The connection between God's praise and God's presence – a Biblical study

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ABSTRACT

The main aim of this study is to provide an answer to the question whether there is a connection between God's people's praise and God's presence. The central argument of this thesis is that Scripture in both Testaments testifies to a reciprocal correlation between human praise and divine presence. This hypothesis will be investigated in the light of contemporary Christian worship culture and the corresponding need for biblical studies, which represent the background for this study. The study achieves the above aim by employing the discipline of biblical theology and a canonical and intertextual method to meet five specific objectives.

First, the study verifies the need for further biblical studies by testing existing approaches to a biblical theology of worship with regard to an interaction between human praise and divine presence.

Second, the study establishes that biblical theology as a distinct discipline, and a canonical approach combined with an intertextual model, serve the purpose of this thesis, which is to investigate texts from both Testaments regarding a correlation of human praise and divine presence.

Third, narratives from the Old Testament corroborate the study's central argument: God's glory filling his new temple prompts his people's praise, and vice versa (1 Kgs 8 and 2 Chr 5 – 7), and God's people's praise instigates manifestations of divine presence (Josh 6 and 2 Chr 20; 1 Sam 16 and 2 Kgs 2).

Fourth, texts from the New Testament verify the argument: God's Holy Spirit filling his new people prompts their praise (Acts 2 and Acts 10/11), and God's people's praise instigates their refilling with Holy Spirit and/or other manifestations of divine presence (Acts 4 and Acts 16; Eph 5).

Fifth, support is offered for these results from a biblical theology perspective, which reveals three intertextual themes: the connection between divine presence and human praise, the divine indwelling, and the divine-human covenant relationship.

KEY WORDS

biblical theology, canonical, covenant, divine presence, glory, indwelling, intertextual, Holy Spirit, human praise, temple.

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1.0 INTRODUCTION

Studies in the Anglophone world in the last two decades have explored the impact of contemporary pop culture and charismatic culture on Christian mainstream worship. Contemporary Christian praise seems to imply a correlation between human praise and divine presence. In view of these influences, the need for biblical studies in that domain becomes evident. This scene and that need represent the real-world setting for our question: God's praise and God's presence: Is there a connection?

The main aim of this study is to provide an answer to the question whether there is a connection between God's people's praise and God's presence. The central argument of this thesis is that Scripture in both Testaments testifies to a reciprocal correlation between human praise and divine presence. This hypothesis will be investigated in the light of contemporary Christian worship culture and the corresponding need for biblical studies, which represent the background for this study. The study achieves the above aim by employing the discipline of biblical theology and a canonical and intertextual method to meet five specific objectives.

First, the study verifies the need for further biblical studies by testing existing approaches to a biblical theology of worship with regard to an interaction between human praise and divine presence.

Second, the study establishes that biblical theology as a distinct discipline and a canonical approach combined with an intertextual model as contributing methods serve the purpose of this thesis to investigate texts from both Testaments about a connection between human praise and divine presence.

Third, the study corroborates the hypothesis in narratives from the Old Testament: God's glory filling his new temple prompts his people's praise and vice versa (1 Kgs 8 and 2 Chr 5 – 7). Additionally, God's people's praise instigates manifestations of divine presence (Josh 6 and 2 Chr 20; 1 Sam 16 and 2 Kgs 2).

Fourth, the study verifies the hypothesis in texts from the New Testament: God's Holy Spirit filling his new people prompts their praise (Acts 2, 10, 11). Additionally, God's people's praise instigates their refilling with Holy Spirit and/or other manifestations of divine presence (Acts 4 and Acts 16; Eph 5).

Fifth, support is offered for these results from a biblical theology perspective, which reveals three intertextual themes: the connection between divine presence and human praise, the divine indwelling and the divine-human covenant relationship.

Hence, the central argument of this thesis is that Scripture in both Testaments witnesses to a connection between God's people's praise and God's presence. The basic hypothesis of the present study assumes that there is even at times a reciprocal correlation between these two elements, which can be regarded as a dynamic, divine-human process of interaction within a holy covenant relationship. In connection with that, the fundamental line of reasoning of this thesis sustains that the worship and praise of God's people extend beyond the doxological activity of God's people in a liturgical or non-liturgical worship service and involve a corresponding life of worship.

Therefore, the above question, which is based on the hypothesis that there is such connection, will be repeatedly raised from different angles of view, whether from an Old Testament or a New Testament or a biblical theology perspective or from a systematic theology point of view. The main aim of this thesis is to attempt to provide an answer to this overarching question whether in general there is a connection between God's people's praise and God's presence and whether in particular there is a reciprocal correlation between them.

In the second chapter, we will test to what extent the two elements of human praise and divine presence play a part in approaches to a theology of worship. Some of the representative ones will be reviewed, which come mostly from the Anglophone milieu of the UK and the USA with one from the German scene. The question asked of them will be: To what extent do these approaches to a theology of worship serve to answer the question about a relationship between human praise and divine presence?

To begin with the above-mentioned influences of charismatic culture and contemporary pop culture on Christian worship, two reviews by Neil Hudson (1998) and James Steven (2002) will be introduced. These two scholars have tasted and tested 'doxological spices growing in Pentecostal and charismatic lands'. The need for going back to the biblical roots of worship was taken up early

by scholars such as Howard Marshall, who in his exegetical studies (1985 and 2002) tackles the issue of worship and worship service in the context of their terminology. The following two authors, David Peterson (1992) and Peter Wick (2002), apply biblical theology as a discipline, each resulting in a comprehensive monograph on biblical worship. Peterson is one of the first scholars to offer an approach to a biblical theology of worship. Wick investigates the origins and development of temple, synagogue and house worship of the early church and early Judaism. His understanding of worship is mainly seen against the background of worship service, but is not limited to that. The subsequent approach by Daniel Block (2014) of recovering a biblical theology of worship concentrates on the ethical aspect of a corresponding life-setting and involves a pastoral-liturgical view. Last but not least is the illuminating analysis of evangelical worship by John Jefferson Davis (2010), who keeps in view both the role of human praise and of divine presence or rather absence in worship and praise.

These illustrations of contemporary Christian worship culture expose similar characteristics, which can be perceived at international and interdenominational levels. Furthermore, the above studies reveal an important phenomenon in our contemporary world, that is, the merging of cultural and Christian categories, which requires a clear identification of cultural and biblical aspects. Careful exegesis of both lay a sound biblical foundation towards that goal. Exegesis of Scripture and/or of Christian worship culture has been the concern of a biblical theology of worship and its contributions.

Nonetheless, these few existing approaches towards a biblical theology of worship point to a twofold need: first, an increased demand for studies in the area of a biblical theology of worship; second, these studies may refer to the two elements of God’s presence and God’s people’s praise, but most of them do not explore a potential connection between them, which may not have been their purpose.

Hence, the above arguments make clear the essential need to explore in both Testaments a potential relationship between God’s people’s praise and God’s presence. This need and challenge represents the main rationale for this thesis. Having said this, the present study is naturally situated in the domain of biblical

theology, which encompasses both the Old and New Testaments. Still, biblical theology has not always and everywhere been recognised as an independent theological discipline, at least not at present in Germany. In contrast to that, in Anglophone countries, biblical theology saw a renaissance during the second part of the twentieth century up to now; however, it has triggered much debate.

Consequently, in the third chapter, the history and development of biblical theology as a discipline in its own right, including the main lines of the debate, will be briefly sketched. Representative methods in this domain will be introduced and evaluated, such as canonical and intertextual approaches. Accordingly, the question will be raised: How can biblical theology as a discipline with a canonical and intertextual model as a method serve to interpret biblical texts from both Testaments with regard to an interaction of God's praise and God's presence?

The term 'canonical' is used in this study for the method which is concerned with the final form of biblical texts and which interprets each one in the context of the biblical canon. This method will receive particular attention for two reasons: first, such a canonical approach can be combined with other methods like an intertextual model, both of which will be probed in this thesis, and, second, this study works with the final textual form.

At first, the canonical approach of Brevard Childs will be contrasted with the model of James Barr. Their appraisal will be followed by a critical German response. Then, we will briefly introduce recent intertextual approaches (Thomas Brodie and Kenneth Litwak). Their models have been applied to Luke-Acts, which also contributes texts in this study. Subsequently, a limited choice of contemporary hermeneutical paradigms will be put to the test, which is relevant for the application of the results of this study: the 'principlizing' model by Walter Kaiser Jr., the 'redemptive-historical' model by Daniel Doriani, the 'drama of redemption' model by Kevin Vanhoozer and the 'redemptive-movement' model by William Webb.

Thus, despite the above 'disciplinary' challenge, biblical theology will be presented as a distinct discipline, which serves the purpose of this thesis: the investigation of passages in both Testaments and their intertextual links

regarding a potential connection between God's people's praise and God's presence.

On this basis, the present study will investigate the hypothesis that Scripture in both Testaments testifies to a correlation of God's people's praise and God's presence. This hypothesis will be explored in the context of the inauguration of God's new temple built by King Solomon in the Old Testament and the beginning of God's new people embodying Jews and Gentiles in the New Testament. The passages, which mostly belong to the narrative genre, were chosen as representative, since they depict the dynamics of divine-human communication at the beginning of a new period: divine glory-presence and human praise in God's new house on the one hand, and divine Spirit-presence and human praise in and among God's new people on the other. Consequently, these texts are able to shed light on a potential connection between those two elements. The structural analyses of the narratives will take into account the sequence of events and the literary structure. The exegetical analyses will consider aspects of grammar and semantic structure.

Chapter Four in its first two sections will deal with the narrative of the dedication of the first temple built by King Solomon and will investigate whether a connection can be observed between the worship of God's people and his presence in the relevant passages of 1 Kings 8 and 2 Chronicles 5 - 7. The questions asked of these narratives will be: Does God's glory filling his new temple for the first time prompt his people's praise and does this praise also prompt the Lord to fill his house with his glorious presence in return?

The third section will investigate a potential connection between human praise and divine presence beyond the temple context in the following texts: Joshua 6:20 (Joshua and the battle at Jericho) and similarly 2 Chronicles 20:22 (Jehoshaphat leading Israel in battle), 1 Samuel 16:23 (David playing the harp before Saul) and similarly 2 Kings 3:15 (Elisha and the minstrel) as well as Psalm 22:4 (God inhabiting the praises of Israel). Again, the question will be raised: What do these texts, which involve the two elements of God's people's praise and God's presence, but mostly no temple context, convey about a potential interaction between this praise and this presence?

The fourth section will only briefly touch on expressions of human praise, for example, Psalms 145 – 150, and especially in Psalm 136, which is alluded to in some of the texts analysed. Even though no explicit link between presence and praise is mentioned, these psalms display the covenant motif. Similarly, God's glory-presence and absence in his temple, as in Ezekiel 10, 11 and 43, will be referred to only in brief. No immediate praise context is indicated, but the covenant motif is signalled, even in judgment. Although these texts involve only one of the two elements of praise and presence, they may shed light on a potential link between both through their covenant context.

The last section of Chapter Four will summarize the terminology of divine presence and human praise that occurs in the above texts and contexts.

While Chapter Four explores narratives about presence and praise with God dwelling among his people Israel in a new temple through his glory, Chapter Five explores texts about presence and praise with God dwelling in his new people through his Holy Spirit individually and corporately.

After a general introduction in the first part of the chapter, narrative texts from Acts (2:1-4; 10:44-46; 11:15-18 and 19:6) will be investigated. These texts depict the praise of God's people in connection with their initial reception of the Holy Spirit. Similarly, the question asked will be: Does God's Holy Spirit filling his new people for the first time prompt their praise?

The second half of the chapter will concentrate on passages which narrate the new Christians being refilled with Holy Spirit or other divine manifestations in the context of their praise. Relevant narrative texts in Acts (4:24-31 and 16:25-26) and an exhortatory text in Ephesians 5:18-20 will be examined. Then, the question will be posed: Does God's people's praise instigate their refilling with Holy Spirit and/or other manifestations of divine presence?

In the attempt to answer these questions and verify the above hypothesis, the structural and exegetical analyses of texts from both Testaments reveal cases in which such correlation is validated: God's presence prompting his people's praise and human praise instigating manifestations of divine presence.

The sixth chapter will review these results from a biblical theology perspective to identify intertextual themes in the context of divine presence and human praise. This way the witnesses of both Testaments can be 'heard in concert', as echoes from the Old Testament will be heard and heeded together with those from the New and vice versa. As a consequence of this 'biblical-theological concert', the issue in the last and sixth chapter to be explored is: Are there any intertextual themes and analogies that can be recognized? The following analogies will be suggested and surveyed: (a) connection between divine presence and human praise; (b) divine indwelling: the infilling of God's house with his presence; and (c) divine-human covenant relationship.

In connection with that, we will attempt to answer the following questions, which relate to divine-human interaction: Does God's self-revelatory presence initiate divine-human communication? Is God's people's praise always the response to such divine self-revelation? Is human-divine interaction and relationship always perceived in covenant context? Is there an analogy between God's presence filling his temple with his divine glory and God filling his people with his Holy Spirit? Is there an analogy between God's incarnation in the person of Jesus and Jesus' incarnation in the person of the Spirit?

It will be revealed that the connection between divine presence and human praise involves literal and non-literal dwellings filled with divine glory or Holy Spirit and encompasses the divine-human covenant relationship. All the same, it will be pointed out that there are counter-indications, which go beyond a connection between divine presence and human praise, such as idolatry and rebellion. In addition, queries about worship and praise and Trinitarian worship will be addressed because our worship and praise depend on our perception of the triune God, including the nature of the Holy Spirit. Scholarly debates will only be touched upon where pertinent to this study, but not handled exhaustively. These questions again lead to matters of divine and human personhood and relationality, which will be considered in their systematic theology setting and concluded on a minor philosophical note.

This way the present study attempts to answer the question about a connection between God's people's praise and God's presence and to verify the hypothesis

that, indeed, there is such connection in the context of divine indwelling and a holy divine-human covenant relationship.

2.0 GOD'S PEOPLE'S PRAISE – APPROACHES TOWARDS A THEOLOGY OF WORSHIP

Analyses of studies in the Anglophone world during the last two decades have explored the influence of both contemporary pop culture and charismatic culture on Christian mainstream worship. When looking at these influences, the need for biblical studies in that area becomes obvious. Admittedly, a biblical theology of worship is still a young scholarly sub-discipline because until about twenty years ago studies had approached the topic from a rather liturgical and pastoral theology view. Only more recently have approaches aimed at a biblical theology perspective of worship, which covers pertinent studies from both Testaments.

The contemporary worship and praise of God's people embodies the real-world setting for our key question: Is there a connection between God's praise and God's presence? This question will be repeatedly posed from different angles of view throughout this thesis, whether from an Old Testament or a New Testament or a biblical theology perspective. In this chapter, we will test to what extent the two elements of human praise and divine presence play a part in contributions to a biblical theology of worship. Necessary restrictions lead to a limited selection of examples, which range from articles to monographs and comprehensive biblical studies as well as theological and inter-disciplinary assessments of worship. We will not focus on assessments of liturgical expressions conditioned by culture, denomination, age or music styles, although some illustrations may appear along the way. The worship scenery covered ranges from evangelical Protestant to Pentecostal or neo-Pentecostal, and from denominational to non-denominational camps, mostly in the Anglophone world. Even so, their findings are applicable at international and interdenominational levels.

To begin with the above mentioned influences of charismatic culture and contemporary pop culture on Christian worship, reviews by Hudson (1998) and Steven (2002) will be introduced. The titles take up the headings of each survey. Greenslade's investigation (2009) explains polarities in Christian charismatic worship through sociological and philosophical categories. The exegetical studies by Marshall (1985 and 2002) tackle the issue of worship and worship service in the context of their terminology. The following two authors, Peterson (1992) and Wick (2002), apply biblical theology as a discipline informing biblical worship.

Block's approach (2014) of recovering a biblical theology of worship concentrates on the ethical aspect of a corresponding life-setting and involves a pastoral-liturgical view. Finally, Davis' illuminating analysis (2010) keeps in view human praise and divine presence in worship.

2.1 Hudson: "Worship: Singing a New Song in a Strange Land"

The study by D. Neil Hudson under the above title is part of a volume which encompasses contributions to various theological topics by British Pentecostal authors (1998:177-203).

2.1.1 The Characteristics of 'Pentecostal Worship'

D. Neil Hudson (1998:190-193) pays tribute to what he calls "the vibrant vitality" of Pentecostal and charismatic praise, which he believes facilitates the believers' encounter with God.[1] This vitality can be seen in physical expressions, like the raising of hands or dancing. Such vivacious times of praise are followed by more soothing times of adoration with the ministry of spiritual gifts, like prophecy or gift of tongues and singing in tongues (1 Cor 14:15); the worship leader coordinates these times (1998:189-190). Preaching, prayer and intercession have their place in traditional Pentecostal worship services as well. Yet, as the author (1998:191) affirms, the classical Pentecostal expectation of an "experiential encounter with the risen Lord" in the act of communion is now concentrated on the worship time.

2.1.2 Strengths and Weaknesses of this Praise

Hudson (1998:203) states that among the strengths of their worship Pentecostals have "rediscovered a particular form of intimacy with God and stressed the immanence of God". In connection with that, he appreciates the Pentecostal contribution to meeting the expectations of a post-modern generation (1998:203): "This generation, which longs for authentic spiritual experiences, may be ready to respond to the Pentecostal message of a God who wishes to communicate

[1] Hudson comes from an Elim church which is the name of one of the Pentecostal denominations with over 500 churches in the UK and about 9000 worldwide. The Elim Pentecostal Church was founded by George Jeffreys (1889-1962) from a Welsh Congregational church background.

with people, before whom we can live our lives, and whose presence we can experience."

Nevertheless, Hudson self-critically (1998:195-201) shares some of his theological concerns regarding the weaknesses of Pentecostal praise. He refers to recurring issues, like individualism (1998:200) and "problems of excessive emotionalism, spiritual 'sensualism' and the danger of becoming increasingly irrelevant to the wider world" (1998:203). Hudson also points to the dangers of experience theology, theological triumphalism and an inadequate view of spiritual warfare (1998:196-199). Furthermore, he mentions issues of over-realized eschatology and positive confession, which involve the dichotomy of pressing faith and pressing problems. In connection with some of these issues, he refers to the worship of the Toronto Blessing movement, which had started in a charismatic Vineyard church at Toronto, Canada, in 1994 and was reported to have experienced revival.[2]

According to Hudson (1998:203), antidotes to the above Pentecostal fallacies, which are reflected in their worship, can be found in their own tradition, but also in the wider evangelical tradition where there is a "greater concentration on a theology of the cross in the context of the sovereignty of God". To avoid such pitfalls he recommends that Pentecostals grow in theological maturity.

2.1.3 Summary

In total, Hudson evaluates in a balanced manner the impacts of the Pentecostal contribution to Christian worship while recognising the expectations for authentic spiritual intimacy of the present generation. His contribution is significant with regard to discerning denominational influences on Christian worship. However, it was not Hudson's intention to research a potential connection between worship and divine presence.

The following author assesses the influence of contemporary pop culture on charismatic worship in Great Britain.

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[2] Since then we have seen two similar Pentecostal-charismatic 'revival waves' which originated from the US cities of Pensacola and Lakeland.

2.2 Steven: "Worship in the Spirit: Charismatic Worship in the Church of England"

In his book with the above title (2002), James Steven applies an extraordinary interdisciplinary approach to his liturgical studies on charismatic worship.

2.2.1 Method

In six case studies Steven (2002:55-90) uses sociological analysis (2002:37-54) besides theological appraisal (2002:167-208). He applies the approach of understanding (2002:37-41) and the ethnographic research methods of participant observation and of interviews (2002:42-46).[3] As the author (2002:44) explains, referring to the anthropologist Barth, "If a researcher is to understand a ritual fully, they must participate in its performance". The research field he ploughed was mainly the Church of England. Steven examined the social reality of public worship (2002:49-54), which he calls the "public horizon of worship" (2002:49) and which can be analysed according to categories, like ritual subjects, symbols and process (2002:50-52). This aspect is relevant because sometimes cultural and denominational elements have been mistaken for biblical categories. False theological conclusions result when elements of contemporary pop culture, of denominational or inter-denominational worship culture are identified with categories from Scripture.

2.2.2 Case Studies on Charismatic Worship

According to Steven, two charismatic elements of worship can be found in every case study: the distinctive style of sung worship characterized by, first, the 'time of worship' (2002:91-134) and, second, by forms of 'prayer ministry' (2002:35-166). Both elements reflect two influences: the impact of Pentecostal and charismatic traditions on worship celebration in the Church of England and the stimuli of contemporary cultural norms on liturgical expression.

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[3] In the meantime, similar approaches have been undertaken, such as an ethnographic participant study by the psychological anthropologist Luhrmann (2012); or, a different approach on the charismatic expression of American evangelicals in the Vineyard Church by McNamarra, 2015:151-168.

2.2.3 Influence of Modern Pop Culture on Charismatic Worship

By contemporary cultural norms Steven (2002:211) thinks of romantic music styles of popular discotheque culture as reflecting a contemporary understanding of social relationships. He elucidates (2002:54) that a live performance culture of popular music and rituals associated with discotheques and nightclubs, which implies the elements of presence, visibility and spontaneity, has permeated the rituals of worship times and prayer ministry. As a result, these contemporary cultural norms foster expectations of God's authentic 'live presence' and intimacy; this is what Stevens, referring to the liturgist Kavanagh, calls an unconscious process of liturgical 'inculturation' (2002:211).

He then poses the question (2002:212): How was it possible that the seemingly unbridgeable gulf between modern culture and Christian worship has been overcome? The author suggests the answer: first, because of the evangelical character of charismatic renewal and second, because of its cultural adaptability. Steven explains (2002:212): "Whilst holding to its core characteristics[4] ... evangelicalism's capacity to be moulded and remoulded by its cultural environment has been the most significant factor in its continuing growth and development."

Nevertheless, the author states that evangelical charismatics would not want their style of worship celebrations to be compared with pop culture; instead, they would like them to reflect their theological conviction that their worship "gives expression to an authentic worshipful relationship to God 'in the Spirit'" (2002:212f). By 'in the Spirit' Steven means that the Holy Spirit stimulates the time of worship of God's people as they offer their praises to him. At this point, Steven associates God's people's prayer and praise with God's presence through the Holy Spirit being at work in both realms.

2.2.4 Theological Reflection

Steven welcomes an "instinctive" Trinitarian impact of worship in the Spirit in that it encourages the return to historical pneumatological biblical roots, thus counterbalancing pneumatological deficiencies in worship traditions of the

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[4] These characteristics are: concentration on conversion, on active evangelism and on the cross and Scripture.

Western Church (2002:213): “There were aspects of case study worship that affirmed an historic Trinitarian understanding of worship in the Spirit, particularly by providing a corrective to established Western liturgical patterns that have underplayed the role of the Spirit.”

Nevertheless, he does not ignore a charismatic problem, which he labels a “poverty of expression” given to worship that is in Christ; such ‘impoverished’ worship discloses “a theology of the Spirit that had become dislocated from the economy of God’s action in and through the Son” (2002:213).[5] As a remedy he suggests that charismatic worship should partake more fully in the new humanity revealed in Christ . Hence, Steven’s critical reflection indirectly advocates a return to the Christological and pneumatological foundations of Scripture in Christian worship.

2.2.5 Summary

Steven raises our awareness of contemporary pop culture and charismatic culture influencing Christian worship, thus helping us to better differentiate between biblical and cultural issues. Furthermore, the author links a charismatic understanding of God’s Spirit presence in worship with a Trinitarian understanding inherent in Scripture, thus providing a sound biblical counterbalance. Through his idea of ‘worship-in-the-Spirit’ the author unintentionally alludes to a connection between God’s presence and the praises of his people, which, however, was not the focus of his study.

2.3 Greenslade: “Worship in the Best of Both Worlds. Theological Explorations between two Extremes”

In his above-mentioned book (2009) Philip Greenslade explains polarities in Christian worship by means of theological as well as sociological and philosophical categories.

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[5] A similar argument has already been expressed by J. Begbie, who critically examined the spirituality of renewal music in Britain through the doctrinal lenses of systematic theology (1991:227-239).

