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**The Radiance of God's Glory:
Revealing Jesus as the Embodiment
of Old Testament Glory**

Rigorous Thesis

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Annotation

This work provides a detailed theological examination of the Epistle to the Hebrews, focusing on Jesus Christ as the central figure in the Old Testament's interpretation and the „radiance of God's glory.“ In this annotation, the critical evaluation aspect is emphasised. Across three chapters, it employs Intertextual Biblical Theology to analyse the Epistle's approach to scripture, integrating Old and New Testament themes. The analysis offers a critical perspective on the text's methodology and intellectual contribution. The study critically explores the Epistle's hermeneutical strategies, such as typology, analogy, and metalepsis, and evaluates these strategies' effectiveness in presenting a nuanced understanding of Jesus' role. While rich in scholarly analysis, the annotation points out that the complexity of the content may pose a challenge for those new to biblical studies. This work is praised for its significant insights into the theological intricacies of the Epistle to the Hebrews while also acknowledging potential accessibility issues for novice readers.

Abstract

This study presents a focused theological analysis of the Epistle to the Hebrews, emphasising its Christocentric interpretation of the Old Testament and the depiction of Jesus Christ as the „*radiance of God's glory*.“ The abstract concisely covers the main objectives, methodology, and research findings. Three chapters explore the integration of Old and New Testament themes, employing Intertextual Biblical Theology to examine the Epistle's unique hermeneutical techniques, including typology, analogy, and metalepsis. These techniques are crucial in understanding the role of Jesus as both the fulfilment of Old Testament prophecy and the mediator of the new covenant. This study contributes to biblical scholarship, succinctly summarising its impact on understanding the Epistle's theological depth and its place in the Christian narrative.

Keywords

Radiance of glory, Hebrews 1:3a, covenant, intertextuality.

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Introduction

This dissertation thoroughly explores the concept of *glory* as portrayed in the Bible, weaving through the intricate narratives of the Old and New Testaments to understand its development and multifaceted nature.

In exploring the Epistle to the Hebrews, it becomes evident that the author employs a deliberate and nuanced utilisation of Old Testament scriptures to construct a profound understanding of the nature and role of Jesus Christ. The text reveals a consistent pattern of interpreting these scriptures in a Christocentric manner, aligning them with the identity and purpose of Jesus. Among the various instances of this hermeneutical approach, a notable and striking declaration is made without immediate elaboration: Jesus is the *radiance of God's glory*.

In delving into the author's theological mindset, it is imperative to grasp the intended implications of this statement. The phrase „radiance of God's glory“ necessitates an exploration of the underlying theological motifs, the significance of the term „radiance,“ and its correlation with the concept of God's Glory within the context of the Old Testament. The author's deliberate choice of this expression left initially without extensive commentary, invites an inquiry into the intended impact on the perception of Jesus' nature and divine role.

Considering the pervasive pattern of Christocentric hermeneutics in the Epistle to the Hebrews, a careful analysis of the Old Testament passages that possibly influenced this phrase is indispensable. This investigation aims to shed light on the profound theological depth embedded in this unique phrase and uncover the theological framework that the author sought to establish, contributing to a richer understanding of Jesus' role in the divine plan.

Chapter One is the cornerstone of this exploration as it describes the **methodology**. Here, the research approach and interpretive methodologies are meticulously laid out. This chapter discusses the hermeneutical strategies, theological perspectives, and scholarly tools that will be utilised to dissect and understand the complex concept of

divine glory in its various biblical contexts. The chapter sets a robust framework, ensuring that the analysis in subsequent chapters is grounded in sound scholarly practice.

Chapter two is about **God's Glory in the Old Testament**. It delves into the rich tapestry of the Old Testament, examining how divine glory is portrayed through different narratives, events, and symbols. This chapter explores the multifaceted appearances of divine glory, from its presence in the Tabernacle and temple to its role in key theophanies and interactions with pivotal figures in Israelite history. The analysis seeks to understand how these various manifestations contribute to the Israelites' perception of God and His relationship with His chosen people.

Chapter three: Glory's Varied Dimensions Revealed in Jesus marks a significant shift to the New Testament, focusing on the person of Jesus Christ. This chapter unpacks how Christ embodies and brings to fruition the Old Testament concepts of divine glory. It explores the life, ministry, crucifixion, resurrection, and ascension of Jesus, highlighting how each aspect of His earthly journey reveals and fulfills the dimensions of divine glory. This chapter aims to bridge the Old and New Testament understandings of glory, showcasing the continuity and culmination of this theme in the figure of Christ.

In summary, this dissertation aims to provide a comprehensive and nuanced understanding of divine glory, tracing its thematic journey from the Old Testament to its consummation in the New Testament through Jesus Christ. The study sheds light on the biblical narrative and contributes significantly to theological scholarship, offering fresh insights into one of the core themes of Christian doctrine.

1 Methodology

The biblical proclamation of Jesus as the „radiance of God’s glory” in Hebrews 1:3 beckons a profound exploration into the theological tapestry of Scripture. To unravel the depths of this declaration and appreciate its theological import, the method of Intertextual Biblical Theology emerges as an indispensable approach. In this chapter, we elucidate the methodological rationale for employing Intertextual Biblical Theology in investigating the significance of Jesus as the „Radiance of God’s Glory.“ This methodological choice is driven by its capacity to unveil the intricate interplay of theological themes across the Old and New Testaments, providing a comprehensive and coherent understanding of this theological affirmation.

„Hebrews’ Christological reading of the OT distinguishes it from other first-century Jewish biblical interpretation types. The author does use methods that Jewish interpreters used... Despite the similarities, Hebrews’ interpretations differ from those of Jewish writers because of the author’s Christological assumptions. Theology, rather than interpretive technique, is the principal factor shaping his interpretation of Scripture.”¹

The Epistle to the Hebrews incorporates Scripture in diverse manners. Beyond precise citations often used in exegetical discussions, there is a notable presence of indirect references and allusions to biblical phrases and motifs. A prominent example is Psalms 110, intricately woven throughout the text, connecting themes and arguments without being explicitly cited repeatedly.

In chapter 11, a detailed discourse on faith is presented with minimal direct quotations from Scripture. Instead, it is rich with paraphrases and expansions of Old Testament narratives. This chapter exemplifies the subtle yet impactful way Hebrews engage with Scripture through direct citations, nuanced allusions, and expansions that bring depth to the text’s theological reflections.²

¹ Koester, Hebrews, p. 118.

² Attridge, commentary, p. 23–24

This integration of explicit and implicit scriptural references underscores the comprehensive and multilayered approach to biblical texts within Hebrews, enriching the reader's understanding of its theological landscape.

The author of Hebrews employs a rich array of interpretive techniques, a hallmark of the book's deep engagement with Scripture. Recontextualisation is a prominent method where passages are reframed and reinterpreted to yield nuanced insights that extend beyond their original contexts.

Vocabulary and syntax play critical roles in this exegetical process. The author leverages passages' specific words and structural elements, drawing upon established Jewish interpretive traditions to unfold deeper layers of meaning.

An illustrative example of this methodological diversity is exploring the phrase „according to the order of Melchizedek“ (Psalm 110:4). The author navigates this enigmatic statement with a complex yet systematic approach. Initially, the etymology of the names Melchizedek and Salem is examined (7:2; Genesis 14:18), unfolding their inherent meanings as keys to deeper understanding.

An argument from silence is also employed (7:3), a technique where the absence of information is a source of insight, guiding the reader to implications that are not explicitly stated but integral to comprehending the passage's depth.

Further analysis ensues in verses 7:4-10, where the relationships between Melchizedek and Abraham are scrutinised. This examination elucidates the comparative standing of the orders of Melchizedek and Levi, drawing inferences from their interactions and roles.³

In the hands of the author, comparative and a fortiori arguments are not just common—they are masterfully used as instruments to extract profound insights and inferences from the scriptural text, demonstrating an adeptness at wielding a variety of interpretive tools to unveil the multidimensional richness of Scripture.

³ Attridge, commentary, p.24–25.

1.1 Intertextual Biblical Theology

Intertextual Biblical Theology is a hermeneutical approach that seeks to unravel the interconnectedness of biblical texts, themes, and concepts throughout Scripture. It operates under the premise that the Bible constitutes a unified narrative with recurring theological motifs, and it endeavours to decipher how later biblical texts engage with and develop earlier ones. This methodological framework accentuates the significance of tracing the development of theological themes and concepts across the biblical canon, as it ultimately informs our comprehension of specific theological affirmations like the radiance of the Glory attributed to Jesus in Hebrews 1:3.

In the academic world today, „intertextuality“ is a term that does not hold a single, fixed meaning. Its definition varies widely, shaped by different scholars and fields of study. Each interpretation is influenced by individual perspectives and the specific context in which it is applied. This flexibility has made „intertextuality“ a versatile but complex term in scholarly discussions. Each use case brings a new layer of meaning, reflecting the diverse ways texts can be interconnected and interpreted.⁴

Corley and Miller illuminate this diversity in their delineation of the core varieties of intertextual engagement. They outline a schema where „intertextuality“ manifests in distinct forms.

„For some, it connotes the identification of sources that influenced a later text; for others, it implies the study of two or more texts simultaneously irrespective of chronology and authorial intent; and for still others, the word is laden with strong semiotic overtones borrowed from post-modern literary theory, requiring a different type of reading than is normally practised in biblical studies.“⁵

⁴ GRICYK, Oleg. *Christologie Markova evangelia 1. 2–3 se zaměřením na starozákonní intertextualitu*. Diplomová práce, vedoucí Lukeš, Jiří. Univerzita Karlova, Husitská teologická fakulta, HTF – Katedra biblistiky a judaistiky. English: GRICYK, Oleg. *Christological aspects of the Gospel of Mark 1.2–3 with the focus on Old Testament Intertextuality*. 2018. Master's thesis. Charles University, Hussite Theological Faculty.

⁵ Corley, *Intertextual Explorations*, pp. 1–2.

1.1.1 Between Author and Audience: Diverging Pathways in Intertextual Exploration

Corley and Miller delineate intertextuality into two principal frameworks: the author-oriented and reader-oriented approaches. Each offers distinct pathways to unpacking the intricate relationships between texts and their multifaceted interpretations.

In the author-oriented perspective, emphasis is placed on the intentions, inspirations, and historical contexts that underpin a text's creation. This approach is grounded in meticulously exploring the author's original intent, considering the discernible influences and sources that shaped the text. Here, meaning is extracted from carefully considering the author's purpose, contextualised within the specific historical and cultural milieu in which the text was crafted.

Conversely, the reader-oriented approach adopts a more dynamic perspective, focusing on the interpretations that emerge as diverse audiences engage with a text. In this model, meaning is not static or confined to the author's original intent but is continually shaped and reshaped by readers' unique interpretive lenses, backgrounds, and contexts. Each reading unveils new layers of interpretation, underscoring the text's evolving nature and the multifarious meanings it can embody.

The reader-oriented approach to intertextuality faces the issue of subjectivity, where varied individual interpretations can lead to an absence of consensus on a text's meaning. This diversity of interpretation, though rich, can result in a lack of standardised criteria for evaluating the validity of differing perspectives. Moreover, by prioritising readers' views, there is a risk of neglecting the author's original intent and the text's historical and cultural context. This can sometimes lead to anachronistic interpretations, where modern perspectives are erroneously applied to texts rooted in distinct temporal and cultural landscapes.

On the other hand, the author-oriented approach in intertextuality, while grounded in the exploration of a text's original context and the author's intentions, faces inherent challenges. It can potentially lead to a reductionist perspective, limiting the text's meaning to its creation's historical and contextual elements and potentially overlooking the dynamic, multifaceted interpretations that can emerge over time and across diverse reader communities. Additionally, accurately discerning the author's exact intentions is

often intricate due to the temporal and cultural distances, leading to potential biases and imprecisions in interpretation. These factors contribute to the critique that the author-oriented approach can sometimes restrict the interpretative scope, potentially neglecting the text's capacity to evoke a broad spectrum of meanings and its resonance in varied contexts beyond its origin.

Corley and Miller align with a cohort of traditional biblical scholars, advocating fervently for the author-oriented approach in the intricate art of textual interpretation. Their commitment is anchored in a profound respect for ancient authors' intentional crafting of texts. As they elucidate, „*the ancient authors have intended many of the parallels, evident between two or more texts, thereby indicating that readers should interpret one text in light of the other.*”⁶ This assertion underscores their allegiance to a framework where the intrinsic connections, deliberately woven by authors, serve as pivotal interpretative keys.

Corley and Miller extend a lifeline to navigate this complex terrain, offering clear methodological guidelines designed to illuminate the path of inquiry. This systematic methodological offering is more than a tool; it is an anchorage, grounding interpretations in the foundational bedrock of authorial intent and historical context. „*Ziva Ben-Porat identifies three major stages... The process begins with recognising one or more intertextual 'markers' in the alluding text. This recognition then leads to the identification of the text being evoked. Finally, the reader can interpret the alluding text in light of the evoked text.*”⁷ This insightful contribution delineates a staged, systematic process guiding the reader through a journey from initial recognition to enriched interpretation, deeply rooted in the dialogic interplay of texts.

Contrastingly, the reader-oriented model occupies a different space in the interpretational spectrum. It is marked by fluidity, an open-endedness where interpretative reins are held loosely. The structure is less defined, allowing for the blossoming of interpretations nuanced and shaped by the individual reader's perspective, unbound by the strict contours of authorial intent or historical context.

⁶ Corley, *Intertextual Explorations*, p. 33.

⁷ *Ibid*, p. 6.

1.1.2 Conclusion

As underscored by the discourse, the journey into intertextual biblical theology is a testament to the enduring essence of authorial intent in scriptural exegesis. Corley and Miller's exploration and staunch advocacy for the author-oriented approach encapsulate the pivotal role of discerning the deliberate, intricate crafting of ancient texts. While the multifaceted nature of „intertextuality“ offers diverse interpretative lenses, an undeniable gravitas is anchored in the original context, intention, and historical backdrop from which these sacred scriptures emerged. Recognising markers, discerning evoked texts, and gleaned insights from the purposeful interweaving of themes are not mere academic exercises; they are essential endeavours that honour the foundational bedrock of the Scriptures. As contemporary scholarship delves deeper into the Bible, the Wisdom of anchoring interpretations in authorial intent becomes increasingly apparent, ensuring that the profound revelations of the past continue illuminating and guiding our present understanding.

1.2 Author-Oriented Intertextual Analysis of Hebrews 1:3a

In Allison's view, the intellectual constructs of the New Critics, Structuralists, and Deconstructionists lack the compelling rationale to effectively counter the enduring significance of authorial intention, especially in the intricate process of biblical exegesis. Although distinguished by their unique interpretive frameworks, these schools of thought collectively endeavour to demystify and, at times, dismiss the complex intertwining of authorial intent within the woven narratives of biblical texts.

The New Critics, with their profound emphasis on the intrinsic value of the text, propose an isolational approach that seeks to extricate the written word from the enigmatic depths of authorial consciousness. This perspective, though rigorously analytical, inadvertently eclipses the divine inspiration and human agency encapsulated in the creation of sacred scriptures.

Structuralists, immersed in exploring language's profound architectures, often deviate from personal and divine intentions, focusing instead on the systemic and structural paradigms that shape meaning. In their pursuit of linguistic patterns, the celestial whisper of divine communication, intertwined with human articulation, occasionally fades into the backdrop.

Deconstructionists, bearing the influence of seminal thinkers like Derrida, venture further, delving into the oscillating realms of meaning where text and intention engage in a perpetual dance of revelation and concealment. In this interpretive journey, the sanctity of inspired intention often dissipates amidst the multiplicities of meaning.

However, Allison anchors his perspective on the enduring sanctity of authorial intention amidst these philosophical wanderings. He upholds the conviction that literary and sacred texts, emerging from the intentional acts of human and divine collaboration, are imprinted with purpose, meaning, and revelation that transcend structural, linguistic, and deconstructive interpretations. In this sanctified space, the divine and human intentions are not merely inscribed but are living echoes of celestial communications intended for human reception and revelation. As Allison directly asserts, „*What I do maintain is that any author gives a text its core of determinate meanings, or substantive content, that such substantive content must thus cohere with the author’s intentions, and that consequently, those intentions have a special claim on our attention.*”⁸

1.2.1 Theological Theme

In the original Greek text, Hebrews 1:3a is composed of one pronoun, one verb, two nouns, and an article, rendering the phrase „who being the brightness of the glory“ – ὃς ὢν ἀπαύγασμα τῆς δόξης. This particular configuration is not reiterated in the subsequent expositions within Hebrews. A conventional word study is inadequate for delving into the theological depths. Thus, a significant aspect of our analytical approach involves thoroughly examining the unified theological concept embedded in „the brightness of the glory,“ where the two nouns are examined conjointly rather than in isolation to reveal the encompassing meaning they convey together as an integral, unified entity.

1.2.2 Thematic Coherence

Within the scope of this dissertation, particular attention is directed towards evaluating thematic coherence between selected Old Testament texts and distinct themes found in the Epistle to the Hebrews. This evaluative process ensues after examining numerous Old Testament passages exhaustively to unveil if substantive correlations exist.

⁸ Allison, *The New Moses A Matthean Typology*, p. 3.

The investigation into thematic coherence is instrumental in unearthing the intricate threads of theological motifs and narratives, intertwining and echoing across the canonical texts. Pursuing thematic coherence is critical, shedding light on the consistent threads woven through selected Old Testament texts and the Epistle to the Hebrews. Validating this coherence underscores the appropriateness of the selected Old Testament texts, affirming that the chosen passages align intrinsically with the theological constructs in Hebrews. This alignment, if established, serves as a testament to the precision in selecting Old Testament texts, ensuring they are both relevant and integral to a comprehensive theological discourse.

1.2.3 Canonical Framework

The analysis of the theological motif „the brightness of the glory“ is anticipated to extend across the Old Testament. This recurrence and unfolding of the theme are central to our investigative focus, grounded in the complex narratives embedded within the biblical texts. In line with this, and drawing inspiration from Boda’s insights, „it is the canonical form and shape of the Old Testament that will structure this study.”⁹ This methodological orientation aspires to facilitate a nuanced and contextual exploration of the texts.

In summary, building upon these methodological insights, the principles of Canonicity and Intertextuality recognise the Bible as a cohesive matrix of interconnected texts, where each segment complements and enriches the overall narrative tapestry. Specifically concerning „the brightness of the glory,“ our approach endeavours to discern intertextual connections between Hebrews 1:3a and salient Old Testament passages highlighting God’s Glory. Such connections, effectively serving as theological conduits, will clarify how the depiction of Jesus as the radiant Glory resonates with, complements, and expands upon the foundational biblical revelations of divine Glory.

