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honor, respect ; esteem ; dignity, self-respect, reputation ; honorary (degree) ; בכבוד - with honor, respectfully ; כבודו - your honor, your eminence, your grace כבוד

<http://www.morfix.co.il/en/%D7%9B%D6%B8%D6%BC%D7%91%D7%95%D6%B9%D7%93>

**Kavod ("glory of God")** - the [Cherub](#) of God's throne who represents the side of the God that he chooses to let man see. He is also said to be identical to [Shekinah](#), the demiurge or holy spirit.

<http://hafapea.com/angelpages/angels4.html>

# K-B-D

**K-B-D** (or **K-B-T**) is a trilateral Semitic root with the common meaning of to "be heavy", or less literally, "be important".<sup>[1]</sup> The basic noun formed from the root means "liver", "interior", "soul" in most Semitic languages. The root is *K-B-D* for West Semitic languages and *K-B-T* for East Semitic languages with both meaning "be heavy" or "be important". It is found in Akkadian as *K-B-T* and in Amharic, Amorite, Arabic, Hebrew, Phoenician/Punic and Ugaritic as *K-B-D*.

## Roots and derivations

Root: K-B-D or K-B-T meaning "heavy", "honour", "liver", "interior", "soul"							
English	Akkadian (East Semitic)	Proto-West-Semitic	Phoenician	Aramaic	Syriac	Hebrew	Arabic
Root	K-B-T	K-B-D	K-B-D	K-B-D	K-B-D	K-B-D	K-B-D
Script			𐤀 - 𐤁 - 𐤃	ܟ - ܒ - ܕ 𐤀 - ܒ - ܕ	ܟܘܘܢ - ܒܘܘܢ - ܕܘܘܢ	כבד - בבד - ִבְדוּ	ك ب د

## Origins

There is a wide range of uses for *kbd* as a noun among the Semitic languages. It can be used literally to denote the organ of the "liver", or more figuratively to refer to the "interior of the body", which in Semitic psychology is seen as being "the seat of human will and emotions." Therefore, in Akkadian, an East Semitic language which uses the *kbt* root instead, *kabattu* is used to denote the realm of "violent emotions" and "blind passions".

According to Wolfgang Heimpel in *Letters to the King of Mari*, the Babylonian root *kbt* was vocalized as *kbd* in Mari, and an adjectival derivation of the root appears in Mari inscriptions that record royal correspondences. Heimpel translated its meaning as "heavy", as in the following excerpt: "The troops are well. The tablets are heavy for the messengers whom Ibal-Pi-El is sending, and so my mail to you is not regular."<sup>[2]</sup>

The K-B-D root is a constituent of personal names in many Semitic languages and are found in inscriptions of the Amorites, Ugarits, and Punic.<sup>[3]</sup> Scholars like J.C. de Moor and F. de Meyer have also claimed that *kbd* is used as the root for the name of a deity, *Kabidu*.

## Use in Ugaritic

In Ugaritic *kbd* is often paired with *lb* to denote "the seat of feelings and emotions." As in a text which reads: "'Her liver' swells with laughter, her heart is filled with joy, Anat's 'liver' with victory." The Ugaritic verb *kbd* means "to honour", "be weighty/honoured", or figuratively, "to make heavy", and encapsulates only the positive meaning of the word. *Kbd* is also used as an adjective in Ugaritic, meaning "heavy" or "valuable", and was used in administrative texts to describe quantities, whereby *kbd* "designates a heavier weight in contrast to the normal lighter weight."

## Use in Hebrew

*Kbd* appears in the Hebrew Bible 376 times. Twice, its meaning is literally "heavy", as in the first book of Samuel 4:18, where Eli is said to be "heavy", and in second book of Samuel 14:2 where Absalom's hair is described as "heavy".<sup>[4]</sup> However, the dominant usage of the root throughout most of the text is "heavy", with a meaning negative in connotation. In Hebrew, the word for both heavy and liver is *kaved* (Hebrew: כָּבֵד), following from its Semitic roots.

This negative usage of heavy in the Hebrew Bible has been divided into three sub-groups. The first of these deals with the "insensitivity or dullness of the human body," so that, for example, in the book of Exodus, *kbd* is used to describe "the hardening of the Pharaoh's" heart. The second subgroup involves the use of *kbd* to refer to a concept related to "severity", in terms of "work, slavery, warfare, plague, or famine," and is perhaps best translated in these cases as a transitive verb, such as "burden", "weigh down" or "impede".

The hand of the Lord, for example, is described as "heavy", as in the first book of Samuel 5:6 or in the Psalms 32:4. The third subgroup is one in which *kbd* is used negatively to refer to magnitude in size or numbers, such as in discussing the greatness of a sin, or the size of an army. For example, the sin of Sodom and Gomorrah is described as very heavy.

The use of *kbd* as positive in connotation does also appear in the Hebrew Bible. In Genesis 13:2, Abraham is described as very "heavy" in the context of his material wealth and importance and other figures to whom positive adjectives such as "heroic" or "glorious" are attached, are also described as *kbd* ("heavy"). *Kbd* is also used to refer to the "heaviness" of God, and in this case it is most commonly translated as referring to his "glory". God's glory (*kabhdh*: Septuagint *dóxa*) was visible fire<sup>[5]</sup> It is occasionally used also of the soul or spirit in man<sup>[6]</sup>

Instead of using K-B-D, Aramaic usually uses קָרַ *yaqar*, meaning "be heavy," and "be precious," which may have subsequently entered Hebrew as an Aramaic loanword.<sup>[7]</sup> In Hebrew, Y-Q-R is found in the adjective *yaqar* (Hebrew: יָקָר) meaning both dear and expensive, the noun *yqar* (Hebrew: יָקָר) meaning honor and respect and another noun, *yoqer* (Hebrew: יָקָר) meaning expensiveness, one verb *yaqar* (Hebrew: יָקַר) meaning to be appreciated and another verb *yiqer* (Hebrew: יָקַר) meaning to make expensive.