2.3.1 Greenslade's Thesis of 'Integrated Worship'

Greenslade's thesis can be best summarized in the statement that structured liturgical and free charismatic worship include "the best of both worlds" (2009:xiv). The author is convinced that biblical worship is paradoxical by nature because it embraces polarities of divinity and humanity which are basic and innate to worship (2009:xiv). He asserts that biblical worship is the place, where the polarities of our human experience, such as praise and lament (2009:72-92), meet redemptively with the polarities of God that are expressed in his holy love (2009:50-71). Therefore, our antagonisms with regard to worship are inevitable and not simply to be explained away by cultural and personal preferences, but they can be understood, overcome and integrated by way of theology. Consequently, Greenslade (2009:139-149) investigates bi-polar pairs in the context of worship, like heaven and earth, divine pleasure and human self-fulfilment, order and freedom, divine transcendence and immanence, praise and lament, old and new, memory and hope.

For the author (2009:139f), 'integrated worship' is mutually fertile, and such "cross-fertilisation" has the potential to overcome the weaknesses of each camp, such as stiff traditions on one side and immature eccentricities on the other.

2.3.2 Polarities and Integrated Worship

Greenslade admits that his penchant for extreme polarities has been influenced by Walter Brueggemann's concept of 'pain embraced and hope released' (2009:74ff); similarly, his inclination towards a comprehensive and integrative concept of worship was impacted by Marva Dawn's 'broad horizon of worship' (2009: xi-xxiii).[6]

Following Greenslade (2009:28-49), integrated worship holds together the poles of order and freedom, with structure serving as stepping stones and charismatic freedom enabling spontaneous response: stepping stones help us to cross thresholds of time and space, as we move from the world into the sanctuary, from the unholy and unclean into the holy and clean, from structure to anti-structure, from order to freedom. Greenslade (2009:28ff) calls the crossing of these

[6] Likewise, Greenslade acknowledges the impacts of the philosopher Ricoeur and the sociologist Berger (2009:xi-xxiii).

thresholds “liminality”,[7] a term which he borrows from the social anthropologist Victor Turner. Accordingly, worship is understood as a ‘liminal’ event where there is a permanent transition from the prepared to the spontaneous, from Word to Spirit, from certainty to mystery. In connection with that, the author identifies structured order with Word and charismatic freedom with Spirit. As we step out into the realm of the Spirit, we would experience charismatic freedom. Following Greenslade, such freedom enables us to communicate creatively with God and offer our spontaneous responses. Still, after having moved freely in the realm of the Spirit, we need to return to some stepping stones and secure a safe footing. Given the biblical concepts of Exodus and Exile, such ‘liminal’ worship experience would not be limited to a church service. Greenslade (2009:143) quotes the liturgical theologian Aidan Kavanagh in regard to the liturgical ritual that “increments meaning with style”. In other words, both structured order and charismatic freedom are necessary to bring together form and content in Christian worship.

Furthermore, the author suggests that integrated worship also serves to overcome the polarity of heaven and earth: as these poles are bridged in worship, God’s kingdom is extended and the world is reshaped as a result. Hence, for him, worship as a “world-making” (2009:7) and “empire-building” activity (2009:16) constitutes a political act (also 2009:6-27). This prophetic praise is holistic, involving our lips and lives as partakers in God’s creative activity. Greenslade develops his argument as follows: he refers back to God’s Sabbath rest after the completion of Creation (2009:12). Through original sin following that rest original worship degenerated, which led to the destruction of the created world order (2009:16). New worship, however, would rebuild it. At this point, the author (2009:13.23ff) links God’s glory-presence with worship in tabernacle and temple; both represent the location of such prophetic praise through which God’s Creation at Eden becomes re-creation (2009:13ff).

Likewise, Greenslade (2009:54) urges that in worship we need to keep God’s transcendence and his immanence together in balance, a balance which he calls “creative tension” and “transcendent presence”, quoting again Brueggemann. As

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[7] The Latin term *limen* means doorsill or border.

he explains, “glory is a way of speaking about Yahweh’s powerful, sovereign, transcendent presence without making a claim that is flat, one-dimensional or crassly material” (2009:54). So, he perceives a continuity of this divine presence in the glory-cloud filling tabernacle and temple (see Exod 40 and 1 Kgs 8).

In connection with that, Greenslade distinguishes God’s name as a link in worship which holds together divine transcendence and immanence: God resides in heaven and, through his name, his presence is represented on earth in his temple where he communicates with his people. It is significant that the author expresses this tension in relational terms (2009:61): “God is transcendent in relationship”. He also describes the nature of this relationship in terms of God’s “anthropomorphic condescension” and “holy love”. This means that God’s holy otherness would help us refrain from the attempt to domesticate him in our relationship (2009:70f). Therefore, the author concludes, the above polarity is not meant to be dissolved. In sum, he suggests, God’s “transcendent immanence” is best viewed in these relational terms, a concept of divine presence which is also affirmed in the present study.

Another argument of the author in favour of integrated worship deals with the polarity of God’s glory on the one hand and our self-fulfilment on the other, and these are of mutual benefit (2009:1-5). Of course, God, being the ultimate reason of our praise, does not need any benefit coming from our side. Our edification comes as a positive side effect which, however, is not the purpose of our worship (2009:140). All the same, Greenslade (2009:2) identifies a “God-sponsored hedonism”: “The human heart’s passion for pleasure and God’s passion for praise converge in a way that makes sense of human existence and brings Godly self-fulfilment”.

2.3.3 Summary

Greenslade’s study is invaluable in that it welcomes polarities in worship as natural, for they correspond to the nature of God and humankind. One can only agree with the author that these polarities serve as theological aids, which can prevent ‘worship wars’ and relieve from the pressure of harmonization (2009:148f).

Greenslade's perception of 'God's passion for praise' is helpful because if God is passionate about praise, our worship will not be left without God's response, which is his presence in his people's praise. Greenslade's relational understanding of God's transcendent presence is particularly relevant, since it alludes to divine-human communication and relationship, which implies divine presence in worship.

All the same, his concept of prophetic praise which amounts to a political world-reshaping pursuit does not differentiate between the worship of believers and the cultural mandate of all humankind. According to Genesis 1:28-29, this cultural mandate is part of God's covenant with humankind in Creation that is still valid after the Fall and addresses every human being, whether believer or not.[8] A concept of worship as "world-making" activity, however, addresses believers, thus omitting non-believers. Consequently, issues of environmental care and political concerns would be placed in the responsibility of believers only. Presumably, the author would not be happy with that inference from his theory. In sum, Greenslade's anthropocentric, sociological critique of a certain status quo is not identical with a theocentric, prophetic critique.

Some smaller, but not minor studies by the next author tackle the issue of worship and worship service in the context of their terminology.

2.4 Marshall: "How far did the early Christians worship God?" and "Worshipping biblically"

In his first article (1985:216-229),[9] the late New Testament scholar Ian Howard Marshall already holds two views prevalent in Peterson's book:[10] worship as service beyond a 'church service' and worship as a human response to a divine initiative. Similarly, in his second article (2002:146-161),[11] Marshall differentiates between worship as an individual or corporate "activity of people acknowledging the greatness of God … by appropriate attitudes and actions" and "whatever is

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[8] See ch. 6, section 6.5.2.
[9] I.H. Marshall, 1985:216-229, "How far did the early Christians worship God?"
[10] See section 2.5.
[11] Marshall, 2002:146-161, "Worshipping biblically".

done in a meeting of such group” (2002:146). Particularly in his first article, the author concentrates on worship in Christian meetings.

2.4.1 What do Christians do when they meet?

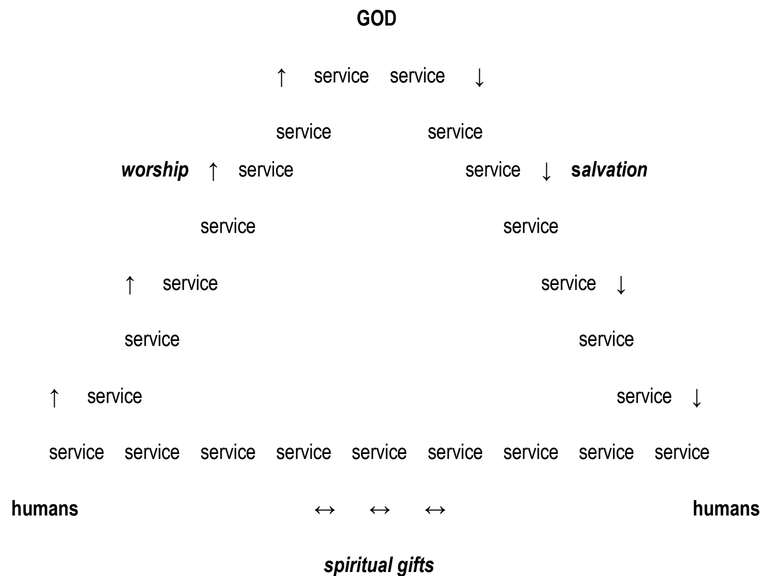
According to Marshall (1985:216), many of us think that worship mainly consists of the service we offer to God in the context of a church meeting as the “outward expression of our homage and adoration” offered to God. Thus, he challenges a reductionist understanding of worship, which is limited to what we call a ‘worship service’. Marshall argues (1985:217) that, if we regard as normative the New Testament patterns for Christian meetings and the New Testament terminology for worship, then we have to reconsider “whether our understanding of Christian practice needs to be reformed in the light of the Word of God in Scripture”. He specifies that particularly Acts 2 (see also Acts 4 and 20) and 1 Corinthians 12-14 reveal patterns for Christian meetings (2002:150-153).

Considering a biblical understanding, Marshall at first presents an overview of the terminology of worship in the New Testament (1985:217-219). Then, he comments on the concept of sacrifice (1985:219-220) and connects worship with Christian activities (1985:222-223). Finally, the author elucidates the nature of the church in the context of worship by using various metaphors, like spiritual house and body of Christ (1985:224-226).

Likewise, Marshall emphasizes that divine action initiates and precedes the human response of worship (1985:223f; 2002:155), which, as our service offered to God, constitutes only one feature of a Christian meeting (1985:226, 228). There are other features of service as well, such as God serving us in the first place by offering salvation through the means of teaching and we serving each other by administering spiritual gifts. This is what Marshall (2002:153f) calls the “perlocutionary” function of a ‘worship service’: such a role entails the hoped-for effect of the teaching and serving through spiritual gifts on people who acknowledge God and then offer praise back to God (1985:223-227). This is what Marshall (2002:153f) calls the “illocutionary” function of worship, which consists of attributing greatness to God in praise. Accordingly, he imagines a “two-way movement” at vertical and horizontal levels. As a matter of fact, it is a ‘three-way movement’ in the shape of a triangle. This triangle represents a flow of divine

grace from above, and a mutual exchange of grace gifts and worship going back to the divine source of that grace.[12]

Table 1: Triangle of service and praise



2.4.2 Terminology of Worship in the New Testament

Marshall (1985:217f) explains that the verb λειτουργέω (15 times in the New Testament) is used of cultic Jewish priestly duties performed towards God, but that it also encompasses Christian activities; in contrast to Wick,[13] Marshall affirms that the term is not limited to a cultic context, and that it does not refer specifically to Christian meetings.

The author also explains (1985:218) that terms in connection with σέβομαι are used to express respect and reverence that his people show towards God, as in Matthew 15:9 and Mark 7:7; σέβομαι refers generally to Jewish, Christian and pagan contexts, but also specifically to cultic meetings. However, it is used only once in connection with a Christian meeting (in Acts 18:13) by Jews when they

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[12] After this table was drawn, the author of this study came across a similar chart used by Peterson (1992:221).
[13] See section 2.6.

reproach Paul for persuading people to worship God in what they consider an illegal manner.

Following Marshall (1985:218f), the term λατρέυω is referred to in the New Testament in connection with the Old Testament ritual expressing service to God (Rom 9:4, Heb 9:1); it is also mentioned frequently in Hebrews in connection with Jewish ritual worship and in Revelation in connection with adoration offered to God (Rev 7:15 and 22:3). All the same, λατρέυω is not limited to cultic use, but also used of Christians to describe their service and obedience to God in their general way of life (2 Tim 1:3; Heb 3:3; 9:14 and 12:28). Marshall indicates that Paul avails himself of this term to portray his apostolic and missionary ministry as worship to God (e.g., Acts 24:14).

In contrast to that, as Marshall (1985:219) holds, προσκυνέω is used for specific forms of worship and cultic activity in connection with the physical act of prostration; this act relates to people falling on their face before the king or God, and also to the disciples' attitude towards Jesus (Matt 2:2; 28:9, 17; Luke 24:52). The author (2002:147f) emphasizes that the term is also used of the new worship offered to the Father in Spirit and in truth in John 4:23f[14] (also John 12:20; Acts 7:43; Acts 8:27; Acts 24:11 and frequently in Revelation, e.g., 4:10; 19:10; 22:8 *et al.*).

Concerning sacrifice in connection with Christian meetings, Marshall (1985:219f) maintains that "this [sacrificial] vocabulary is not applied in any specific way to Christian meetings," but used in the context of the total dedication of believers to God, as that of Paul in Philippians 2:17 and 4:18;[15] the author points out that sacrificial language is applied in connection with Christian meetings only twice (θυσία in Heb 13:15f and 1 Pet 2:5). Later, as he resumes (2002:149), in the New Testament "the concept of sacrifice is spiritualised and understood to refer to the offering of praise and the doing of good to other people".

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[14] See also Baigent, 1988:26.

[15] Meanwhile, more publications on worship language appeared, among them e.g., Costa (2013) on worship in Paul.

2.4.3 Christian Group Activities in the New Testament

Marshall (1985:220-223; 2002:150-153) refers to what takes place in a Christian meeting.[16] First, God takes initiative in ministering salvation to Christians through their teaching of the Word and administering the sacraments; second, Christians respond by edifying each other through exercising the gifts of the Spirit, and, third, by addressing God in praise (αἰνέω, εὐλογέω). In connection with the activity for mutual edification, the author (1985:220-221) explains the terms διάκονος/διακονία and οἰκοδομὴ: διακονία refers generally to all kinds of services in the church, and also specifically to the ministry of a specific group of church functionaries; οἰκοδομὴ is used to describe the activity of edifying the church, which is the aim of all the *charismata* (cf. 1 Cor 14 and Eph 4).

2.4.4 The Nature of the Church and the Ministry

As for the church's ministry, Marshall (1985:223f) emphasizes that God's revelatory activity precedes the doxological activity of God's people. Thus, God takes the initiative in worship, an idea which is relevant for the basic understanding of this thesis.

Regarding terminology that describes the nature of the church, the author (1985:222) asserts that terms in connection with ἐκκλησία evoke an analogy with the synagogue rather than the temple (συνέρχομαι in 1 Cor 11:18 and ἐκκλησία in 1 Cor 14:19, 28, 35).

According to Marshall (1985:225), the temple metaphor is suggested when the church is depicted as a spiritual house (οἶκος πνευματικὸς in 1 Pet 2:4-5) or as the temple of God and the Holy Spirit (ναὸς in 1 Cor 3:16f; 6:19). This language purports to express that God himself is present as Father, Son and Spirit and that the church is to praise him. Here, Marshall implies a relationship between divine presence and human praise. Besides, he argues that the metaphor οἶκος πνευματικὸς in 1 Peter 2:4-5 is also used to picture the membership of God's household and the family of God, images which particularly depict this relational aspect of spiritual fellowship among the church. Similarly, the author (1985:225) asserts that God's presence is known in the gathering of his people, which is

[16] See the three sides of the triangle in the chart above.

conveyed through the term κοινωνία, a two-way relationship between God and humans (1 John 1:3), but also among humans; this fellowship is mediated by the Holy Spirit and also experienced in the Lord's Supper.

As to the character of the church and her ministry, Marshall also refers to other metaphors, such as the body of Christ (Rom 12:5; 1 Cor 12:12ff). For the rest, he (1985:225) tends to be convinced that the nature of the church is expressed in terms of ministry and edification language rather than temple language, an inference which is debatable. Still, Marshall believes that the temple metaphor is used in particular to transport the relational aspect of spiritual fellowship between God and humans from the Old Testament into the New. This aspect is significant because the present study explores to what extent God's presence is experienced in a worship relationship.

2.4.5 Summary

Marshall's main point is that worship is perceived in terms of service, but not exclusively of 'worship service'. He infers from his biblical studies that worship was only one feature of the Christian meeting and that the service which takes place there is seen in relational terms and is primarily a case of God serving us first: divine activity precedes human response with praise being a part of the whole process. Marshall's idea of God taking the initiative is to be appreciated, since as a consequence he connects God's revelatory presence with his people's worshipful response.

His understanding of God's presence in the context of a two-way human-divine relationship in worship implies a link between human praise and divine presence and, therefore, is related to the concern of this thesis. The same is true with regard to Marshall's interpretation of the temple metaphor in the context of divine-human communication in worship.

The following two authors, Peterson and Wick, apply biblical theology in the true sense of the term, having each produced a monograph on a biblical theology of worship.

2.5 Peterson: “Engaging with God: A Biblical Theology of Worship”

David Peterson’s comprehensive biblical theology of worship under the above title (1992) also aspires to bring Christian worship back to biblical terms. So, one of the aims of this book is to observe how key terminology on worship is used in the Old and New Testaments and what we can learn from that (1992:17). Worship that is acceptable to God means for the author “an engagement with him on the terms that he proposes and in the way that he alone makes possible” (1992:20, 283). By “engaging with God” Peterson refers to our honouring, serving and respecting God and, thus, abandoning any attachment that gets in the way of an exclusive relationship with him (1992:283, 55-63). Therefore, the engagement with God involves a person’s entire life (1992:73).

2.5.1 General Remarks

The structure of Peterson’s monograph is similar to the one by Wick.[17] Peterson (1992:20) traces the theme of worship chronologically throughout Scripture. For him, this also involves evaluating the historical context of each biblical book. Concerning worship in the Book of Acts, for example, Peterson (1992:160) recommends keeping biblical principles without making a law out of them, but translating them into any given context where possible while not holding on to every detail. This is a standard that he applies to other biblical books as well.

Like Marshall, Peterson maintains an understanding of Christian worship that goes beyond ‘a worship service’. Like Wick, as we shall see, he emphasizes a discontinuity in worship between the Old and New Testaments as far as cultic activities are concerned. Peterson’s volume represents a significant contribution among the approaches towards a biblical theology of worship. In the following, a simulated interview with Peterson and his book will raise questions which are of particular relevance for this thesis.

2.5.2 What are the Basis and Essence of Christian Worship?

For Israel, as Peterson (1992:284) asserts, “revelation and redemption are the basis of acceptable worship in biblical thinking”. Similarly, Christian worship is

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[17] See section 2.6.

based on God's self-manifestation in Christ and part of the service that God's people are offering to him in return (1992:284f).

Essentially, the author maintains (1992:283) that worship is "faith expressing itself in obedience and adoration".[18] For him (1992:177), this obedience towards God is also expressed in concrete relationships within this world. As he summarizes (1992:286), "fundamentally, then, worship in the New Testament means believing the gospel and responding with one's whole life and being to the person and work of God's Son, in the power of the Holy Spirit". Following this line, worship would imply that God's people present themselves to God as a 'living sacrifice' based on Christ's sacrifice (1992:177). For Peterson (1992:221), Christian praise is service in more ways than one, because "even psalms and hymns and spiritual songs, which are expressions of faith and thankfulness to God, are to be considered simultaneously as the means of teaching and admonishing each other". This evokes the triangle of worship in connection with Marshall's model.

2.5.3 How do Divine Presence, Spirit and Worship Connect?

Peterson (1992:97ff) points out that God's self-revelation has always been mediated by his Spirit. Similarly, after Jesus' incarnate presence on earth, God's revelation in Christ is also mediated through the Holy Spirit poured out: "Through the ministry of the Son and the Spirit, the Father obtains true worshippers .... each person of the Godhead plays a significant role in establishing the worship appropriate to the new covenant era" (1992:285). Thus, Peterson perceives the role of the Holy Spirit with regard to God's revelatory presence and the praises of his people as embedded in a Trinitarian ministry in Christian worship. This pneumatological understanding implies a link between God's Spirit presence and God's people's praise through the instrumental ministry role of God's Spirit.

2.5.4 How do Temple and Covenant Relate to Christian Worship?

Peterson (1992:108) writes: "Salvation, temple, covenant and acceptable worship are intimately linked in biblical theology". He (1992:123) develops his argument as follows: since the person and work of Jesus served to replace the temple as God's dwelling place, including its sacrificial system, the covenant with Israel is

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[18] See also Peterson, 1992:16-20, 55-56, 269.

re-established on a new basis as well. One can deduce from this that for Peterson the place of God's revelatory and abiding presence is also re-established on that new basis. Still, in both Testaments, God's presence initiating worship would be primarily perceived in the context of covenant and temple as the "place of divine revelation" or the dwelling place of God's Spirit presence, whether in a literal or metaphorical sense (1992:137, 200). This line of argument reveals that Peterson perceives covenant relationship as the link which keeps God's presence and God's praise together.[19] Instances of pre-temple worship by Abraham and the other patriarchs would have to be perceived as anticipating God's earthly dwelling place (1992:43-45).

As to the new covenant, Peterson elucidates, God is building a new spiritual house (cf. Eph 2:20-22), a temple of 'living stones': "God dwells in their midst through his Spirit ... and he has chosen to manifest his glory to the world through them" (1992:285). This interpretation of Pauline metaphors clearly shows that the author considers the church the place of God's abiding presence and glory. Therefore, no literal building or specific temple cult is required anymore for Christians to worship God and to cultivate spiritual fellowship with him. As the author (1992:187) emphasizes, there is a discontinuity between the old and new covenant era as far as cultic activities are concerned. Again, his line of argument demonstrates that he perceives God's presence and God's praise to be linked through covenant relationship, whether in the Old or New Testament.

2.5.5 Summary

In sum, Peterson's thesis of an 'engagement with God' called worship is responsive and relational in that it presupposes divine initiative and is perceived within the divine-human covenant relationship. Through this relationship divine presence and human praise are linked. That connection is again reinforced through the role Peterson attributes to God's Spirit and God's dwelling place in connection with worship. Although these aspects, which are basic to the premise of this thesis, do not represent the main line of argument of Peterson's book, they are present in the background.

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[19] See ch. 6, section 6.3.

It seems that there is not much interaction between German and Anglophone scholars in the domain of a biblical theology of worship; therefore, more space will be dedicated to the following German contribution.

2.6 Wick: "Die Urchristlichen Gottesdienste" (Worship Services of the Early Church)

This comprehensive German volume on the worship of the early church by Peter Wick (2002)[20] can be compared with Peterson's approach to a biblical terminology of worship and its concepts. In addition to that, Wick expounds in detail the origins and development of early Judeo-Christian spirituality in the context of temple, synagogue and house worship in order to provide a context for a biblical understanding. His conception of worship is seen against the background of worship service, but is not limited to that.

2.6.1 General Remarks

Wick (2002:18, 131-136) elucidates the complex relationship between the cultic (temple) and the non-cultic spheres (synagogue and house) in Judaism. He is convinced that these relationships form the basis for the developing early Christian worship services.

The author (2002:37) stresses that at the period relevant for his study the Hebrew canon was already complete. This is why he chose a synchronic approach to Scripture, which is also the method of this study.

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[20] Full title: *Die Urchristlichen Gottesdienste – Entstehung und Entwicklung im Rahmen der frühjüdischen Tempel-, Synagogen- und Hausfrömmigkeit* [*Worship Services of the Early Church – Origins and Development in the Context of Early Jewish Spirituality in Temple, Synagogue and House Worship*]. Later, N.T. Wright (2009:3-24) proposed a similar, and yet slightly different approach to early Christian worship: similarly, he examines early Christian worship in the setting of first-century Judiaism; he is convinced that the roots of a new Spirit-led worship are to be found there, where Spirit-infilling takes the place of temple worship (2009:5f). Unfortunately, the present author came too late across Wright's contribution, which is based on a conference paper at Yale Conference 21-23rd February 2008, to interact with it separately. Basically, Wright holds that this new Spirit-led worship needs to be discovered in Scripture and that present scholarship is not overly concerned about discovering a connection between Spirit-infilling and worship, a theme highly relevant for this study.