1.2.4 The Canonical Framework: Addressing Its Implications

In 1895, Julius Wellhausen expanded upon the Documentary Hypothesis (JEDP), a then-dominant theory in biblical scholarship. Predicated on literary source criticism, this theory contests the traditional attribution of the Pentateuch’s authorship to Moses, proposing that these texts were composed centuries post–Moses. Proponents argue for

⁹ Boda, *A Severe Mercy*, p. 5.

a compilation process spanning nearly a millennium, involving multiple revisions and redactions.

Wellhausen's instrumental role lay in the chronological sequencing of the J, E, D, and P documents, integral to the Documentary Hypothesis. The foundational nature of the D document is tied to its association with Josiah's 621 BC reform (2 Kings 22–23). Subsequent analysis suggested D was familiar with J and E but not P, thus placing J and E's composition before 621 BC, with P written later.

Dialectically, J, characterised by its more primitive notions, preceded E. It was postulated that J emerged as Judah's response to forming the northern kingdom of Israel, reinforcing Judah's claims to supremacy. In contrast, E was seen as north Israel's counter-narrative, emphasising its historical significance.

Post the 721 BC fall of the northern kingdom, and it was believed that during King Manasseh's reign, J and E merged to form the JE document, acknowledging the significance of both narratives. Subsequently, the exilic period's D-dominated ideology influenced the composition of Joshua through II Kings. However, the „Holiness Code” associated with Ezekiel emerged in opposition to D. Over time, the P document was constructed and became the structural basis for the Pentateuch.

The J document is traced back to around 900 BC, while E is positioned later in the ninth century BC. Their amalgamation is dated around 650 BC. The D document appeared in 621 BC, and the P document emerged in the fifth century. The Pentateuch, in its current structure, is believed to have been finalised around 400 BC.¹⁰

1.2.5 Adopting the Canonical Framework

Leaving aside Documentary Hypothesis and literary source criticism questions, our inquiry is firmly anchored in the canonical framework, delineating a distinct trajectory in scholarly investigation. Within this framework, the biblical text is approached as a holistic entity, prioritising its final, received form and the cohesive messages and themes intentionally embedded by its final redactors. This orientation facilitates an integrative

¹⁰ Dozeman, T.B. (2009) *Commentary on Exodus*. Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company (The Eerdmans Critical Commentary), pp. 32–35.

interpretation, uncovering the nuanced theological, literary, and ethical dimensions intrinsic to the text's finalised canonical form.

1.2.6 Theological Coherence

The intrinsic value of this approach lies in its capacity to unveil the theological coherence embedded within the entire text. It acknowledges the final form as a reflection of the intricate interplay of theological, literary, and societal contexts. It offers a unified narrative that transcends the boundaries of individual sources and traditions. This study, therefore, endeavours to interpret the text within this canonical context, exploring the overarching structures, themes, and theological dialogues that resonate within its finalised form. Since Hebrews used the OT in its Greek form, the present study will give preference to the LXX version over the Hebrew text.

1.2.7 Integration with the Book of Hebrews

Crucially, the canonical approach's alignment with the methodology implicit within the Book of Hebrews enhances its pertinence to this study. The author of Hebrews exhibits a pronounced reliance on the Septuagint, underscoring the text's theological and literary formulations. The author navigates the LXX's intricate theological narratives, not through the lens of source-critical dissections but by engaging with its finalised, canonical form.

1.2.8 Addressing the Documentary Hypothesis

In light of this, while the Documentary Hypothesis facilitates a granular examination of textual origins and compositional evolution before the first century, its application within this study's context is limited. The author of Hebrews, ingrained in the LXX's canonical tradition, formulates theological constructs devoid of the source-critical distinctions implicit within the Documentary Hypothesis. This highlights the hypothesis's restricted utility in advancing this dissertation's central theme.

1.2.9 Conclusion

This study, anchored in the canonical framework, seeks to traverse the theological and literary paths of the text's final form. Though rich in its source-critical contributions, the Documentary Hypothesis is transcended by the need for a cohesive, integrative exploration that aligns with the author of Hebrews' engagement with the LXX. As we unfold the ensuing chapters, the canonical text, in its finalised form, serves as the compass

guiding our exploration, illuminating the intricate interconnections of text, tradition, and theology that echo within the sacred narrative.

1.3 Typology, Analogy and Metalepsis in Hebrews

Angela Costley proposes that the author of Hebrews leans towards a typological method when interpreting OT Scriptures, distinguishing it clearly from an allegorical approach. She underscores the gravity of this distinction, elucidating that it is not a mere transformation of allegorical elements into a temporal sequence. In the author's perspective, the Old Covenant is a significant and tangible revelation, a precursor offering insights into divine revelations yet to be unveiled, not a transient or symbolic mirage.

Costley supports this stance with several instances in which the book of Hebrews refers to the OT. She affirms that these are not coincidental but meticulously selected to augment the inherent typological elements within the text. She elaborates, „*in ch. 11, there is a litany of OT characters who did not live long enough to see the fulfilment of the promises, but who nevertheless through faith received that for which they hoped (11:39).*”¹¹ This narrative suggests an interpretative method grounded in earthly life's reality and transcends a mere allegorical reading.¹²

In a subsequent examination, with concurrence from Lindars, Costley navigates the terrain of analogy as another potential interpretative method employed by Hebrews. Costley and Lindars suggest an analogical approach, implying that the Hebrews' interpretation of OT Scriptures is not confined exclusively to typology but also encompasses analogical way interpretation. Hebrews employs „*all of these hermeneutical principles at different points in the Epistle.*”¹³

In conclusion, Costley raises pivotal questions, instigating a deeper exploration rather than delivering conclusive answers. She inquires, „*How is he [the author of Hebrews] using the quotation, to what extent is he reliant on the original context of the citation in his exposition, and to what end?... to what extent does it form a new context?*”¹⁴

¹¹ Costley, *Creation and Christ*, p. 176.

¹² *Ibid.*, pp. 173–176.

¹³ *Ibid.*, p. 178.

¹⁴ *Ibid.*, p. 178.

Costley shows that the author of Hebrews often employs metalepsis as a sophisticated rhetorical tool.¹⁵ When asking how the quotations are used, the metaleptic approach indicates a rich intertwining with the original OT context, not just utilising the quotations at face value. Instead of mere citations, they are interpreted within the expansive depth of their origins, resonating with broader narratives or themes. „*The author... had in mind the overall context of the original citation, and it may even be that he assumed his audience might have made a similar query.*“¹⁶

Regarding reliance on the original context, metalepsis implies a profound interconnectedness. The Hebrews' author does not merely draw from the original context but appears to be anchored in it, allowing the wider contextual layers to influence and shape the New Covenant's exposition.

As for the purpose or end goal of such an approach, metalepsis serves as a bridge. By creating a more prosperous, multidimensional understanding of the Scriptures, the author seeks to unify the Old and New Covenants, emphasising the continuous thread of God's plan and the realisation of OT prophecies and promises in Christ's advent.

Finally, in forming a new context, the metaleptic strategy respects the OT's inherent context but extends its implications. While the original context is foundational, the author crafts new theological understandings, integrating OT insights into the New Covenant's narrative. Thus, the old context is revered and rejuvenated, giving rise to fresh interpretative vistas.¹⁷

¹⁵ Metalepsis is a literary technique that enables an interaction or interplay between different narrative or thematic levels within a text. This device creates a multidimensional narrative space where these levels intersect and interact complexly. Metalepsis transcends simple thematic progression, engaging in a dynamic relationship that recontextualises or reimagines the meaning and significance of these themes. Crucially, metalepsis often challenges the audience's perception of the narrative, inviting a deeper, more immersive engagement with the text. This engagement can lead to a heightened awareness of the narrative's construction and a more reflective experience of its themes and implications.

¹⁶ Costley, *Creation and Christ*, p. 186.

¹⁷ Let me suggest a striking example of metalepsis from the Hebrews 10:1:

The blurring of Temporal and Theological Realms: This verse creates a metaleptic interaction by juxtaposing the Mosaic Law with the future realities brought about by Christ.

Transformative Interpretation: The verse encourages readers to reconsider the OT sacrifices. Instead of seeing them as complete, readers view them as anticipatory signs pointing towards Christ's sacrifice. This metaleptic approach transforms the understanding of the Old Covenant practices and their fulfilment in the New Covenant.

Narrative Interaction: Hebrews 10:1 interacts with the sacrificial system and connects it to the NT understanding of Christ's sacrifice.

In synthesising Costley's insights, it becomes evident that the author of Hebrews embarks on a sophisticated hermeneutical journey, bridging the Old and New Covenants with a tapestry of interpretative methods. While typology and analogy find their unique expressions, metalepsis is a nuanced strategy, offering a deep resonance with the OT's foundational narratives. Through this approach, the author pays homage to the rich traditions of the past and crafts a renewed theological dialogue, underlining the enduring relevance of the OT in the context of New Covenant revelations. This intricate balance of reverence for tradition and innovative interpretation underscores the depth and dynamism of the Hebrews' engagement with the Scriptures, setting the stage for future scholarly endeavours to further decipher its layers of meaning.

1.3.1 Metalepsis in Hebrews 1:3a

Interpreting Hebrews 1:3a through the lens of metalepsis becomes a profound exercise in tracing the echoic nuances that the text carries beyond its immediate linguistic construct.

1.3.2 Metaleptic Foundations

Metalepsis, as a rhetorical device, is inherently intertextual. It operates on the principle of bringing forth layers of meaning from one text through its resonances with other texts or contexts. The term ἀπαύγασμα can be seen as a metaleptic nod, invoking a wealth of Old Testament imagery where God's Glory is manifest.

Multidimensional Space: The verse creates a narrative space where the physical, historical practice of sacrifices under the Law intersects with the eternal reality of Christ's redemptive work.

Beyond Thematic Progression: Rather than just building upon the theme of sacrifice, the verse reinterprets the significance of these sacrifices in light of Christ's ultimate sacrifice, thus transcending mere thematic progression.

The recontextualisation of Meaning: The sacrificial rituals of the Law are recontextualised as a „shadow“ of the good things brought by Christ. This gives a new, Christ-centered meaning to the OT practices.

Audience Engagement: Hebrews is not merely alluding to the Law but is recontextualising it in light of the Christian narrative. This comparison challenges the audience to view the OT sacrifices not as isolated religious acts but as anticipatory symbols pointing towards Christ's sacrifice, deepening their engagement with the biblical narrative.

Enhanced Awareness: Readers gain an awareness of the interconnectedness of the Old and New Testaments, seeing the Law not as obsolete but as integral to understanding the fullness of Christ's work.

Reflective Experience: Hebrews 10:1 encourages readers to reflect on the continuity and fulfilment of God's plan for redemption, from the sacrificial system of the OT to the final, perfect sacrifice made by Christ.

1.3.3 Linking to the Old Testament Theophanies

The „glory of God“ is a recurrent theme in the Old Testament. When Moses asks to see God’s Glory in Exodus 33:18–23, he is only allowed to see its afterglow, suggesting the sheer intensity and otherness of this Glory. Similarly, in Ezekiel’s vision, the prophet is almost overwhelmed by the brilliance and splendour of God’s radiant presence (Ezekiel 1:28). The invocation of the term „radiance“ in Hebrews is not an isolated descriptor. Instead, metaleptically, it is charged with the collective memory of these and other theophanic encounters in the Old Testament.

1.3.4 Christological Implications

By describing the Son as the radiance of God’s Glory, the author of Hebrews makes a profound Christological assertion. This is not mere Christological elevation but is an affirmation rooted deeply in Jewish monotheism and its understanding of God’s Glory. Through a metaleptic lens, the author conveys that the Son does not just reflect or represent God’s Glory; he is intrinsically and substantially the manifestation of it. This is a direct continuation and embodiment of the very essence of God’s Glory, as experienced by the prophets and patriarchs.

1.3.5 The Son and the Continuum of Divine Glory

Metalepsis also underscores continuity. By connecting the Son to the radiance of God’s Glory, the author establishes a theological continuum from the ancient revelatory experiences of God’s Glory to its ultimate and perfect representation in Christ. This metaleptic method invites the reader not only to see Christ within the lineage of divine revelations but also as its culmination.

1.3.6 Concluding Reflection

In employing metalepsis to understand Hebrews 1:3a, it becomes evident that the text is not a mere isolated proclamation. It is a theologically charged statement, deeply rooted in the scriptures, echoing the richness of God’s historical revelations. The author of Hebrews masterfully utilises metalepsis, bridging past revelations with the present, emphasising Christ’s unique and unparalleled position in the grand narrative of God’s redemptive plan. Through this, the audience is summoned to a deeper, multilayered

understanding of the Son's identity and role in the cosmic and salvific scheme, resonating with the depth and dynamism of God's interactions with humanity throughout history.

1.4 Selection of Old Testament Passages on Revealed Glory

We are intrigued by the nuanced relationship between the manifestations of God's Glory in the Old Testament and its correlation with the depiction of Jesus as the „radiance of God's glory” in the Book of Hebrews. This intricate connection promises to offer insights into the continuity and transformation of divine representation across the texts.

In our endeavour to align the OT depictions of divine Glory with the characterisation of Jesus as the epitome of this radiance, we have adopted a selective criterion. Our analytical lens is focused on those passages where the 'radiance' of divine Glory is not implied but explicitly experienced and attested by individuals. This emphasis underscores our intent to delineate divine manifestations' tangible, visible aspects.

Our approach resonates with the assertion encapsulated in Hebrews 1:3. In this passage, the 'radiance' attributed to Jesus is not metaphorical but indicative of a tangible, luminous presence, echoing the visible manifestations of God's Glory in the OT. We are, therefore, tracing this linguistic and thematic thread, seeking to uncover and understand the instances where divine Glory was not just a theological concept but a visible, experiential reality.

In this scholarly pursuit, our attention is particularly captivated by the episode in Exodus, where the manifestation of God's Glory is intricately associated with the covenantal narrative. This pivotal moment in Exodus serves as a precursor to the profound proclamation in Hebrews that a new and everlasting covenant is forged through Jesus—the radiance of God's Glory. The correlation between these two seminal events—one at Sinai and the other through Christ's incarnation—reveals the integral role of divine Glory as both the foundation and the bridge of the covenants. Jesus emerges as the mediator, paralleling the function of Exodus's visible, glorious presence, thus weaving together the old and the new, the promise and its fulfilment. Through this lens, we seek to elucidate the continuity and climax of God's revelatory action in history, affirming that the radiance of Glory, made manifest in Christ, is indeed the mediator of the old and the new covenants, uniting Hebrews and Exodus in a narrative of divine constancy and innovation.

1.4.1 Encountering Revealed Glory

Hebrews introduces us to a God who spoke to our ancestors in various ways through the prophets (1:1). This multifaceted communication underscores God's active role in unveiling His purposes and nature across different times and settings. In the light of God speaking in various times and in diverse manners through the prophets, our exploration takes a focused turn, examining the instances where the revelation of His Glory accentuates God's communication.

Throughout the Old Testament, there are moments of divine revelation where God's Glory manifests in ways human senses can apprehend. The texts we will select encompass visual and auditory elements, allowing individuals to witness the Glory, hear its voice and receive its divine messages.

1.4.2 Guidelines of *Ἀπαύγασμα*

The term *Ἀπαύγασμα* in Hebrews 1:3 acts as a guiding parameter, focusing our study on instances of divine Glory that are visibly radiant and observable. It is not an abstract concept but a tangible, witnessed reality.

Within the contours defined by *Ἀπαύγασμα*, we explore specific portrayals of Glory. We are drawn to manifestations where God's Glory is not just described but seen, where it is not just a theological notion but a radiant presence that can be experienced and attested to by witnesses.

In the scriptural narrative, there is a diverse portrayal of Glory. Each mention and description holds its unique place in the divine revelation. However, guided by *Ἀπαύγασμα*, our exploration is selective, attentive to those moments where Glory is an experienced and observable reality.

1.4.3 Use of *δόξα*

Our core texts are selected instances in the Old Testament where the Glory of God is a lived, witnessed experience. We echo the sentiments of Idestrom and Longman, who asserted, „ *We might speak of God's Glory whenever he appears or is described. Since he*

manifests Glory, all of his works are glorious."¹⁸ However, our gaze is fixed on texts where the term δόξα is mainly employed.

While narratives such as Exodus 3, characterised by the iconic burning bush and the divine voice emerging from the flames, hold significance, they are not included in our analysis due to the absence of the specific term δόξα. This exclusion criterion is essential for maintaining the focus and scope of our examination.

1.4.4 Exploring Glory in the Septuagint

The groundwork of our exploration is rooted in the Septuagint, reflecting the methodology employed by the author of Hebrews. As early as the time of Erasmus, it was established through the detailed examination of Greek and Hebrew texts that the author of Hebrews directly used the LXX text.¹⁹

The following five points will clarify the importance of this connection and outline the reasons supporting our choice of method in this study.

1.4.5 Authorial Intent

Given that the „*Greek text of the Old Testament is certainly the source of Hebrews,*”²⁰ engaging with this same textual source is essential to truly understand the author’s intent in the book of Hebrews. By exploring Glory in the Septuagint, we can align our interpretations with the author’s choice of text, gaining insight into the specific linguistic and theological nuances that shaped the author’s understanding of Glory.

1.4.6 Theological Lens

The author of Hebrews may have been influenced by the unique translations and interpretations of the Septuagint when discussing themes like Glory, covenant, and the role of Christ. By studying the Septuagint, we can gain a more transparent theological lens through which to interpret the author’s writings.

¹⁸ Longman, „Glory of God,” p.50

¹⁹ Koester, Hebrews, p. 34.

²⁰ Attridge, commentary, p. 23.

1.4.7 Comparative Analysis

A comparative analysis of the Septuagint and Hebrew texts can highlight differences in how the concept of Glory is expressed and understood. This comparison can provide valuable insights into how the author's choice of source text influenced their theological message.²¹

1.4.8 Unique Interpretations

The Septuagints often offer unique interpretations of the Hebrew Scriptures. These interpretations can shape the author's understanding of Glory in distinctive ways that may take time to be evident when examining the Hebrew text alone.

1.4.9 Theological Heritage

Understanding the author's reliance on the Septuagint contributes to a deeper appreciation of the theological heritage of early Christianity. It highlights the bridge between the Old and New Testament and underscores the continuity of theological themes, including the concept of Glory.