In the Dead Sea Scrolls, the usage of the root closely follows the biblical usage. Of the 30 occurrences of the root, 13 are of the nif'al participle ("those who are honored"), 10 are of the word meaning honor, though in addition there is one instance of the postbiblical meaning "sweep up, clean." In terms of its positive connotations the root is also found in this word for honour "kavod" (כְּבוֹד) which is found in the Hebrew expression *Kol HaKavod* (Hebrew: כָּל הַכְּבוֹד) meaning "all of the honour" and used to congratulate someone for a job well done. B'khavod (Hebrew: בְּכַבּוֹד, "with honour") is the most common valediction used in Hebrew.

Root: K-B-D (כבד): meaning "heavy", "honour", or "liver"		
Hebrew	Transliteration	Definition
כָּבֵד	<i>kaved</i> (adj.)	heavy
הִכְבִּיד	<i>hikhbid</i> (v.r.)	to be heavy
כֶּבֶד	<i>kaved</i> (n. m.)	liver
כְּבוֹד	<i>kavod</i> (n. m.)	honor, glory
כִּבֵּד	<i>kibed</i> (v.)	to give honour to
בְּכַבּוֹד	<i>bkavod</i> (n. m.)	(valediction) with honour/respectfully
כְּבוֹדוֹ	<i>kvodo</i> (n. m.)	your honour
כְּבוֹדוֹת	<i>kibud</i> (n. m.)	honouring
כְּבוֹדִים	<i>kibudim</i> (n. m. pl.)	acknowledgements
כְּבוֹדוֹת	<i>kavud</i> (adj.)	honorable, distinguished

כִּבֹּד	<i>kibud</i> (n. m.)	(literary) cleaning, sweeping
כִּבֵּד	<i>kibed</i> (v.)	(literary) to clean a room, to sweep
כָּבַד	<i>kavad</i> (v.)	(biblical) to weigh heavily upon
כֶּבֶד	<i>koved</i> (n. m.)	(physics) mass, weight

## Use in Arabic

The root *kbd* is used as in the other Semitic languages to refer to the "interior" or "middle" of something, and this is its most common use in Arabic. In both Hebrew and Arabic, as a noun, it means "liver," and the liver in Arabic and Hebrew, as with the other Semitic languages described above, is "an organ thought to be the seat of passion, especially of burning feelings like hate, spite, malice, etc." It can also be used to refer to the entire stomach and entrails. For example, in a Bedouin poem from central Arabia, it is written that "clean, sweet water filled my entrails (after revenge was taken)."<sup>[1]</sup> or in Jewish Liturgy "God scrutinizes the Entrails and Hearts [of men]"<sup>[8]</sup>

In Arabic, the verb *kabada* itself is limited to its negative meaning of "oppress" and "endure". However, K-B-D shows instances of semantic overlap with the root K-B-R. So that in Arabic, for example, the verb *kabura* means to "be/become large", echoing the semantic meaning of the K-B-D root as used in other Semitic languages. In Libyan Arabic, the word *kabdah* كبدية, in addition to its literal meaning as liver, also refers to the person one deeply love. The expression 's7anli kabdi' -literally: He squished my liver- expresses the condition of being deeply emotionally moved.


## References

- [1] Botterweck et al., 1974, pp. 13–15.
- [2] Heimpel, 2003, p. 456.
- [3] Kloos, 1996, pp. 25–26
- [4] Ryken et al., 1998, pp. 373–374.
- [5] Exodus xxiv,16f;Ezekiel, 1.27f: x,4
- [6] Genesis, xlv,6;Psalms,vii,5 and xvi,9. Generally see R.B.Onians, *The Origins of European Thought*, Cambridge University Press, (1951) 1988 p.499 n.2
- [7] Theological Dictionary of the Old Testament by G. Johannes Botterweck ([http://books.google.ca/books?id=weqiE1yiPyoC&pg=PA13&lpg=PA13&dq=KBD+root+in+hebrew&source=web&ots=d9\\_CU\\_0UCA&sig=-K-nj\\_oFUIT6R75JcJ08Rr5ff4&hl=en&sa=X&oi=book\\_result&resnum=2&ct=result](http://books.google.ca/books?id=weqiE1yiPyoC&pg=PA13&lpg=PA13&dq=KBD+root+in+hebrew&source=web&ots=d9_CU_0UCA&sig=-K-nj_oFUIT6R75JcJ08Rr5ff4&hl=en&sa=X&oi=book_result&resnum=2&ct=result))
- [8] Jeremiah 11

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## Strong's Concordance

**kabowd: glorious**

Original Word: כְּבוֹד

Part of Speech: Noun Masculine

Transliteration: kabowd

Phonetic Spelling: (kaw-bode')

Short Definition: glorious

<http://biblehub.com/hebrew/3519.htm>

**Kavod**—in chasidic lore, a term meaning the glory of God, i.e., that aspect of the godhead which God reveals to man. Identical with the demiurge, holy spirit, the “great radiance called Shekinah.” Kavod also is a term to describe “the cherub on the throne of God.” [*Rf. Scholem, Major Trends in Jewish Mysticism, p. 110ff.*]

Gustav Davidson. *A Dictionary of Angels: Including the Fallen Angels*. New York: The Free Press. 1967. Page 165.