At first, Wick presents detailed Hebrew and Greek terminology and their development (2002:21-26). Then, he analyses the functions of ancient Israelite pre-temple worship (2002:37-40) and that of the first temple (2002:41-51), the second temple, (2002:52-87), the synagogue (2002:88-116) and house worship (2002:117-130). The author explores these functions each time in connection with sacrifice, teaching and prayer (2002:131-136). He also looks at the social dynamic of institutions and groups in Judaism and early Christianity and their influence on the development of early Christian worship (2002:137-167). The main part of Wick's research is dedicated to Pauline and non-Pauline letters (2002:168-243), while not neglecting the gospels and other New Testament writings (2002:244-359). He equally includes non-canonical Jewish and early Christian writings to draw a picture of the developing worship services in the first centuries CE (2002:360-387). Given the importance of biblical terminology and concepts for a theology of worship, this section will receive particular attention.

2.6.2 Terminology of Worship Services

Wick explains (2002:21f) that originally the relevant Greek terminology was based on sacrifice terminology. However, apparently, the Greek terms in the Septuagint (LXX) translation of a pre-Masoretic text in some cases changed their previous meaning, whether cultic or non-cultic, and acquired the status of new technical terms. Thus, the biblical terms may denote both cultic and non-cultic spheres: temple with sacrifices on the one hand and synagogue and house without sacrifices on the other.

Wick makes clear (2002:21f) that the Hebrew key term for service and worship עבוד has been translated into Greek on the one hand by ἐργασία and δουλεία as 'service' and on the other by λατρεία and λειτουργεία as 'worship'. Besides (2002:22f), the Hebrew root עבד refers not only to the general meaning 'to work', 'to serve as slave' (ἐργάζειν and δουλεύειν), but also denotes the more specific, cultic meaning 'to serve God' (λατρεύειν and λειτουργείν). In connection with the cultic duty of priests, λειτουργείν is used exclusively. In a similar way (2002:23), the term λειτουργεία, originally referring to political ministry, then to any kind of service and finally to cultic relationships with the gods, became a technical term for priestly worship through sacrifice and prayer in Israel. The term λατρεία, initially specifying any kind of service or work, was later used for the cultic worship

of the Jewish people. Wick emphasizes the cultic meaning of λειτουργείν and λατρεύειν more than Marshall does in his article. Yet, in accordance with Marshall and Peterson, Wick (2002:24) maintains that the originally cultic terms עבודה and λατρεία eventually assumed the non-cultic, ethical meaning of serving God with one's entire life.[21]

2.6.3 Function of Ancient Israelite Worship Service

Wick develops the role of sacrifice in the context of prayer and praise in ancient Israelite worship. He regards sacrifice as a reaction of mankind to their separation from God because sacrifice as a 'guarantee for wellbeing' and peace with God is an ancient human reaction common to all religions (2002:37). Wick holds that prayer and praise were of secondary importance, only important in crisis situations.

The author supports his argument with the creation accounts. Because there was no pre-lapsarian sacrifice, he concludes that the accounts of the Fall and of Cain represent a pattern for sacrificial worship activities throughout the entire Bible (2002:38). Still, how does this argument work with regard to the Abraham narratives?

Wick (2002:39) holds that Abraham's obedience is expressed in altar-building alongside sacrifice. When his relationship with God extends beyond obedience and sacrifice, Abraham's prayers emerge as contradiction and intercessory crisis intervention. One may argue against Wick that Abraham's prayers go beyond this limited setting because whenever God revealed himself to Abraham, Abraham built an altar and called upon the name of the Lord (e.g., Gen 12:8).

Taking up the case of sacrifice again, Wick (2002:40) mentions two reasons for the Exodus: first, the political reason, for liberation and, second, the doxological reason, for worship with sacrifices. Passover (Pesach) would occur in the context of sacrifice, whereas Moses' prayers were again characterized by crisis intervention. Thus, for Wick, prayer and praise follow salvation from danger, which limits the import of worship and praise.

The Sinai events in connection with the giving of the Ten Commandments and the instructions for Moses' altar-building activities were meant to introduce the

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[21] See Rom 12:1ff.

central role of the sacrifice cult (2002:41). Service is then identified as an expression of covenant loyalty of God's people. Consequently, the idolatry of the golden calf episode is covenant disloyalty, and again, Moses' prayer would come as crisis intervention. Yet, as Wick (2002:41) concedes, the tent of the covenant introduces a new function of prayer as "dialogue between partners" with prostration as a physical expression of worship. Besides, for Wick (2002:43), ethical obedience was still a necessary prerequisite for sacrifice.

Accordingly, the author explains that cultic holiness and separation from the pollutions of everyday life were emphasized in the temple era at Jerusalem. To the priests belonged the sacrifices, and to the Levites the prayer and praises (2002:47-48). This cultic centralism brought about a reduced participation of the people simply for geographical reasons. Hence, synagogue services in the post-exile era were meant as compensation, a development which also strengthened the function of house and family in the context of religious education and obedient living (2002:49). As a result, prayer and praise and Torah observance were increasingly 'outsourced' to non-cultic spheres and considered elements of Israel's worship independently from the central sacrifice cult.

2.6.4 Temple, House and Synagogue Worship Service in the First Century

As Wick (2002:56) affirms, Solomon's prayer of dedication of the first temple already points to the tension between God's omnipresence and his presence in the temple (1 Kgs 8:27; cf. Isa 66:1ff). This tension is later expressed in the context of prophetic critique (Matt 23:21-22; Acts 7:45ff; Acts 17:24).

The author (2002:58) grants that in the first century the temple was still perceived as God's dwelling place, a holy place meant for sacrifices, prayer, worship and instruction as well as for divine revelation and prophecy. As Wick (2002:61) argues, the Levites assumed doxological functions in instrumental and vocal praise (see 1 Chr 9 and 23) which, however, would remain in the background given the importance of sacrifice (2002:78). However, he (2002:79f) admits that in the psalms sacrifice is considered less important than prayer and praise (see Ps 69). Hence, repentance and not sacrifice are acceptable in God's sight (see Ps 51).

Furthermore, the author (2002:85) asserts that the temple is regarded as the place of God's revelation and prophecy: Scripture testifies to divine manifestations in the temple context, such as theophany and angelophany, as well as prophetic critique. From this can be inferred that, for Wick, the temple represents a link which may keep together God's presence and his people's praise, although he does not say so explicitly.

As Wick (2002:115f) repeatedly emphasizes, the synagogue never entered into competition with the central temple worship, nor did the temple need any complementary addition. In the Diaspora, the synagogue functioned to compensate the lack of religious activity outside of Jerusalem, and by concentrating on Torah instruction there was no competition in worship. Similarly, as Wick (2002:117-119, 130) makes clear, in the Diaspora, the house assumed an even stronger compensatory function in worship than the synagogue because, representing the private sphere and family, the house was the most important place for everyday life, meals, Torah instruction and religious socialization. This development increased the importance attributed to prayer and praise (2002:135f).

Throughout Wick's line of argument the originally important role of sacrifice in ancient Israelite worship service is obvious, but an increasing cultic discontinuity could already be noticed in pre-Christian worship. While refuting any idea of replacement of cult and sacrifice, Wick elucidates in the subsequent chapters of his book that this discontinuity came to be fully revealed in early Christian worship and praise. As a result, Wick's understanding of Christian worship is bare of any cultic and sacrificial ideas.

In the following, the interaction with Wick will concentrate on sections which touch on God's presence in the context of his new people's praise.

2.6.5 Pauline Metaphors in Church Context

Wick (2002:171-183) interprets Paul's use of metaphors in connection with church worship as "*metaphorische Kultmoralisierung*" ['metaphorical cultic

moralization’].[22] In other words, Christ’s life and death and the discipleship life correspond to the cultic burnt offerings which are a God-pleasing λατρεία (Rom 12:1ff). Therefore, Paul’s cultic metaphors serve the purpose of ethical re-interpretation and not of cultic replacement. This ethical purpose aims at the everyday life service of the disciples in their bodies (2002:182). In connection with that, Wick (2002:183ff) points to Romans 12, 1 Corinthians 6 and 3, and 2 Corinthians 6, talking about a “metaphorical cult somatisation” with the disciples’ bodies as a holy and God-pleasing burnt offering.

Accordingly, he links two Pauline metaphors which refer to the community of believers, the body metaphor and the temple metaphor (2002:183). The σῶμα ‘body’ with believers representing the members of the body of Christ, is the ναὸς, the ‘temple’ of the Holy Spirit (1Cor 6:19), hence, this congregational body is a dwelling place of divine Spirit-presence (2002:186). For Wick, this temple metaphor serves as interpretation and not as replacement because here Paul uses ‘temple’ without a definite article for the believers. Therefore, Wick insists that not the ἐκκλησία ‘church’, but the believers are God’s temple. In 1 Corinthians 3:16a and 17b, Paul applies a grammatical paradox to make this clear: “You are (a) ναὸς of God”.[23]

Similarly in 2 Corinthians 6:16b, the believers are identified as a ‘temple of the living God’. By quoting Leviticus 26:12, where the people of Israel are promised that God dwells in their midst, Paul implicitly identifies the new people of God with God’s new dwelling place. Again, for Wick (2002:190) this metaphorical interpretation means identification, individually and corporately, and not a replacement of the Jerusalem temple and its cult.

In Ephesians 2:19-22, Paul identifies the church as a dynamic building in a growth process, which is God’s κατοικητήριον, his ‘dwelling place’. Wick (2002:190f) interprets this mixed metaphor of building and agriculture as non-literal place of God’s abiding presence being in dynamic growth (cf. 2 Chr 30; Ps 32; Ps 75). This dynamic aspect of God’s dwelling place expressed through the image of a

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[22] This is what Gäckle later calls a “Metaphorisierung kultischer Terminologie”, a metaphorisation of cultic terminology, which includes temple (2014:183); see ch. 5 of his book (2014:277-381).
[23] No definite article with temple and verb in second person plural or personal pronoun plural for the believers.

building in growth and expansion touches a relevant aspect of this thesis, which is divine indwelling, as will be demonstrated.[24]

As to the metaphor of Spirit-infilling in praise in Ephesians 5:18-22, Wick (2002:216f) perceives all five participles—four of them referring to praise and thanksgiving—as representing influential instruments for the infilling with the Holy Spirit. By including the fifth participle about mutual submission, he connects the following *Haustafel* with the previous command not to get drunk with wine, but to be filled with the Holy Spirit. One gets the impression that Wick implies that this passage encourages not only multi-facetted praise, but also an ethically impeccable Christian lifestyle as an instrument for believers for a continuous infilling with God's Spirit. However, one could reason that vv.18-20 and vv.22-31 represent two independent paragraphs, given their different context.[25] In connection with praise, Wick explains (2002:227) that psalms, hymns and spiritual songs, even in the form of glossolalia (Eph 5:19; Col 3:16; 1 Cor 14:26), may occur both at church meetings and in personal prayer. Still, for him this would only underline the importance of a conforming personal lifestyle.

Differently, Wick (2002:218f) favours an imperative interpretation of the participles in the corresponding passage in Colossians 3:16-17, as he considers the teaching of God's Word predominant compared with the infilling with God's Spirit.

Nevertheless, Wick's argument is coherent: a consistent ethical lifestyle is required for his people's praise to be acceptable to God and for them to be filled with his Spirit-presence. This facet also concurs with the line of argument of this thesis.

2.6.6 Luke and other Biblical Material

Since the present study concentrates on relevant passages from the Book of Acts regarding a correlation of God's presence and God's people's praise, this section in Wick's book will receive particular attention.

[24] See ch. 6, section 6.2.
[25] See ch. 5 of this study, section 5.6.

As the author (2002:278-280) accentuates, Luke depicts the same respectful continuity in Acts as in his Gospel with regard to the temple as the disciples' meeting place (Acts 2), their place of public prayers and praise (Acts 3), and of preaching, teaching (Acts 2, 3, 5) and healing (Acts 3). However, a separation from the temple was forced upon the disciples by the Jews themselves (Acts 3, 5) resulting in the spreading of the gospel outside the Jewish homeland (Acts 6–11). The Hellenistic Jew Steven would criticize the traditional function of the temple as God's dwelling place (Acts 7:48). According to Wick (2002:278f), the meaning of this critical distance demonstrates that for Luke the outpouring of the Holy Spirit and, thus, God's presence, are not bound to the Jerusalem temple. Therefore, the respectful cultic temple observance would end in a compulsory separation.

The situation as to the synagogue is similar (2002:280f): Paul preaches and teaches in synagogues from the beginning until he is persecuted by his own compatriots (Acts 9, 13–14, 16–21).

Wick (2002:281f) explains that the meaning of the house environment for the young church increases in Acts: the disciples meet in a private home for prayer and praise (Acts 1). The birth of the church through the outpouring of the Spirit also occurs in a private home (Acts 2). Therefore, he (2002:287-292) argues that homes offered the appropriate frame for the activities of worship service such as teaching, fellowship, breaking of bread and prayer (Acts 2) until persecutions set in through the Pharisee Saul (Acts 8). Therefore, prayer and praise in the home context are emphasized to show that no temple is necessary for the new people of God being filled and refilled with Holy Spirit (Acts 4). For that reason, Luke places Spirit-outpouring and Spirit-infilling in the setting of Jewish homes and not of the Jewish temple (Acts 2 and Acts 10, 11). Wick (2002:283) writes that the breach with the Jewish home, unlike the breach with the Jewish temple and synagogue, is caused directly by God himself, who opens up pagan homes for the *ecclesia* in order to create a space for fellowship between Jews and Gentiles. Again Wick (2002:295) stresses that the house worship does not represent a substitution of the temple cult and, therefore, is not to be considered in terms of עבודה or λατρεία. Yet, he concedes that through these breaches the house worship created identity for the *ecclesia*.

Furthermore, Wick (2002:313) demonstrates that the Johannine writings and Hebrews go even further than Paul and the synoptic gospels: there Jesus Christ is depicted as a better temple and a better sacrifice, but not as a replacement for the temple cult. Admittedly, this argument may represent a sophisticated differentiation of the author, which has consequences for our understanding of service and worship: no further sacrifice in terms of עבודה or λατρεία is required any more (2002:320). All the same, for Wick (2002:321f), Christian faith and life are still considered a sacrifice, but in a metaphorical sense and never a replacement of the previous sacrifice cult. Along these lines the author makes a case that only praise can be considered a sacrifice because of the allusions to Leviticus 7:12 *et al.*[26] in Hebrews 13:15, where the LXX translates תּוֹדָה as θυσία αἰνέσεος, which takes the metaphorical place of Schlachtopfer 'sacrifice'animal sacrifice.

Wick draws the final picture in the Book of Revelation (2002:348ff): through the New Jerusalem coming down from heaven upon earth (Rev 19 – 21), the dwelling place of God and his people will be identical and filled with God's glory (Rev 21:23). This represents an Eden-like pre-cultic situation—a new worship in which God, the Lamb and their kingly and priestly servants will be united. No human sacrifice on earth nor in heaven will be required any more.

2.6.7 Summary

To summarize Wick's clear and uncompromising conclusion as to the consequences for a biblical understanding of Christian worship: as Christians we 'embody' a new divine dwelling place and celebrate a new quality of worship, which is a 'cultless' worship, bare of any idea of sacrifice.

The inference which can be drawn from Wick's emphasis as above for the present thesis is that this new quality of worship does not allow any 'worship sacrifice' as an instrument or means to make God's presence appear 'on stage', but it represents the context for a reciprocal interaction between God's presence and his people's praise. Wick touched on this connection more or less implicitly several times.

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[26] See also 2 Chr 29:31; Ps 49:14.

Nevertheless, one may find it difficult to concur with Wick's understanding of prayer and praise being originally of secondary importance only, and with his somewhat limited idea of prayer as crisis intervention in the developing early Jewish, pre-Christian worship.

2.7 Block: "For the Glory of God: Recovering a Biblical Theology of Worship"

2.7.1 General Remarks

Daniel Block deplores the lack of a scriptural theological basis in modern worship. With his attempt at "recovering a biblical theology of worship"[27] Block (2014) adds a considerable 'block' of stone to this basic foundation by extracting patterns of worship from both Testaments.

At first, the author (2014:1) describes worship as a profoundly human need directed at "someone higher than ourselves", a need which is responsive in nature and which involves reactive communication. Therefore, he objects to reducing worship to simply singing songs and differentiates between attitudes, acts and rituals of worship (2014:8-22). In his own definition of worship, which he repeats at the beginning of each chapter of his book, Block declares: "True worship involves reverential acts of human submission and homage before the divine Sovereign in response to his gracious revelation of himself and in accord with his will" (2014:23ff).

While focussing on a lifestyle of worship over against a liturgy of worship,[28] Block still dedicates ample attention to the terminology and phenomena involved and provides interesting and helpful graphical illustrations throughout the entire book.

2.7.2 God as the Object of Worship and We as Subject

In order to detach true worship from idolatry, Block (2014:35ff) presents God and his covenant name YHWH (Exod 3 and 34) as the "true object" of our worship.

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[27] See also the book review of Block (2014) by Foreman, 2014:97-99

[28] Block (2014:24) refers to Webber (2006), who, in contrast to him, concentrates on the active liturgical involvement of the congregation.

Expounding on the titles and attributes of Israel's God and the covenants with his people, Block (2014:40) gives attention to the Old Testament, which reveals his intention to verify continuity of the divine nature revealed in the New. He refers to examples of worship in Old Testament texts, like Exodus 19 – 24 and Psalm 95 (2014:41-46). As for the New Testament, Block relates to texts which display God the Father and God the Son as 'objects'[29] of our worship, like Ephesians 1:3f and Revelation 1:5f. However, by doing so, he limits the role of God the Spirit to mediating this worship (2014:46-49). Because of Block's effort to prevent the Holy Spirit from being the 'object' of our worship, the Spirit suffers from the author's own lack of attention rather than from the New Testament's "inattention given to the Holy Spirit" (2014:50ff). As a result, he endorses Christo-centric Trinitarian worship in theory, but tends to support binitarian worship in practice.

With regard to the 'subject' of worship,[30] Block (2014:56ff) confronts a "come-as-you-are attitude" common in contemporary worship with a biblical view of acceptable worship: Scripture differentiates between a 'come-as-you-are attitude' for salvation and a 'come-with-righteousness attitude' for worship. He spells this out, starting with Creation, moving through the post-lapsarian period and arriving at the new Creation (2014:56-80).[31] This is what distinguishes Block from authors who focus on a cultic context in worship while not denying its ethical weight.

Block clarifies (2014:63f, 67f) that, because of a God who is holy in his glory, the "First Testament" distinguishes between ritual/ceremonial purity (see Exod 19 and Lev 11) and moral/spiritual integrity (see Pss 15, 24, 51). Both qualities are required of worshippers.

He further argues that with the "arrival of YHWH incarnate in Christ" the ceremonial expressions of worship changed as the temple and its sacrifices became irrelevant with Christ's sacrifice (2014:73f). Nevertheless, in the New Testament the requirements of holiness and integrity of the worshippers have not changed. Consequently, he (2014:74-78) emphasizes their validity and continuity

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[29] If it is possible at all to talk about God as the 'object' of our worship.
[30] If we can perceive ourselves as 'subjects' of worship.
[31] Like Wick (see previous section 2.6) Block understands (2014:60) acceptable worship in the post-lapsarian period to start with sacrifices, but unlike Wick he attributes a more significant role to prayer in worship.

throughout the gospels (e.g., in Matt 5 and John 3) and the epistles (e.g., in Rom 2:12-24; 12:1-2; 1 Cor 11:17ff; Heb 10:19ff; 12:14 and Rev 3).

As a result, Block concludes (2014:79) that the conditional command “Be holy, for I, the Lord, am holy” addressed to worshippers from the old covenant resonates in the new (e.g., in Lev 19:2 and 1 Pet 1:16). According to him, this means primarily righteousness and integrity in the context of everyday life.

2.7.3 Worship in Life and Liturgy

Like Peterson and Wick,[32] Block (2014:82) highlights that “all of life is to be viewed as worship”. Therefore, in chapters 4 and 5 the author elucidates the relevance of daily life (2014:81-107) and family life and work (2014:109-139) as ethical expressions of relational covenant worship. He illustrates these expressions by turning to examples from the Pentateuch and their echoes in the gospels and epistles.

Still, the author (2014:141-167) addresses the specifics of worship in the cultic/liturgical sphere in chapters 6 to 10 of his book: he refers to ordinances,[33] like the initiatory rite of baptism and the repetitive rite of the Lord’s Supper, both mandated by Jesus himself. He also dwells on the ample use of Scripture in Old Testament worship, as in Torah and Psalms, drawing out implications for the use of Scripture in modern-day worship (2014:169-192). Furthermore, Block (2014:193-220) elucidates the role of prayer as a means of communication in worship between human subjects and their divine Sovereign.

Raising the issue of “worship wars” in music (2014:236), in particular in North American evangelicalism, which revolve around people and their various tastes, Block (2014:221-245) rightly points to the role Scripture attributes to music in worship: music is congregational and is intended to express homage before God, to seek his glory and to keep a Christocentric focus, but music is not to be equated with worship (2014:237-241). However, Block’s effort to balance the ‘overemphasis’ on the role of music in contemporary worship entails negative side-effects: he not only risks downplaying the role of music, as in tabernacle

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[32] See sections 2.5 and 2.6 of this chapter.
[33] As Block explains, in free churches sacraments are called ‘ordinances’ (2014:141).

worship, but he (2014:232) also underestimates the role of the Spirit in melodic worship by interpreting, for example, Ephesians 5:18-20 entirely through the lens of Colossians 3:15-17. As a consequence, he virtually eclipses God's Spirit presence and role in worship, which, of course, touches the core of this study.[34]

Then, Block (2014:247-270) refers to the function of sacrifice and offerings as worship. Providing extensive terminological explanations from both Testaments, he (2014:247f) maintains that the original function of sacrifice was not to placate the deity (contra Wick), but to provide divine-human communion. Still, Block (2014:269) agrees with most scholars in that the sacrifice of Christ rendered any literal sacrifice unnecessary.[35]

In chapters 11-13 the author (2014:271-296) deals with aspects of formal worship: he explains the "drama of worship", festivities and heptadic cycles in Israel as having a memorial function, which could also motivate celebrating Christian festivities in the annual cycle. In connection with that, Block holds (2014:282f) that the biblical witnesses portray the seventh-day Sabbath primarily as a day of rest and, therefore, he pleads for rediscovering the Sabbath as a gift from God and a day of repose intended for God-worship.

Besides, he points to a "theology of sacred space", which may serve as a model to point worshippers to God (2014:297-332). Consequently he (2014:318) develops the theme of temple in terms of Christocentric replacement.

Finally, Block (2014:333-360) rightly criticizes the contemporary overemphasis on the role of worship leaders in the light of the biblical witnesses and closes with a helpful graphic on doxologies in the New Testament (2014:361ff).

2.7.4 Summary

Together with other authors Block emphasizes that worship entails attitudes, acts and rituals which find their expression above all in life, but also in liturgy. To

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[34] In contrast to Block and others, examples from worship in the early church testify to adoration addressed to the Holy Spirit, as mentioned by Basil in his treaty on the Holy Spirit. This is confirmed by the ecumenical Council of Constantinople from 381 C.E. with regard to the Holy Spirit as Lord who is "worshipped and glorified" together with the Father and the Son; see ch. 6, section 6.5.1.

[35] Therefore, Block (2014:263) opposes modern tendencies to pressurize people to tithe "as prepayment for personal material gain" on the basis of Malachi 3.

Block's characteristic contribution belongs his critique of phenomena in modern-day worship. He challenges a 'come-as-you-are attitude', which he confronts with the biblical view of a 'come-with-righteousness attitude'. He also criticizes the prominence given to the role of music and music leaders. Furthermore, he attributes a helpful memory function to the 'drama of worship', its festivities and cycles for Christian worship.