In summary, the author's deliberate use of the Septuagint as the primary text for writing the Epistle to the Hebrews is a foundational reason to explore Glory in the Septuagint texts. It provides insight into the author's specific theological viewpoints and offers a window into the cultural and linguistic dynamics of the early Christian community.

1.4.10 Conclusion

The study methodically examines the intricate relationships and manifestations of God's Glory in the Old Testament. It correlates these findings with the depiction of Jesus as the „radiance of God's glory” in the Book of Hebrews. Central to this exploration are defined questions aiming to unveil and characterise God's Glory in the Old Testament and to analyse its roles in shaping the historical narrative of Israel.

The selective criterion, focusing on explicit and tangible manifestations of divine Glory, is pivotal. This decision is harmonious with the non-metaphorical attribution of 'radiance' to Jesus in Hebrews 1:3. Specific attention thought is given to the term ἀπαύγασμα to

²¹ Chapter 2 will delve into this topic, explicitly examining Exodus 33:19.

concentrate the study on instances where divine Glory is visibly radiant and observable. This focus ensures a rigorous, thematic consistency and avoids diluting the study's core objectives.

The use of δόξα further refines the reader's journey through the textual analysis. Instances where God's Glory is not just a theological concept but a witnessed experience, are accentuated and aligned with the insights of Idestrom and Longman. The exclusion of narratives lacking the specific term δόξα underscores the study's commitment to methodological rigour.

The study's foundation in the Septuagint is strategic and significant, reflecting the methodological alignment with the author of Hebrews. Analysis of the authorial intent is enriched by this alignment, offering insights into specific linguistic and theological nuances that influenced the characterisation of divine Glory. The Septuagint is the dynamic interplay of linguistic and theological elements defining early Christian thought.

We will also discern that Jesus, as depicted in Hebrews, embodies the divine Glory that both precedes and consummates the covenantal narratives of the Scriptures. This portrayal resonates deeply with the ancient covenant in Exodus, where divine Glory is revealed and fundamentally connected to the covenant's establishment. Jesus is thus revealed as the mediator of both the Old and New Covenants, a figure who personifies the Glory. This pivotal understanding bridges the Testaments and affirms the title of our work, „Jesus, the Radiance of Glory: Mediator of Two Covenants in Hebrews and Exodus,“ revealing the intrinsic link between theophany, covenant, and the continuous narrative of redemption.

1.5 Hebrews 1:3 in Its Immediate Context

The introductory verses, the exordium, of Hebrews 1:1–4 are not merely textual openings but profound declarations, illuminating the identity of the Son. This passage, rich in theological implications, provides a foundational basis for the unfolding exploration of the Son's identity. The text is a gateway to a more profound, comprehensive discourse on the Son's unique place within the Christian theological landscape, inviting readers to an engaging journey of discovery and reflection. „*Few portions are exemplified beyond*

Hebrews 1:1–4 where the rhetorical artistry surpasses any other portion of the New Testament. “²²

Koester posits that the Western church embraced Hebrews due to the Trinitarian disputes that marked the fourth and fifth centuries, „when the high Christology of Heb 1:3 was commonly used against Arianism.”²³ However, as we will observe, this does not encompass 1:3a but somewhat applies to the remaining portion of the verse.

1.5.1 Parallel Translations

1. Πολυμερῶς „in many portions“ καὶ „and“ πολυτρόπως „in many manners“ πάλαι „long ago“ ὁ θεὸς „the God“ λαλήσας „having spoken“ τοῖς „to the“ πατράσιν „fathers“ ἐν „in“ τοῖς „the“ προφήταις „prophets“
2. ἐπ’ „in“ ἐσχάτου „the last one“ τῶν „of the“ ἡμερῶν „days“ τούτων „these“ ἐλάλησεν „He has spoken“ ἡμῖν „to us“ ἐν „in“ υἱῷ „a Son,“ ὃν „whom“ ἔθηκεν „He appointed“ κληρονόμον „heir“ πάντων „of all things,“ δι’ „through“ οὗ „whom“ καὶ „also“ ἐποίησεν „He made“ τοὺς „the“ αἰῶνας „ages“
3. ὃς „who“ ὢν „being“ ἀπαύγασμα „radiance“ τῆς „of the“ δόξης „glory“ καὶ „and“ χαρακτήρ „exact imprint“ τῆς „of the“ ὑποστάσεως „nature,“ φέρων „upholding“ τε „and“ τὰ πάντα „the all things“ τῷ „by the“ ῥήματι „word“ τῆς „of His“ δυνάμεως „power,“ δι’ „through“ αὐτοῦ „himself“ καθαρισμὸν „purification“ τῶν „of“ ἁμαρτιῶν „sins“ ποιησάμενος „having made“ ἐκάθισεν „He sat down“ ἐν „at“ δεξιᾷ „the right hand“ τῆς „of the“ μεγαλωσύνης „Majesty“ ἐν „in“ ὑψηλοῖς „high places,“
4. τοσοῦτῳ „by so much“ κρείττων „better“ γενόμενος „having become“ τῶν „than the“ ἀγγέλων „angels“ ὅσῳ „as“ διαφορώτερον „more excellent“ παρ’ „than“ αὐτοὺς „them“ κεκληρονόμηκεν „He has inherited“ ὄνομα „a name.“²⁴

²² Pierce, *Divine Discourse*, p. 36.

²³ Koester, *Hebrews*, p. 31.

²⁴ Greek text is taken from Holmes, M.W. (2011–2013) *The Greek New Testament: SBL Edition*. Lexham Press; Society of Biblical Literature, p. Heb 1:3–4.
English is mine.

1.5.2 My translation

1 Long ago, God spoke to the fathers in varied portions and diverse manners in the prophets. 2 In the last of these days, He has spoken to us in a Son, whom He appointed heir of all things, and through whom also He made the ages. 3 Who, being the radiance of His Glory and the exact imprint of His nature, and upholding the universe by His powerful word, after making purification for sins through Himself, sat down at the right hand of the Majesty in high places. 4 Having become as much superior to the angels as the name He has inherited is more excellent than theirs.

1.6 Diverse Interpretations of Hebrews 1:3a

The scholarly engagement with Hebrews 1:3a is characterised by many interpretations, underscoring the passage's complexity and rich theological implications. This chapter critically analyses these varied interpretations, aiming to delineate and evaluate different scholars' underlying assumptions, methodologies, and conclusions. The intent is to cultivate a comprehensive understanding that is both broad and deep, facilitating nuanced insights into this pivotal biblical text.

There are various interpretations by commentators of the Hebrews' statement „*who being the brightness of the glory.*” Among these, a particular focus will be placed on insights that may be contested while contributing to the scholarly dialogue regarding their depth and alignment with broader theological contexts.

1.6.1 Tracing the History of Interpretation

Tracing the historical interpretations of Hebrews 1:3 reveals a diverse landscape of thought among early Christian fathers. In Koester's view, „*Origen understood that Christ is the 'radiance' of God's Glory, who manifests transcendent reality to mortals, drawing their souls to God. Because of his mediating role, Christ is the 'high priest' who leads the way to God's heavenly dwelling.*”²⁵

In an assessment of 1 Clement 36:2, which reads as follows: „*who, being the brightness of His majesty...*”²⁶, Koester notes a consensus that „*most think that 1 Clement drew*

²⁵ Koester, Hebrews, p. 20.

²⁶ CLEMENT OF ROME, First Epistle, translated by J.B. Lightfoot.

elements from several parts of Hebrews."²⁷ It is observable that Clement, despite his high Christological stance, does not directly derive it from 1:3a. The absence of the term 'Glory' and a semblance to Aquinas's later interpretation is evident.

Athanasius's discourse with Arian is another pivotal moment in the historical interpretation. „*Countered that God's Son was divine, for he shared God's being (1:3).*"²⁸ However, the element of being the 'radiance of glory' is not invoked as an affirmation of the Son's divinity.

The narrative shifts during the early Middle Ages. Alcuin, a prominent figure in the Carolingian Renaissance, introduces a distinct interpretation. „*When Heb 1:3 declares that the Son is 'the radiance of God's glory,' Alcuin echoes the creed, calling the Son 'light from light and God from God.'*"²⁹ This marks a transition to a high Christological interpretation of 1:3a, seemingly influenced more by creedal formulations than direct exegesis of the Old Testament texts.

Contrastingly, the Socinians, stepping away from classical Trinitarian formulations, adopted a low Christological view. „*They argued that calling the Son 'the radiance of God's glory' meant only that he manifested God's Glory on earth...*"³⁰

1.6.2 St. John Chrysostom's Interpretation of Hebrews 1:3a

In his Homilies on Hebrews, John Chrysostom delves deeply into the phrase „*the radiance of His glory*" from Hebrews 1:3, urging reverence and caution in our approach to divine matters. He asserts, „*Everywhere indeed, a reverential mind is requisite, but especially when we say or hear anything of God.*"³¹

Chrysostom interprets „*the brightness of His glory*" as indicative of Christ's divine origin and equality with the Father. He explains, „*But observe in what reference he understands this, and so do thou receive it:— that He is of Him: without passion: that He is neither*

²⁷ Koester, Hebrews, p. 22.

²⁸ Ibid, p. 23.

²⁹ Ibid, p. 29.

³⁰ Ibid, p. 35.

³¹ Homily 2 on Hebrews, Translated by Frederic Gardiner.

*greater, nor less.*³² Here, Chrysostom highlights the Son's equality and direct emanation from the Father's Glory.

Addressing potential misconceptions, Chrysostom confronts the views of Marcellus and Photinus, cautioning against interpreting „brightness“ as non-substantial. The contention, *„For, say they, the brightness is not substantial but has its being in another,*³³ is met with Chrysostom's robust affirmation of the Son's substantial and intrinsic brightness, aligned with the divine Glory of the Father. He clarifies, *„Now do not thou, O man, so receive it, neither be thou sick of the disease of Marcellus and Photinus.*³⁴

Chrysostom's assertion is further fortified by his reference to the Hebrews' use of „brightness,” elucidating the Son's intrinsic nature. *„He [the Apostle] uses the word brightness, showing that this was said in the sense of Light of Light.*³⁵ He asserts. This phrase is pivotal, anchoring the Son's brightness firmly within the divine essence and directly associated with the Father's Glory. Linking to Christ's teachings, Chrysostom parallels John 8:12, stating, *„But the very thing which he said, 'the brightness of the glory,' hear also Christ Himself saying, 'I am the Light of the world.' Therefore, he [the Apostle] uses the word 'brightness,' showing that this was said in the sense of 'Light of Light'.*³⁶

In essence, Chrysostom's interpretation of the „brightness“ and „glory“ within Hebrews 1:3a underscores the Son's unblemished and intrinsic divinity. The brightness is not an additive or separate quality. However, it is core to His identity, an integral reflection of the Father's Glory, standing against interpretations that attempt to extricate or diminish this profound theological tenet.

1.6.3 Thomas Aquinas's perspective

Thomas Aquinas offers a perspective that may be considered restrained compared to others. He does not find anything extraordinary in this passage that could be directly associated with the profound instances of divine Glory revealed in the Old Testament. Aquinas's reference point, as noted, stems from an excerpt: *„According to Ambrose,*

³² Homily 2 on Hebrews, Translated by Frederic Gardiner.

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

Glory is renown with praise, as it were a certain manifest fame about someone's goodness... Therefore, the knowledge of the divine goodness is excellently and antonomastically called Glory: the renown of the divine goodness with its praise."³⁷

We can see that Aquinas interprets Glory not as a direct, observable manifestation akin to the experiential divine encounters of the Old Testament but rather as an esteemed recognition of divine goodness amplified by praise. This interpretation underscores a nuanced departure from the more tangible, visible expressions of Glory witnessed in the Old Testament narratives.

1.6.4 Recent Scholars on Hebrews 1:3a

Craig Koester offers another perspective, reflected in his translation of Hebrews 1:3a: *„who, after having made purification for sins, sat down at the right hand of Majesty on high as the radiance of his glory and the impress of his substance...”*³⁸

From this rendering, two observations emerge. The first is Koester's characterisation of 'Glory' as highly exalted. The second is his application of this exalted Glory specifically to the Son's post-incarnation-glorification state, suggesting that the Son became the radiance of Glory only after making purification for sins, not in his preincarnational state.

In the broader context of Christological discussions, particularly around the themes of Jesus' divinity and pre-existence, Koester does not reference Hebrews 1:3a. It appears that, in his view, this passage does not contribute relevant insights to these debates, indicating that the verse, while rich in other theological contexts, is not seen as pertinent to discussions regarding the pre-existence of Christ.

1.7 Engaging Recent Scholars

*ὁς ὢν ἀπαύγασμα τῆς δόξης [καὶ χαρακτήρ τῆς ὑποστάσεως] αὐτοῦ*³⁹
who being the brightness of his Glory

³⁷ Aquinas, commentary, p. 17–18.

³⁸ Koester, Hebrews, p. 3.

³⁹ Holmes, M.W. (2011–2013) *The Greek New Testament: SBL Edition*. Lexham Press; Society of Biblical Literature.

1.7.1 **Ἀπαύγασμα**

The term ἀπαύγασμα, in its biblical application, holds a unique position, presenting itself solely within the confines of Hebrews. This exclusivity in usage invites both intrigue and challenges. For scholars deeply rooted in word studies, the rarity of this term demands a meticulous approach that navigates through its singular occurrence while resisting the urge to extrapolate from external sources.

1.7.2 **Ἀπαύγασμα in Wisdom of Solomon and Philo**

When confronted with the occurrence of the term in the Deuterocanonical book, Wisdom of Solomon 7:26, a narrative aligning ἀπαύγασμα with Sophia is often constructed, suggesting a deliberate, nuanced inclusion by the author of Hebrews.

This assumption is underscored by Lane, who postulates that „*the opening lines of Hebrews, where the writer establishes emotional contact with his audience, introduces the transcendent Son of God in the categories of divine Wisdom.*”⁴⁰ This perspective implies a comprehensive literary investigation by the original author, unearthing the term Wisdom and opting for its inclusion with the expectation of a similar hermeneutic journey by the original reader.

This interpretation is expanded upon and made even more complex by Hurst, who notes, „*Farrar, 56, records the verdict of some scholars of his day that the same author wrote Hebrews and Wisdom!*”⁴¹ This assertion elevates the discussion to a pinnacle of interpretative challenge.

The primary reason for omitting the Book of Wisdom from my study hinges on given methodological criteria. It is worth noting that establishing a significant connection between Hebrews and Wisdom is optional.

Firstly, aligning with Rosner’s sentiment, “*word studies alone are a shaky foundation upon which to base theology.*”⁴² This assertion amplifies the need for a more encompassing analytical lens transcending isolated lexical examination. In addition to

⁴⁰ Lane, W.L. (1991) *Hebrews 1–8*. Dallas: Word, Incorporated (Word Biblical Commentary), p. liv.

⁴¹ Hurst, David. *The Epistle to the Hebrews: Its Background of Thought*, p. 136.

⁴² Rosner, B.S. (2000) „Biblical Theology,” in Alexander, T.D. and Rosner, B.S. (eds.) *New dictionary of biblical theology*. Electronic ed. Downers Grove, IL: InterVarsity Press, p. 6.

Rosner's cautionary note on the reliance on word studies, a significant aspect to consider is the unique lexical choices of the author of Hebrews. As highlighted, „*A large number of terms, some 150, excluding proper names, are not found elsewhere in the New Testament, among which 10 are absolute hapaxes. More than ninety others appear in only one other New Testament text. The proportion of unique vocabulary is larger here than in the rest of the epistolary literature...*“⁴³ This extensive use of distinctive terms underscores the author's predilection for unique expressions. It is an intrinsic characteristic of his writing style, not necessarily an indication of substantive theological ties to other texts.

In this light, the uniqueness of ἀπαύγασμα within the context of Hebrews can be understood as a reflection of the author's general linguistic approach rather than a direct link or allusion to its occurrence in the Book of Wisdom. This perspective grounds the term within Hebrews' special literary and theological context without necessitating external referential interpretations.⁴⁴

Thirdly, an intricate layer of analysis emerges when we observe the context surrounding the term ἀπαύγασμα. While „doxa“ is indeed present in Wisdom 7:25, denoting a 'glory' or 'splendour,' its conspicuous absence in the following verse, Wisdom 7:26, is noteworthy. Wisdom is described as a „reflection of eternal light“ but without a direct linguistic tie to „doxa“ in this specific verse, diverging from the integral connection observed in Hebrews 1:3a.

This nuanced distinction is a significant aspect that amplifies the complexity of drawing theological parallels. The selective employment of „doxa“ in Wisdom 7:25 and its absence in 7:26 invites questions regarding the depth and nature of its connection with ἀπαύγασμα in Hebrews. Such an observation urges a careful, nuanced approach to

⁴³ Attridge, commentary, p. 21.

⁴⁴ Grounding the term within the self-contained literary and theological context of Hebrews does not necessarily entail a complete disregard for external linguistic influences, including those from the Alexandrian school („*True enough, our author may be drawing on Alexandrian terms... but he is using them for specifically Christological purposes*“ in Costley, *Creation and Christ*, p. 137). Instead, it underscores the necessity of grasping the term's significance within the immediate context of Hebrews instead of attempting to establish, at all costs, a direct connection to the Wisdom of Solomon book.

examining these texts' theological undercurrents and linguistic trajectories, evoking a sense of interpretative caution.⁴⁵

Lastly, beyond the mention of ἀπαύγασμα, there is a noticeable absence of any overt allusions or references to the broader wisdom concept within the Epistle to the Hebrews. This further reinforces the distinct thematic trajectories of Hebrews and Wisdom literature. It raises the question: Would the original readers or scholars have discerned any noticeable connection between Hebrews and the Book of Wisdom of Solomon if the crucial verse 1:3 were omitted from the Epistle's narrative? While employing a unique and varied vocabulary, the author of Hebrews appears to tread a path largely independent of the wisdom traditions articulated in texts like the Wisdom of Solomon.

