

passed by [*ya 'ābôr YHWH*] before him.” The *kābôd* thus refers to YHWH's very body, the primary locus of their self. These passages also mention YHWH's hand, back, and face, suggesting a fully anthropomorphic conceptualization of the deity. There is no particular visual phenomenon specifically associated with the divine body or self in this usage. The term refers to YHWH's body, self, or presence, but not to any particular visual aspect of it (though the danger of seeing the deity's face is emphasized).

On the most abstract side of the continuum (and less germane to this discussion) are to be placed those events, circumstances, objects, or behaviors that are understood as evidences or manifestations of *kābôd*, and with the more figurative sense of reputation, power, honor, or glory (cf. Burton 2017, 128–50). This usage occurs across the Hebrew Bible's literary layers, and while this evidence of power and honor can be *seen* in passages like Ps 96:3; Isa 35:2; 40:5, another reflection of this use of *kābôd* is found in those passages that call on people and even other deities to ascribe *kābôd* to YHWH (Josh 7:19; Ps 29:1–2), or to tell of their *kābôd* (Ps 19:2; 96:3). Acknowledging YHWH's *kābôd* is a means of manifesting and proliferating it (Aster 2012, 285–89). YHWH themselves can also be referred to as the manifestation of Israel's *kābôd* (Ps 106:20), of Jerusalem's *kābôd* (Zech 2:9 [ET 2:5]), and even as the *kābôd* of the psalmist (Ps 3:4).

In the middle of the continuum we should probably place those slightly abstract uses of *kābôd* that refer to the deity's presence, but less directly to the deity's own body. This usage is concentrated in P and functions in a few different ways. For instance, in response to misdeeds or complaints (e.g., Exod 16:7–10; Num 16:19; 17:7; 20:6), it serves to intimidate the Israelites in the wilderness and focus their attention on the deity and their power (Aster 2012, 275–78). It is also used as a signal of the sanctification of the tent of meeting (*'ôhel-mô'êd*), as explained in Exod 29:43: “I will meet there with the children of Israel, and it will be sanctified [*wəqiddaštî*] by my *kābôd*.” When this sanctification occurs, beginning in Exod 40:34, a cloud (*'ānān*) covered the tent of meeting, and the *kābôd YHWH* filled the “dwelling-place” (*miškān*). Here, according to Aster, the cloud is distinct from the *kābôd*, and is a means, as with the fire, of visually signaling the presence of the *kābôd*.

Fire and clouds are associated with deity elsewhere via the storm-deity profile and other frameworks, but the symbols seem to have dovetailed nicely with the rhetorical goals of the authors and editors deploying the *kābôd* for the purpose of signaling the divine presence while also obscuring its nature. Exodus 24:17, for instance, describes the appearance (*mar'êh*) of the *kābôd YHWH* as “a devouring fire [*'ēš 'ôkelet*] on the top of the mountain in the sight of the children of Israel.” As noted by Aster (2012, 268–70), Exod 19:18's description of the same events from Exod 24:17 has YHWH in the place of the *kābôd YHWH*, stating that “YHWH descended [*yārād*] upon it [Sinai] in fire [*bā'ēš*].” YHWH in this passage is not the fire, but descended *in* the fire. By analogy with this passage, Aster reads