Unfortunately, because of Block's effort to prevent the Holy Spirit from being the 'object' of our worship, he practically eclipses God's Spirit-presence and function in God's people praise.

2.8 Davis: "Worship and the Reality of God: An Evangelical Theology of Real Presence"

The astute analysis of contemporary worship in North America by John Jefferson Davis (2010) tackles the nature of Christian worship and God's presence or rather absence in it. He touches the very heart of this study, a connection between God's people's praise and God's presence.

2.8.1 General Remarks

During a sabbatical as a seminary professor, Davis attended thirty-five church services ranging from denominational to non-denominational settings, whether traditional-conservative, evangelical and Pentecostal-charismatic. He sums up his critique of contemporary worship services with the slogan "sit back, relax and enjoy the show" (2010:8). Davis (2010:9f) observed that in most evangelical churches the preaching was superb and the praise bands were performing at professional level, whereas a vivid awareness of God's presence in worship was missing: he attributes such absence to a deficient understanding of reality.

Davis' diagnosis is that the trouble lies at a level deeper than theology: it is ontology and the way we perceive and approach reality (2010:13-15). He identifies a deficient understanding of the ontology of worship, its priority and elements, as well as a deficient understanding of its participants. He also recognizes a deficient understanding of the ontologies of modernity (scientific materialism) and of postmodernity (digital virtualism) and how they undercut true

worship. He refers not only to a multitude of “religious ontologies” in North America, but also to the influence of digital media with their potential to create virtual worlds (2010:15-16): “My claim is that alien, nonbiblical ontologies are at work to wash out the churchgoers’ consciousness of God even before the ‘worship’ service begins”. Or, what is worse, they are at work to create a virtual world in worship that fakes the presence of God. Thus, the author identifies a deficient understanding even of the need to acquire new doxological skills for the enjoyment of true worship. Consequently, he aims at uncovering these alien ontologies and confronting them with a biblical view of reality. As a result, the central concern of Davis’ book is “to recover the real, personal presence of the risen Christ in the midst of his people in the power of the Spirit as the central realities of biblical worship” (2010:33).

2.8.2. A Biblical Renewal of Evangelical Worship

With this renewal in view, Davis portrays (2010:37-75) in his Chapter 2 a fresh way of looking at the major participants in worship: God, the church and the (Christian) self. He argues in favour of a biblical understanding of the ontology of God and his divine attributes, among them the glorious ‘heaviness’ of the great ‘I AM’,[36] the source of all existence and reality, over against the ‘lightness’ of our degenerated worship (2010:33, 51). As to the ontology of the church, the author (2010:65f) evokes a “theantropic” reality, which embraces the divine-human relationship of the triune God with his people. As a consequence, the nature of the church is *Trinitarian* and *pneumatic*, but not *pragmatic*. His distinction, however, between the gathered church (at meetings) and the scattered church (individuals), with each having a different quality of authority (2010:66), could be disputed. Therefore, Davis carries on (2010:71ff), Christians understand their identity as “trinitarian [sic], ecclesial and doxological” selves, who exist in union with the Trinitarian God and for the sake of his glory,[37] but not as “self-defining, self-constructing, autonomous individuals”. Still, defining human identity as ‘Trinitarian’ could be misread. Davis’ conclusion that human identity is relational may serve as a corrective.

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[36] See e.g., Exod 3:5.14.
[37] 2 Cor 5:17; Eph 4:3ff.

In Chapter 3 the author (2010:77-111) looks into the “real presence of God” in Sunday morning worship. At first, he explains ontology within a broad scheme of reality with five levels: the triune God, the domain of angels and spirits, humankind, the non-human creation and the realm of the symbolic and cultural (2010:87ff). Correspondingly, the ontology of the context of worship is redeemed space and time of the kingdom of God, where God meets with his people (2010:92).

For this ‘kingdom time’ Davis (2010:97ff) spells out a fourfold pattern of biblical worship and the historic elements of Christian worship: gathering, ministry of the Word, ministry of the table, dismissal. He explores and deplores how through the course of history some of these elements have come to be neglected, which contributed to a loss of divine presence. Davis (2010:103) clarifies that a God who is always metaphysically present makes his presence specifically known and felt in kingdom space and time.[38] By that he means “the real, personal presence of the risen Christ in the assembly in the power of the Spirit as the central and fundamental fact of true worship” (2010:34) as opposed to the primacy of ‘worship leaders’, preachers, teachers and evangelists. Thus, Davis (2010:102) emphasizes that worship is not ‘man-made’ or controlled by humans, but created by God, who calls us to worship in order that he may commune with humans. Consequently, Davis asks for a paradigm shift in our attention and imagination, away from human control and action to the presence of God and his action. For illustration purposes, he draws an analogy between a computer game and a worship service, thus opening up the ontological nature of online games, which not only claim the space of our imagination, but also the space of our worship (2010:107ff).

Davis (2010:113-170) argues in Chapter 4 for a restoration of frequent Communion as one of the elements in worship in evangelical churches, which had come to suffer from neglect. He explores church history, diagnosing the causes for a decrease in celebration of the Lord’s Supper (2010:114ff). Among these causes he points out an unintended side effect of the Reformation which

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[38] As to the metaphysical presence of God, Davis (2010:154.173) points to texts like Ps 139:7-10, which balances the transcendence of God over creation (God above us) and the immanence of God within creation (God among or within us).

apparently reduced the Eucharist to a 'memory function' in reaction to the Catholic doctrine of transubstantiation.[39] Davis infers (2010:137) that such doctrinal tendencies together with a post-Enlightenment rationalism and pragmatism[40] inadvertently contributed to a "sense of real absence" of God in the Holy Communion; therefore, he pleads for a return to the biblical practice, affirming that Jesus' phrase "do this 'in remembrance of me'" (εἰς τὴν ἐμὴν ἀνάμνησιν in Luke 22:19 and 1 Cor 11:24f), does not mean to remember the past, but to actualize in the present (2010:138).[41] He also sheds light on the κοινωνία 'participation' of the believers as ἓν σῶμα, 'one body' with Christ (1Cor 10:16-17) (2010:148). Such insights facilitate a more frequent celebration of the Holy Communion with "the risen Christ, alive and present in the Spirit" who "meets his people in joyful fellowship at the table" (2010:35, 139ff).[42]

In Chapter 5 Davis (2010:171-206) moves from ontology to doxology with the aim of worship renewal. He suggests ways to implement a new understanding by teaching a biblical theology of worship and a biblical ontology of the church and by giving practical recommendations for an order of service (2010:171). For examples of teaching a biblical theology of worship the author (2010:174) refers to Exodus 19 – 24 and Hebrews 12:18-29. As concerns the ontology of the church, he alludes to biblical metaphors and images which illustrate the theantropic reality of the church: the family of God the Father, the body and bride of Christ the Son, and the temple of God the Holy Spirit (2010:175f). Davis (2010:178), quoting Zizioulas, elucidates that the Spirit relates not to "the well-being, but to the very being of the church", thus concluding that "pneumatology is an ontological category in ecclesiology". In other words, the Spirit is essential for God's presence in his people's praise.

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[39] In the doctrine of transubstantiation the Ambrosian "realistic", physical view of the elements with a repeated sacrificial enactment had prevailed over the Augustinian "spiritual", symbolic view (cf. Davis, 2010:122ff).

[40] Here Davis refers to a so-called North American pragmatism in evangelisation from Finney to Willow Creek (2010:133ff).

[41] In connection with this phrase and the Passover, Fee writes (1987:553) that "in the OT 'remembrance' rarely carries the common English nuance of simply a mental activity", but that memory and action or re-enactment go together.

[42] Here Davis mentions a beautiful quote from J.F. White, who describes the Eucharist as "an act that conveys the very heart of the gospel in dramatic form Sunday after Sunday" (Davis, 2010:116).

Additionally, Davis (2010:181) suggests a return to a multigenerational, 'mesochurch'[43] community which can be described as *deep, thick* and *different*: *deep* quality worship, *thick* personal relationships and *different* from the surrounding culture before trying to impact it. Likewise, he recommends an "ancient-modern" style of worship service, which means considering elements together with their value and right use, such as liturgy, tradition and ritual, visual arts and electronic media, spiritual gifts, an ancient-modern musical canon and a weekly Eucharist as climax (2010:186ff).

2.8.3. Summary

Davis' analysis of evangelical worship services in contemporary North America tackles the very nature of God's people's praise and God's presence or rather absence in it. The author identifies various deficiencies at the level of ontology, that is, a perception of reality, in modernity and postmodernity, which evidently contributed to a loss of divine presence in worship. He contrasts these deficiencies with a biblical view of reality in worship: God, the nature of the church and the (Christian) self and worship. Davis' characteristic contribution can be summarized: God's glorious 'heaviness' is seen to counteract the 'lightness' of a degenerated contemporary worship. Christian identity is seen as relational, doxological and pneumatic at the vertical (Trinitarian) and horizontal (ecclesial) levels. However, defining human identity as 'Trinitarian' could be misread, and distinguishing between different grades of authority at church level (individually and corporately) may be debatable. Worship is seen as 'kingdom space and time' in which God's metaphysical presence is made known in a special way. A return to the biblical pattern of worship service with ministry of the Word and ministry of the table is seen to correct human control and action and to facilitate a return of God's presence.

As a result, Christian worship in general—and not only Pentecostal-charismatic worship in particular—is seen not only as Trinitarian, but also as Christocentric and pneumatic in nature. Why? Because it embraces Christ's presence through the Holy Spirit and the Father's family's praise. This represents Davis' most important and beneficial input which gets to the very core of this study.

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[43] A midsize community versus a megachurch.

2.9 Summary

At the beginning of this chapter, we asked to what extent specific approaches towards a theology of worship incorporate the two elements of God's praise and God's presence.

Some of the studies approach the topic of worship from a biblical theology perspective, covering material from both Testaments. Many of them are not concerned about a connection between God's presence and his people's praise, as this was not their primary goal. It would, therefore, be unfair to criticize the authors for that, in particular since their studies represent an indispensable foundation, which is vital for the development of a biblical theology of worship.

Hudson's contribution is significant, as it represents a thoughtful and balanced evaluation of Pentecostal influence on Christian worship. Researching a possible connection between God's presence and his people's praise was not his intention.

Steven raises our awareness of how contemporary pop culture does influence Christian worship, and he helps us to distinguish between biblical and cultural issues. He also wisely counterbalances a Charismatic concentration on Spirit presence by pointing to Trinitarian concepts inherent in Scripture. Similarly, Steven did not intend to investigate a correlation between divine presence and human praise.

Greenslade's study on polarities in worship provides insights regarding the nature of God and humankind. Unfortunately, his preference for polarities led him to anthropocentric sociological maxims and the ambiguous postulate of prophetic praise as 'world-making' activity. All the same, his idea of a 'God-sponsored hedonism' is indirectly related to an interaction between divine presence and human praise; both of these elements converge in the double pleasure that God's presence brings to his people and their praises bring to God.

Marshall's significant treatises, particularly in view of terminology, perceive worship in the context of a service without being limited to that. He encourages a return to Scripture in order to remedy wrong ideas of worship. His implied understanding of the temple metaphor as the place of God's presence in his

people's praise creates a link between both, which is supported through the conclusion of Marshall's study: worship is relational and responsive in its nature.

Peterson's study represents one of the first examples of a biblical theology of worship. Similarly, he keeps emphasizing that worship is not limited to 'worship service' and also that worship is responsive and relational in its nature: worship presupposes a prior divine initiative and entails a divine-human relationship. Therefore, Peterson allows for an implicit connection between God's presence and God's praise, while that was not the focus of his book.

Wick's oeuvre represents a comprehensive contribution to a biblical theology of worship. His thorough dealing with biblical terminology and concepts of worship establishes a link between God's presence and God's people's praise, in particular in his interpretation of Paul's and Luke's metaphors. One may infer from Wick's uncompromising result that a new and 'cultless' Christian worship does not allow for 'worship sacrifice' to make God's presence appear 'on stage'.

Like Wick and Peterson, Block emphasizes that worship needs to be expressed both in life and liturgy. His criticisms of certain phenomena in modern-day worship recall Steven's critique and Marshall's call 'back to the biblical roots'. Block challenges a 'come-as-you-are' attitude, which he confronts with the biblical view of a 'come-with-righteousness' attitude. Unfortunately, given his effort to prevent the Holy Spirit from being the object of our worship, Block practically eclipses God's Spirit-presence and its vital role in God's people's praise, which obviously strikes the core of this study.

Davis' perceptive analysis of evangelical worship services in contemporary North America tackles the very topic of God's people's praise and God's presence or rather absence in it. He suggests a change of perspective for the recovery of God's real presence in church worship: God's glorious 'heaviness' is seen to counteract the 'lightness' of a degenerated modern-day worship. Christian identity is seen as pneumatic, doxological and relational at vertical (Trinitarian) and horizontal (ecclesial) levels. Worship is seen as 'kingdom space and time' in which God's metaphysical presence is made known in a special way. A return to the biblical pattern of worship service with ministry of the Word and ministry of the table is seen to correct human control and facilitate a return of God's

presence. As a result, Christian worship in general and not simply Pentecostal praise in particular is perceived as pneumatic, since it embraces God's Spirit-presence and his family's praise. This is Davis' really important and beneficial input, which touches the heart of this thesis.

The next chapter deals with the question of how biblical theology as a discipline, with a canonical, intertextual model as method, may help to interpret passages from both Testaments that deal with a connection between God's praise and God's presence.

3.0 BIBLICAL THEOLOGY: DISTINCT DISCIPLINE AND METHODS

The last chapter demonstrated that if cultural and denominational aspects in Christian worship are not identified as such, they can be mistaken for biblical ones, a peril which may lead to false theological conclusions. This risk can also be avoided by going back to careful exegesis and hermeneutics as a basic necessity for the interpretation of biblical texts. Yet, frequently in the past and present, diverse hermeneutical and exegetical perspectives have set off vibrant scholarly debates about appropriate methods and disciplines, including biblical theology. After a historical introduction on the development of biblical theology, some of that discussion will be sketched in this chapter.

Accordingly, the question will be posed how biblical theology as a distinct discipline may serve to interpret biblical texts from both Testaments with regard to an interaction of God's praise and God's presence. Representative methods in biblical theology, in particular canonical and intertextual approaches with related hermeneutical paradigms, will be explored.

First, the canonical approach of Brevard Childs will be contrasted with the model of James Barr. Following their appraisal, which includes a critical German response, we will look at recent approaches in the domains of narrative criticism and intertextuality. Some of the intertextual models had been applied to the Book of Acts, which also contributes texts for this study. In the last section, contemporary hermeneutical models will be introduced and a representative choice of them put to the test regarding the practical application of this study. Reasons of limited space allow reference to a few names only, such as Walter Kaiser ('principlizing' model), Daniel Doriani ('redemptive-historical' model), Kevin Vanhoozer ('drama of redemption' model) and William Webb ('redemptive-movement' model).

3.1 Biblical Theology: Development and Debate

Given the variety of ideas as to what biblical theology is about, a comprehensive definition by Brian Rosner, scholar in this field, will help (2001:10): "… biblical theology may be defined as theological interpretation of Scripture in and for the

church. It proceeds with historical and literary sensitivity and seeks to analyse and synthesize the Bible's teaching about God and his relations to the world on its own terms, maintaining sight of the Bible's overarching narrative and Christo-centric focus."

Accordingly, biblical theology is spelled out, first, as encompassing a theological and church-relevant interpretation of the Bible in both Testaments and, second, as involving historical-literary and synchronic theological methods, and third, as sustaining a Christ-centred and humanity-relevant relational approach. This relational aspect also ties in with the question asked in this chapter as to how biblical theology as a distinct discipline can be appropriate for exploring texts on a potential connection between God's presence and God's people's praise.

The above definition may sound clear-cut. Still, questions rise about the "comprehensiveness" of biblical theology and what Scripture actually comprehends, whether its constitutive parts are labelled 'Old and New Testament' or 'First and Second Testament' and how these parts relate to each other (Mead, 2007:4f). While Rosner (2001:10) emphasizes "the Bible's overarching narrative", other scholars, especially in Germany, understand biblical theology to be characterized mainly by an apparent tension between the unity and diversity of the Old and New Testaments as the two integrative parts of Scripture and and an internal tension within each Testament (cf. Mead, 2007:3ff).

In this connection, Andreas Köstenberger (2012:445-464) sketches the present state of biblical theology. He summarizes and assesses contemporary approaches, such as those by Alexander and Rosner, Hafemann, Goldsworthy, and Beale. Köstenberger (2012:449) warns with regard to classical approaches to biblical theology against "positing a single center" and points to scriptural metanarrative that "provides a promising avenue of exploring the biblical writers' message, which involves unity as well as diversity".[44]

Then, the question also arises as to how biblical theology as a distinct discipline relates to other disciplines, such as systematic theology and pastoral theology, which has prompted further tensions.

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[44] See also Köstenberger, 2002:144-158.

Unfortunately, biblical theology has not always and everywhere been acknowledged as a theological discipline in its own right, as will be seen in the following.

3.1.1 Debate on Historical-Critical versus Theological Approaches

A glance at the history of biblical theology reveals how diverse the assessment of this discipline and its mission has always been among scholarship. The seventeenth and eighteenth centuries saw the development of biblical theology into a distinct discipline. In Germany, the naissance of *gesamtbiblische Theologie*,[45] theology that comprises both Testaments, took place within the dogmatics of Lutheran orthodoxy, the pietism of Spener and Franke and the new historical-critical approach of Semler and others (cf. Scobie, 2000:12ff). This, however, does not mean that in the long run biblical theology was able to remain a distinct theological discipline.

The history of the developing discipline has been shaped by two main tendencies in Germany: in the eighteenth century, the post-Gabler separation drove a wedge between historical investigation and dogmatic assessment, which led to an 'ugly ditch' separating biblical theology from systematic theology.[46] It was Johann Philipp Gabler, who in his inaugural speech at Altdorf University[47] of 1787 had used the attribute "*rein*" to identify 'pure' theology in terms of a doctrinal interpretation of Scripture, thus distinguishing between a dogmatic and a historical approach (Scobie, 2000:12f).[48] As a result of this distinction, Germany in the eighteenth and nineteenth centuries saw an increasing separation between a historical investigation in biblical theology ('what it meant') and a dogmatic assessment in systematic theology ('what it means') (Childs, 1992:4-11).[49] As a

[45] The German term for 'biblical theology' as a distinct discipline.
[46] The term "*garstige Graben*" 'ugly ditch' used by German scholarship to describe this separation goes back to Lessing (1777).
[47] A small town in the environs of Nuremberg, Germany, which once held a renowned university.
[48] See also Scobie, 2003:15f. Childs (1992:11) evaluated Gabler rather favourably in terms of creating a methodological distinction and "of emancipating biblical studies from ecclesiastical restraints".
[49] Mead (2007:8f) attributes that differentiation to Krister Stendahl. The difference caused an ongoing debate on the difference between the two German verbs *auslegen* and *erklären*, the former relating to a philological-historical interpretation of the text and the latter determining the reasons behind a particular reading.

consequence, biblical theology was increasingly perceived as a purely historical-descriptive discipline.[50]

Subsequently, Old Testament scholars Walther Eichrodt and Gerhard von Rad and their schools sought to overcome what had begun to be a division, in both Testaments, between the historical-critical and the revelatory-theological approaches (cf. Mead, 2007:42-44; Scobie, 2000:15). Eichrodt established a synchronic scheme of organization by concentrating on a theme as centre which he thought to be germane to the Old Testament: the covenant between God and humankind. In contrast to that, von Rad chose a diachronic approach by opting for ancient faith statements of Israel's witnesses to what God has done and, thus, focussing on salvation history.

All the same, strong emphasis on the aspect of discontinuity led to an increasing separation between Old and New Testament theology (cf. Mead, 2007:77-80; Scobie, 2000:17). Moreover, a certain 'Christianising' of the Old Testament could be observed even up to its complete neglect (Mead, 2007:44, 64, 152).[51] This development led to a renaissance of the 'Jewishness' of the Old Testament Scriptures through Jacob Neusner (1991), which again resulted in a quest for unity in biblical theology (see Stuhlmacher, 1992; 1995; 1999).[52] The issue of discontinuity, however, was not solved. Perhaps this is one of the reasons why, unfortunately, biblical theology has not been established as a theological discipline in its own right in Germany. Admittedly, such an acceptance is not necessarily the case in other countries either.

Meanwhile, scholars kept emphasizing that the historical-descriptive thrust of an approach should not be detached from its theological one, nor should the analytical focus be separated from the revelatory one. This issue is still subject of the more contemporary discussions. In connection with that, some German

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[50] In view of such division, Ebeling (1963) emphasized the need for inner unity of theology in general and of biblical theology in particular while keeping the diversity of the disciplines; this attempt of Ebeling Childs critically evaluated as a return to a pre-Gabler status quo (Childs, 1992:8-10).

[51] Bultmann even called the OT "a miscarriage of history" and a "history of failure" (cited by Mead, 2007:64); he favoured a historical-descriptive and existentialist approach to the NT, and his contribution to solving the above tension was by "demythologizing" away the revelatory aspect.

[52] Cf. Scobie, 1991:163-194; this quest for unity was among others shared by Gese (1981), Oeming (1987) and Schmid (1986).

scholars[53] have criticized the *historisch-kritische Methode*[54] because of its alleged lack of biblical substance.

3.1.2 Outlook on Ongoing Debate

To summarize the major tendencies: the critical source analysis of the nineteenth century, with a history of religion approach, was followed by a concern for theological synthesis in the twentieth century, which affected the quest for the unity of both Testaments. In addition, in the late twentieth century, new interests in various areas developed at international level: the linguistic-literary methods of narrative criticism,[55] sociological[56] and feminist approaches.[57] Consequently, the focus shifted from a historical-versus-theological to a critical-versus-theological debate, whether literary-critical, sociological-critical or any other kind. Some models sought to combine these different strands, like the so-called 'biblical theology movement' in the Anglophone world in the middle of the twentieth century. This 'movement' came to an end because of a splitting-up of theology into theologies and increasing influences of source and redaction criticism.[58]

In view of this development in biblical theology, the contemporary debate reveals a critical-versus-canonical penchant. Peter Balla, a biblical theology scholar, points to this tendency:[59] "... there are two main challenges to biblical theology: first, the argument against confining study to the 'Bible' as defined in the canon; and secondly, the argument against the basic theological unity of the biblical authors and books" (2001:20).

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[53] See e.g., G. Maier, 1975; or E. Linnemann, 1998. Maier is a scholar and former Lutheran bishop (on Maier see also Bray, 1996:480f); the late Linnemann, a former Bultmann disciple and NT scholar, had revoked most of her writings prior to her conversion, e.g., on the parables of Jesus (Linnemann's personal testimony to the author).

[54] In English, the term criticism mainly refers to analytical scientific methods, whether historical, literary or other. In German, however, the term *kritisch* is inextricably linked with *historisch-kritische Methode*, i.e., historical-critical methodology and the on-going controversy involved in Germany and beyond. Thus, the German term *Kritik* does not only assume a neutral meaning, but has also been used to brand that method as disparaging of Scripture and holding a methodological monopoly.

[55] Frei (1974) and Frye (1982) were considered pioneers of narrative criticism.

[56] Gottwald (1983) is counted among the early representatives of liberation theology.

[57] Trible (e.g., 1984; 1995) and Schüssler-Fiorenza (e.g., 1983; 1984) pioneered feminist theology.

[58] Hafemann is opposed to biblical theology being called a movement, for movements are temporary (2002:15ff).

[59] Balla, 2000:20.

Having touched on the second argument in some of the debates above, we come across the first one in connection with James Sanders, an Old Testament scholar associated with canonical criticism (1972; 1987; 2000).

James Sanders (2000:21-45) concentrates on the process of canon formation, attempting to build a bridge between the historical and the canonical domains. He wishes to correct some of the 'negative side effects' of historical criticism and to bring the Bible and canon back from the scholar's lecture to the church's lectern.