One might naturally inquire, „*Why expend substantial effort to counterpose the relationship between the Wisdom and Hebrews?*“ The genesis of my argument, which I am eager to elucidate, lies in a pervasive misinterpretation of Hebrews 1:3a and a mistaken correlation of its thematic affinities. A noted perspective is, „*Taken in this light [referring to a connection with Wisdom], the language of 1:3 would be seen as appropriate to one who is the bearer of the divine wisdom.*”⁴⁶

Contrarily, my research is anchored in the conviction that Hebrews 1:3a is best interpreted through the contextual lens of Exodus rather than Wisdom. This passage's complex theological nuances and linguistic subtleties find a more harmonious echo within Exodus's ancient narratives and divine revelations.⁴⁷

⁴⁵ In light of the textual similarities between Wisdom 7:25–26 and Hebrews 1:3, wherein three Greek words, ‘δύναμις,’ ‘δόξα,’ and ‘ἀπαύγασμα,’ are employed, there exists a potential basis for establishing an intertextual connection. However, asserting that I remain unconvinced of such a connection is imperative. As this subject matter does not fall within the purview of my primary academic focus, I intend to introduce the notion while providing a nuanced argument for exercising caution in pursuing such connections.

⁴⁶ Hurst, *The Glory of Christ in the New Testament*, p. 156.

⁴⁷ I want to underscore that our appreciation for studying linguistic usage and context does not negate the need for caution, particularly in averting premature theological interconnections. Thus, it should not be misconstrued that I dismiss the enhancement of our comprehension of the term ἀπαύγασμα achieved through a linguistic exploration, especially its examination in conjunction with ἀπορροία in Wisdom 7:26. As I confirm that „*in Wis 7:26, the parallel between ἀπαύγασμα and ἀπορροία would suggest that they are equivalent terms, both active in the Wisdom text and suggesting emanation, or radiance, out of God in some way*“ (Costley, *Creation and Christ*, p. 137). My primary emphasis, however, lies in exploring the theological ramifications embedded within these terms.

1.7.3 Philo's Use of Ἀπαύγασμα

Philo's application of ἀπαύγασμα is intricate, attributing it to both the human intellect and the cosmos, presenting a complex, multifaceted understanding of the term within his Hellenistic-Jewish context. Philo also employed ἀπαύγασμα in a metaphorical sense to express how the divine manifests in the world. This idea was in line with his concept of Logos, where Logos served as a mediator between God and the world and was seen as an emanation or reflection of God. However, its direct relevance to the exploration of Hebrews is critically questioned.

Hurst articulates this scepticism, posing a pivotal question: „*Is the similarity to Philo so considerable and precise as to require that reference to explain Hebrews?*“⁴⁸ Williamson supports this, emphasising the potentially „exaggerated“ linguistic similarities between Plato/Philo and Hebrews.⁴⁹

In echoing this analytical caution, Costley asserts, „*We should be cautious, though, in seeing any direct link between the usage of our term in Hebrews and by Philo.*“⁵⁰

For this dissertation, the acknowledgement of Philo's nuanced use of ἀπαύγασμα, while indicative of an expansive scholarly engagement, is not central to the exegetical and theological investigation of Hebrews. Hurst concludes his analysis of Hebrews' Philo, Alexandria and Platonism background with the bold statement, „*the Platonic/Philonian background for Hebrews is therefore not proven.*“⁵¹

In conclusion, the nuanced and multifaceted use of ἀπαύγασμα in Philo's writings, illuminating its application to human intellect and the cosmos and serving as a reflection of divine attributes, is acknowledged. However, this exploration underscores Philo's philosophical and theological contexts, distinct from the thematic and doctrinal elements in the Book of Hebrews. Therefore, while informed and enriched by the broader Hellenistic and philosophical dialogues, the focus of this dissertation remains unwaveringly anchored in an in-depth, context-specific analysis of the term's usage and implications within the Hebrews and LXX context. „*As in the case of Philo, one might*

⁴⁸ Hurst, *The Epistle to the Hebrews: Its Background of Thought*, p. 12.

⁴⁹ Ibid, p. 42.

⁵⁰ Costley, *Creation and Christ*, p. 136.

⁵¹ Hurst, *The Epistle to the Hebrews: Its Background of Thought*, p. 42.

say the same of Wisdom, i.e., that Hebrews is drawing on the same vocabulary and ideas and using them to its own, in Hebrews' case, Christologically, rhetorical effect. ⁵²

1.7.4 Ἀπαύγασμα: Passive or Active?

Koester highlighted a common query: „*Many have asked how it depicts the Son's relationship to God.*“⁵³ He and a consensus of scholars recognise that „*the word shows either radiance or reflection.*“⁵⁴ Johnson's interpretation resonates more with me, asserting that „*when we remember that with light, reflection becomes radiance, and radiance is what is reflected.*“⁵⁵ In this sense, the outcome is the same, affirming the Son's illuminating presence. The translation I propose aligns with the majority of English Bible translations⁵⁶ lean towards an 'active radiance' interpretation rather than a 'passive reflection.'

However, a discerning examination of Koester's position is necessary. He emphasises the conduit of divine communication through the Son but seems to eclipse the pivotal element of the Son's distinct identity. Koester's perspective is that the text „*does not deal primarily with God's relationship to the Son, but with the way God communicates through the Son.*“⁵⁷ It misdirects the focus. The essence of Hebrews 1:3a emphasises the Son's identity. At the same time, Koester's interpretation seems to sidestep this focus, leading us into a dichotomy that might not fully encapsulate the depth of the text. His „this or that“ framework forces a choice between two options, neither fully addressing the Son's distinct identity as articulated in Hebrews 1:3a.

In aligning with some aspects of Koester's view, the Scripture's accentuation of divine communication through the Son is acknowledged. The notion of ἀπαύγασμα as a specific channel for God's communication is compelling. It highlights a distinct nuance – while the divine Glory in its entirety remains ineffable and beyond direct perception, ἀπαύγασμα emerges as the illuminating aspect that makes the intangible Glory discernible and accessible to human perception.

⁵² Costley, *Creation and Christ*, p. 139.

⁵³ Koester, *Hebrews*, p. 179.

⁵⁴ *Ibid.*

⁵⁵ Johnson, Luke. *Hebrews: A Commentary*, p. 69.

⁵⁶ NASB, HCSB, LEB, CSB, ESV, KJV, NKJV, AV, ASV, NIV, YLT

⁵⁷ Koester, *Hebrews*, p. 180.

1.7.5 τῆς δόξης

Lane's interpretation, which draws a theological link between Hebrews 1:3 and Wisdom 7:25–26, leads him to assert that the author of Hebrews „*clothes the Son in the garb of Wisdom. Jesus as the divine Wisdom is a secondary theme in the description of the Son.*”⁵⁸ However, this viewpoint warrants re-evaluation. A nuanced reading reveals that the Son is expressly described as the radiance of God's Glory. Using Lane's terminology, it is more accurate to suggest that the Glory, rather than the Son directly, is cloaked in the vestments of Wisdom, especially given the non-reference to σοφ in 1:3.

Moreover, positing Wisdom as a secondary theme undermines the intrinsic complexity of 1:3a. The passage is inherently nuanced and laden with profound theological insights, rendering additional interpretative layers, such as that of Wisdom, unnecessary and potentially obfuscating.

Koester's interpretation seemingly blurs the distinction between radiance and Glory. He asserts, „*The OT ascribes to glory a luminous quality consistent with the idea of radiance...*”⁵⁹ However, this simplification may not do justice to the profound depths of the biblical narrative.

It is imperative to understand that it is primarily the manifested Glory that possesses a luminous quality. Glory does not inherently exude luminosity in its ethereal form unseen by human eyes. Such a perspective, however, does not reduce the Majesty or significance of this Glory; instead, it emphasises its transcendent nature. „*The divine glory is depicted as both near and immanent and distant and transcendent, as both approachable and unapproachable, as visible to all the people and at other times hidden.*”⁶⁰

The crux of the argument that the Son embodies the radiance of the Glory hinges on the transformative revelation of the previously unseen Glory. The Son does not merely mirror this Glory in a passive reflection. Instead, through the Son, the very essence of God's Glory is actively unveiled (Hebrews 1:1). The Son does not just display this Glory; he

⁵⁸ Lane, Word Biblical Commentary, p. cxxxix.

⁵⁹ Koester, Hebrews, p. 180.

⁶⁰ Idestrom, Show Me Your Glory, p. 43.

encapsulates it. His intrinsic nature resonates with τῆς δόξης, and his life, mission, and purpose illuminate it as the ἀπαύγασμα.

By understanding this, one appreciates the nuanced dance between the unseen and seen, between the transcendent Glory and its radiant revelation through the Son. This perspective elevates our comprehension, highlighting the Son's unique role as the vessel and embodiment of God's Glory.

1.7.6 Conclusion

The exploration centres around the term ἀπαύγασμα and its presence singularly in Hebrews, presenting unique challenges and opportunities for scholarly investigation. As the term also appears in the Wisdom of Solomon, scholars like Lane have drawn parallels between the two texts. However, this research suggests a more distinctive thematic trajectory of Hebrews that departs from the wisdom traditions of texts like the Wisdom of Solomon. While multifaceted, Philo's use of the term provides a background that complements rather than defines the term's use in Hebrews.

The linguistic nuance between passive reflection and active radiance concerning the term also garners significant attention. While some scholars, such as Koester, emphasise the Son as a channel of God's communication, this research underscores the Son's distinct identity as the illuminating presence of God's Glory. This interpretation extends to τῆς δόξης, where the Son is not merely a passive reflector but the embodiment and active radiance of God's Glory.

In the examination of τῆς δόξης, the intricate relationship between the ethereal, transcendent Glory of God and its tangible revelation is central. The term ἀπαύγασμα serves not only as a reflection but an active radiance, illuminating the unseen Glory in a transformative manner. The Son embodies this Glory, bridging the gap between the ineffable and the manifest. This is not a passive display; the Son encapsulates and unveils God's Glory. Each nuance and facet of the term is essential in unpacking the deep theological insights embedded in Hebrews 1:3a. The term is not just a linguistic choice; it encapsulates a realm of divine revelation, elevating the Son as the nexus where the unseen Glory becomes visible and experiential.

1.8 Jesus and the New Covenant in Hebrews

The Epistle to the Hebrews is instrumental in offering an intricate theological discourse, central to which is the unrivalled role of Jesus Christ. It prompts pivotal questions: what critical outcomes can be attributed solely to Jesus, and which remarkable developments directly result from His presence? The Epistle emphasises that Jesus is not merely a character within the narrative but is integral to the revelation of divine truths that would otherwise remain mysterious.

In the Epistle to the Hebrews, Jesus is central to establishing the New Covenant, a recurrent theme throughout the text. Without Jesus, establishing the New Covenant, as presented in Hebrews, would remain an unrealised promise. This covenant introduces a transformative era of forgiveness of sins and a renewed relationship with God. Jesus serves as the Mediator and Guarantor of this covenant, enabling humanity's access to God's grace. His role is illuminated in critical passages that include, but are not limited to:

- **Hebrews 7:22:** Jesus is introduced as the guarantor of a better covenant, suggesting His active role in securing and ensuring God's promises.
- **Hebrews 8:6–13:** This section describes Jesus as the mediator of a better covenant, established on better promises. The author of Hebrews quotes Jeremiah to explain the qualitative difference of the New Covenant, including the internalisation of God's laws and the complete forgiveness of sins.
- **Hebrews 9:15:** Jesus is explicitly called the mediator of the New Covenant, who died to redeem the transgressions committed under the first covenant so that those called may receive the promised eternal inheritance.
- **Hebrews 10:16–17:** Again referencing Jeremiah, this passage emphasises the definitive nature of the New Covenant, where God will put His laws on hearts and will remember sins no more, contrasting the once-for-all sacrifice of Christ with the repeated sacrifices of the Old Covenant.
- **Hebrews 12:24:** Jesus is the mediator of the New Covenant. His sprinkled blood contrasts with that of Abel, indicating a new relationship between humanity and God through His sacrifice.

- **Hebrews 4:14–16:** While not explicitly about the covenant, it presents Jesus as the great high priest, suggesting a relationship with God made possible by the New Covenant.
- **Hebrews 6:13–20:** Discusses the promise and oath made to Abraham, foreshadowing the New Covenant guaranteed by Jesus’ priesthood.
- **Hebrews 13:20–21:** Mentions the „blood of the eternal covenant,“ identifying Jesus as the shepherd of the sheep and summarising His role in the New Covenant.

Through these passages, the author of Hebrews establishes that the New Covenant is made possible through Jesus’ sacrificial death, which fulfils and surpasses the sacrificial system of the Old Covenant. Jesus’ role as mediator and guarantor is vital to the New Covenant, which brings a transformed relationship with God—characterised by internal transformation, a personal approach to divine law, and a complete atonement for sins.

1.8.1 Conclusion

The Epistle to the Hebrews presents Jesus Christ as the indispensable mediator of the New Covenant, a pivotal role in the Epistle’s theological narrative. The passages examined reveal that without Jesus’ sacrificial death, the promise of the New Covenant—characterised by a transformative relationship with God, internal transformation, and the complete atonement of sins—would not be realised. His function as both Mediator and Guarantor is crucial, for it is through Him that believers gain access to the grace of God and the assurance of an eternal inheritance.

The text has meticulously presented Jesus’ superiority and unique priesthood, surpassing the old sacrificial system and ushering in an era of unmediated communion with God. These concepts are not abstract theological propositions but are grounded in the reality of Jesus’ life, death, and ongoing ministry. As such, the role of Jesus, as outlined in Hebrews, is central to the Christian faith and the continuity and transformation of divine revelation from the Old to the New Covenant.

In reflection, the exploration of Hebrews has been a journey through a landscape where Jesus’ role as the guarantor and mediator of the New Covenant is irrefutably affirmed. This understanding is crucial as we consider the depiction of Glory in the Old Testament and its thematic resonance with the person and work of Jesus as delineated in Hebrews.

2 God's glory in the Old Testament

In examining the Epistle to the Hebrews, it becomes evident that the author employs a deliberate and meticulous approach to the Old Testament scriptures to construct a distinct Christological framework. „*Hebrews interprets Christ in light of the OT and the OT in light of Christ.*”⁶¹ One discerns a pervasive pattern of interpreting OT passages throughout the text that highlights their Christocentric significance. This exegetical method is a foundation for understanding the author's theological perspective on Jesus' nature and role.

The frequent instances of the author's exegetical elaboration upon OT texts underscore the intentionality with which he draws connections between these ancient scriptures and the person of Jesus Christ. Often characterised by typological and prophetic associations, these interpretive techniques lay the groundwork for a profound exploration of Jesus' identity and purpose within the context of salvation history.

However, amidst this intricate tapestry of OT exegesis, a singular verse stands out as particularly enigmatic: Hebrews 1:3a, in which the author boldly proclaims that Jesus is the „radiance of God's glory.“ Strikingly, this declaration is presented without further explication, challenging readers to delve deeper into the author's theological mindset and motivations. It prompts us to consider what may have been the underlying theological and scriptural reasoning that led the author to make such a statement.

To comprehend the author's rationale behind asserting Jesus as the „radiance of God's glory,“ it is imperative to embark on a scholarly investigation that traces the linguistic and conceptual nuances of this verse and seeks to uncover the broader theological framework within which it operates. This invites us to explore the theological significance of δόξα in the OT narrative. It provides a profound insight into how the revelation of glory evolves.

We embark on a meticulous journey through the canonical scriptures, tracing the appearances and transformations of δόξα. An analysis of its contextual deployments, the narratives within which it is embedded, and the thematic resonances it invokes is

⁶¹ Koester, Hebrews, p. 117.

fundamental. This approach is both textual and deeply theological, seeking to unravel how the OT scriptures convey, understand, and portray the divine glory.

Given the intricate complexity and depth of the Old Testament's presentation of God's glory, a systematic and holistic approach is adopted. It encompasses an examination of key passages where δόξα is central, allowing for a comprehensive appreciation of its linguistic diversity and theological depth. The objective is to discern patterns, thematic continuities, and deviations that offer insights into the term's dynamic theological unfolding over the diverse textual landscape of the Old Testament. By doing this, we hope to forge a bridge of understanding that illuminates the enigmatic assertion of Jesus as the „radiance of God's glory“ in Hebrews, grounding it within the rich soil of Old Testament theology and revelation.

2.1 Diverse Meanings of δόξα in the Septuagint

In this section, we embark on an exploration of the term – δόξα – as it appears in the Septuagint, aiming to deepen our understanding of its diverse representations and implications for theological studies. Our primary resource in this endeavour will be The Lexham Analytical Lexicon of the Septuagint, a comprehensive tool that offers in-depth insights into the lexicon.

It is essential to note that while δόξα appears numerous times and aligns with various Hebrew counterparts, our examination will not be exhaustive. Instead, it is tailored to underscore specific instances and translations deemed pivotal for enhancing our comprehension and potentially significant for future engagements.

Our objective is to unravel the diverse ways in which the Septuagint translates various Hebrew words into the single Greek term δόξα. We aim to examine the multifaceted applications and meanings encapsulated within this term, shedding light on its intrinsic complexity and the breadth of its theological, linguistic, and cultural implications.

The term δόξα, classified as a common noun, is documented to appear 450 times across 430 distinct verses in the Septuagint and 165 instances within 148 verses in the New Testament.⁶² It is noteworthy to mention a divergence in quantitative data, as an alternate

⁶² Logos Bible Software.

source asserts a total of 465 occurrences of δόξα in the Septuagint.⁶³ For the purposes of this thesis, a deep dive into reconciling these numerical discrepancies is outside the scope of our primary focus.

2.1.1 כְּבוֹד (163 occurrences); δόξα is most frequently aligned with כְּבוֹד to depict:

Heaviness (Gen 31:1; Ex 16:7), denoting the substantial presence or weight.

Burden (Nu 14:10, 22), indicating an encumbrance or significant responsibility.

Riches (1 Kgdms 2:8; 2 Ch 1:11), representing wealth or material abundance.

Reputation (Dt 5:24; 1 Ch 29:28), signifying esteem or notable status.

Importance (Ps 8:6; Pr 3:16), highlighting significant value or merit.

Glory (Ex 24:16, 17; Ps 3:4), illustrates radiant splendour, especially divine.

Honour (Lev 9:6; 1 Kgdms 6:5), depicting respect or high esteem.

Splendor (Isa 4:5; 60:2), expressing brilliance or magnificent appearance.

„Once dóxa had become established as a translation for kāḥôḏ in the sense of majesty or splendour, which was something of a departure from native Greek usage. This was sufficient precedent to go further and employ dóxa to render a whole group of Hebrew words involving the notion of beauty or adornment. This group accounts for more than forty occurrences of dóxa. These Hebrew terms include hādār, hōḏ, šēḥî, and tip^e´eret.”⁶⁴

2.1.2 תִּפְאֵרֶת (tip^e´eret, 17 occurrences); δόξα’s alignment with תִּפְאֵרֶת reveals concepts like:

Beauty (Isa 3:18; 20:5) indicates aesthetic elegance or attractiveness.

