the Theophanies (Is.6: 1, 1) and is invoked in the contexts in which the Lord manifests his capacity as a Judge (Isa.10,10,16;). Both Isaiah and Hezekiah proclaim to the people that in the future they will all see the glory of God that will deliver those who are oppressed out of Israel (Isaiah 40: 5, 46, 13) and who will return to fill the new Temple that will be built after Slavery (Ezekiel 44: 2-8).

The prophet Ezekiel is placed in the line inaugurated by Isaiah in chapter 6, where glory appears as the normal expression of the divine presence. There is, of course, between the inaugural visions of the two prophets unquestionable analogies: the four animals of Ezekiel lead us to the seraphim, the fire (glow) brings us to the altar. According to Ezekiel, kavod is not only the manifestation of God in a concrete form but identifies itself with it but this is why, as in certain passages of Genesis, the angel of the Lord and the Lord are almost confused, God and His Glory are interchangeable, so in Ezekiel 9,3 the subject is kavod and in verse 4 the subject is God. Because the kavod is identical to Yahweh, it is normal for the prophet to insist that His essence can not be seen, and only the image, the face (Ie 1,26-28).

Kavod is very close to the Temple; through it, God sanctifies the Temple as the place of His presence. If the Temple is the usual the place of His presence as shown in 43.2 where kavod returns to live the Temple, Hezekiel states at the same time that this connection has nothing automatic and absolute, owing only to the freedom and choice of Yahweh. It is interesting to note that a human form appears above glory, therefore glory is the image of God just as man is, and this association of face and glory reunited in a man will be developed on the line of Jezeziel by the Apostle Paul (2 Cor 3:18).

The eschatological meaning of Kabod Yahwe is already the subject of Isaiah's vision in chapter 6 where the prophet contemplates what will be accomplished at the time of the completion of the kingdom of God. To support the same meaning, we can invoke the following passages: Is 40.5: "The glory of God shall be revealed, and the whole body shall see it"; Isaiah 8: "Then ... the glory of God will follow you"; Isa. 59: 19: "Those who are afraid shall also fear the east, and his glory"; Is 60: 1 "Light up, shine forth, the new Jerusalem, that thy light cometh and the glory of the Lord upon thee rises." Acts 2:14: "For the earth shall be filled with the knowledge of the glory of the Lord"; Numbers 14,21: "... the glory of the Lord is full of all the earth"; Ps. 56, 7-14: "Ascend above the heavens, O God, and all the earth of Your glory!" Ps 71,20: "Blessed is the name of his glory forever." Finally, the text must be understood as an allusion to the glory to come, the hope of the author of

Psalms 72, who asserts that God will receive it, after all the misfortunes, in His Kingdom of Light. Israel believed that the time would come when glory would rise over all the peoples of the earth, whose precursory signs were seen in worship and in the prophetic act.

Through the books of the Pentateuch, the book of Isaiah and the book of Ezekiel, the Old Testament gives us three ways of perceiving the divine glory כבוד, describing at the same time its effects on man. In the writings of Pentateuch there is a re-knowledge of God in history, considering the dwelling of God as the climax of His sight. What the Egyptians saw by the blows (the plagues, drowning of the army in the Red Sea) given by God, the Israelites experienced through the divine splendor נגה - before their eyes. They recognized God in His brilliance, the Lord who brought them out of Egypt. The appearance of glory in the Pentateuch signifies, in fact, the realization, the sight of God's saving work on the people. In the book of Isaiah, divine glory is perceived as the working power of God's צד, which could / be seen in creation and history.

While in Pentateuch, the center of gravity is represented by the recognition of God in history (the history already unfolded), the book Isaiah emphasizes especially future events. The working power of God will be shown to the people. It can produce both the destruction of the country and its reconstruction. The ruling power of God, whose presence and work is symbolized by the rays of the glory kabod כבוד, will also be accomplished in His future actions. While in the Pentateuch and in the book of Isaiah the effects of divine dominion on the Creation and the people have been shown as signs of divine glory, warning people of God's working presence, the book of Ezekiel reveals that divine glory כבוד anticipates the presence of God and His working power. For this, the author detaches the divine sphere from the earthly space (in fact from the temple) and portrays this sphere as a mysterious reality in which God meets the prophet. In this context, divine glory כבוד presents itself as a face seen by the prophet as a whole. God can only be known (experienced) by His glory.

Through a comprehensive and profound reading of the Old Testament, we perceive divine glory as a form of revelation by which God comes into contact with men; a form of meeting God with men. This theology of glory *kābôd*, reflects God as a dynamic being, as it is in fact depicted in all the vetero-testamentary writings. God enters into a relationship with His people or with a biblical personality through theophany, vocation, assigning a mission, and through His works is made known and must be re-known and glorified by all.

Plenary of thanks to Father John Chirilă, the advisor of my Ph.D. thesis, for his significant contribution to finalizing this research project for bibliographic recommendations,

guidance on structure and writing, and the understanding she has shown every time I have encountered difficulties.