For Sanders, canon is an ever-changing entity, which depends on its reception by the early believing community and by on-going communities (2000:29). Through rereadings in the liturgical and instructional life of the believing community, the relevant texts were repeated, selected and adapted in form and content in the canonical process (2000:33). This may have occurred through a midrashic contemporizing of earlier value traditions of the community (2000:26). By and by, an increasing stabilization took place with several books being attributed sanctified authoritative tradition (2000:24, 34). This is so far Sanders' view in a nutshell on the development of canon.

Still, as a result, Sanders does not see a clear division between where the canonical texts stop and the interpretation starts because for him canon contains both tradition and interpretation and, therefore, is open-ended (2000:46-60). He would not want to see canon being 'frozen' into some final form (2000:32). However, this relativizing of canonical boundaries leads to reducing the relevance of canon and, eventually, the authority of Scripture.

In view of the two arguments above, directed, first, against confining the Bible to canon and, second, against the Bible's unity, one needs to admit, however, that tensions exist in both areas. For example, unresolved tensions based on the diversity of Scripture cannot be forcefully dissolved because they exist "as poles on a spectrum" or "mutually interpretive lenses in a prism", as Scott Hafemann, scholar in biblical theology, declares (2002:16). These tensions need to be respected and explored in a similar way as the canonical boundaries. Such exploration will be attempted in the following sections on the canonical model of Brevard Childs and the concept of biblical theology of his 'antagonist' James Barr.

3.2 Brevard Childs: A Canonical Approach

In contrast to Sanders, Brevard Childs, a scholar of Old Testament and biblical theology, is inseparably connected with the canonical method. It is not an exaggeration to call Childs the father of the 'canonical approach'.[60] He takes up both challenges to biblical theology as indicated in the above quote by Balla: Childs argues in favour of Scripture as defined by the received canon and as embodying a basic theological unity of biblical authors and books (1992; 2002). Of course, other scholars besides Childs, such as Sanders (2000), Barr (1999) and others, have presented canonical models of their own.[61] Nevertheless, none of them took up these two main challenges against biblical theology as Childs did. Since then scholars like Seitz (2013)[62] have undertaken to evaluate Childs and the canonical approach. In the following, Brevard Childs' method will be explored and contrasted with the view of one of his main opponents, James Barr, which will be followed by a critical evaluation.

3.2.1 Canon and Authority

As for the different meanings of canon—whether it is, first, a collection of texts, or second, a collection of the final textual forms of both Testaments, or, third, the authoritative norm for both church and scholarship—Childs concentrates on the third meaning of canon, which for him also implies the second one (cf. Beckwith, 2000:27-34).

With regard to discussions about different Christian canon traditions, Childs already in his earlier years states the problem (1970:99f): "The fundamental theological issue at stake is not the extent of the canon, which has remained in some flux within Christianity, but the claim for a normative body of tradition contained in a set of books."[63]

By focussing on an authoritative norm for church and scholarship, Childs mediates between the critical stance of the academy and the confessional stance

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[60] A term originally shaped by Childs.
[61] For Barr see section 3.3 below; cf. also L.M. McDonald & J.A. Sanders, eds (2002).
[62] That volume (2013) was edited as a tribute to Childs, who died in 2007. In an earlier volume on canon and biblical interpretation, Seitz (2006:61f) even identifies the canonical approach as a distinct, over-ambitious discipline, comprehended and controlled only by such as Childs; see also Seitz, 2011.
[63] This 'flux' refers not only to the extent of various canon corpora, but also to their Masoretic and LXX textual traditions (Driver, 2013:243-78).

of the church (1992:70-78; 2002:40). Thus, he advocates the complete canon of the Christian church not only as the ‘rule-of-faith’ for the community of faith, but also as the object of critical theological scrutiny subordinate to its subject matter, Jesus Christ (1992:68, 71, 78). Childs elucidates this function of canon (1992:724): “The role of the canon as scripture of the church and vehicle for its actualization through the Spirit is to provide an opening and a check to continually new figurative applications of its apostolic content as it extends the original meaning to the changing circumstances of the community of faith.” Hence, for Childs, in contrast to Sanders, the Christian canon as Scripture is not open, but only its original meaning and application may extend to suit the church’s new situations.

While Childs makes clear that only the final canonical form of texts from both Testaments is theologically reliable, he does not neglect the process which leads up to this form (1992:70f): “… the authoritative norm lies in the literature itself as it has been treasured, transmitted and transformed.” Practically, the question of the final canonical form comes down to the question of theological authority. Paul Noble suggests that Childs’ canonical principle is equivalent to the Bible being divinely inspired (1995:340). Yet, Childs (1992:264) himself prefers talking about the “special authority of sacred scripture” in its final canonical form. “Canonical intentionality”, a term coined by Childs (1979:79), can be understood as the scriptural witness, in its final canonical form, of the Holy Spirit to the Father and the Son (cf. Seitz, 2006:100). Similarly, Childs’ understanding of biblical authority involves the relation between the witness of Scripture and the reality of the triune God and the community of faith. So, for Childs (2002:11), canonical authority is seen in relation with the “reception of this corpus [canon] by a community of faith and practice.” He believes human perception to be responsive to the nature and ‘coercion’ of the text.[64]

3.2.2 Witnesses versus Sources

For Childs (1992:264), sources exist in any religion, whereas Israel’s faith statements represent witnesses to the reality of Yahweh as he revealed himself

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[64] Cf. Seitz (2006:87f), who identifies the term ‘coercion’ used by Childs with the ‘pressure’ of the literal sense of Scripture. Also, Sumpter elucidates (2008:111): “Theologically, the creation of the canon of Scripture was never claimed by the church to be its own work, but was itself understood to be a response to the divine coercion of the living Word of God.”

to his people. Thus, only the final canonical form of texts is decisive for the community of faith as witness to its subject matter, which is divine reality. Accordingly, for Childs the distinction between witness and source is due to the nature of the text (1992:264): “The whole point of the Christian canon is to maintain such a distinction and thereby to acknowledge the special authority of sacred scripture”. This, however, does not prevent Childs (2006:52) from affirming that both a theological-canonical reading and a historical-critical reconstruction of the biblical text may exist independently of each other.[65]

He explains that listening to the ‘discrete witnesses’ of the Old and New Testaments is like listening to voices in a choir or instruments in an orchestra. Playing with this metaphor, he underscores how important it is to listen to each individual voice ‘discretely’, before one is able to listen to the concert of all (1992:78, 85): “Both Testaments make a discrete witness to Jesus Christ which must be heard, both separately and in concert”. Listening to the ‘discrete witness’ means, first, to identify the plain, literal sense of Scripture. Only then, second, one is able to listen to the witnesses in the ‘concert’ of both Testaments without mingling them. And only after that, third, theological reflection can move “from the dual witness of scripture to the reality of God to which the witnesses point” (Childs, 1992:380).

This way, Childs through his canonical approach seeks to restore a proper balance to biblical theology in that the ‘discrete voice’ of the Old Testament does not suffer from being heard on its own, and nor do the witnesses of the New Testament suffer from being seen as detached from the Old Testament.[66]

3.2.3 Hermeneutical Implications for Biblical Theology

Listening to the text as a ‘discrete witness’ does not call into question the diachronic dimension of God’s history with his people in the old and new covenants. Using two examples, Childs illustrates how this listening to the

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[65] Childs does not hesitate to compare witness and source with the incarnation of Jesus Christ, “truly man and truly God” (Childs, 2006:52; see also ch. 3 and 4 of Childs, 1992, and his last work (2004:321).

[66] Childs’ earlier works, like the commentary on Exodus (1974), established his reputation as an OT scholar.

witnesses in their final textual form functions at the level of biblical theology: first, Abraham's testing of faith in Genesis 22 is a theme which also relates to the New Testament (1992:325-336)[67] and, second, the parable of the wicked tenants in Matthew 21 demonstrates the theme of rejection of the Messiah, which also refers to the Old Testament (1992:337-347).[68] Thus, Childs attempts to discover layers of theological continuity and discontinuity of a theme or concept, an approach which is highly significant for the present thesis.

Furthermore, Childs (1992:264) refers to historical trajectories which he elucidates as recovering "depth dimensions of growth and change within the witness". He also points out that the practice of recovering such historical trajectories is hermeneutically different from the historical-critical practice of reconstruction, which does not distinguish between witness and source. Childs (1992:725) affirms the plain sense of the scriptural witness as the literal sense for the community of faith while he allows for multiple senses of Scripture for their on-going life.

Furthermore, Childs uses the argument of the essential theological unity of both Testaments to adopt a holistic reading of the Bible (1992:721): "... what binds the Testaments indissolubly together is their witness to the selfsame divine reality, to the subject matter, which undergirds both collections."

So, for Childs, biblical exegesis moves dialogically between the witness of the text and the reality of the subject matter the text refers to. He affirms that biblical theology knows a similar movement, and that the hermeneutical circle also works vice versa from the reality of God back to the witness of the text. In other words, not only does the text testify to the reality of God, but also the reality of God relates to the text and its interpretation (1992:724): "... through the Spirit the reality to which the text points, namely to Jesus Christ, is made active in constantly fresh forms of application". This implies that Childs attributes to the Holy Spirit a significant interpretive and hermeneutical role.

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[67] See Heb 11:17-19.
[68] See Isa 53:3ff.

Still, Childs cautions (1992:76) that, although the New Testament quotes the Old, the same mode of citation is not to be used as a model for biblical theology because of the different hermeneutical level.

3.2.4 Summary

At times, Childs felt misunderstood both by conservative proponents and liberal opponents.[69] This is what he expressed in his final book (Childs, 2004; cf. Sumpter, 2008:103f). Yet, this only demonstrates that Childs does not fit into any mould, let alone a Procrustean bed.

Some may think that Brevard Childs and his ideas have undergone a certain change throughout the decades of his scholarly life (cf. Driver, 2013:245). Nevertheless, Childs' canonical commitment has undoubtedly remained unchanged from his early period on and can safely be considered the heart of his work. Yet, it is true that Childs and his oeuvre disclose the influence that historical-critical scholarly training had on his theological career.[70] Therefore, contrary to the opinion of some of his opponents, Childs understood and knew how to use historical-critical tools. All the same, he is critical of the historical-critical approach to Scripture because it has failed to identify the reality to which the scriptural witnesses point (1992:719-727). Furthermore, he laments that various twentieth century theologies at times have silenced this reality; and, third, he finds fault with attempts which interpret the Bible in purely functional terms.

Such disapproval can be understood on the basis that, despite modern historical-critical questions, Childs takes into account the doctrinal traditions of a 'pre-modern' history of reading (cf. Seitz 2006:72, 103). In view of that, Childs may appear to some scholars, whether modern or post-modern, like a 'theological alien' or a "brontosaur who survived cataclysm only to plod through a smouldering

[69] OT scholar R. Schultz, one of the earlier PhD students of Childs, confirms (2008:75): "Overall, however, Childs's work has received the same mixed responses within evangelical circles as within the broader academic community, although for different reasons." So, the attempt of R. Rendtorff to introduce Childs' canonical approach in Germany 1993 was welcomed by only a few, like Lohfink and Zenger. Rendtorff's own canonical approach was considered to range in proximity to a history-of-religions approach (cf. Schultz, 2008:73). For a German discussion of canon, see also Childs, 2006:43–53.

[70] Childs had received theological training in a Swiss-German historical-critical context. This is why Peterson reckons that Childs' adherence to form criticism in his earlier years at Basel under scholars like Baumgartner, a former student of Gunkel, turned into a commitment to the 'canonical form' of Scripture (Peterson, 2013:9-19).

landscape" (cf. Driver, 2013:248). As a matter of fact, scholarship has not always given Childs the regard he deserves, at least not in Germany.[71] His merit, however, of having presented a biblical theology approach with a full-scale horizon is irrefutable.[72]

Furthermore, Childs' particular contribution lies in distinguishing between the process of canon formation and its final textual form. Thus, his model preserves canonical unity and scriptural authority and facilitates a holistic reading of both Testaments.

In sum, Childs' theory is relevant for this thesis, since a method which is based on the final textual form of the canon allows the discovery of layers of theological continuity and discontinuity of a theme running through Scripture. Thus, the 'historical trajectory' of the theme of a potential relationship between God's praise and God's presence can be followed through the Old and New Testaments. This is how biblical theology in connection with a canonical approach can serve to explore this theme in texts of both Testaments.

One of the most trenchant critics of Childs is James Barr, who represents a different canonical understanding in terms of an open canon.

3.3 James Barr: Biblical Theology and 'Canonical Criticism'

In his book *The Concept of Biblical Theology*, James Barr (1999:251) provides a definition: "Biblical theology is an aspect of exegesis, directed towards individual texts, parts of texts and interrelations between texts ... and with openness to questions of truth-values as represented within the Bible, within the environing world cultures and within the religious/theological traditions."

Apparently, Barr favours an open-ended canon and, as a result, would consider biblical theology rather in terms of a 'descriptive' discipline.

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[71] See critical German response in section 3.4.1 of this chapter.
[72] Seitz (2013:101) and Olson (2008:55) confirm Childs' broad-scale scholarly horizon encompassing the intersection points of ancient text/modern faith, Jews/Christians, Old Testament/New Testament, and biblical theology/dogmatic theology which shaped the structure of Childs' work throughout his career.

3.3.1 Biblical Theology: A 'Descriptive' or 'Prescriptive' Discipline?

Concerning a correlation between the Old and New Testaments, Barr (1999:373) asserts that the contrast between them is of a theological and not simply of a historical nature, since in the New Testament "a new substance of divine presence" can be found which was not fully revealed before. Accordingly, he emphasizes the discontinuity between the Testaments (1999:186). At this point Barr (1999:5) struggles with his own model of a "pan-biblical theology", as he labels it. He complains that in the attempt to achieve such a 'pan-biblical' theology often one of the Testaments suffered from a lack of due attention, as an over-emphasis was laid on the other. As Barr concludes (1999:172-178), scholarship has not answered in a satisfying way the question as to how the New Testament relates to the Old. Yet, one gets the impression that he simply criticizes where other scholars have failed to meet his norm of a 'pan-biblical' theology without giving enough evidence himself of how such theology could work at a practical level (1999:363ff).

Then, the present and yet ancient issue Barr sees himself confronted with is: Does biblical theology have only 'descriptive' or also 'prescriptive' value? Does it only explain 'what it meant', or also 'what it means'? As he (1999:251) cautiously articulates, biblical theology needs to be open towards "questions of truth-values as represented within the Bible". In actual fact, Barr supports the descriptive 'what it meant' option because defining what the Bible means is for him tantamount to a 'prescriptive' verdict which he may find, if at all, at the level of systematic theology. Of course, no theological discipline can hold the claim of normative authority, since none of them represents an absolute norm (*norma normans*). Each theological discipline has only as much influence as it reflects the 'truth values' of Scripture (*norma normata*). Hence, the real question Barr faces up to is whether the canon sustains this 'norm-giving' authority and biblical theology this 'norm-reflecting' authority. Barr answers this question in the negative, as shall be seen in the following.

Barr grapples with Childs. He suspects Childs of maintaining a 'normative', authoritative claim with the canonical method (1999:401-412; 1983:125) and accuses him of adhering to "theological fundamentalism" and "theological inerrancy" (1999:437). Perhaps this is because Barr denies not only that biblical

theology, but also theology in general, holds any of this 'norm-reflecting' influence. This can be seen from his idea of theology as a mere collection of different disciplines, whether theological or non-theological (1999:83).

3.3.2 Barr on Scripture, Tradition and Canon

The concept of theology as a multi-disciplinary, reflective activity subjected to discussion is based on Barr's conviction that Scripture in its nature is not 'theological' because much of it would not have this character (1999:83, 249). As the author clarifies (1999:248), "if they [the biblical texts] were theology, in the proper sense, there would be no need for a discipline such as biblical theology".

Furthermore, it seems that Barr places religious traditions inside and outside of Scripture at the same level (1999:214): "Today it is almost universally agreed that the Bible itself is a product of tradition. This makes it difficult to suppose that theological tradition within the Bible is wholly different in nature from theological tradition after (and, indeed, before, and in the midst) of the Bible."

This again makes it difficult to concede that Scripture could hold a more prominent position than pre- or post-scriptural or any other extra-scriptural tradition. Then, the key questions become, first, which norm is used to weigh these various traditions and, second, where does this norm come from? Where, for Barr, would the issue of scriptural authority come in? Barr, at least, does not provide an answer to these questions.

Accordingly, this decline of borders between scriptural and extra-scriptural traditions affects Barr's canonical position (1983:57): "… we see how unsatisfactory the idea of a 'canon' is, for it implies a clear distinction between scripture and non-scripture, inspired and non-inspired, divine and human, authoritative and non-authoritative, which very probably was not there."

As a result, the author understands canon as an open-ended body of texts defined only in a vague and imprecise sense (1983:71; 1999:579).[73] His canonical position can be summarized with his own words (1983:63): "… scripture is essential, but canon is not."

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[73] Barr's understanding evokes the approach by Sanders as above in section 3.2.

Nonetheless, Barr would even go so far as to claim the existence of a "canon for biblical theology" that includes the Dead Sea Scrolls, since they elucidate the content of the biblical canon. This, however, does not imply for him that "canons can give hermeneutical guidance", a function which they are not meant to assume (1983:67). That contradictory statement again reflects Barr's understanding of biblical theology as a 'non-prescriptive' discipline.

Besides, it seems that he is suspicious of canons exercising "scriptural control of the religion", a position he firmly repudiates for New Testament Christianity (1983:64). Evidently, fear of control has led him also to strongly object to scholars like Childs. Therefore, Barr may be not be able to accept either the man or his approach.

As a corollary of Barr's mingling of scriptural and extra-scriptural traditions, he regards the hermeneutical task of biblical theology for people of today's world as not being limited to Scripture alone, but also to include the interpretation of this world. Interestingly enough, he (1999:202) concedes that "it is not we who interpret the Bible, but the Bible which interprets us and our world". As Barr (1999:202f) makes clear, the biblical message may change because of a changed context. This is why he declares that a hermeneutical model of interpretation based on past meanings is misguided, since its interaction concerns different worlds in past and present (1999:202f). For him, meaning and message are not transferable. Still, the question remains: How can this biblical message interpret us and our world, as Barr demands? It appears that he does not provide a satisfying answer to this question, but precisely this is relevant for this thesis which seeks to provide guidance for our worship culture.

Obviously, Barr's argument touches an important debate in hermeneutics about the 'transferability' of meaning and message, which will also be touched on later in this chapter.

3.3.3 Summary

By identifying Scripture with tradition, whether pre-biblical, biblical or post-biblical, Barr obviously places extra-biblical traditions at the same level as biblical ones. As a result, his model not only brings along the decline of canonical boundaries, but in actual fact also the decline of scriptural authority. Furthermore, his

conviction that canon is of no hermeneutical value practically rules out any final-form approach to biblical texts. In addition to that, Barr seems to present an overview on other scholarly approaches rather than a biblical theology model of his own.

In sum, Barr's idea of an open-ended canon and his concept of a biblical theology cannot serve as a useful example of how biblical theology may work in the context of this thesis, which seeks to trace the theme of God's praise and God's presence through canonical texts.

3.4. Critique of the Canonical Approach

A concluding evaluation of the canonical approach will start with a critical response from German scholarship to the canonical approach of the Anglophone world.

3.4.1 A Critical German Response

The purpose of including a response from the German scholarly world to Anglo-Saxon canonical approaches is also to make evident that this canon debate does not seem to have brought about any lasting outcome in Germany. As Childs (2006:44) remarks, the Germans had joined the contemporary international canon debate quite late and this only in the context of a biblical theology discussion and an ecumenical, church-related dialogue.[74] Likewise, other Anglophone scholars like Driver have observed the meagre results of this debate (2013:119): "… in the German-speaking world ... positive extensions of the reorientation toward canon appear somewhat marginal, and in any event tend to ignore the fullest articulation of the canonical approach along with its most crucial suggestions for biblical theology."

This tendency can also be observed in the contemporary critical canon discussion in Germany, summarized and reflected by Melanie Köhlmoos (2009:135-146).[75] As Köhlmoos (2009:136) asserts, canonical exegesis has particularly been

[74] Childs (2006:44) points to Protestant scholars like Rendtorff and Oeming, or Catholic scholars like Lohfink and Dohmen.

[75] Review by Köhlmoos (2009:135–146) of E. Ballhorn & G. Steins (2007), a volume of Catholic and Protestant contributions on canonical Bible exegesis..

shaped by a characteristic application of the intertextual paradigm and by its basic understanding as a distinct theological discipline. Nevertheless, whether a canonical approach is generally characterized by a "decided distance" from historical and/or diachronic approaches, as Köhlmoos (2009:136) asserts, is a controversial issue.[76] It may well be characterized by an affinity to literary exegesis, but this does not necessarily entail reception-orientation, as even Köhlmoos (2009:136) admits. One may agree with her assessment that canon does not owe its existence to an authoritative decision coming from the outside. Still, the inherent authority of the canonical texts is only recognized and not created by the community of reception, and for that reason one may not concur with her opinion that the result of canonical reading is produced by the reader (2009:140-142).[77] Besides, the canonical approach has been considered a sub-discipline of biblical theology, at least to some extent in the Anglo-Saxon world, and not a theological discipline in its own right, as she suggests.

Furthermore, Köhlmoos (2009:140-142) assumes a tension between the fixed boundaries of canonical exegesis and the open nature of intertextuality. In order to solve that tension, canonical exegesis could only work with a restricted and limited understanding of intertextuality and would be characterized by the search for "privileged inter-texts" (2009:136). Given such restriction, she wonders whether it is still justified to speak of intertextuality in connection with the canonical model. Yet, the roots of the actual problem lie in that canon is identified as an open process on the side of the community of reception that allegedly produces canonical texts. Köhlmoos rightly acknowledges the difference between such understanding and Childs' approach. She (2009:145) even admits that canonical exegesis à la Childs could be fertile when it comes to perceiving biblical

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[76] Köhlmoos writes (2009:136): "Kanonische Exegese ist demnach geprägt von a) einer dezidierten Distanz zu historischen und/oder diachronen Ansätzen, b) einer Affinität zu rezeptions-orientierten Methoden der Literaturwissenschaft, c) einer charakteristischen Umsetzung des Intertextualitätsparadigmas und d) einer Begründung kanonischer Exegese als genuin theologischer Disziplin. Es sind vor allem die beiden letzten Aspekte, die die Eigenart der kanonischen Auslegung gegenüber anderen synchron bzw. literaturwissenschaftlich arbeitenden Zugängen deutlich unterscheiden."

[77] Köhlmoos together with Müllner (2009:140-142) writes: "Der Kanon verdankt sich keiner von außen an die Schriftensammlung angelegten autoritativen Entscheidung, sondern wächst organisch aus der Rezeptionsgemeinschaft heraus. " Köhlmoos together with Pellegrini writes: "… das Ergebnis einer kanonischen Lektüre ist ein Produkt des Lesers".

texts comprehensively and in their respective contexts, an assertion one can only support.

3.4.2 Summary and Evaluation

As has been demonstrated, the canonical approach of Childs not only esteems the unity of Scripture, without which the canons of both Testaments cannot serve as foundation for biblical theology, but it also allows room for its diversity by listening separately to the voice of each biblical book. Therefore, it not only allows tracing the theme of God's praise and God's presence through individual biblical texts, but also permits a synoptic perspective on the trajectories detected on this journey.

The main asset of that canonical approach undoubtedly lies in its high regard for the basic nature of the biblical texts, which affects the choice of method.[78] Childs provokes differing interpretive questions, which arise when biblical texts are being read in their final canonical form, a clash which is adequately summarized in the statement by Mark Brett (1991:12): "What we have here is foremost a conflict of interpretative interests and not a substantive conflict on method at all". This clash of different interpretive interests can hardly be avoided if the nature of the text is regarded as impinging on the choice of method. In sum, the hallmark of the canonical approach and its legacy for today is found in its "desire for comprehensiveness" (cf. Seitz, 2006:62). This challenge represents both its strengths and its weaknesses.