Glory (Ex 28:2, 36) denotes majestic splendour or divine radiance.

Radiance (Isa 52:1; 60:19) represents a bright, shining appearance.

2.1.3 Additional Hebrew Alignments

צְבִי (šēḥî, Isa 28:1): Captures the essence of ornamentation and splendour, a radiant aspect of δόξα that gleams with aesthetic grandeur.

⁶³The Lexham Analytical Lexicon of the Septuagint, 2012.

⁶⁴Harrison, E.F. (1979–1988) „Glory,” *The International Standard Bible Encyclopedia, Revised*. Edited by GW Bromiley. Wm. B. Eerdmans.

הוֹד (*hōd*, Ps 21:6; Job 37:22): This term embodies the essence of majesty and splendour, reflecting the grandeur that radiates from the divine or royal presence. It encapsulates the awe and magnificence that inspire reverence and adoration.

הֶדָר (*hādār*, Ezekiel 27:10): Here, adornment and magnificent splendour are intertwined, denoting a rich, ornate quality that commands attention and awe, often associated with royalty or the divine.

גָּאוֹן (Is 14:11; Ex 15:7): Embodying eminence and pride, this term captures the essence of lofty stature and esteemed reputation, emanating an aura of superiority and dignity.

תְּהִלָּה (Ex 15:11; Isa 61:3): Representing praise and glorification, this word encapsulates expressions of admiration and worship, a vocal or silent tribute to the divine's awe-inspiring nature.

תְּמוּנָה (Num 12:8): This term refers to forms or manifestations of splendour, tangible and visible expressions that bring abstract concepts of glory into a concrete, perceptible realm.

תְּרוֹמָה (Nu 23:22; 24:8): Indicating heights or eminence, it captures a sense of elevation, a prominence that distinguishes and elevates, resonating with an aura of grandeur.

יָקָר (Es 1:4; 6:3): Denoting preciousness and honour, it marks something as valuable and esteemed, embodying a distinguished quality that commands respect.

עֹז (Isa 12:2): Translated to refuge and protection, this term denotes safety and security, often reflecting the divine's shielding and safeguarding nature.

2.1.4 Exploration of Unique Hebrew Alignments

חֻמָּה (Pr 18:11): It captures the essence of strength or majesty, akin to the formidable and invincible nature of a city's fortified walls, symbolising unyielding power and authority.

טוֹב (Ex 33:19): It infuses δόξα with notions of blessings and divine favour, painting a picture of prosperous well-being and grace showered from above.

יָד (2 Ch 30:8): This term illustrates divine authority and dominion, encapsulating the potent control and power that governs the universe.

הוֹן (Ps 111:3): It illuminates δόξα with nuances of affluence and wealth, portraying a richness that extends beyond the material into the realm of spiritual abundance.

תְּפִאֲרָה (Isa 28:5): This term enriches δόξα by enveloping it in ornamental beauty, a radiant splendour akin to a jewel's gleam.

כָּבֵד (Is 30:27): Echoes with a profound significance and depth, aligning δόξα with an intrinsic heaviness that bears existential gravity.

אֹרֶךְ (Is 40:26): This term illuminates δόξα in the astronomical context, associating it with the celestial grandeur and majesty that adorns the heavens, echoing divine splendour.

2.1.5 Conclusion

In light of the intricate study of δόξα's translation in the Septuagint, as observed above using The Lexham Analytical Lexicon of the Septuagint, we discern a significant variance in the semantic range of this Greek term as it aligns with different Hebrew counterparts. The multifaceted nature of δόξα underscores its application as a bridge to translate a diversity of Hebrew concepts, encapsulating a broad spectrum of meanings.

We checked on several Hebrew terms and their occurrences that are translated into the Greek δόξα, illustrating a complex, multidimensional representation. The term כְּבוֹד, for instance, is translated as δόξα to express concepts from „heaviness” and „burden” to „glory” and „splendour.” This broad representation demonstrates the adaptability of δόξα to encapsulate different aspects of the divine-human experience.

Furthermore, additional Hebrew terms like הוֹד, תְּפִאֲרָת, and הִדָּר, among others, are also represented by δόξα, each contributing a unique shade of meaning, from majesty and splendour to beauty and radiance. It is evident that δόξα is not constrained to a singular interpretation but is a dynamic term, enabling a nuanced reflection of varied Hebrew concepts.

This complexity in translation underscores a significant phenomenon where δόξα becomes a nexus, capturing the essence of multifaceted Hebrew concepts and facilitating their expression within the Greek linguistic framework of the Septuagint. Each alignment contributes to building a comprehensive understanding of δόξα's versatile role in the translation process.

In essence, the dynamic translation of diverse Hebrew terms by the single Greek term δόξα, as outlined, accentuates the term's pivotal role in bridging linguistic, theological,

and contextual gaps. „Of greatest importance among the *kābôd/dóxa* passages are those that portray a manifestation of the deity in terms of glowing light. This acquired force of *dóxa* carries over into the NT and becomes the medium for expressing the uniqueness and sublimity of God.”⁶⁵

2.2 Analysis of כְּבוֹד in the Old Testament

While my focal area is intrinsically anchored in the nuanced examinations of the Septuagint, it is imperative to cast a discerning eye on the multifaceted manifestations and interpretations of כְּבוֹד within the rich tapestry of the Old Testament. Idestrom’s comprehensive analysis serves as a pivotal foundation, offering insights that are not confined to a singular perspective but are resonant with the broader consensus within theological and biblical scholarship. The subsequent subchapter, although tailored to encapsulate the insights of a specific author, is not an isolated or subjective interpretation. Instead, it is embedded into the broader dialogue and consensus among eminent scholars. The information and insights gleaned are harmonious with established and respected viewpoints, ensuring a balanced and well-rounded exploration.

The concept of „glory“ possesses a rich and varied semantic range within OT. „The noun *kābôd* appears 199 times in the OT (200 according to Westermann). There are 24 occurrences in the Pentateuch, 7 in the Deuteronomistic history, and 18 in the Chronicler’s history. It is widespread in the prophets Isaiah (38) and Ezekiel (19) and is found occasionally in Jeremiah and the Minor Prophets.”⁶⁶ Moreover, „about ninety to one hundred refer specifically to God’s glory.”⁶⁷

It encompasses the notion of substance, illustrated by individuals marked by wealth and abundance (Gen. 31:1) like Jacob, Abraham, and Joseph, establishing a link between material wealth and glory. Idestrom extends this interpretation to include individuals with significant status, prestige, and authority worthy of respect and honour, a characterisation epitomised by the prophet Samuel.

In the context of honour, Idestrom elucidates that it entails acknowledging the worth and high status of esteemed individuals and one’s parents, the king, and most notably, God.

⁶⁵ Harrison, „Glory,” *The International Standard Bible Encyclopedia*, p. 23.

⁶⁶ Harrison, „Glory,” *The International Standard Bible Encyclopedia*, p. 24.

⁶⁷ Idestrom, *Show me your glory*, p. 35.

This is evidenced by scriptural references where the verb כָּבַד (kbd) is often translated to mean „to honour“ or „glorify.” Thus, in biblical terms, glorifying the Lord is honouring and revering Him, affirming God’s supreme status as the sovereign Lord, king of glory, and God above all gods.

Idestrom also highlights an aesthetic dimension of „glory,“ where it describes something or someone as beautiful, glorious, impressive, and majestic. Scriptural excerpts depict Lebanon’s forests and trees as an epitome of aesthetic glory. This nuanced interpretation of ‘kavod’ applies to lands, kingdoms, and God’s kingdom, infusing a sense of majestic splendour and beauty into the biblical narrative of glory. The integration of these elements underscores the complexity and richness of the term „glory” within the scripture, as Idestrom meticulously outlines.

2.2.1 Symbiotic Relationship Between God’s External Splendor and His Internal Nature

In Idestrom’s exploration, the term „glory of YHWH” is further elaborated, denoting the physical and visible manifestation of God’s presence. *„There are times when the „glory of YHWH” (כְּבוֹד יְהוָה, kevod Adonai) refers to the manifestation of God’s presence in a theophany, often visible in a spectacular, awe-inspiring way.*”⁶⁸ She cites instances from the Exodus narrative where God’s glory is not just an abstract concept but a tangible, visible experience of divine majesty and power. It is witnessed at significant biblical events like the exodus from Egypt, the revelation at Mount Sinai, and the filling of the Tabernacle with divine glory, as documented in various scriptural passages (Exod 16:7, 10; 24:15–18; 40:34–35; Lev 9:6, 23).

Idestrom elaborates on the physical attributes of God’s glory, drawing attention to its association with fire and cloud, indicators of the divine presence that is concealed and revealed. This concrete, visible expression of God’s glory underscores the dynamic interaction between the divine and the human, a theme that Idestrom seems keen to highlight. It is a vivid testament to God’s active, powerful presence among His people, where glory transcends abstract attributes and is markedly experienced in the physical realm, underlining the multifaceted nature of „glory” in biblical texts.

⁶⁸ Idestrom, Show me your glory, p. 37.

Idestrom anchors it in the foundational understanding that the observable aspects of YHWH's glory are not mere superficial presentations but profound reflections of His intrinsic holiness. For instance, the depiction of God's glory as a consuming fire (Exod 24:17) becomes a powerful metaphor, illustrating not a mere visible phenomenon but a revelation of His awe-inspiring, potent, and formidable nature.

The detailed examination within Idestrom's work illustrates how such physical manifestations of glory are intrinsically related to the contexts of divine judgement, as observed in the narrative of Korah's rebellion (Num 16:19, Lev 10:1–3). These moments of revelation are not arbitrary but are deeply anchored in the unveiling of YHWH's holy essence.

Idestrom accentuates the premise that the Scriptures intricately weave the external demonstrations of God's glory with His multifaceted attributes, revealing a divine essence characterised by profound majesty and splendour. This intimate connection reaffirms that God's palpable manifestations are rooted in His intrinsic nature.

Navigating the complex linguistic landscape of the Hebrew language, as outlined in Idestrom's comprehensive analysis, unveils terms like כְּבוֹד (kavod) as pivotal in conveying 'glory.' Yet, a wealth of synonyms, including הוֹד (hod), הַדָּר (hadar), תִּפְאֶרֶת (tipheret), אֲדִיר (addir), and צְבִי (tzevi), each embodies diverse facets of divine splendour, majesty, and beauty.

Idestrom highlights the intricate semantic relationships among these terms, emphasising their collective contribution to articulating the multidimensional aspects of divine grandeur. Additional terms such as עֹז (oz), תְּהִלָּה (tehillah), נֹגַהּ (nogah), אֹר (or), גָּאוֹן (gaon), and נִפְלְאוֹת (niflaot) are detailed, often appearing in pairs, to emphasise the rich tapestry of expressions that collectively convey the intricate and awe-inspiring attributes of God's glory.

In revisiting Idestrom's elucidation, a renewed perspective emerges, deeply anchored in the synthesis of observable divine manifestations and God's enigmatic, ineffable nature. This intricate dance between the tangible and intangible unveils a divine narrative where revelation and mystery, spectacle and silence, are intrinsically woven, offering an enriched understanding of the divine interplay between manifestation and essence.

2.2.2 Glory's Integral Role in the Major Themes of OT

Idestrom, in her book, demonstrates that „the glory of the Lord becomes associated with a variety of themes: accompanying presence, divine guidance, provision, protection, sanctification, salvation, judgment, creation, and eschatology, among others.“⁶⁹ Each theme becomes a unique prism, reflecting and refracting the light of divine glory in distinctive hues and intensities.

Idestrom further elaborates on the omnipresence of divine glory, tracing its footsteps across diverse geographies and temporal landscapes. From the historical terrains of Egypt and the wilderness of Sinai to the sacred grounds of Mount Sinai, and from the Promised Land and Babylonian exile to the eventual return from exile – each location is imbued with narratives of divine glory. Moreover, the theological terrains of creation, among nations and the entire world, are also illuminated by its majestic radiance.

In Idestrom's narrative, temporal events and unique objects are similarly graced by the presence of God's glory. Its manifestation during the exodus from Egypt, the establishment of the covenant with Israel, and the dedication ceremonies of the Tabernacle and temple are expounded with profound clarity. Objects like the ark of the covenant and the temple become conduits and repositories of this ineffable glory, their sacredness accentuated and defined by this divine association.

The temple and worship emerge in Idestrom's analysis as pivotal anchors, linking the divine glory to special objects, including the divine cherubim throne chariot unveiled in Ezekiel's vision. Under Idestrom's meticulous scrutiny, these sacred artefacts and spaces are revealed to be not just physical entities but profound symbols and vessels of divine revelation.

The personalised encounters of individuals with divine glory, as detailed by Idestrom, add another layer of depth. Figures like Moses, Solomon, priests, and certain prophets are not just historical or biblical characters but become witnesses and bearers of the divine glory. Their experiences, from the intensely personal to collective revelations where

⁶⁹ Idestrom, *Show me your glory*, p. 43.

entire communities bear witness (Exod 16:10; 24:17; 2 Chr 7:3), enrich the narrative with textures of immediacy and transcendence.

Idestrom's inquiry culminates in a prophetic vision, echoing the Old Testament's anticipation where the revelation of God's glory transcends the chosen boundaries of Israel, radiating its illumination to all nations and, indeed, the entire creation (Isa 35:2; 40:5; 66:18–19). This global and cosmic unveiling underscores the universality and inclusivity of divine glory, a theme expounded with eloquent clarity in Idestrom's exploration.

2.3 God's Rejection, Glory and the Covenant in Exodus 33, 34

Our focus is drawn to Exodus 33, a chapter steeped in profound theological insights. Childs offers a comprehensive narrative framework: „Chapter 32 related the breaking of the covenant, while ch. 34 recounts its restoration. Chapter 33 bridges the two parts of the narrative with an account of Moses' intercession, which finally achieved the healing of the breach.”⁷⁰

In contestation, however, our earlier analysis underscores an absence of explicit mentions of „breaking of the covenant” in chapter 32, and similarly, chapter 34 lacks direct references to „restoration“, „renewal“, or „second chance.”

2.3.1 God's Rejection: I shall never go up together with you... lest I exterminate you, 33:3

Idestrom amplifies the distinct significance of chapter 33 in unveiling intricate aspects of divine glory within the larger Exodus narrative. „Moses' desire to behold the glory of the Lord in Exod 33:18–23 is perhaps the most famous passage about God's glory in the Old Testament.”⁷¹

Exodus 33 begins with a response to the sin of the golden calf. In the aftermath of this grievous sin, a marked shift occurs in the relationship between God and the Israelites. God instructs Moses to lead the people towards the promised land—a land flowing with

⁷⁰ Childs, *The Book of Exodus: A Critical, Theological Commentary*, pp. 610–611.

⁷¹ Idestrom, *Show me your glory*, p. 73.

milk and honey as initially promised. However, a stark contrast arises in God's decision to distance Himself, indicating an apparent rupture from intimacy previously experienced (Exodus 13:21; 15:13; 19:4) and promised (Exodus 3:8; 6:6–8).

This divine withdrawal is not an outright abandonment but mitigated by appointing an angel to guide the Israelites on their journey. It underscores the severe implications of the people's transgression; their 'stiff-necked' nature has provoked God's wrath to a point where His immediate presence would threaten their existence.

Exodus 33:3 in LXX: οὐ γὰρ μὴ συναναβῶ μετὰ σου, διὰ τὸ λαὸν σκληροτράχηλόν σε εἶναι, ἵνα μὴ ἐξαναλώσω σε ἐν τῇ ὁδῷ⁷². The New English Translation of the Septuagint chooses words and phrasing to reflect the severity of the statements in the passage.: „*For I shall never go up together with you because you are a stiff-necked people, lest I exterminate you in the way.*“⁷³

The specificity of the Greek phrase „οὐ γὰρ μὴ συναναβῶ μετὰ σου“ warrants attention. The double negative „οὐ ... μὴ“ is a Greek construction used for emphasis, making the negation stronger and more explicit. It signifies a definite, unambiguous declaration of God's decision not to ascend with the people at that particular juncture. The phrase „συναναβῶ μετὰ σου“ further expounds on this conditional dynamic. The notion of ascending together underscores God's accompaniment's communal and intimate nature, a privilege now jeopardised by the Israelites' obstinacy.

In the phrase „ἵνα μὴ ἐξαναλώσω σε ἐν τῇ ὁδῷ,“ the use of „ἵνα μὴ“ denotes a purpose or result clause, indicating the reason for God's refusal to accompany the people. The verb „ἐξαναλώσω,“ to exterminate or destroy, underscores the severity of the potential consequence for the Israelites' „stiff-necked” nature. The term „ὁδῷ“ (on the way) literally refers to the journey, illuminating the imminent danger the people could face during their travel. Every word serves to magnify the gravity of God's warning and the precarious position of the Israelites due to their disobedience.

⁷² Brenton, *The Septuagint Version: Greek*.

⁷³ NETS translation presented crucial elements well: „For I shall never go up together with you“ captures the definitive and severe tone of God's decision not to accompany the Israelites. It aligns with „οὐ γὰρ μὴ συναναβῶ μετὰ σου“ in the Greek text. „Lest I exterminate you in the way“ is a strong translation of „ἵνα μὴ ἐξαναλώσω σε ἐν τῇ ὁδῷ.“ The use of „exterminate“ for „ἐξαναλώσω“ provides a forceful and compelling rendering of the severe consequence that is being avoided by God's decision not to accompany the people.

Given the weighty implications of Exodus 33:3, wherein God issues a stern warning, a pressing question emerges regarding the depth of God's intent. Is this merely divine rhetoric analogous to a parent's stern warning meant to incite reflection and change, or does it represent a decisive and unalterable divine resolution? Does this mark the end? According to 33:3, this should signify the cessation of God's active, personal presence among His people. Who, then, can alter the definitive words of Yahweh? Can Moses do that? Does he possess anything that he can offer to God in order for Him to change His mind? „*The central theme of this sequence is, once again, Yahweh's Presence.*“⁷⁴

2.3.2 Glory

Brueggemann observes, „*The entire future of Israel seems to pivot... In an escalation of the bargaining with Yahweh, Moses asks to see Yahweh's glory (33:18).*“⁷⁵ This juncture is crucial in the Exodus narrative, especially in light of God's forbidding declaration: „*I shall never go up together with you*“ (33:3). This presents a formidable challenge, compelling Moses to seek a way to alter God's resolve.