With regard to its weaknesses, Seitz (2006:63) points out that presumed flaws were brought up by those who hold opposite views and that this fact may well confirm the appeal of this approach. Still, Seitz (2006:62) cites among the faults mentioned dogmatic biases, a prejudiced preference of the final textual form, an insufficient attention to historical facts, as well as an overemphasis laid on the Old Testament at the expense of the New and vice versa. Others pronounced the canonical approach to be confusing and unworkable and, therefore, in need of "rehabilitation" (cf. Driver, 2013:244).[79] Similarly, Gerald Bray (1996:482), a

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[78] The German scholars Stuhlmacher and Gese concur in that the nature and self-understanding of a text decide on the way to approach and comprehend it (Stuhlmacher, 1995:71f; Gese, 1991:249).

[79] Driver points to scholars like Brett (1991), Noble (1995) and Steins (1998).

biblical theology scholar, refers to critical remarks from scholarship deeming the canonical approach to be self-contradictory and anti-historical: self-contradictory because it allows historical criticism at one level while disallowing it at another, and anti-historical because it ignores the life-setting of the canonical redactors. Yet, Childs discerned what the historical-critical method was able to do, that is, to detect the origins and settings of the historical sources, but not to identify the message and meaning of the scriptural witnesses.

Moreover, some scholars, as could be seen with Barr, referred to a certain exclusiveness of Childs. Brett (1991:11) identifies a "totalitarian tendency", but at the same time he concedes that Childs pictures "a more pluralist situation" for biblical studies. Therefore, much of this criticism is contradictory and not justified, for example 'overemphasizing' the final textual form, if the method simply tries to do justice to the nature of the text.

The assessment of German scholars allows insights into a different perspective on a canonical approach. However, to identify canon and authority in terms of an open process of reception on the side of the reading community is debatable, since the intrinsic weight of the canonical texts is only recognized and not created by this community. Besides, to speak of limited intertextuality in connection with a canonical approach seems bizarre given its undeniably comprehensive horizon.

Furthermore, it appears that the real question is not whether a canonical approach can be considered a distinct theological discipline. The issue at stake is rather whether biblical theology, which may include a canonical approach as a sub-discipline, will be recognised as an independent theological discipline in Germany and elsewhere in the near future. In that case, a canonical approach may find its place more easily as a method in this discipline. Then again, this issue has not yet been resolved in the present debate.

3.5 Narrative and Intertextual Models

Having evaluated canonical approaches, in this section, representative samples of narrative and intertextual models will be introduced. This is appropriate given the narrative genre of most of the texts to be analysed in this study. In particular

the intertextual models will be probed in as far as they serve the purpose of this thesis to explore a connection between human praise and divine presence in texts of both Testaments. Besides, some intertextual models, such as those presented by Brodie and Litwak, have been applied to Luke-Acts, which contributes texts in this study. First, we will attempt to shed light on the difference between narrative and intertextual models.

3.5.1 Narrative Criticism and Intertextuality

Although intertextual models may function in any genre, they have often been applied in narrative (Brodie, 2004; Litwak, 2005). For that reason, the difference between narrative, canonical and intertextual approaches will first be briefly explained.

To put it simply, narrative approaches deal with the telling of stories, examining the way in which a story is told and how this illuminates what the author is doing. Having originated in secular literary criticism, narrative criticism has come to influence biblical criticism during the last few decades. As a result, biblical texts are perceived from the narrator's point of view as pieces of literature or discourse, skilfully planned, with plot, characterisation and dialogue. All the same, narrative criticism has been criticized for not taking into account the historicity of the literature it deals with.[80] At the beginning of this millennium, narrative criticism experienced a renaissance in the shape of cognitive narratology, which came to inspire biblical hermeneutics, just as narrative criticism did in earlier decades.[81]

Intertextuality in the broadest sense of the term as used in literary sciences refers to structural, thematic and terminological parallels between texts. It allows for repeated patterns that open up a wide horizon, which extends beyond schemes of prophecy-fulfilment, quotations, allusions and typology (Litwak, 2005:31ff, 34). Scholars found it difficult to define the term 'intertextual' given its polyvalence or multiple meanings, just as they found it problematic to identify the term 'canonical'.

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[80] See Hans Frei (1974) and Northrop Frye (1982).

[81] Sönke Finnern (2010), a young German scholar and Lutheran pastor, claims that a 'cognitive narratology' approach has the potential to mediate between historical-critical and evangelical camps.

Georg Steins (1998:2, 237), attempts to close a methodological gap, which he thinks Childs left. Reading Steins one gets the impression that he wishes to develop Childs' model further while holding on to historical-critical methodology.[82] In his model, Steins (1998:45-83) combines intertextual reading with canonical reading in a 'canonical-intertextual' reading of the Bible. As a matter of fact, canonical and intertextual methods work at different levels. A canonical approach, according to Childs, considers the full perspective of both canons, taking into account the salvation-historical progression from the old covenants to the new covenant. An intertextual model only concentrates on trajectories between texts. Both methods may be combined; however, such a combination requires clarifying the methodological approach because Steins' historical-critical premise would not work on the basis of Childs' methodological principles. Still, combining an intertextual model with Childs' approach would be possible, and this offers a stimulus for the present study.

Thomas Brodie (2004), for example, uses an intertextual model to explain the development of the New Testament, which he applies among others to Luke-Acts (2004:258-274). It seems that his literary study represents a new version of source and redaction criticism under the label of intertextuality, which he perceives as literary dependence. His central hypothesis is that 'Proto-Luke', an alleged first version of Luke-Acts, which for him replaces the Q hypothesis, had a major impact on the development of the gospels and other New Testament texts. Brodie supposes this 'Proto-Luke' to be fed by Deuteronomy and Chronicles and to feed again into New Testament texts, starting with Matthew's logia and 1 Corinthians, followed by the gospels of Mark and Matthew down to Luke-Acts (2004:536f).[83] Since Deuteronomy epitomizes the narrative tradition from Genesis to Kings, the author means to identify intertextuality, for example, between the Elijah-Elisha narratives and 'Proto-Luke' plus Luke-Acts (2004:xxviii-xxx).[84] Basically, Brodie's complex theory says that existing texts (Deuteronomy

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[82] See Steins (1998:9-102) on methodological foundations of a canonical-intertextual reading, which he exemplifies with Abraham in Gen 22 (1998:103-224; see also Steins on canonical-intertextual studies in the OT, 2009:169-182).
[83] See part III of Brodie's elaborate work in chs. 27 – 54, 2004:282-537.
[84] See Brodie, 2004:82-144, chs. 10 to 14.

and 1 Corinthians) were transformed when feeding into a so-called ‘Proto-Luke’ and, thus, into Luke-Acts (2004:xxx).[85]

During the course of Brodie’s comprehensive book, a difficulty becomes more and more obvious, that is, a confusing hypothesis about a multiple and reciprocal process of ‘resourcing’.

All the same, Brodie’s ideas may be stimulating in that they encourage the search for intertextual trajectories between narrative passages in 1 Kings 8, 2 Chronicles 5 and Acts 2, texts which will be analysed in the subsequent chapters of this thesis.

Kenneth Litwak (2005) assesses intertextuality in Luke-Acts in terms of intertextual echoes and the frequency with which textual patterns are supposed to be repeated (2005:35-66).[86] For Litwak (2005:52-54), intertextual echoes are understood as “transumption” or “metalepsis”, that is, the way in which one text is transformed by the echo of a former. These echoes would pervade Luke’s narrative and create “echo chambers”, rooms which make it possible to hear intertextual messages. Litwak (2005:55-60), referring to Tannen, calls the structure of these echo chambers “framing in discourse”.[87] Accordingly, Luke 1 – 2 and Acts 28 would form the frame for the entire discourse in Luke-Acts (2005:55-60).

Consequently, Litwak asks how Luke creates frames and which interpretational function these frames serve. The purpose of Luke’s framing would be to make his audience hear echoes, for example, of the transfiguration of Moses (Exod 19), as they listen to the story of Jesus’ transfiguration (Luke 9) (2005:58f). Such prominent themes serve as an interpretative frame for the whole discourse. For Litwak, the purpose of framing in discourse is to show continuity between the people of Israel and the early Christian movement, a continuity which serves ecclesiological purposes, that is, to legitimate the true people of God in the

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[85] Brodie’s charts are helpful to understand his complex theory.

[86] Among others Litwak has been influenced by Hays (1989) who hears ‘intertextual echoes’ in Paul; Litwak (2005:62f) expands two of Hays’ criteria for discovering echoes: availability and volume.

[87] The concept of framing in discourse is based on the contextual meaning of metanarrative in discourse analysis (S. Runge, 2012; and in connection with Acts, S. Levisohn, 1987). On an intertextual reading of Acts in connection with Isaianic motifs see P. Mallen (2008). Mallen explores how Luke uses and transforms material from Isaiah.

present. This approach may well apply not only to the 'true people' of God but also to their worship.

Litwak's main argument in sum (2005:31): Luke's usage of Scripture in connection with intertextual echoes is much broader than the restricted space of direct quotations and obvious allusions would allow. Moreover, this framing-in discourse goes beyond typology and a promise-fulfilment scheme, which holds on tightly to comparative reference points (contra Marshall and others) (2005:59-61).

The advantage of Litwak's stimulating study is that no programmatic element puts the message into a Procrustean bed. Canonical texts are allowed to speak and 'resonate' for themselves. His arguments in favour of framing-in discourse are persuasive in that they allow for a broad horizon which may well be coherent with biblical theology and narrative texts.

3.6 Contemporary Hermeneutical Models

After having sampled recent narrative and intertextual approaches, in this section, further hermeneutical models, which are characteristic of the more recent discussion, will be introduced. They will be tested as to whether they are suitable to identify the theme of God's praise and God's presence in texts of both Testaments and to apply the results to the real-world setting.

Naturally, this study is obliged to be limited to a selected choice of representatives, which does not mean that biblical theology scholars, whose models have not been dealt with, are considered negligible. This applies, for example, to Francis Watson and his so-called 'evangelical' hermeneutics which limits Scripture to gospel (Watson, 2001).[88] This also applies to Walter Brueggemann, a representative of post-modern social-critical thinking, and his

[88] The new 'arithmetic' in Watson's biblical theology approach goes as follows: gospel equals God-speech, and God-speech equals Scripture. Therefore, gospel equals Scripture, an identification which is based on Watson's understanding of promise overruling law (Watson, 2001:161-82.

hermeneutics of ‘hurt and hope’ which aims at a social-critical deconstruction and reconstruction of textual interpretation (1992).[89]

At the occasion of the FEET conference at Berlin, Germany, in 2010, Professor I.H. Marshall presented an overview of the contemporary hermeneutical debate.[90] Marshall criticized contemporary evangelicalism for restricting themselves mainly to identifying principles in the text and applying them. Although many scholars admit that changes in social and cultural situations require an adaptation of the biblical principles to be applied, they still limit themselves to this hermeneutical model. Whether one chooses this model or not will affect the practical application of this study’s results in the area of contemporary worship. Marshall illustrated his critique using four examples of hermeneutical methods in contemporary evangelicalism, which will be briefly introduced: Kaiser, Doriani, Vanhoozer and Webb (Meadors, 2009).[91]

3.6.1 Walter Kaiser Jr.: A ‘Principlizing’ Model

Walter Kaiser (2009:19-50) advocates a ‘principlizing’ hermeneutical model:[92] Starting with a specific biblical text, the interpreter moves up a “ladder of abstraction” attempting to identify the “generalizing principle” that may lie behind the text, and then moves downward trying to apply this principle in a new cultural context (Kaiser, 2009:24-27). The lower on the ladder, the more culturally-bound, the higher on the ladder, the more abstract and universal the principles are. Kaiser (2009:28-45) illustrates his theory through the examples of slavery, the role of women, homosexuality, embryonic stem cell research, abortion and euthanasia. This “process of principlizing”, as Kaiser (2009:26) argues, is not going beyond Scripture, but applying its principles more widely. He (2009:47) acknowledges progressive revelation in that there is “perfection of revealed truth

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[89] Brueggemann’s hermeneutic aims at deconstructing contrary and controlling ideologies in the community of interpretation before reconstructing the ‘social dynamic’ of the text (1992:145ff). One wonders whether social-critical categories, like hurt and hope, construct a Procrustean bed into which ‘words from God’ are pressed or stretched accordingly. This again would defeat the purpose of entering into the ‘dynamic of the text’. For that reason, the social-critical hermeneutics of Brueggemann is not convincing.

[90] FEET: Federation of European Evangelical Theologians. Marshall’s paper is reflected in his article (2011:4-14); the following references to Marshall relate to this article.

[91] Meador’s volume (2009) is based on a symposium entitled “Moving beyond the Bible to theology”; it compiles and compares four different and yet complementary methods of interpreting Scripture; see the critique of ‘Beyond the Bible theology’ by Marshall, 2011:10-13.

[92] Also Kaiser (1994); see Marshall, 2011:5.

at all stages along the process", albeit in "seminal form". This view makes Kaiser (2009:73) conclude that Paul avows the abolition of slavery, which is still a contested issue among scholars.

In his conference paper, Marshall (cf. Marshall, 2011:6) argued that this is a change of principle rather than a change of application, since we are not dealing with the relationship between slave-owner and slave any more, but between that of employer and employee. Such issues reveal that the boundaries between fresh applications and new principles are not easily to be defined, which also affects the practical relevance of the present thesis. If there is a connection between God's praise and God's presence in texts of both Testaments, should we then apply this to today's charismatic worship as a biblical principle with a new application or as a new principle altogether? Moreover, how do we decide which biblical principle or application is appropriate in the face of the challenges of today's charismatic worship (cf. Marshall, 2011:6)?

3.6.2 Daniel Doriani: A 'Redemptive-Historical' Model

Daniel Doriani (2009:75-120)[93] presents a "redemptive-historical" model of hermeneutic which relates to a progressive revelation within the history of salvation.

Doriani (2009:88ff) first places narrative material alongside didactic, propositional material by underlining the indirect impact of its instruction. This affects the present study in as far as most of the texts to be analysed belong to the narrative genre.

Then, Doriani (2009:99-103) presents an agenda of "right questions" which he addresses to a biblical passage, asking what we can learn from it about duty, fine character, valuable goals and biblical vision. He (2009:105) suggests "distilling" a principle from a biblical text and applying it to new situations. This method is not so much different from Kaiser's 'principlizing' approach.

Although practising similar methods, Kaiser and Doriani arrive at different conclusions, for example, regarding the place of women in the church. Doriani applies the principle he "distilled" from biblical texts on women with the result that

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[93] Cf. Marshall, 2011:6.

women may not preach or teach authoritatively (2009:117). Yet, neither of the two, Marshall (2011:7) complains, examines the contemporary Christian and non-Christian world to see what factors make people uneasy about the hierarchicalist position. This is a valid point which in relation to this thesis encourages us to inquire into the factors that make people uneasy about charismatic worship, issues which were brought up in the last chapter.

3.6.3 Kevin Vanhoozer: A 'Drama-of-Redemption' Model

Kevin Vanhoozer (2009)[94] deals with an on-going drama of redemption in which we take our place on the stage of life working out individually and corporately what the text is speaking to us (2009:151-199). He is essentially concerned with our involvement as actors in this drama, who show their understanding of Scripture by doing God's will and not just discussing it (cf. Marshall, 2011:7). This is for Vanhoozer what biblical interpretation is about. We would have to interpret Scripture by living and acting out (2009:155): "*Sacra pagina* is profitable for *sacra doctrina*, which again is profitable for *sacra vita*."

The author claims that as participants in this redemptive-historical "theodrama" we must find the big picture by cultivating some kind of canonical sense of its script (2009:155-159). Key questions to help us grasp the performance of this divine discourse are (2009:162-65ff): Who and where are we in this theodrama (cf. Marshall, 2011:7)? What is God doing and what is our role? In this connection, Vanhoozer (2009:170) insists that our 'interpretive performance' is not about us extracting or applying a principle, but about us living our understanding of the drama of redemption. This means that at times we perform the missing final act in this theodrama which requires of the actors the skill of contextual judgment (2009:174-186). The author illustrates his approach through the example of transsexuality (2009:186-197).

One concurs with Vanhoozer that Scripture reading is not only meant to lead to intellectual understanding, but also to changed action and character. Still, one wishes to know how this 'theodramatic performance' could be spelled out practically in the context of human praise and divine presence. The relevant questions would then be: Who and where are we in this worship relationship with

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[94] Cf. Marshall, 2011:7.

God? What is God doing and what is our role in praise? Besides, is it appropriate to label a life of worship as “theodrama”?

3.6.4 William Webb: A ‘Redemptive-Movement’ Model

William Webb (2009:215-248)[95] advocates a dynamic hermeneutic in connection with cultural and trans-cultural analysis.[96] This hermeneutical model concentrates on trajectories in understanding and practice which exist in Scripture itself. According to the author (2009:215), these trajectories lead us to new patterns of living, which are scripturally based and in continuity with Scripture, but take us beyond an “isolated or static understanding”. This is what Webb (2009:217) calls “movement meaning” inherent in Scripture, which can be seen from the “logical extensions of its redemptive spirit trajectories”. The author illustrates these trajectories by the examples of slavery (2009:219-228) and of corporal punishment (2009:228-248).[97]

Webb asserts that this dynamic movement cannot cease with canonisation and, therefore, the tracks found in Scripture contain the momentum to take its application further. Such an approach is canonical in as far as it recognises canon as the result of progressive revelation. Still, Marshall (2011:9f) in his overall favourable critique asks how these trajectories are to be recognised and tested.

As attractive as this dynamic hermeneutical model may appear, one needs to be aware of the risk that it may lead to an opening of canonical boundaries.

3.7 Summary: Biblical Theology and its Methods

The question raised at the beginning of this chapter was: How can we benefit from biblical theology and its hermeneutical models for the interpretation of texts from both Testaments which deal with a connection between divine presence and human praise?

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[95] Marshall, 2011:8-2.
[96] Webb also elucidates this cultural analysis in *Slaves, Women and Homosexuals* (2001:67-72).
[97] Webb gives another example of a redemptive-movement model in connection with women in 1 Tim 2:13f (2001:263-268): he tends to interpret the primogeniture argument as a cultural-component value and ends up with a “complementary egalitarianism” or “ultra-soft patriarchy”.

Approaching this question, the historical background of biblical theology as a distinct discipline was elucidated, and this revealed the following major tendencies: the critical source analysis of the nineteenth century with a history of religion approach was followed by a concern for theological synthesis in the twentieth century, which affected the issue of the unity of both Testaments. Similarly, the contemporary debate dealing with the canonical issue reveals two main challenges for biblical theology: first, the argument against confining the Bible as defined in canon; and second, the argument against the theological unity of the biblical authors and books.

In view of that, representative methods in biblical theology were tested, the canonical approach by Brevard Childs alongside the contrasting view of James Barr, to be followed by a German critique and evaluation. Finally, an overview introduced samples of current intertextual models and hermeneutical paradigms, which were put to the test regarding their relevance for this study.

The canonical approach of Childs offers a significant alternative to the historical-critical method in the discipline of biblical theology, which allows preserving the unity of canon and authority of Scripture while respecting their diversity.

By and large, the canonical debate reveals conflicting interpretative interests, which depend on how one perceives the nature of the text. This became clear in the work of antagonists of Childs such as James Barr or German critics. The question whether in the foreseeable future biblical theology could be acknowledged as an independent theological discipline in Germany, or whether even a canonical approach could be accepted as a method among others in this setting, still remains unanswered in the debate. This affects the present thesis and its writer and beyond, and for this reason this chapter is relevant.

As far as intertextual models are concerned, Brodie's hypothesis of literary dependence with the example from Luke-Acts reveals confusing speculation about multiple 'resourcing' and proves to be too controversial to be suitable as an intertextual model for this thesis. Litwak's approach of intertextual echoes within a framing-in discourse tends to be more persuasive in that it allows for a broader horizon which is coherent with biblical theology and consistent with narratives and their purposes.

The contemporary hermeneutical debate makes clear that no method should be considered on its own, whether we deal with the principlizing method of Kaiser, the redemptive-historical approach of Doriani, the drama of redemption hypothesis of Vanhoozer or, the most useful of all, the redemptive movement model of Webb.

As a result, it can be proposed that biblical theology as a theological discipline and a canonical approach as the method, combined with intertextual reading, can benefit this study. This is how biblical theology may serve to explore the theme of a potential relationship between God's praise and God's presence in canonical texts of both Testaments. This is what the textual analyses in the following chapters will attempt. Accordingly, in the next chapter, narrative texts from the Old Testament will be analysed.

4.0 GOD'S GLORY PRESENCE IN THE PRAISES OF THIS PEOPLE IN THE OLD TESTAMENT

The first two sections of this chapter will deal with the narrative of the dedication of the first temple built by King Solomon and investigate whether a correlation can be observed between the worship of God's people and his presence in the relevant passages of 1 Kings 8 and 2 Chronicles 5 - 7. These narrative texts were chosen because they depict the initial filling of the Lord's first temple with his glory and presence in the context of his people's prayer and praise. The structural analyses will take into account the sequence of events, and the narrative and literary structures. The exegetical analyses will consider aspects of grammar and semantic structure.

The question raised in the investigations is whether divine presence prompts human praise and whether the praises of God's people also instigate God to fill his new temple with his glory-presence. Hence, exegetical aspects which go beyond this issue will not be dealt with. Similarities and differences between the two passages will be highlighted.

The third section of this chapter will investigate a potential connection between human praise and divine presence beyond the temple context in the following texts: Joshua 6:20 (Joshua and the battle at Jericho) and similarly 2 Chronicles 20:22 (Jehoshaphat leading Israel in battle), 1 Samuel 16:23 (David playing the harp before Saul) and similarly 2 Kings 3:15 (Elisha and the minstrel) as well as Psalm 22:4 (God inhabiting the praises of Israel). Likewise, the question asked is whether God's people's praise instigates manifestations of divine presence.

The fourth section will briefly touch on some expressions of human praise, as in Psalms 145 to 150, but only in as far as there is an association with the above texts, even if a connection between presence and praise is not mentioned explicitly. Likewise, the perspective of God's glory-presence in his temple without the immediate context of praise is only mentioned in brief, as in Ezekiel 10, 11 and 43.

The fifth section will summarize the terminology of divine presence and human praise occurring together in the above contexts.

Thus, the investigation in this chapter will prepare the ground for exploring relevant passages of the New Testament.

4.1 Dedication of the Temple in 1 Kings 8

4.1.1 Introduction

The books of 1 and 2 Kings serve as a sequel to 1 and 2 Samuel and describe the history of Israel's monarchy from the end of King David's rule and the beginning of King Solomon's reign throughout the divided kingdoms of Israel and Judah until the Babylonian exile. Israel's kingship is regulated by the covenant between God and his people. Accordingly, the general theme in 1 and 2 Kings, perhaps written in exilic times, is that the welfare of Israel and her kings depended on her obedience to the Sinai covenant. Therefore, both books may have intended to demonstrate to the people the consequences of their covenantal disobedience through a retrospective analysis of the history which led to their exile.[98] The purpose of this demonstration may have been to restore the remnant of the kingdom of Judah and its people to their covenant with God. This purpose could be seen to be supported by the specific function of conditional prophecies and their fulfilment (or non-fulfilment), which is stated time and again. For example, 1 Kings 6:12-13 affirms in the context of the temple building process God's conditional promise of his presence to King Solomon, and 1 Kings 9:1-9 refers to the fulfilment of this promise. So, if Solomon and his followers keep the commandments of the covenant, God will keep 'residing' in his temple. This aspect of God's abiding covenant presence in connection with the covenant fidelity of his people touches the core of this thesis, as will be seen.[99]

The present study keeps referring to the concept of divine presence. This concept relates to a specific divine presence among God's people which shows differing

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[98] The writer of 1 and 2 Kgs relied on sources previously written, like those of the annals of Solomon (1 Kgs 11:41), annals of the kings of Judah (1 Kgs 14:19 and 15:7, 23) or annals of the kings of Israel (1 Kgs 16:20). These annals represent common sources which also might have been used by the writer of 1 and 2 Chronicles. The temporal indicator "to this day" in 1 Kgs 8:8b points to the time of such earlier sources. Former source-critical scholarship unanimously attributed 1 Kgs 8 to a 'Deuteronomistic' writer who relied on earlier sources which he supposedly adapted and expanded (cf. de Vries, 1985:121).
[99] In connection with covenant see ch. 6, section 6.3.

degrees of intensification in contrast to a general divine presence in the created order which is concurrent (cf. Fretheim, 1984:60f).[100]

4.1.2 Sequence of Events and Structure in 1 Kings 8

The narrative of events represents one of the main criteria which determine sequence and structure.[101] Textual markers in Hebrew indicate that the flow of the narrative may go beyond the actual dedication ceremony. These narrative markers occur at the beginning of almost every other verse, for example, in v.1 (then), v.5 (*waw-narrativum* or *consecutivum*), v.10 (copulative *waw* in the narrative construction *wayehi*), v.12 (then), v.14 (consecutive *waw* plus imperfect tense), v.15 (consecutive *waw* plus imperfect tense), vv.17-18 (*wayehi*), vv.20-21 (consecutive *waw* plus imperfect tense), vv.22-23 (consecutive *waw* plus imperfect tense) etc.

Yet, for the purpose of this study, that part which depicts the dedication of God's house in the proper sense is of particular interest, for it narrates God's presence in the context of his people's praise. Hence, this section will concentrate on the chronological sequence of events about the dedication of the first temple narrated in 1 Kings 8:1 to 9:1-9.[102]

1. The king assembled the leaders of Israel (1 Kgs 8:1-3); the priests and Levites carried the Ark of the Covenant, the symbol of divine presence, with its tent from the city of David to the newly built temple on Mount Moriah (1 Kgs 8:4).[103]
2. King and congregation offered animal sacrifices (1 Kgs 8:5).
3. The priests brought the Ark of the Covenant of the Lord to its destined place, into the Holy of Holies under the wings of the cherubim (1 Kgs 8:6).

[100] For different modes of divine presence see also ch. 6, section 6.2.4.
[101] A few scholars suggest a three-part division in 1 Kgs 8:1. The Ark brought to the temple in vv.1-21; 2. Solomon's prayer of dedication in vv.22-53; 3. Blessing, dedication and feast in vv.54-66 (Keil & Delitzsch, 1989:117ff, vol. 3; de Vries, 1985:122).
[102] Scholars attempted to solve a calendar problem in 1 Kgs 8:2 – the dedication was dated in *Ethanim*, the seventh month (*Tishri* according to the Babylonian calendar) - in a way that either the temple was dedicated in the seventh month before its total completion in the eighth, or that the ceremony took place eleven months later (cf. Montgomery, 1951:187f; also Robinson, 1972:94). According to 1 Kgs 8:2, the dedication of the temple was followed by the autumn harvest feast, which usually took place in the seventh month marking the beginning of the New Year.
[103] Cf. 2 Sam 6:16.

The explanatory remarks (1 Kgs 8:7-9) accentuate that the Ark contained only the stone tablets with the commandments of the Sinai covenant (v.9).

4. When the priests left the inner sanctuary, God's glory cloud filled his house to the effect that no priestly ministry was possible anymore (1 Kgs 8:10-11). This cloud phenomenon was explained by Solomon in terms of God taking his perpetual residence in the temple as promised (1 Kgs 8:12-13).
5. Solomon offered blessings (blessing the congregation: 1 Kgs 8:14 and blessing God: 1 Kgs 8:15-21).
6. Then, the king offered a prayer of supplication to God (1 Kgs 8:22-53) and addressed final words of blessing to God and the congregation (1 Kgs 8:54-61).
7. For the dedication ceremony of the temple, king and congregation offered animal sacrifices (peace offerings: 1 Kgs 8:62-64).
8. This was followed by a seven day public feast (1 Kgs 8:65-66).
9. After Solomon together with priests and Levites had accomplished the dedication, God appeared again to Solomon confirming that he had consecrated the house by placing his divine presence there (his name, eyes and heart, 1 Kgs 9:3).
10. A divine admonition to keep the covenant was addressed to Solomon, combined with a warning (1 Kgs 9:4-9).

Although the temporal marker in 1 Kings 9:1 points to the completion of all of Solomon's building projects, reasons of logic suggest the inclusion of 1 Kings 9:1-9 in the narrative as explanation of the events depicted in 1 Kings 8:[104] God appears to King Solomon in a theophanic dream or vision and confirms the consecration of the temple through his presence.[105] The added admonition expresses a warning: God will dwell in this temple and among his people as long

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[104] Similarly, Noth (1968:197) points to a connection between Solomon's prayer in chapter 8 and God's response in chapter 9 independently from any temporal connection; see also Walsh (1996:117). Equally, de Vries (1985:120) in his commentary extends the structure from 1 Kgs 7:51b to 1 Kgs 9:9. This extension could be justified given that God appeared twice to Solomon as in 1 Kgs 3:4-5 and 1 Kgs 9:1-9, both instances in the context of the king's covenantal fidelity. The third theophanic appearance in 1 Kgs 11:9-13 alludes to Solomon's covenantal infidelity and its consequences.

[105] For the dedication of houses see Deut 20:5 and 28:30: it was normal in Israel to dedicate a house by taking residence there (cf. Hurowitz, 1992:266f).

as they keep their covenant, but will censure disobedience by removing his presence from the temple and Israel from the land.

The sequence of the events in 1 Kings 8 indicates human and divine interaction.[106] This is epitomized particularly in vv.10-11: the Ark is brought into the temple with sacrifices offered before and after, and the temple is filled with God's glory-cloud:

A1 Human action: covenant obedience evidenced through observation of divine stipulations as to the ark of the covenant, symbol of divine presence, and offering of sacrifices to God (8:1-10)

  B1 Divine action: cloud filling the Lord's house (8:10-11)

    X No human action: no further priestly ministry (8:11)

  B2 Divine action (as explanation): God's glory in his house (8:11)

A2 Human action: Solomon blessing the congregation/God and offering prayers and praise followed by dedication ceremony and sacrifices (8:14-66)[107]

  B3 Divine action: God confirming the cloud as phenomenon of his abiding presence depending on the covenant obedience of his people (9:1-9).

This sequence of events depicts a frequent interaction throughout the entire chapter 8 between human activity in terms of offerings and prayer and praise and divine activity in terms of cloud and glory. These human-divine activities form a chiastic pattern **A1 - B1 – X - B2 – A2 - B3** with divine glory and power in 8:10-11 forming a bracket, which points to an inclusion, thus emphasizing the centre of a chiasm which pinpoints priestly powerlessness.[108]

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[106] A: human activity, B: divine activity, X: centre of chiasm.

[107] The ceremony of dedication was characteristic of later temple worship which consisted of offerings and also praise in the outer temple area (cf. Farrar, 1894:193).

[108] Walsh (2001:68) calls the structure in 1 Kgs 6-9 a 'framing inclusion', but there are inclusions in a chiastic structure, too. For chiastic structures in Kings and Chronicles cf. Walsh, 2001:28-29.

Apparently, the sequence of events does not provide enough evidence for the conclusion that human activity in terms of God's people's prayer and praise offerings can be considered an instrumental condition for divine action in terms of God's glory and presence entering his house. The repeated emphasis on covenant commitment rather suggests that human obedience is required for the Lord dwelling permanently in his temple and among his people.[109]

4.1.3 Exegetical Analysis: 1 Kings 8:10-13

In the following analysis emphasis will be laid on verses 8:10-13 epitomizing human and divine interaction:[110]

10 When the priests left the sanctuary, the cloud filled the house of the Lord so that the priests could not stand to minister on account of (literally: in front of) the cloud 11 because the glory of the Lord had filled the house of the Lord. 12 Then Solomon said: The Lord had promised to live in the thick cloud. 13 I have certainly built a grand house for you, a place for you to dwell forever.

The first phrase in v.10 introduced by *wayəhi* 'and it happened' indicates a temporal direction.[111] The terms עָנָן 'cloud' and כְּבוֹד־יְהוָה 'glory of the Lord' are used here in an almost synonymous way to describe the presence of the Lord, as Robinson aptly puts it (1972:96): "Cloud was the symbol of the divine presence. The word which was used to express that presence theologically was glory. ... the glory of the Lord was the outward indication of his presence and his nature."

Alternatively, as Hundley (2011:46f) more recently distinguishes, the cloud serves as a "visible sign of YHWH's hidden presence", while the glory is the sign of his "more immediate presence". Although Hundley makes this distinction in connection with the tabernacle, this may also apply to the temple. Both terms

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[109] See chapter 6, section 6.3.2.

[110] This English translation follows mostly the New International Version (NIV), the Hebrew text follows BHS based on Leningrad Codex. The Greek version (LXX) is partly more restricted than the Hebrew text (MT) which reveals an expansion in vv.12-13. It is difficult to explain this textual characteristic as the cleaning process of a Greek translator, as Hurowitz does (1992:262-264). Also, since Wellhausen, 1 Kgs 8:1-11 has been understood to represent late priestly expansions; for differences between Greek and Hebrew textual versions see van Keulen (2005:151-180).

[111] The *wayəhi*-construction of the verb *hayah* with a copulative *waw* (*waw-consecutivum* plus imperfect) followed by another verb in infinitive construct form plus preposition serves a narrative purpose in temporal clauses (cf. Lamdin & von Siebenthal, 1993:107; also Schneider, 1993:212).

'cloud' and 'glory' describe theophany, a metaphorical rhetoric expressing divine presence, which recalls Exodus 19:16; 24:16-18; 40:34-38; Leviticus 9:23f and Numbers 9:15-23 (cf. Brueggemann, 2000:106).[112] These intertextual echoes reverberate the continuity of the Mosaic covenant: the Lord's presence is revealed *in* the Solomonic temple just as *on* the Mosaic tabernacle and *on* Mount Sinai.[113] In sum, the glory of the Lord marks his immediate and ultimate presence.[114]

The verb in perfect *qal* מָלֵא 'to fill, be full' conveys the idea of the Lord's glory presence filling the house like water filling a glass to the brim (LXX: καὶ δόξα κυρίου ἔπλησεν τὸν οἶκον).[115]

The subordinate clause in v.11 "… so that they were not able to stand to minister"[116] signifies that the Lord's presence was so powerful that the priests could not carry out their proper duties anymore, which was the offering of sacrifices. The following explanatory subordinate clause reveals the reason for the priestly powerlessness: "… for the Lord's glory had filled the Lord's house". As a consequence, it was not priestly ministry which made the Lord's glorious presence enter the sanctuary, but, on the contrary, the Lord's glory-presence rendered priestly service impossible. Divine glory activity ruled out human sacrifice activity; that observation is an important corollary for this study.[117] By the way, this was a stark contrast to the anthropomorphic feeding and pampering the gods received by their priest in the culture of the Ancient Near East (cf. Hundley, 2013:263-271).

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112 Similarly, Kline, 1977:250-272 on God's theophanic glory; on theophanies see Fretheim (1984:79-84). Austin reduces the Lord's glory to divine attributes, which are somewhat limited in comparison with the Lord's glorious presence (1995:41-57).

113 See also the textual parallels in 2 Chr 5:14 and 7:2; the theme of covenant continuity is also supported by Robinson (1972:94) and Keil & Delitzsch (1989:122).

114 Hundley (2011:54ff) asserts that 1 Kgs 8 has affinities with ANE accounts with regard to God/the deity entering the consecrated tabernacle/temple which is indicated through his glorious presence.

115 For grammar analysis cf. Owens (1992:441); Beall & Banks (1986:280f).

116 The verbs in infinitive construct *qal* and *piel* לַעֲמֹד לְשָׁרֵת

117 Robinson (1972:95) claims that God's taking possession of the temple was a sign of acceptance of Solomon's offerings. Farrar (1894:212f), however, held that textual evidence in the OT often suggests that obedience, righteousness and mercy are better than sacrifice. This would include covenant fidelity, which goes beyond misuse or even proper use of the sacrificial system: see 1 Sam 15:22; Mic 6:6-8; Amos 5:21-23; Isa 1:11-16; Jer 7:4-5; Ps 1:8-14; Ps 2:16-17; Ps 11:6 *et al.*

The term עֲרָפֶל 'thick cloud' (NIV) or better 'thick darkness' in v.12 relates to the dark and holy atmosphere of the inner sanctuary.[118] Thus, the threefold escalating terminology of 'cloud', 'glory of the Lord' and 'thick darkness' in vv.10-12 is intended to accentuate the fact that the Lord himself had entered with his presence the inner sanctuary of his new house. This interpretation is substantiated by the description of the Holy of Holies in vv.7-9 picturing the mercy seat on top of the Ark, symbol of God's throne or footstool, which included the tablets of the covenant and which was overshadowed by two cherubim. Moreover, given the obvious theme of covenant in Kings in general and in chapter 8 in particular, it is plausible to infer that 8:9 (and 8:20-21) point to continuity with the Sinai covenant, but also the Davidic covenant. Hence, the themes of covenant and divine presence complement and do not contradict each other in the context of Ark and sanctuary (contra Hurowitz, 1992:267). In fact, the one determines the other. Besides, the king's prayer of supplication framed by praise in vv.15-61 repeatedly takes up the theme of the Lord's loyalty to his covenant for him to be revealed to his people and beyond Israel.

In v.13, the repetitive verbal construction in Hebrew[119] emphasizes King Solomon as the master builder of this majestic home for God. Still, the text does not corroborate the idea that Solomon's acclamation expresses preference of his own 'house' and dynasty to the Lord's house and temple. The emphasis, supported by the subordinate clause "for you to dwell in", rather intends the previous events to be seen in the light of God fulfilling his promise by taking residence in this house built by Solomon, an interpretation which again sustains the idea of divine covenant fidelity.[120]

In this connection, the writer expresses intensification by using subsequently to the verb 'to inhabit'[121] in v.12 the verb 'to dwell', or 'to be enthroned'[122] in v.13

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[118] In the LXX vv.12-13 are missing; this omission impacts on the interpretation in as far as the Hebrew MT, in contrast to the Greek LXX, expresses divine presence in cloud and house.
[119] Infinitive with perfect of the verb *bānah* 'to build' בָּנֹה בָנִיתִי expresses reinforcement and emphasis.
[120] See also 2 Sam 7:13.
[121] The verbal expression שָׁכַן 'to inhabit' is used in the context of God dwelling among his people, and this not only temporarily.
[122] Walsh (1996:11) points out that the Hebrew verb יָשַׁב 'to dwell', or 'to be enthroned' also means 'to sit', which refers to Yahweh sitting on his throne and ruling in his temple; in any case, it relates to the Lord's permanent presence, whether as residence or rule.

with the adverbial addition ‘continually’:[123] the Lord who had said he would inhabit (provisionally) the thick cloud now has taken his abode (permanently) in the temple. The Lord who had ‘camped’ in the tent has now been enthroned in his ‘permanent residence’.[124]

It is true that the statement in 1 Kings 8:12-13 about the Lord’s presence in the temple (with parallel in 2 Chr 6:1-2) is balanced by 1 Kings 8:29 through Solomon’s statement that Yahweh’s presence in the temple is limited to that of ‘his name’ alone.[125] All the same, this language can be perceived as metonymy, which intends to avoid the impression that Yahweh’s presence can be ‘pinned down’ exclusively to the temple, but to convey the idea that Yahweh’s presence is ‘concentrated’ there.[126] Robinson (1972:103) suggests the interesting idea that our understanding moves from the particular to the general, that is, if we meet the Lord in the temple, we become aware of his presence in every other place; however, only those “who respond to him with ‘constant love’” would experience this presence as blessing .

Similarly, Fretheim suggests (1984:62): “In providing vehicles for the divine presence, God acts not only for the sake of God’s name ... so that God could be as intimately and effectively present as possible with the people whom God loved.” A transcendent God beyond time and space enters both in order to make his presence known to those he loves. This understanding sees God’s presence embedded in a loving covenant relationship with his people, a concept relevant for this thesis.

Last but not least, the term ‘house of the Lord’, which is used instead of ‘temple’, emphasizes the aspect of God’s residing presence.[127] Besides, this home serves as a ‘vehicle of communication’ for the Lord to reveal his glorious presence and

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123 In this context the addition עוֹלָמִים means ‘continually’ rather than ‘eternally’.

124 See also Ps 132:8, 14. Equally, 2 Chr 2:5 and 2 Chr 7:16-20 envisage a human-made building as divine dwelling place.

125 A “*shem* theology” refers to the ‘name’ *representing* or *replacing* the divine person; in this context, however, ‘name’ refers rather to the *presence* of the divine person, which indicates metonymy*.*

126 Janowski (1993:128ff) perceives *shem* terminology not in terms of “Sublimierung” (sublimation), but as “Zentralisierungsformel” (formula of centralisation).

127 A similar terminology can be found in Ezekiel: as long as the glory of the Lord remains in the house of the Lord, the term ‘house’ is preferred (K. Rochester, 2012:135).

to commune with the people of his covenant (cf. Brueggemann, 2000:116f).[128] In that respect, the house of the Lord (1 Kgs 8:13) is presented as a greater, better, more permanent tent of meeting or tabernacle in continuity with the Sinai covenant (1 Kgs 8:4, 9) (cf. Farrar, 1894:175).[129]

The priestly-pastoral emphasis of Solomon's prayer of supplication in section 8:22-61 cannot be ignored: the king appeals to the divine covenant partner to forgive the people's potential future sins.[130] If written from a posterior perspective, these sins against the divine covenant and its partner can be considered to have caused God to leave his house and his people to be led into exile (cf. v.46), or it represents a warning that already anticipates the Babylonian exile (cf. Sweeney, 2007:140).

4.1.4 Summary

The sequence of events from 1 Kings 8:1 to 9:1-9 advocates that in connection with human praise human covenant compliance is also required for God to dwell permanently in his temple and among his people.

The text in 1 Kings 8, in particular in the Hebrew MT, does not corroborate the hypothesis that human activity can be considered an instrumental prerequisite for God's presence to appear. On the contrary, God's powerful glory rules out priestly sacrificial ministry. In other words, 1 Kings 8 does not provide evidence to support the assumption that human prayer and praise are instrumental in bringing about God's glorious presence in his new house, although, in connection with the king's prayer, they incite a divine reply as narrated in 1 Kings 9:1-9.[131] This issue will be further explored in the following narrative in 2 Chronicles 5 - 7.

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[128] For the aspect of covenant communication see, e.g., Num 7:89 and Exod 33:7b.
[129] See Exod 29:10; Num 17:7; 2 Chr 24:6; Acts 7:44.
[130] See blessings and penalties in connection with covenant as in Lev 26 and Deut 28.
[131] This has been pointed out by Hurowitz, 1992:301; also Walsh, 1996:117.

4.2 Inauguration of the Temple in 2 Chronicles 5 – 7

4.2.1 Introduction

The title 'Chronicles', which in Hebrew means 'the events of the days' or 'annals', reveals the likely purpose of the book to provide a historical narrative of events of the kings of Judah and Israel, a theory which was maintained in the past by scholars such as Eichhorn and Keil, whether as a parallel or alternative record.[132] Meanwhile, scholarship came to comprehend the purpose of Chronicles as an interpretive key to these historical events with a strong theological interest, which was intended to unlock other historical books as well (cf. Dillard, 1987:xviii). Accordingly, Scott Hahn (2012:2f), for example, considers Chronicles to represent a "theological and liturgical interpretation of Israel's history"—in other words, a liturgical remembrance of their history told with a prophetic intent that aims at explaining Israel's present situation and identity in the light of events recalled. Hahn backs up his theory of prophetic-liturgical historiography by referring to a dozen prophetic speeches in the context of temple liturgy in Chronicles (2012:3): they represent the theological concerns of the chronicler and his covenantal and liturgical worldview.[133]

In any case, it has been generally agreed that the author of Chronicles relied on previous biblical sources as "building blocks" as Sara Japhet (1993:14) calls them.[134] Klein (2006:30, 39; 2012:4) explains the differences between the Chronicler's *Vorlage* (model) and the MT by suggesting that the author used non-MT versions of the books of Samuel and, in particular, Kings, while modifying his material skilfully.[135] There is no doubt that the chronicler also used extra-biblical

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[132] The Greek LXX title signifying 'the omitted things' refers to alternative material which was supposed to be omitted from Samuel and Kings (cf. Klein, 2006:1).

[133] In this connection, Hahn (2012:4f) identifies covenant as a familial relationship of 'one blood' or even a nuptial relationship of 'one flesh' based on God's word and oath; the keeping of this covenant would affect the identity of the covenant partners. Hence, in such a relationship covenant and liturgy would be bound up together.

[134] Japhet (1993:14f) mentions as preceding biblical sources in general the Pentateuch, the early Prophets, and Ezra-Nehemiah. In particular, she considers the book of Kings the most important of the chronicler's biblical sources, which could be seen from the chronicler's portrayal of Solomon's reign (1993:16) and also from explicit references to written sources, e.g., in 2 Chr 27:7 and 16:11, or 25:26, and in 2 Chr 20:34; 33:18 and 24:27 (1993:20).

[135] Klein (2006:30-42) mentions as biblical sources Samuel, Kings and Psalms and points to similarities with the Qumran texts of Samuel.

sources, whether late post-exilic material or earlier sources (Japhet, 1993:19; Klein 2006:43-44).[136]

The chronicler's concern may have been the issue of restoration for the community returning from exile—a restoration of hope, covenant and God's presence through a restoration of temple and land. This concern could be seen to be supported by an emphasis on cult and temple worship, which, for some scholars, seems to point to a late provenance of the book; this dating, however, is disputed.[137]

In any case, the key direction of the book has been considered to concentrate on the central section in the accounts of the kings David and Solomon from 1 Chronicles 10 to 2 Chronicles 9, highlighting two particular messages from God (cf. Selman, 1994a:27, 44-46). The first refers to the divine promise of an eternal covenant with David and his dynasty (1 Chr 17:1-15) and the second to the corresponding divine confirmation to Solomon following his prayers and temple dedication (2 Chr 7:11-22); the second text is part of 2 Chronicles 5 - 7 and is, therefore, relevant for this study. In both cases, covenant context is expressed. According to this perspective, the house of David and the house of the Lord are themes central to the chronicler's understanding of history as a story of divine-human covenant.[138] This history/story on the one hand embraces Mosaic-Davidic-Solomonic covenant continuity, as narrated in the first book of Chronicles, and on the other hand, frequent covenant infidelity of the divided Davidic dynasty up to its downfall, as depicted in most of the second book. Hence, as in the book of Kings, covenant undoubtedly figures as a prevailing theme in Chronicles.

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[136] In support of this assumption, Japhet (1993:19) refers for earlier sources to tribal genealogies, census records or monarchical passages, as in 2 Chr 11:6-10.18-20; for late post-exilic materials, she mentions the organization of temple staff, the division system, as in 1 Chr 23-27, and the genealogies of worship leaders, as in 1 Chr 6:1-32.

[137] 2 Chr 36:20-23 refers to Ezra 1:1-4, which deals with the restoration of temple, thus providing one of the chronological and literary framing points. Hence, some scholars inferred that the chronicler's lifetime coincided with that of Ezra in the post-exilic period around the 5th century BC (cf. Selman, 1994a:26); however, such positions were disputed by other scholars, who maintained that a date earlier that 539 BCE is excluded (cf. Williamson, 1982:15) and who situate the chronicler even beyond the lifetime of Nehemiah (cf. Japhet, 1993:27).

[138] The author of Chronicles apparently plays with the Hebrew term בַּיִת for 'house' which can refer both to a dynasty for David and to a temple for the Lord. Helberg explains this by going back to 2 Sam 7 that the Lord builds David a house and not the other way round because God desires to dwell in people and not in temples (2011:93f); cf. ch. 6 of this study, section 6.3.

In connection with the theme of covenant, the theme of worship is emphasized by the author of Chronicles. As depicted in both texts (1 Chronicles 17 and 2 Chronicles 7), David and Solomon set up a system of regular worship and, as scholars have held, divine revelation is connected with it on each occasion (e.g., Allen, 1987:218ff).

The divine covenant with the Davidic dynasty was also a way for the Lord to demonstrate his kingdom rule among his people, another theme in Chronicles.[139] Again, covenant and kingdom rule were connected with the temple as the centre of divine presence and with worship expressed through corporate, Levite-led praise and collective sacrifices.