However, how could Moses alter God's initial decision? Would genuine repentance and obedience to God's commandments make any difference? Moreover, what about the Israelite community's collective humility and worship—could that sway God? Is there a chance that any grand gesture or significant sacrifice might influence Him? Or even the fervent prayers and earnest pleadings – could they truly shift God's resolve?

Despite the Israelites demonstrating repentance (33:4), distancing themselves from other deities by removing their ornaments (33:6), and displaying profound reverence and worship towards Yahweh (33:10), their situation seems to deteriorate rather than improve. The only response from the Lord is a cryptic statement that could be interpreted as a sign of hope or an impending threat: „*I will show you what I will do to you*“ (33:5). The subsequent establishment of the Tent of Meeting at a considerable distance from the camp (33:7) not only marks a pivotal moment but also signifies an escalating sense of disconnection and unresolved tension in the relationship between Yahweh and the Israelites.

⁷⁴Durham, J.I. (1987) Exodus. Dallas: Word, Incorporated (Word Biblical Commentary), p. 451.

⁷⁵Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*, p. 215.

Amid this fraught situation, a glimmer of hope persists in the fact that Yahweh continues to communicate with Moses (33:11). This ongoing dialogue presents a possibility that Moses might successfully persuade the Lord to accompany them on their journey, despite acknowledging their inherent stubbornness as a „stiff-necked people“ (33:5). The narrative suggests that the only possibility for change lays within God Himself.

Moses' subsequent entreaties reflect his profound understanding of who God is. His requests, as recorded, beseech, „*Disclose yourself to me; Let me see you recognisably; Show me your own glory!*“ (33:13, 18). These appeals demonstrate Moses' awareness that any shift in God's decision must originate from God Himself. Rather than attempting to influence God through external actions, Moses seeks a more profound understanding of God's nature and character. His earnest pleas for God to reveal Himself more fully represent the sole opportunity for the Israelites to bridge the gap created by God's departure. This divine self-disclosure is pivotal; it brings God nearer to His people. The more one comprehends the essence of God, the closer He becomes. There is an inherent intimacy in the act of revealing one's inner self – it is not done to create distance but to foster closeness. Opening one's heart is a gesture towards a more profound connection, suggesting that a stronger, more intimate bond between God and the Israelites might be formed through this revelation.

2.3.3 The Covenant

When God proclaims, „I will pass by before you in my glory“ (33:19), the significance of the revealed glory becomes evident. This divine self-revelation extends beyond a mere display of magnificence, marking a pivotal step in reinforcing and deepening the relationship with the Israelites. This act signifies a movement toward a more profound intimacy, demonstrating God's willingness to enhance the connection with His people.

„When God says in v. 20 that Moses would not be able to see his face, he is not implying that Moses had asked for that (contrary to many interpretations). YHWH's caution that no one can see his face is a secondary qualification; it is not God's primary answer (interpreters often read the text as though the assertion that no one could see God's face were the first words out of YHWH's mouth). However, to paraphrase freely, God says, „I will do better than to show you my

glory as you have seen it; I will show you all of my wonderful benefits. But of course, I cannot go so far as to show you my face; no one can see that."⁷⁶

Here, the Glory of God is not just a visual phenomenon; it serves as a channel for God to express His essence and intentions to Moses and, thus, to the Israelites. In this event, the glory emerges as a divine intermediary, crucial in signifying God's commitment and ratifying the Jewish people's covenant.

This episode illustrates the glory of God as a mediator, bridging the divide between divine purpose and human perception. The interplay of the revealed glory and God's initiative, as seen in His declaration to make a covenant (Exodus 34:10), highlights the intermediary's significant role in shaping divine-human interactions. The narrative demonstrates that the glory is not simply a response to Moses' desire to see God but a catalyst for God's decision to establish a deeper covenantal relationship.

In a moment of transformation, following the manifestation of His Glory, God independently asserts, „*Behold, I am going to make a covenant*” (Exodus 34:10). This decision, made without a direct request from Moses, indicates that the role of the glory in mediating the divine will is not merely reactive but also initiatory in fostering the divine-human covenant relationship.

Additionally, the function of the glory extends beyond mediation. It reveals God's intentions, symbolising the deepened covenant's endorsement. The manifestation of the glory becomes synonymous with divine approval, marking a transition to a deeper level of covenantal engagement between God and humanity.

Ultimately, the glory's role in this critical juncture is multifaceted. As a divine mediator, it connects the divine with the mortal, enabling a shift in God's approach. The previously withheld divine presence (Ex. 33:3) is now assured through the glory's intercession. As a tangible manifestation of God's presence, the glory embodies the divine essence and intent, affirming its unique capability to facilitate a strengthened bond on behalf of humanity.

⁷⁶ Garrett, *A Commentary on Exodus: Commentary*, p. 649.

2.3.4 The Glory-Covenant Nexus: Insights Derived from Jeremiah's Supplications

As we extend this discourse, the role of the glory becomes even more prominent and intricate in the theological landscape. Jeremiah's reflections provide insights that augment our understanding. Jeremiah 14:21b, „Do not despise us, for Your own name's sake; Do not disgrace the throne of Your Glory; Remember and do not annul Your covenant with us“, reveals a profound connection between the glory and the covenant.

Jeremiah's earnest appeal vividly articulates the intertwined relationship between God's Glory and the covenant. The divine glory is depicted as being fundamentally integrated with the covenant's existence and endurance. Jeremiah's plea for preserving the covenant so that God's throne of glory would not be disgraced illuminates a symbiotic dynamic where the sanctity and honour of the glory reflect God's unwavering commitment to His covenant.

The invocation reaffirms the glory's enduring significance, echoing its role as both a bridge between the divine and human realms and a testament to the divine endorsement of the covenant, a theme previously established in the dialogue between Moses and God. The consistent appearance of the glory across these biblical narratives underscores its multifaceted role as a divine mediator, an emblem of divine endorsement, and a revealer of God's intentions in establishing and continuing the divine-human covenant.“

2.3.5 Conclusion

Glory's pivotal role in initiating and perpetuating the divine-human covenant, as evidenced in Exodus 34:10 and Jeremiah 14:21b, underscores a comprehensive theological paradigm. Glory emerges not only as a fundamental agent in the orchestration of the covenant but as a dynamic interface fostering the continuous divine-human relationship.

The nuances of the glory's role, highlighted by its transformative and mediating nature, mark significant theological milestones. In Exodus, it is the catalyst that transforms divine reluctance into an unwavering commitment to the covenant. Its capacity to bridge the divine-human divide is not a transient phenomenon but a persistent theological principle, as Jeremiah's plea re-emphasises.

Jeremiah's invocation further illuminates the enduring, intricate relationship between the glory and the covenant. It is a reaffirmation of the glory's historical role and an emphatic declaration of its ongoing, intrinsic connection to the covenant's vitality. This intricate weave of divine presence and assurance unveils a consistent theme of reciprocity and mutual reinforcement between the glory and the covenant.

The collective examination of these scriptural passages affirms that the glory is not a peripheral divine attribute but central to the covenant's genesis, endurance, and the broader divine-human interaction.

2.4 Exploring the Duality of God and His Glory

In this section, we will focus on thoroughly exploring the intricate relationship between the Lord and His Glory and how the two are interrelated. This examination is pivotal for understanding the theological foundation upon which the Epistle to the Hebrews identifies Jesus as the radiance of God's Glory. By delving into the nuances of this relationship, we can gain deeper insights into the scriptural portrayal of divine nature and manifestation. Through this exploration, we aim to unravel the complex dynamics of how the glory is both distinct from and integral to God, providing a richer understanding of the theological assertions made in Hebrews.

2.4.1 Glory and its God in the immediate context of Exodus 33

Entitled „Glory and its God,“ this segment explores the distinctiveness of ‘Glory’ in relation to Yahweh. The primary text for examination is Exodus 33:19, which will serve as the foundational scripture for this discourse.

2.4.2 The difference between LXX and Hebrew text in Exodus 33:19

Hebrew Text:

וַיֹּאמֶר אֲנִי אֶעֱבֹר כָּל־טוֹבִי עַל־פְּנֵיךָ וְקָרָאתִי בְּשֵׁם יְהוָה לְפָנֶיךָ וְחִזַּתִּי⁷⁷

The Hebrew text utilises „טובי“ (tubi), meaning „my goodness.“ In this context, it refers to a qualitative attribute of God being revealed to Moses. „*The revelation of God is in terms of his attributes rather than his appearance.*“⁷⁸

⁷⁷ The Lexham Hebrew Bible (2012), p. Ex 33:19.

⁷⁸ Childs, *The Book of Exodus: A Critical, Theological Commentary*, p. 596.

Greek Text:

καὶ εἶπεν Ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου, καὶ λαλήσω ἐπὶ τῷ ὀνόματί μου Κύριος ἐναντίον σου· καὶ ἐλέησω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.⁷⁹

The Greek text uses „τῇ δόξῃ μου“ (tē doxē mou), translated as „in/with my glory.“ Here, it refers to a visual or radiant aspect of God that is made manifest.

2.4.3 Distinction:

The primary distinction between the two texts lies in describing what is revealed to Moses: „goodness“ in Hebrew and „glory“ in Greek. „Goodness“ points towards an ethical or moral quality, while „glory“ indicates something visible or radiant.

2.4.4 God is His glory

The passage from Exodus 33:18 to 34:6 is integral to understanding the close association between God’s Glory and His very essence. In this narrative, God informs Moses, „*I will pass by before you in my glory, and I will call by my name ‘Lord’ before you... You shall not be able to see my face. For a person shall never see my face and live.*” This pronouncement establishes the framework for a unique divine manifestation. God’s directive for Moses to position himself on a rock, where he will be shielded in a crevice while God’s glory passes, highlights the transcendence and incomprehensibility of the divine.

As God descends in a cloud, standing next to Moses, and proclaims, „*The Lord, the Lord God is compassionate and merciful, patient and very merciful and truthful...*“ the narrative fuses this divine self-revelation with His Glory. This scene not only symbolises the physical manifestation of God’s Glory but also reveals His attributes and character. The Lord’s self-identification provides profound insight into the divine nature.

This encounter emphasises that God’s Glory is not merely a visible manifestation or an aspect of His presence. However, it is intrinsically linked to His essence, embodying His nature and attributes. It portrays God’s Glory as a multifaceted expression of His being, encapsulating His mercy, compassion, patience, and truth.

⁷⁹ Swete, *The Old Testament in Greek: According to the Septuagint*, p. Ex 33:19.

Thus, the biblical portrayal in Exodus not only links God's Glory with His presence but also suggests that the glory is an expression of God Himself.

2.4.5 Glory as the instrument in God's hands

Burton, in his exploration of the Hebrew word כבוד, makes an interesting observation: „where כבוד is presented as something God possesses independently (in this category we may include with a high degree of confidence Ex 29:43, 33:18, 22; Num 14:22; Deut 5:24; Psa 24:7, 8, 9, 10 (×2), 29:3, 57:6, 12, 63:3, 72:19, 79:9, 108:6, 113:4, 145:11, 12; Prov 25:2; Isa 6:3 and 24:23.)”⁸⁰

While some scholars might interpret God's use of the third person when speaking of His own Glory as a form of illeism⁸¹, a mere literary device⁸², there appears to be a more profound significance embedded within this linguistic approach. For instance, in Exodus 33:22, God describes His Glory almost as if it were a separate entity: „*And it will come about, while My Glory is passing by, that I will put you in the cleft of the rock and cover you with My hand ...*“ In this passage, the glory is portrayed not just as an attribute of God but as something distinct from God. Here, God acts as a protector to Moses while His Glory passes by. This distinction suggests a complex relationship between God and His Glory. His glory is both part of Him and yet presented as an independent aspect.

In the Septuagint, the Greek translation of the Hebrew Bible, Exodus 33:19 is phrased as follows: „Εγὼ παρελεύσομαι πρότερός σου τῆ δόξῃ μου...“⁸³ „This translates to „I will pass by before you in my glory...“ The key phrase here is „ἐν τῆ δόξῃ μου“, which translates to „in my glory.“

⁸⁰ Burton, *The Semantics of Glory*, p. 132.

⁸¹ Illeism is the act of referring to oneself in the third person instead of the first person. This stylistic, linguistic choice can be found in various contexts, from literature and rhetoric to psychology and everyday speech. Illeism has been a topic of interest among linguists and psychologists, as it can be used for various effects, from self-distancing and depersonalisation to creating an imposing or authoritative persona. One notable example in literature is Julius Caesar, famously known to have used illeism. This is captured in Suetonius's „The Twelve Caesars“, where Caesar is quoted as saying, „Caesar did this, Caesar did that,“ instead of using „I“. This usage is often interpreted as a method of projecting power, authority, or even a sense of divinity. See BEARD, Mary. *Twelve Caesars: Images of Power from the Ancient World to the Modern*.

⁸² Elledge, E. R. (2015). The illeism of Jesus and Yahweh, p. 197.

⁸³ Swete, *The Old Testament in Greek: According to the Septuagint*, p. Ex 33:19.

The preposition „ἐν“ in Greek can be interpreted in several ways, including „in“ or „with.“ Thus, „ἐν τῇ δόξῃ μου“ can be understood as either „in my glory“ or „with my glory,“ leading to the two possible interpretations:

In My Glory: This translation suggests an intrinsic connection between Yahweh and His Glory, implying that His Glory is an inherent part of His divine presence.

With My Glory: This alternative interpretation distinguishes Yahweh and His Glory, indicating that while closely associated, His Glory may also be perceived as a separate entity accompanying Him.

This linguistic subtlety in the Greek text of Exodus 33:19 adds depth to the theological understanding of the nature of God’s Glory, opening avenues for interpretation of the relationship between Yahweh and His Glory in the scriptural narrative.

Looking at the Hebrew text of Exodus 33:19, we further illustrate this concept, where God states, „*I Myself will make all My goodness pass before you.*“⁸⁴ This distinct phrasing again suggests a separation between God and His doxa (as translated in LXX), indicating a multifaceted divine nature where God’s being and His Glory are closely connected yet individually expressed.

In conclusion, this biblical text analysis, both in Hebrew and Greek, illuminates the intricate relationship between God and His Glory. It reveals that God’s Glory is not merely an attribute but a unique aspect of His divine presence, intricately woven into His being yet possessing its own distinct identity. This understanding deepens our theological perception of the divine nature as presented in the scriptures.

2.4.6 Conclusion

This exploration into the duality of God and His Glory, as portrayed in the Old Testament, has illuminated a complex and multifaceted theological concept. Two distinct yet interconnected perspectives demonstrate the intricate relationship between God and His Glory.

⁸⁴ *New American Standard Bible: 1995 update* (1995), p. Ex 33:19.

The discussion on the nature of God's Glory, both a distinct entity and an inseparable aspect of God, provides profound insights into the divine. In specific passages, God's Glory is shown as an independent aspect He possesses and uses, almost as a separate entity. In contrast, other passages depict the glory as integral to God's essence, an intrinsic part of His divine presence. This duality enriches our theological perception, showcasing God's Glory as a representation of His power and holiness and the embodiment of His nature.

The exploration of Burton's observation on כבוד further underscores this duality, highlighting how God's Glory is both part of Him and yet distinct in specific biblical contexts. This perspective is critical in understanding the multifaceted nature of the divine as presented in the scriptures.

In conclusion, this chapter has addressed the complex dynamics of God's Glory and its relationship with Him. It set the stage for understanding New Testament interpretations, particularly in the Epistle to the Hebrews. The insights gained here deepen our appreciation of the biblical portrayal of God's Glory, revealing its significance in the broader narrative of God's relationship with humanity and the world. As we move forward, these findings lay a rich foundation for further theological exploration and discussion, inviting us to continuously engage with and ponder the profound mysteries of the divine narrative.

3 Glory's Varied Dimensions Revealed in Jesus

The final chapter aims to synthesise and reflect on the extensive research and analyses presented in the preceding chapters. This conclusion is not just a summary but an integrative discourse, aiming to distil the essence of the findings and articulate interpretations and insights. Here, the threads of the previous chapters are intertwined, resulting in a cohesive narrative highlighting this work's contribution to the academic field.

It is essential to note this chapter's intentional absence of direct quotations. Unlike the preceding chapters, which heavily relied on citations to build a robust scholarly foundation, this conclusion is designed to transcend the mere presentation of existing literature. Here, the focus shifts from external sources to the internal processing of the research. This approach allows for a more profound engagement with the material, facilitating a unique and personal interpretation of previously discussed data and arguments.

Furthermore, this chapter emphasises my analysis and insights. This reflective stance is not a departure from scholarly rigour but rather its culmination. It is where I, as the researcher, leverage the groundwork laid in the previous chapters to offer a distinct perspective, weaving together the strands of evidence and theory into a coherent and meaningful conclusion.

The limited engagement with other scholars' work in this chapter is a deliberate choice. The aim is to provide a space where the implications of the findings are considered through a personal lens, reflecting on how these contributions advance the field. While the previous chapters engaged in a dialogue with existing scholarship, the conclusion is an opportunity to highlight how this research extends or challenges current understandings.

This chapter is, therefore, a testament to the journey of exploration undertaken throughout this research. It reflects how the accumulated knowledge has been internalised and reinterpreted to offer new insights. Here, the research narrative reaches its zenith, summarising what has been learned and paving the way for future inquiries.

This concluding chapter is integral to the academic discourse, offering a space for introspection and synthesis. Here, the research journey finds its resolution and new paths for exploration are illuminated. So, let us dive into it.

In the realm of theological discourse, few concepts bear as much profundity and complexity as the notion of God's glory. This chapter embarks on an insightful exploration, tracing the transformative journey of glory from an abstract, intangible essence in the Old Testament to its ultimate personification in Jesus Christ, as portrayed in the Epistle to the Hebrews. This transformation is not merely a shift in theological perspective but a profound gradual revelation in the understanding of glory.

Our quest begins in the Old Testament, where glory is initially an attribute of weight and importance. This concept transcends the personal or divine, acting as a descriptor of grandeur in various realms. This initial understanding sets the stage for a more focused examination of glory's increasing tangibility and visibility, leading to its intimate connection with God's nature and character.

As we traverse this theological landscape, the chapter will illuminate how glory, initially an abstract, multifaceted concept, gradually acquires personal characteristics, culminating in Jesus Christ. The diverse aspects of glory – its weight, moral goodness, visible splendour, and now personal attributes – find their perfect expression in Him. This journey is not just a narrative of transformation but also a revelation of the deepening relationship between the divine and the human, mirrored in the evolution of glory from a distant phenomenon to a personal, accessible reality.

3.1 Glory's Path to Personification in Jesus

Embarking on a theological journey that traces the revelation of the concept of God's glory from a non-personal phenomenon to a personal embodiment in Jesus Christ, as depicted in the Epistle to the Hebrews, requires a deep dive into the multifaceted nature of glory in the Old Testament. The following will reveal how glory, initially an abstract concept, gradually assumes more tangible, visible, and personal characteristics, culminating in the person of Jesus Christ as the radiance of God's glory.

3.1.1 Non-Personal Beginnings of Glory

In the foundational layers of the Old Testament narrative, the term glory is employed in various contexts, capturing a broad spectrum of meanings. In the earliest portrayals, glory in the Old Testament encapsulates concepts far removed from personal attributes. The conceptualisation of glory includes notions of weight and gravity, extending beyond the physical to imply significance or importance in a broader sense. It reflects a grandeur or magnificence that could be associated with people, objects, or even situations of great significance. Glory is a descriptor of weightiness, not just in the physical realm but in cultural, social, and even moral importance.

Moreover, glory is seen as an expression of awe and wonder, eliciting a reaction to extraordinary deeds or phenomena, whether human or divine. It is about the impression left upon the physical world and the people's minds, often overwhelming in its impact. This usage of glory in the Old Testament is multifaceted, capturing elements of both awe and reverence, attributes that transcend the confines of the strictly personal or divine.

As such, glory in these early scriptural passages serves as a versatile term, encapsulating various experiences and perceptions. It signifies the weight of authority, the richness of tradition, the depth of cultural values, and the intensity of human emotions. This broader usage of glory lays a foundation for its more specific application in later theological contexts, where it becomes increasingly associated with the divine character and actions, gradually transitioning towards a more personal and intimate representation of the divine nature.

3.1.2 Increased Visibility and Tangibility of Glory:

Glory begins to assume a more visible form as the biblical narrative unfolds. It is no longer just the weight or heaviness, but it becomes something that can be seen and experienced more directly. Moses' encounter with God on Mount Sinai, where he requests to see God's glory, signifies a slight shift in the understanding of glory, where it is no longer an abstract, distant or terrifying concept but something intimately associated with God.

3.1.3 Glory: Distinct Yet Intimately Connected to Yahweh

In the previous chapter, we explored a complex theological concept where glory embodies a dual nature that intertwines with the divine essence while simultaneously asserting its distinct identity.

On the one hand, glory is intrinsically linked to God's character and actions – it is seen as a direct emanation from God, a visible and tangible expression of His presence, power, and majesty.

On the other hand, glory is portrayed as possessing a kind of autonomous character, a 'personality' that, while originating from God, seems to operate with a degree of independence. This is particularly evident in instances where glory is described in terms that imply agency, presence, or action that are not merely reflective of God but indicative of a separate mode of divine operation. Such descriptions suggest that glory, while emanating from God, is not confined to being a passive attribute but is an active and dynamic expression of the divine.

This nuanced understanding of glory as both part of God and yet possessing its own distinct nature or identity invites deeper theological reflection. It suggests a dimension of the divine that is both immanent and transcendent, intimately connected with God yet capable of its own interaction with the world and humanity.

3.1.4 Personalisation of Glory in Exodus 34:6–7

In Exodus 34:6–7, glory is a visible manifestation of God's presence and intrinsically linked with His attributes. In revealing His glory to Moses, God proclaims His nature as 'merciful, gracious, slow to anger, abounding in steadfast love and faithfulness.' This revelation is profound, as it ties the previously more abstract and multifaceted concept of glory to specific, personal attributes of God. The glory Moses encounters on Mount Sinai (Exodus 33:18, 22) is not a detached, awe-inspiring phenomenon but a direct reflection of God's character.

The scripture imbues glory with a sense of personality by aligning glory with God's attributes. Glory takes on characteristics typically associated with a person – mercy, grace, patience, love, and faithfulness. This shift allows for a conceptualisation of glory that is not only an emanation of the divine but also a part of the divine identity.

3.1.5 Glory: A Fusion of Divine Essence and Personal Identity

This unique blending of divine essence with personal identity in the depiction of glory paves the way for understanding its role in the broader theological narrative. Glory is seen as an extension of God and possessing its own personality. It is a dynamic expression of the divine, capable of interaction and communication that resonates with human understanding and experience.

Such a portrayal of glory aligns with the complex theological concept discussed previously, where glory is both part of God and yet distinct. This duality is essential in appreciating the full scope of glory's role in the biblical narrative. It is a concept that embodies the transcendence and immanence of God, His majesty and approachability, and now, with the revelation in Exodus 34, His personal nature.

3.1.6 The Personification of Glory in Jesus Christ

The revelation of God's attributes in Exodus 34, inherently tied to glory, sets the stage for its ultimate personification in the New Testament. If glory can carry God's personality, it can also become a person – the perfect reflection of these attributes. This theological trajectory finds its fulfilment in the New Testament.

In the Epistle to the Hebrews, Jesus is described as the „radiance of God's glory“ (Hebrews 1:3a). As we can see now, it is not merely a metaphorical expression but the culmination of the theological journey of glory from an abstract concept to a personal embodiment. In Jesus, the diverse aspects of glory – the weight, the moral goodness, the visible splendour, and now the personal characteristics of God – are all perfectly embodied. He is not just a bearer of God's glory; He is its personal manifestation – the living glory that reflects all aspects of God's character.

3.1.7 Conclusion

The journey of glory, as traced from its beginnings in the Old Testament to its culmination in the New Testament, represents a profound development in the understanding of divine revelation. Initially presented as a broad concept encompassing weight, grandeur, and awe, glory evolves to acquire a more visible and tangible form, particularly highlighted in Moses' encounter with God on Mount Sinai. This critical moment marks a transition

from glory being an overwhelming and distant concept to one intimately connected with God's attributes.

Glory becomes increasingly associated with God's character, revealing attributes such as mercy, grace, and faithfulness. It takes on a sense of personality. This development signifies a shift from glory being merely an emanation of the divine to becoming an integral part of the divine identity. It embodies a unique fusion of divine essence and personal identity, reflecting God's transcendent and immanent nature.

The theological narrative reaches its zenith in the New Testament, where glory, now imbued with personal characteristics, finds its ultimate personification in Jesus Christ. Described in Hebrews as the 'radiance of God's glory,' Jesus embodies the full spectrum of glory's gradual revelation – from abstract concept to tangible manifestation and finally to a living personification. This culmination in Jesus Christ enhances our understanding of divine glory and makes it accessible and relatable, bridging the gap between the divine and the human.

3.2 Parallels between OT Glory and Jesus in Hebrews

In the Exodus narrative, the glory of God is revealed through a dynamic interplay of visual and auditory elements, crafting a multi-sensory divine experience that profoundly shapes Israel's understanding of God. The Epistle to the Hebrews builds upon this foundational portrayal, presenting Jesus Christ as the embodiment and expansion of this divine glory. This section explores how the tangible manifestations of God's presence and His spoken revelations in the OT are fulfilled in Jesus. It delves into the significance of Jesus as the „*radiance of God's glory*,“ reflecting the OT experiences of divine glory through His life, miracles, and teachings. This exploration is pivotal for understanding the development of the concept of divine glory from the OT's depiction of a transcendent, awe-inspiring God to the NT's intimate and personal revelation of Jesus. By examining these parallels, we gain insights into how the biblical narrative transitions from mediated, partial revelations of God's glory to a direct, complete revelation in the person of Jesus, making the divine glory accessible to all through Him.

3.2.1 The Visible and Audible Manifestation of the Glory

In Exodus 33–34, the narrative vividly describes Moses' encounter with God's glory on Mount Sinai, offering a multi-sensory experience of the divine. Both visual and auditory elements mark this encounter. Moses witnesses a tangible manifestation of God's presence, depicted through awe-inspiring phenomena such as a cloud and divine radiance. The Lord descends in a cloud (Exodus 34:5), a recurring symbol of divine presence throughout the Exodus narrative. This visual manifestation is a powerful representation of God's glory, signifying His nearness and majesty.

Simultaneously, Moses hears the audible proclamation of God's attributes. God's declaration of His name, YHWH, and the revelation of His character traits — mercy, compassion, and faithfulness — are conveyed audibly to Moses (Exodus 34:6–7). This auditory component of the theophany deepens Moses' understanding of God, moving beyond a mere visual spectacle to a profound revelation of God's intrinsic nature.

3.2.2 Jesus as the Embodiment of Divine Glory in Hebrews:

In Hebrews 1:3a, Jesus is portrayed as „the radiance of God's glory.” This description of Jesus echoes the sensory experience of God's glory witnessed by Moses but with a significant expansion. Jesus is not only a visual manifestation of God's glory, as seen in His incarnation and physical presence among humanity, but also an auditory revelation through His teachings and proclamation.

Jesus' life and ministry, as recorded in the Gospels and expounded in Hebrews, present Him as the tangible representation of divine glory. His miracles, actions, and physical presence among people are the visual manifestations of God's glory, akin to the cloud and radiance seen by Moses. This tangible aspect of Jesus' ministry makes God's glory accessible and relatable to humanity.

Furthermore, Jesus' teachings and proclamations are the audible manifestation of God's glory. His words offer insight into God's character, echoing the auditory revelation experienced by Moses on Mount Sinai. The auditory dimension of Jesus' ministry fulfills and expands the revelation of God's character traits initially heard by Moses.

Integrating the Old and New Testament experiences of divine glory is significant. In Exodus, Moses' encounter with God's glory was a defining moment for Israel, shaping

their understanding of God and His relationship with His people. In Hebrews, the experience of God's glory is no longer confined to a singular, monumental encounter but is extended through the life and ministry of Jesus.

This progression from a mediated, partial revelation of God's glory in the Old Testament to a direct, complete revelation of Jesus in the New Testament illustrates the fulfillment and continuation of God's redemptive plan. The sensory experience of God's glory, once limited to select individuals like Moses, is now accessible through Jesus to everyone. In Him, God's glory is seen and heard and experienced personally.

3.2.3 Conclusion

The depiction of Jesus in Hebrews mirrors God's glory in the Exodus narratives. This portrayal exemplifies the author of Hebrews' deep engagement with Old Testament theology, particularly the multifaceted nature of divine revelation as experienced by Moses. In Exodus, Moses encounters God's glory through a visible cloud and an audible proclamation of God's character, a revelation that profoundly shapes Israel's understanding of God. This dual sensory experience — visual and auditory — reveals God's majestic presence and communicates His intrinsic attributes of mercy, compassion, and faithfulness.

In the New Testament, Jesus Christ becomes the embodiment of this glory. His incarnation and earthly ministry offer a tangible manifestation of God's glory, akin to the cloud witnessed by Moses (Exodus 34:5). His teachings and proclamation resonate as the audible aspect of God's character. Through Jesus, the partial and mediated experience of divine glory in the Old Testament transforms into a direct and personal encounter in the New Testament. In Him, the glory of God, previously confined to specific, divine moments, is now an enduring reality, offering an intimate and transformative relationship with the divine for all humanity.

3.3 The Aesthetic Aspect of Glory in Exodus and Hebrews

The concept of glory extends beyond power and presence, encompassing aesthetic attributes such as magnificence and beauty. This is exemplified in the theophanies, where God's glory is manifested as visually stunning and overwhelming, creating a tangible impression of divine greatness. The example occurs on Mount Sinai (Exodus 33–34),

where Moses' encounter with God leaves his face radiantly transformed, physically demonstrating the aesthetic aspect of God's glory.

Transitioning to the New Testament, Hebrews elevates this concept of glory. Jesus is portrayed as the pinnacle of divine beauty and splendour, the ultimate manifestation of God's aesthetic glory in human form. Hebrews 1:3a describes Jesus as the „*radiance of God's glory*,” implying a visual and aesthetic component. This portrayal suggests that in Jesus, the overwhelming beauty of God's glory becomes accessible and visible in a concrete form.

Further, Jesus was *crowned with glory and honour* (2:9), *counted worthy of more glory than Moses* (3:3), and *passed through the heavens* (4:14), emphasising the grandeur and splendour inherent in Jesus, resonating with the OT depictions of divine magnificence. The comparison of Jesus with Moses in Hebrews 3:3 is particularly illuminating; while Moses was a direct recipient and reflector of divine glory, Jesus surpasses even Moses in honour and splendour. This surpassing highlights a superior and more profound manifestation of glory in Jesus.

Hebrews 7:24–25 and 8:1–2 accentuate the eternal and imperishable nature of Jesus' priesthood, contrasting with the earthly priesthood's transient and temporal aspects. As the OT depicts, this eternal priesthood underscores divine glory's enduring and steadfast nature.

3.3.1 Conclusion

The narrative of Hebrews draws upon and fulfils the OT's rich imagery and concepts of the glory. The aesthetic qualities of beauty, splendour, and impressiveness, vividly depicted in Exodus, find their ultimate expression in Jesus, presenting Him as the epitome of divine aesthetic glory.

3.4 Dynamic Expression of Divine Glory

The narratives of Exodus portray God's glory as a dynamic and active presence, constantly in motion and engaging with His creation. This portrayal emphasises the movement and visual manifestation of God's glory. For example, the glory of the Lord in the cloud leading the Israelites and the divine presence that descends upon Mount Sinai are vivid illustrations of this dynamic nature. The glory of God is not static; it is depicted

as moving, leading, and actively interacting with His people, evidenced by visual phenomena like the cloud and fire and the audible declaration of His character (Exodus 34:5–7).

In the New Testament, the Epistle to the Hebrews takes this dynamic concept of God's glory and personifies it in Jesus Christ. Hebrews 1:3a indicates that He embodies divine glory's active and dynamic nature. However, this embodiment goes beyond a mere visual representation. Jesus, in His ministry, life, death, and resurrection, dynamically expresses God's glory through His actions, His teachings, and His profound impact on humanity.

In Hebrews, Jesus is portrayed as actively sustaining the universe by His powerful word, reflecting the dynamic aspect of God's glory in a new context. Just as the glory of God in the OT was involved in the movement and guidance of His people, Jesus in the New Testament is depicted as actively involved in the cosmic order and the unfolding of God's redemptive plan. His life and ministry are not passive but marked by movement, change, and engagement with humanity and creation.

3.4.1 Conclusion

As seen in the OT, the dynamic nature of God's glory directly parallels the New Testament through Jesus. In Hebrews, Jesus does not merely reflect God's glory; He actively demonstrates it in His every action and word. This continuity from the dynamic glory of the Old Testament to the living, active manifestation of glory in Jesus Christ in Hebrews encapsulates different stages of the revelation of divine glory from a visible and auditory phenomenon to a living and active reality in Christ.

3.5 Jesus as the Ultimate Theophany

The OT is replete with theophanies – moments where God's presence is uniquely revealed to humanity. These theophanies are significant for their immediate impact and foreshadowing of a more complete revelation. In Jesus, these fragmented revelations of God's glory find their ultimate expression. He is the culmination and the fulfilment of all the theophanies in the OT, just as we read, „*God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son*“ (Hebrews 1:1–2).

Jesus perfectly embodies God's nature and character, as the OT glory often symbolises. His incarnation is the ultimate theophany, where the divine glory is not just momentarily revealed but is permanently embodied in a human life. In Jesus, the transient moments of divine revelation in the OT are transformed into a continuous, enduring presence.

3.5.1 Mediatorial Role

Glory bridges God and humanity in the Exodus 33–34 narrative, facilitating a deeper understanding and relationship with the divine. The mediation through glory is unique in its approach. Rather than acting through objects or intermediaries, glory becomes the medium through which God's presence and intentions are communicated. The glory revealed there brings both a revelation and a protective veil, signifying the balance between God's nearness and His unapproachable holiness. In these instances, glory does not just symbolise God's presence; it actively mediates it. It becomes a tangible expression of God's interaction with His creation, embodying His transcendence and immanence. The presence of glory indicates not only that God is with His people but also that He is actively engaged in a relationship with them. Glory plays a vital and final role in mediating and sealing the Sinai covenant.

3.5.2 Fulfilment of Glory's Mediatorial Role in Jesus Christ

In the Epistle to the Hebrews, the mediatorial role of glory, described in the OT, finds its fulfilment in Jesus Christ. Hebrews describes Jesus as the „radiance of God's glory,“ which encapsulates the transition from glory as a manifestation of God's presence to its embodiment in Christ. In Jesus, the mediation of glory becomes an intimate and personal interaction with humanity.

Jesus, as the radiance of glory, embodies the full spectrum of its role as mediator. He represents the ultimate expression of God's presence, bringing the divine into direct contact with the human. In Christ, the glory of God, which once shone on Mount Sinai, now dwells among humanity, offering a new and profound way to experience and understand the divine.

3.5.3 Conclusion

Jesus represents the culmination of the OT theophanies, embodying and perfectly representing God's nature and character. His incarnation marks the ultimate theophany,

transforming transient moments of divine revelation into a continuous, enduring presence. The glory of God, once experienced in fleeting and awe-inspiring episodes, is now made accessible and relatable through Christ.

The mediatorial role of glory, as seen in the Old Testament, finds its fulfilment in Jesus. He bridges the gap between the divine and the human, offering a new and profound way to experience and understand the divine. In Christ, the glory of God, which once dwelt on Mount Sinai and guided the Israelites, now dwells among humanity, inviting us into an intimate relationship with God. Jesus, as the living glory, revolutionises our understanding and experience of God's presence, bridging the divine and the human in a previously unimaginable way.

3.6 Revealed Glory as the Anticipation of New Covenant

In the rich continuum of biblical revelation, how God's glory is revealed in Exodus 33–34 provides profound insights into the anticipatory nature of the Old Covenant looking toward the New. This progression of revelation can be understood as a divine foreshadowing, where the stages of revealed glory align with the characteristics and transitions from the Old Covenant to the New Covenant.

3.6.1 Initial Stage: Indirect Revelation and the Old Covenant

The initial stage of revealed glory in Exodus 33–34 is marked by an indirect and mediated experience. When Moses requests to see God's glory, he is allowed only a partial view. God's response, placing Moses in the cleft of the rock and covering him with His hand as He passes by, symbolises the nature of the Old Covenant. This mediated experience, though foundational, hinted at the need for a more comprehensive revelation of God's character. The people of Israel engage with God under the terms of the Law through rituals, sacrifices, and a priesthood that mediates their relationship with the divine. This stage of revelation, while significant, reveals its limitations, setting the groundwork for a more profound, more direct revelation that is to come.

3.6.2 Transition to a Fuller Revelation

The transition within the revelation of God's glory is pivotal. Exodus 34 depicts a profound moment when God proclaims His nature to Moses, revealing His attributes of compassion, mercy, and faithfulness. This moment signifies a departure from the

previously dominant awe-inspiring and unapproachable divine presence, suggesting the emergence of a more relational approach to God.

3.6.3 Anticipation of a More Intimate Covenant

In the declaration of God's compassionate and gracious nature in Exodus 34, there is an implicit suggestion that the relationship God seeks with His people will not forever be characterised by fear and distance. This shift in the revelation of glory indicates a foundational change in the dynamics of divine-human interaction, preparing the way for a covenant based on intimacy and direct engagement with the divine. As reflected in the apostle Paul's insights, this transition signifies a movement from the limited and fading experience of glory, represented by Moses, to a more inclusive and enduring encounter. In this anticipated new covenant, the glory of God would be accessible to all believers, marking a significant step from the transient glory of the old to the lasting glory of the new (2 Corinthians 3:18).

3.6.4 Participation of Glory in the New Covenant

Building on the anticipation of a new covenant as depicted through revealed glory in the Old Testament, the Epistle to the Hebrews presents Jesus Christ as the pivotal figure in establishing, mediating, and sealing the New Covenant. This role of Jesus, as the embodiment of God's glory, resonates profoundly with the transition from the Old Covenant's indirect and veiled revelation to the New Covenant's direct and unveiled revelation (Hebrews 1:3).

3.6.5 Mediatorial Role of Jesus

Just as glory played a vital role in mediating the Sinai covenant, Jesus, as the personification of this glory, serves as the mediator of the New Covenant (Hebrews 8:6). His life, teachings, death, and resurrection bridge the gap between humanity and God, making the divine presence accessible and personal.

3.6.6 Jesus as the Central Figure in Sealing the New Covenant

The New Covenant is sealed through the ultimate sacrifice of Jesus. His death on the cross inaugurates the New Covenant. Hebrews 9:15 highlights Jesus' role as the mediator who redeems the transgressions committed under the first covenant, setting believers free.

3.6.7 The Continuity and Fulfillment of God's Plan

The Old Covenant, with its partial revelation of God's glory, sets the stage for the New Covenant, where the glory of God, now fully revealed and personified in Jesus, initiates a new era of divine-human relations (Hebrews 1:3). This divine narrative of revelation reflects God's plan to progressively unveil His nature and purpose, drawing humanity closer into a relationship characterised by a fuller understanding and experience of His glory. In this theological context, the role of Jesus in the New Covenant, as outlined in Hebrews, shows clear continuity and fulfilment of the divine plan anticipated in the Old Testament.

3.6.8 Conclusion

The narrative of God's glory revealed in Exodus 33–34 profoundly foreshadows the transition from the Old to the New Covenant. This progression from an indirect, mediated experience under the Old Covenant to a direct, personal relationship in the New Covenant is beautifully encapsulated in the figure of Jesus Christ in Hebrews. As the personification of God's glory, Jesus embodies the complete revelation and fulfilment of God's plan. In Him, the partial and transient glory experienced by Moses and the Israelites evolves into an enduring and accessible divine presence for all believers. This transformation marks a pivotal shift in divine-human relations, from a covenant defined by Law and distance to one characterised by grace and intimacy, thus fulfilling the anticipatory nature of the two covenants as shown in the revealed stages of God's glory.

3.7 The Glory: Transcendent and Immanent

The portrayal of God's glory in Exodus 33–34 reveals a striking balance between transcendence and immanence, a theme that parallels the depiction of Jesus in Hebrews. In the Exodus narratives, the glory of God is manifested in two distinct but complementary ways. The transcendence of God's glory is exemplified in the overwhelming and awe-inspiring presence on Mount Sinai, reflecting God's supreme otherness and authority. Simultaneously, God's glory also exhibits immanence through His personal revelation to Moses, particularly in Exodus 34:6–7, where God describes Himself as merciful, gracious, and compassionate, emphasising His relational closeness to humanity.

3.7.1 Jesus in Hebrews: Reflecting Transcendent and Immanent Glory

This dual aspect of God's glory in Exodus forms a direct parallel to the portrayal of Jesus in Hebrews 1:3. Here, Jesus is described as „*the radiance of God's glory and the exact representation of his being,*” a statement that encapsulates both His transcendent divinity and His immanent humanity. As the radiance of God's glory, Jesus represents the divine nature in its transcendent majesty and authority. His role in sustaining the universe by His powerful word further underscores this transcendent aspect.

Conversely, Jesus' role as the mediator who made purification of sins reflects his immanent aspect. The phrase „*He had made purification of sins*“ (Hebrews 1:3) is pivotal in understanding Jesus' mediatorial work. This purification is a profound expression of Jesus' immanence. By taking on human flesh and blood and experiencing human life, Jesus becomes the perfect sacrifice for sins.

His shared human experiences, as described in Hebrews 2:14 and 4:15, illustrate the immanence of God's glory in a tangible and accessible way. Jesus, embodying both aspects, mirrors the transcendent yet immanent nature of God's glory revealed in the Exodus narrative.

3.7.2 Conclusion: A Consistent Theme of Divine Glory

In both Exodus and Hebrews, there is a consistent theme that God's glory is beyond and intimately involved in the human experience. The parallel lies in how the transcendent and immanent aspects of divine glory manifested in the OT are mirrored in the NT through Jesus. In Jesus, the radiance of God's glory is transcendent, immanent, accessible, and relatable to humanity.

3.8 Embodiment of Glory: The Christological Focus

As this theological journey from the Old Testament to the Epistles of the Hebrews concludes, it is clear that the transformation of God's glory is more than a narrative shift; it is a revelation of the divine narrative itself. The transition from God's glory as a transcendent, awe-inspiring phenomenon to its personal embodiment in Jesus Christ signifies a profound change in understanding divine glory and God's interaction with humanity.

In the Epistle to the Hebrews, Jesus Christ is celebrated as „the radiance of God’s glory,“ a zenith that personifies the multifaceted and previously abstract aspects of glory. He embodies not just the weight and moral goodness of divine glory but also its visible splendour and personal characteristics. In Him, the glory of God, once distant and overwhelming, becomes an intimate, transformative presence accessible to all, transcending the limitations once placed on sensory experiences of the divine.

Furthermore, Jesus’ role as the mediator of the New Covenant fulfils and transcends the mediatorial role of glory in the Old Testament, bridging the divine-human divide and offering a lasting relationship with God. This narrative from Exodus to Hebrews illustrates the continuity of God’s redemptive plan. It highlights the progression from an initial Sinai covenant to a more profound second covenant, redefining our understanding and experience of God’s presence.

This journey of God’s glory, marked by its significant theological development from a distant phenomenon to a relatable reality in Christ, invites believers to engage with this revelation more profoundly and personally. It encourages a reflective consideration of how this understanding of divine glory can inform and transform modern Christian practice and theology. As we contemplate this, we are called to explore how this living manifestation of glory in Jesus can shape our daily lives, faith, hope, and love, offering an enduring invitation to experience and manifest God’s glory in new and meaningful ways.

Conclusion

The exploration of the Epistle to the Hebrews, as meticulously delineated in these chapters, culminates in a profound recognition of Jesus Christ as the „radiance of God’s glory“ and the pivotal mediator of the new covenant. This study has traversed the realms of intertextual biblical theology, canonical framework, and hermeneutical approaches, ultimately uncovering the depths of the theological and Christological implications embedded within this Epistle.

Central to this discourse is the Christocentric interpretation of the Old Testament, a theme that resonates through the Epistle, painting Jesus not merely as a fulfilment of prophecy but as the essence and culmination of God’s revelatory plan. The author of Hebrews skillfully interweaves Old Testament themes with the life and mission of Jesus, thereby elevating the narrative from historical recounting to a theological exposition of divine intent.

The methodology of Intertextual Biblical Theology, with its emphasis on the canonical and author-oriented perspectives, has been indispensable in this exploration. It has allowed us to perceive the Bible as a cohesive narrative, where each part informs and enriches the whole. This approach has been particularly effective in understanding Hebrews’ unique language and structure, especially in portraying Jesus as the tangible manifestation of divine glory.

The nuanced examination of terms like ἀπαύγασμα (radiance) and δόξα (glory) in relation to Jesus Christ stands out as a significant achievement of this study. It reveals the intricate manner in which the author of Hebrews embeds profound theological truths within the text, presenting Jesus as the embodiment of God’s glory, a revolutionary concept rooted in Jewish monotheistic tradition.

Furthermore, exploring hermeneutical strategies such as typology, analogy, and metalepsis in the Epistle has shed light on how the author connects the Old and New Testaments. These methods affirm the continuity of God’s salvific plan and highlight the transformative role of Jesus Christ as the mediator of the new covenant.

In conclusion, this comprehensive study of the Epistle to the Hebrews offers a rich theological tapestry that intricately connects the Old and New Testaments. It affirms Jesus Christ's central role in the divine narrative, not just as a link between two covenants but as the embodiment of the divine glory itself. This portrayal deepens our understanding of the Christian faith, encouraging us to view the biblical narrative not as a series of disconnected events but as a cohesive and divine story of redemption, with Jesus Christ at its heart. As we delve deeper into this narrative, we find that the Epistle to the Hebrews is not merely a theological document; it is a testament to the enduring power and presence of Jesus Christ, the radiant glory of God, and the mediator of a transformative covenant that continues to shape the course of human history and spiritual understanding.

List of Abbreviations Used

OT – Old Testament

NT – New Testament

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Appendices

The Future Explorations

For future exploration, we can concentrate on the following revealed glory themes.

Visible Revelation of God's Glory in Providing Food in Exodus

In Exodus 16:10, the provision of manna (Heb. 9:4) and quails are directly associated with the visible revelation of God's glory, which appears in the cloud to the Israelites. This moment highlights the physical sustenance, divine presence, and care, tangibly showcasing God's glory.

Connection to Jesus in Hebrews

Hebrews presents Jesus as the spiritual sustenance for believers. Hebrews 4:14–16 parallels the Exodus narrative, with Jesus providing spiritual access to God's grace and presence, akin to the sustenance provided by God in the wilderness. This positions Jesus as the embodiment of God's glory, offering a more profound spiritual provision, including *help in time of need*, as explicitly mentioned in the text (Hebrews 4:16). While the primary focus is on spiritual provision, the implied connection suggests that Jesus is available to help believers, which encompass addressing their physical needs when they approach the throne of grace. Thus, the visible glory of God in Exodus, demonstrated through the provision of food, finds its counterpart in Jesus in Hebrews.

Glory: Devouring Fire, Dangerous Holiness, and Sanctity of the Law

In Exodus 24:15–17, the glory of the LORD is vividly revealed on Mount Sinai, appearing as a devouring fire atop the mountain. This manifestation of glory signifies God's powerful presence, holiness, and sanctity of His Law. This fiery display is a tangible demonstration of God's sovereignty and the reverence due to His commands.

Connection to Jesus in Hebrews

Hebrews reflects on this theme of glory and expands it in the context of Christ. In Hebrews 10:26–30, the focus shifts to the consequences of disregarding His holy Law after receiving the knowledge of the truth. This passage serves as a stark reminder of the seriousness with which God's Law should be regarded, echoing the holiness and

reverence displayed in Exodus. It warns of a fearful expectation of judgment, paralleling the devouring fire on Mount Sinai with a metaphorical fiery indignation that will consume those who oppose God.

In this light, Jesus in Hebrews is not just the embodiment of God's glory but also a testament to the severity and sanctity of God's Law. Hebrews 10:26–30 serves as a solemn reminder that the glory of God, so powerfully demonstrated in Exodus, demands reverence and obedience. This demand for holiness is reiterated in the figure of Christ, underscoring the continuity of God's unchanging standards from the Old to the New Testament.

Consecrated by God's Glory

In Exodus 29:43–46, God's glory consecrates the meeting place with His people, sanctifying the Tabernacle and altar. This signifies God's commitment to dwell among His people, marking the space with His holy presence.

Connection to Jesus in Hebrews

This theme of divine presence and sanctification is deeply echoed in Hebrews. In Hebrews 8:2, Jesus is described as a minister in the true Tabernacle set up by the Lord, not by mere human hands. This reference highlights Jesus as the ultimate fulfilment of the sanctified space in Exodus. Furthermore, Hebrews 9:11–12 speaks of Christ entering the Most Holy Place once and for all by His own blood, achieving eternal redemption. Here, Jesus' sacrifice and priestly ministry surpass the physical sanctification of the Tabernacle, offering a more profound, spiritual consecration.

In Hebrews 10:19–22, believers are encouraged to draw near to God with a sincere heart and the full assurance that faith brings, sprinkling their hearts to cleanse them from a guilty conscience and having their bodies washed with pure water. This passage parallels Exodus's sanctification, where God's glory consecrated the Tabernacle. In Christ, believers themselves become the consecrated space where God dwells.

Thus, in Hebrews, Jesus embodies the glory that once filled the Tabernacle in Exodus. Through Him, believers are brought into a new covenant of divine presence and sanctification, fulfilling God's promise to dwell among His people in a more intimate and everlasting way.

Glory's Direct Presence: Exodus, Jeremiah and Hebrews

Exodus 40:34–38: A Foreshadowing of Direct Divine Presence

In Exodus 40:34–38, the glory of the Lord fills the Tabernacle, and the cloud of the Lord is seen over the Tabernacle by day, with fire by night. This passage is significant as it portrays God's presence among His people in a tangible, visible way. However, it also serves as a foreshadowing prophecy, hinting at a time when God will dwell directly with His people, as indicated in Exodus 40:35, where Moses could not enter the Tabernacle because of the cloud, symbolising the eventual direct divine-human interaction without intermediaries like Moses or the cultic system. The cloud and the fire are symbols of God's guidance and presence, yet they also suggest a future, more intimate and immediate relationship between God and His people.

Jeremiah's Prophecy of the New Covenant

This foreshadowing in Exodus finds a direct echo in Jeremiah 31:31–34. Here, Jeremiah speaks of a new covenant, different from the one made with the ancestors when God took them out of Egypt. This new covenant will be characterised by God's Law written directly in the people's hearts. It signifies a shift from external guidance to a more personal relationship with God. This prophecy points towards a future where the presence and guidance of God are not mediated through external symbols or intermediaries but are directly experienced within the individual believer.

Fulfilment of Exodus 40:34–38 in Hebrews

The epistle to the Hebrews profoundly picks up on this theme in the New Testament. Hebrews 8:5 notes that the priests serve at a sanctuary that is a copy and shadow of what is in heaven, implying that the Tabernacle and its services were mere foreshadowing of a greater reality. Hebrews 9:11–12 further elaborates that Christ came as a high priest of the good things already here, entering the greater and more perfect Tabernacle not made with human hands. This directly fulfils the foreshadowing in Exodus, where the divine presence in the Tabernacle hinted at a more direct, unmediated relationship between God and His people. This relationship is brought to fulfilment in Christ as the radiance of the glory.

Fulfilment of Jeremiah's prophecy in Hebrews

Hebrews 8:10–12: This passage quotes Jeremiah's prophecy directly, emphasising that the new covenant involves God's laws being put into the minds and written on the people's hearts. It speaks of a direct, personal relationship with God, where He is their God, and they are His people.

Hebrews 9:15: Here, it is stated that Christ is the mediator of a new covenant so that those called may receive the promised eternal inheritance. This new covenant is established on better promises and allows for a personal, internalised relationship with God.

Hebrews 10:16–17: Again, echoing Jeremiah, this passage reiterates the new covenant's theme, emphasising the internalisation of God's laws and the forgiveness of sins.

In conclusion, Exodus 40:34–38 foreshadows a prophecy when God's presence would be experienced directly, without intermediaries. This prophecy is further developed in Jeremiah's vision of the new covenant and finds its ultimate fulfilment in the teachings of Hebrews. Here, the direct presence of God, as symbolised in the Tabernacle and the new covenant prophesied by Jeremiah, comes together in the person and work of embodied glory. Jesus, as the radiance of the glory, embodies the direct divine presence and enacts the new covenant, where God's Law is written on the hearts of believers, heralding a new era of direct, personal relationship with the divine.

The Glory in Incarnation, Death, Resurrection, and Ascension

In future, my dissertation could venture into themes of glory that endures suffering, death, resurrection, and ascension. This exploration might include probing the Old Testament for anticipatory glimpses of glory undergoing such transformative experiences, where the concept of suffering and triumphant glory is foreshadowed, setting the stage for the embodied glory of Jesus in Hebrews.

The possibility of tracing such a thematic journey through the scriptures offers a compelling area for theological exploration. These topics point to the vast potential for the investigation of biblical themes.

Christology and Monotheism in Second Temple Judaism

Recent scholarly endeavours have aimed to elucidate how high Christology emerged within the staunchly monotheistic milieu of Second Temple Judaism. These efforts reconcile the robust monotheistic convictions with the Christian declaration of Jesus as Lord. A pivotal question arises: How did the exclusive worship of YHWH expand to include Jesus of Nazareth? Particularly, how did the apostle Paul, while maintaining Jewish monotheism, extend the Shema in 1 Corinthians 8:6?

Richard Bauckham, among others, asserts that „From the NT period onward, Christians held to exclusive monotheism as tenaciously as they did to the worship of Jesus because both features were already definitive of Christian worship when it emerged from its original Jewish context into the pagan world.“⁸⁵

Surprisingly, there appears to be a lack of scholarly focus to frame Jesus explicitly as the glory of God as a nuanced reconciliation within the monotheistic confines of Second Temple Judaism (see Bauckham⁸⁶, Heiser⁸⁷, Sawyer⁸⁸, Barker⁸⁹ and others).

This oversight is notable, especially considering other less convincing theories, such as those exploring „*personified or hypostatized divine aspects*” or „principal angels” or even „exalted patriarchs” and the notion of „two gods/powers in heaven.”

While my research does not primarily focus on resolving this specific question, introducing the concept of Jesus as God’s Glory offers a nuanced response within the strict monotheistic framework of Second Temple Judaism. It presents a viable theological model that aligns the recognition of Jesus as Lord within the boundaries of Jewish monotheism.

⁸⁵ Bauckham, *Jesus and the God of Israel*, p. 141.

⁸⁶ Bauckham, *Jesus and the God of Israel*

⁸⁷ Logos Mobile Education (2019). *OT291 The Jewish Trinity: How the Old Testament Reveals the Christian Godhead (Activities)*. Bellingham, WA: Lexham Press (Logos Mobile Education).

⁸⁸ *Biblical Alternatives to Monotheism*. John F. A. Sawyer

⁸⁹ *The Great Angel: A Study of Israel’s Second God*, Margaret Barker