4.2.2 Sequence of Events and Structure in 2 Chronicles 5 – 7

Having identified the main thrust of the book, which is epitomized by the two passages mentioned above, the following summary will concentrate on the narratives in 2 Chronicles 5 to 7, which include the second passage in 2 Chronicles 7. The narratives in 2 Chronicles 5 to 7 were chosen because they represent a parallel to the narrative in 1 Kings 8 and elucidate the sequence of the events around the inauguration of the first temple;[140] these events will be summarized in the following:

1. After the Lord's house was completed (2 Chr 5:1),[141] the king assembled all the leaders of Israel, and the Levitical priests brought the Ark and its tent from the city of David up to the temple (2 Chr 5:2-5).
2. King and congregation offered animal sacrifices (2 Chr 5:6).
3. The priests brought the ark into the inner sanctuary (2 Chr 5:7-10).

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[139] Chronicles is not the only book which features the theme of the kingdom of God in the OT (see Psalms and Daniel), since the concept can be expressed in various ways without using the term; on the theme of the kingdom of God in the OT see, e.g., Bright, 1953:17-71, or Helberg, 2011:10ff.
[140] The classic division of the narrative by scholars like Keil & Delitzsch (1989:323f, vol. 3) was a fourfold one: 1. Transfer of the Ark (5:2-6:11); 2. Solomon's dedicatory prayer (6:12-42); 3. The solemn sacrifice (7:1-10); 4. The Lord's answer (7:11-22); Keil & Delitzsch consider the first two acts as human dedication of the temple and the last two as divine consecration, which points to divine-human interaction. As in 1 Kgs 8, the textual markers in Hebrew in 2 Chr 5 – 7 witness to a narrative flow, as they frequently display narrative constructions with consecutive *waw* and the occasional 'then' at the beginning of each sentence which are interrupted by copulative *wayehi* compositions with temporal meaning (see subsequent section 4.2.3).
[141] Temporal indicators in 2 Chr 5:1-3 allow the inference that the building process of the temple was accomplished before the feast in the seventh month, which may support the flow of the argument that all had been done according to the Lord's instructions for him to be ready 'to move in'.

4. When the priests left the Holy of Holies (2 Chr 5:11) and the Levite musicians together with 120 priestly trumpeters worshipped God with vocal and instrumental praise in the temple (2 Chr 5:12-13ab), the house of the Lord was filled with the cloud so that the priests could not keep ministering because of the Lord's glory in God's house (2 Chr 5:13c-14).
5. Then Solomon addressed the Lord (2 Chr 6:1-2) and the congregation with blessing (2 Chr 6:3) and praise and referred to the Lord's house and his own dynasty in the context of God's covenant fidelity (2 Chr 6:4-11).
6. The king offered a prayer of dedication and supplication to God (2 Chr 6:12-42).
7. Following this prayer, heavenly fire fell and consumed the offerings, and the glory of the Lord filled the house (2 Chr 7:1) so that the priests were not able to enter the temple because of that glory (2 Chr 7:2) and the people outside worshipped God in prostration (2 Chr 7:3).
8. King and congregation offered animal sacrifices (2 Chr 7:4-5), and instrumental Levite praise together with priestly trumpet praise was offered (2 Chr 7:6).
9. A seven-day consecration ceremony was succeeded by a seven-day feast and completed by a sacred assembly on the eighth day (2 Chr 7:7-10).
10. After the consecration the Lord answered Solomon's prayer referring to promise and warning with regard to temple, dynasty and land in the context of covenant (2 Chr 7:11-22).

The narrative dealing with the dedication of the temple and its corresponding events extends from chapters 5 to 7. It has been understood to be embedded in a chiastic structure, which even encompasses chapters 1 to 9, with the narrative of the temple dedication representing the centre of this chiasm (e.g., Spawn, 2008:51-58; esp. 53).

The description in 2 Chronicles 5-7 is more elaborate in terms of narrative action than in 1 Kings 8, whether regarding the events in general (e.g., 2 Chr 6:11b-13b) or the worship in particular (e.g., 2 Chr 5:11b-13a) (see also Spawn, 2008:60f).[142]

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[142] Spawn (2008:53) claims to contribute to a biblical theology of worship; he also intends to apply the narrative of 2 Chr 1 - 9 to the contemporary renewal tradition.

The chronicler emphasizes that this worship involves the entire community and its representatives, in particular Levites and priests.[143] As shall be demonstrated, the sequence of events reveals human and divine interaction, in particular in terms of human praise and divine presence, and this in temporal coincidence:

[143] More than the author of the Book of Kings, the chronicler is concerned with all Israel and its representatives (cf. Dillard, 1987:41).

A1 **Human action**: covenant compliance concerning the ark of the covenant, symbol of divine presence (2 Chr 5:1-5 and 5:7-10), and animal sacrifices (2 Chr 5:6)

Human and divine interaction:

A2 **Human action**: vocal-instrumental praise by Levites with priests (2 Chr 5:12-13a-b)

B1 **Divine action**: cloud filling the house of the Lord (2 Chr 5:13c)

C1 **No human action**: priests not being able to minister (2 Chr 5:14a)

B2 **Divine action** (as explanation): because of the Lord's glory in his house (2 Chr 5:14b)

A3 **Human action**: The king offering blessing to God and congregation, explaining events in the context of divine covenant fidelity (2 Chr 6:1-11) and offering prayers (2 Chr 6:12-42).

Divine and human interaction:

B3 **Divine action**: heavenly fire consuming the offerings and divine glory filling the house (2 Chr 7:1)

C2 **No human action**: priests were not able to enter the temple (2 Chr 7:2a)

B4 **Divine action** (as explanation): because of the Lord's glory in his house (2 Chr 7:2b)

A4 **Human action**: people outside worshipping God (2 Chr 7:3)

A5 **Human action**: king and congregation offering animal sacrifices (2 Chr 7:4-5) and Levites and priests offering instrumental praise (2 Chr 7:6) followed by ceremony and feast (2 Chr 7:7-10)

B5 **Divine action**: God answered the offerings, giving promise and warning (2 Chr 7:12-22).

The above human and divine interaction, in terms of human praise and divine presence succeeding each other, form the following pattern in chapters 5 to 7:

A1

A2

    B1

        C1

    B2

A3

    B3

        C2

    B4

A4

A5

    B5

Accordingly, one could infer that the entire narrative is structured as an inclusion or even a chiasm, with divine glory-presence in 5:13b-14 (B1 and B2) and 7:1-2 (B3 and B4) both framing Solomon's prayer (A3) (cf. Dillard, 1987:41).[144] At first sight, this seems to be the case; however, a simple chiasm would feature A B C – C B A with the emphasis placed on its centre. The present structure is even more complex: the texts in 5:14a and 7:2a (C1 and C2) represent a dual chiasm which highlights in both cases priestly impotence in the face of divine potency rather than Solomon's prayer (versus Dillard, 1987:52). This emphasis would involve quite a radical corollary: divine glory-presence putting an end to priestly sacrificial ministry!

All the same, the account pictures human actions not only as sacrifices offered by priests, but also as praise offered by Levites, priests and congregation, and prayer offered by the king. Apparently, human action in the form of worship and praise is repeatedly depicted as interacting with divine action in the form of glory-presence. In chapter 5, the praise which involves the Levitical choir and instrument band is narrated as *preceding* the infilling of the Lord's house with his glorious presence. In chapter 7, the praise which involves the entire congregation

[144] Like an inclusion, a chiasm serves a literary emphasis. Hence, scholars have debated whether a literary emphasis could describe two different events (Williamson, 1982:216), which in this case would be a repeated glory-infilling of the temple, or one single event only (Dillard, 1987:41; Keil & Delitzsch, 1989:329, vol. 3). Still, the repetition creates the emphasis, and the repeated events are about praise!

in prostration is narrated as *following* the heavenly fire coming down and the Lord's glory filling his house.

In addition to that, covenant commitment is evidenced through allusions to human compliance with covenant stipulations (2 Chr 5:1-7a) and to the law tablets of the Sinai covenant as well as through further description of the inner sanctuary (5:7b-10). Covenant fidelity is also expressed through the entire priesthood having sanctified themselves (5:11). Similarly, Solomon's prayer of dedication refers to the fulfilment of covenant promises (6:1-11), and his supplication envisages a potential covenant infidelity of the people (6:12-42). Finally, the Lord's explicit admonitions and strict warnings take up again the issue of covenant commitment (7:12-22, esp. v.14).

Consequently, the sequence of events and structure suggest that the narratives in 2 Chronicles 5 to 7 describe *human praise in a temporal correlation with divine presence*, *once before and once after the infilling of the Lord's house with his glory*. Therefore, the data allow for a consecutive interpretation of events: once, human praise had the effect of divine manifestations and once, divine glory-presence had the effect of human praise while excluding further priestly service.

Still, the evidence is not strong enough to infer from the sequence of events that God's people's praise can be considered *the* instrumental condition for God's presence to enter his house. Besides, the emphasis on covenant fidelity suggests that human obedience to the divine covenant is required for God's dwelling permanently in his house and among his people.

In any case, God's people's praise is mentioned twice in connection with God's glory-presence, namely in 2 Chronicles 5:13-14 and 7:1-3. These sections will be looked at in particular in the following exegetical analysis in order to further explore this potential correlation. After that, similarities and differences between the passages in Kings and Chronicles will be highlighted.

4.2.3 Exegetical Analysis: 2 Chronicles 5:13-14 and 7:1-3

2 Chr 5:13-14:

13 When the trumpeters and the singers in unison were to make themselves heard with one voice to praise and to glorify the Lord, and when they lifted up their voice accompanied by trumpets and on cymbals and instruments of music, and when they praised the Lord saying, "He indeed is good for His loving-kindness is everlasting," then the house, the house of the Lord, was filled with a cloud 14 so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of God.[145]

The sentence already starts in 5:11 with a coordinate clause in Hebrew introduced by וַיְהִי, a construction pointing to the following clause which implies a temporal coincidence:[146] "and it happened, that/when the priests came forth from the holy place ...." This clause is interrupted by two parentheses, one in 5:11b explaining that all priestly divisions were present and sanctified, and the other in 5:12 describing the 'worship band' with the Levites' outfit, their stringed instruments and the 120 priestly trumpeters. Some scholars interpret this clause in terms of a *protasis* which is taken up again in 5:13 to be followed by an *apodosis* in v.14 (Keil & Delitzsch, 1989:325f; Japhet, 1993:580).[147]

In v.13, the *wayəhi*-clause is followed by participial subjects plus preposition "as to the trumpeters and the singers …" and verbs in infinitive construct plus preposition "… to make themselves heard in unison as with one voice to praise and give thanks"; this construction serves to highlight the harmonious praise expressed through the phrases כְּאֶחָד and קוֹל־אֶחָד 'in unison' and 'as with one voice' (cf. Keil & Delitzsch, 1989:325).

Thus, in contrast to the author of Kings, the chronicler shows a particular interest in the Levites' musical worship (2 Chr 5:11-13). The Levites' and priests' praise, whether vocal or instrumental, is characterized by holy commitment of all the

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[145] The English follows NASB with modifications, the Hebrew MT in BHS and the Greek LXX.

[146] The *wayəhi*-construction of the verb *hayah* with *waw-conversivum* or *consecutivum* plus imperfect, followed by another verb in infinitive construct plus preposition, serves a narrative purpose in temporal clauses (cf. Lamdin & von Siebenthal, 1993:107; also Schneider, 1993:212).

[147] Japhet (1993:580) notes that the parentheses refer to the preparations for the worship, but that the actual *protasis*, which relates to the beginning worship, is immediately followed by the *apodosis*, which relates to the infilling of the house with the cloud. This again demonstrates a correlation between presence and praise!

representatives (5:11-12) and harmonious unity (5:13).[148] Does this mean that the reason for God revealing his glorious presence is to be found in his people's holy and harmonious praise? Martin Selman (1994b:320) at least considers the worship to represent an example for temple praise to be followed: "When God's people set themselves apart for him to express heartfelt worship and praise, God will surely respond with some sign of his presence." Similarly, Leslie Allen (1987:223) keeps emphasizing a subsequent correlation between temple worship and divine revelation:

> Worship is followed by God's revelation of Himself … In general terms the sequence is not an uncommon one. Those who bow their hearts before God in worship are in an attitude which is ready to receive new insights from God ... Here, just as in 1 Kings 8:10-11, the divine revelation takes a material form. The temple is '*filled with a cloud*' (5:13) which symbolizes God's '*glory*'.

In view of that, it may not be surprising that Kevin Spawn (2008:61), a Pentecostal scholar, also perceives the "sacred song" to provide "a context for the filling of the temple with the glory cloud". Still , he (2008:62) he would not go so far as to claim that the former "produced" the latter. He (2008:68) phrases rather carefully that "the Chronicler has made us aware of an intimate link between song and presence".[149] In any case, the text evidences that the reference to holy and harmonious worship is immediately followed by the reference to divine presence in vv.13c and 14.

The inserted quote in v.13b relates to praise psalms which served worship purposes, such as Psalm 136; this psalm was attributed to King David, who had also established the Levites' worship ministry (cf. 1 Chr 15 and 16) and had their instruments made for that purpose (cf. 2 Chr 7:6).[150] The Hebrew term חַסְדּוֹ 'his faithfulness', as here in v. 13b, is used in praise songs to declare the Lord's faithful kindness towards his people, another indicator for covenant context. Thus, a further motive for God revealing his glorious presence lies in his own

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[148] See 1 Chr 23:5 (instrumental praise band with 4000) and 1 Chr 25:1 (prophetic instrumental praise by the sons of Asaph, Heman and Jeduthun).
[149] See entire article by Spawn, 2008:51-68.
[150] See also Ps 107 and 118; it is agreed among scholars that the chronicler drew from psalms and not vice versa (cf. Williamson 1982:128).

faithfulness: because the Lord is good and faithful to his covenant promises, he responds to his people's praise by revealing his presence.

The main clause, to which the two subordinate clauses belong, follows in v.13c: clouds were considered to manifest God's majestic presence as a "visible vehicle" (cf. Keil & Delitzsch, 1989:330).[151] Accordingly, the Greek text in v.13c characterizes the cloud as a metaphor representing the Lord's glorious presence, whereas the Hebrew text identifies the cloud as belonging to the Lord's house. In both cases the cloud serves as a metaphor, which specifies the Lord's presence through a genitive apposition.[152]

Verse 14 represents a coordinate clause in Hebrew which can be interpreted in a consecutive way. It is followed by an explanatory clause which describes the effects of the Lord's glorious presence: this כְבוֹד־יְהוָה was so powerful that it brought any priestly service abruptly to an end; the priests could not stand to minister any more in the face of the cloud-presence of God because his glorious presence filled his house. The MT uses the terms לַעֲמוֹד לְשָׁרֵת 'to stand to minister', and the LXX uses the corresponding technical term λειτουργειν to express Jewish priestly ministry.[153] The textual echoes of the terms 'cloud' and 'glory' travel back to Exodus 40:34f: after the work in the tabernacle was accomplished, Moses was not able to enter because of the Lord's glory filling it. Here, the chronicler uses both terms quasi synonymously, whereas Exodus 40:35 differentiates that the cloud covered the tabernacle and the Lord's glory filled it (cf. Japhet, 1993:581).[154] These echoes even reach the New Testament, resonating in Revelation 15:8, where the temple was filled with smoke and the glory of the Lord, and no one could enter the temple.

Solomon's prayer in chapter 6 represents an intermission between the narrative of the Lord's presence entering the temple in chapter 5 and the narrative in

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[151] Tr. German ed.
[152] Some scholars consider the apposition 'house of the Lord' in the Hebrew text a gloss that had been omitted in the Greek translation (cf. Dillard, 1987:40).
[153] Concerning the term λειτουργειν, see also ch. 2, sections 2.4.2 (Marshall, 1985:217f) and 2.6.2 (Wick 2002:22-26).
[154] Likewise, the terms 'cloud' and 'pillar of cloud' were used synonymously in Deut 31:15 *et al.* to denote the Lord's presence and guidance in the wilderness; in Exod 19:9, the reference to God's presence in the cloud serves as a divine legitimation for Moses before the people; cf. also Isa 6:1-4, where smoke serves as metaphor to picture the Lord's glory-presence.

chapter 7. The king's prayer and praise as described in 6:3-42[155] allude to God's covenant faithfulness in that he fulfilled his promises concerning the house of David and the house of the Lord. In addition, God's presence in his house is balanced by references to his presence in heaven.

Chapter 7 deals with the closure of the dedication ceremonies of the temple and God's revelation to Solomon, so the divine manifestations in 7:1-3—a passage which is not found in 1 Kings 8—may be understood as God's answer to Solomon's prayer in chapter 6 (cf. Japhet, 1993:609).

The question is whether 2 Chronicles 5 and 7 describe two different events of divine manifestations, or observe the same theophanic event from two different perspectives. Chapter 5 perceives the Lord's glory filling the temple, and chapter 7 perceives the fire and glory of the Lord coming down.[156] Japhet speaks of a "process of resumptive repetition" which, from a literary point of view, is "intended to express simultaneity of events" (1993:610).

2 Chr 7:1-3:

1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house. 2 The priests could not enter into the house of the Lord because the glory of the Lord filled the Lord's house. 3 All the sons of Israel, seeing the fire come down and the glory of the Lord upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the Lord, saying, "Truly He is good, truly His loving-kindness is everlasting."

Verse 1 starts with a copulative *waw* introducing a prepositional phrase with infinitive which points to a temporal correlation between the end of Solomon's prayers and heavenly fire coming down.[157] This correlation between the two

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[155] Physical postures of praise and prayer as depicted in 2 Chr 6 include turning to the altar as the place of sacrifice outside the inner sanctuary, kneeling and lifting of hands.
[156] This stance is shared by Keil & Delitzsch (1989:329f): the repetition in 7:2 (cf. 2 Chr 5:14) would not insinuate that a second infilling of the temple with the Lord's glory took place in a way that the glory left while Solomon prayed and then as a response to his prayer returned. The repetition would indicate that the same event is rather narrated from a different, more detailed perspective.
[157] As concerns the Hebrew construction (verb in infinitive construct *piel* plus preposition *kə* plus verb in infinitive construct *hitpael* plus preposition *lə*), the preposition *kə* is used to indicate that the two actions occurred simultaneously (cf. Owens, 1992:812; Schneider, 1993:212).

events implies that a human-divine communication process is going on. In this connection, the theophanies have been perceived as divine consecration of the temple in response to its human dedication (cf. Keil & Delitzsch, 1989:328). Similarly, the consumption of the sacrifices indicates a divine response and demonstrates that the Lord had accepted the offerings—not only burnt offerings and fellowship offerings, but also the offerings of prayer and praise.[158]

The Lord's fiery and consuming reply is reinforced by his glory filling his house. The construction signals that the threefold divine riposte escalates into a climax: fire coming down, sacrifices being consumed and the Lord's house being filled with his glorious presence.[159]

On condition that the structure of the entire narrative is perceived as a dual chiasm, v.2 represents the centre of its second part with emphasis laid on priestly powerlessness being framed by divine presence (2 Chr 5:14 and 7:2); here in v.2 the priests were not able to enter the temple again, whereas in 1 Kings 8:11 and 2 Chronicles 5:14 they were not able to stand to minister.

Japhet (1993:607) suggests a slightly different translation in v.3, claiming that a temporal subordinate clause would contradict the Hebrew syntax: "all the Israelites were watching as the fire came down ... and they bowed low". All the same, this would not exclude a temporal translation "seeing the fire came down they bowed low", or even a consecutive interpretation that the fire falling had the effect of their prostration. In any case, the correlation between fiery divine presence and prostrate human praise is evident.

Here, another aspect is presented: whereas 2 Chronicles 5 presents only powerless priests *in the temple as the Lord's glory fills his house*, in addition to that, 2 Chronicles 7 portrays all the people prostrate in praise *outside the temple as the Lord's fire comes down*.[160] Apparently, both instances report *different*

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[158] Selman (1994c:337) quoting Japhet notes that both prayer and sacrifice took their place in worship "as two sides of the same coin".

[159] Williamson (1982:222) understands this word order to be used in circumstantial clauses which describe the circumstances of the main action and not a new development. The second phrase may well be circumstantial and simultaneous to the first one. Yet, the third clause is intended to stress its subject and, thus, signals a climax.

[160] See also Lev 9:23-24; Hurowitz (1992:268) claims that the chronicler "borrowed" the information, that all the people witnessed the heavenly fire and glory coming down, from the dedication ceremony of the tabernacle. This interpretation would signal a textual echo intended to express covenant continuity.

human reactions in different locations depicted *from different perspectives*, whether of the same or of two different events.

The prostration וַיִּשְׁתַּחֲווּ caused by the Lord's fiery glory is intensified through three adverbial expressions: they fell (1) on their faces (2) to the ground (3) on the pavement. A consecutive *waw* plus imperfect *hitpael* of the verb *shachah* respectively *chawah* 'to bow down'[161] is used to describe proskynesis, a profound prostration of the body, which in Judaism was meant to convey reverence towards God or the king (see Ps 45:11). Hence, prostration praise receives a special emphasis through two adverbial expressions.

As already mentioned, the theophanies remind one of the phenomena demonstrated at Mount Sinai and the tabernacle.[162] They can be interpreted as textual echoes which insinuate covenant continuity, starting with Moses up to David, only with the difference that on Mount Sinai the people responded with fear, while at the consecration ceremony in 2 Chronicles 7:3 they respond with worship in prostration (cf. Japhet, 1993:610; Klein 2012:106).

In addition, the wording in 2 Chronicles 7:3 of God's people's praise celebrating the Lord's goodness (cf. Ps 136) exactly repeats the wording in 2 Chronicles 5:13 in the form of an inclusion which intends to emphasize God's covenant faithfulness. Because this phrase does not exist in 1 Kings 8, scholars conclude that it represents an addition to the *Vorlage* which the chronicler used (Japhet, 1993:608). In any case, the phrase demonstrates the importance the chronicler attributed to worship.[163]

2 Chronicles 7:11-14 continues with the divine promise of healing of the land in response to the repentant prayers of God's people.

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[161] Cf. Weingreen, 1959:120, on transposition of the first root-letter *shin* of *shachah* in *hitpael*; Schneider, 1993:138, §39.5.2, however, holds that the root is *chawah*.

[162] Concerning theophanies see Exod 20:18 (thunder and lightning on Mount Sinai), Exod 24:16 (analogy of divine glory and cloud), Exod 40:34-35 (analogy of cloud covering tent and divine glory filling it) and even Deut 5:5 (analogy of fire and the Lord's presence).

[163] Allen (1987:218) explains that both David and Solomon, each in tabernacle and temple, set up a system of regular worship to celebrate the Lord's goodness as witnessed, e.g., in 2 Chr 8:12-16.

4.2.4. Summary

The sequence of events suggests that 2 Chronicles 5 - 7 depicts human praise in temporal correlation with divine presence, once *before* and once *after* the infilling of the Lord's house with his glory, which may allow for a consecutive interpretation: in one case, human praise precedes manifestations of divine presence, and in the other, divine glory-presence precedes human praise. The narrative structure of a dual chiasm emphasizes in both cases that priestly sacrifice service is brought to an end.

Similarly, the analysis of textual evidence in chapter 5 validates that Levitical priestly praise, holy and harmonious, is followed by manifestations of divine presence, which again result in priestly powerlessness. The textual evidence in chapter 7 suggests that, on the one hand, divine presence makes priestly service stop, and that, on the other hand, such presence stimulates God's people's covenant praise. In this case, the Lord's presence involves effects which imply a certain irony: powerless priests and praising people. This irony may balance a reciprocal correlation between presence and praise in terms of a 'glorious circle'.

As a result, human praise cannot be considered *the* precondition for divine presence because such a hypothesis would drive the interpretation of the textual witnesses in 2 Chronicles 5 - 7 too hard into the instrumental direction and neglect the aspect of covenant fidelity.

4.3 Similarities and Differences between 1 Kings 8 – 9 and 2 Chronicles 5 – 7

As has been evidenced, although 1 Kings 8 – 9 has been considered a literary *Vorlage* for 2 Chronicles 5 – 7, the narrative events in Chronicles are described in a more detailed way than in Kings.[164] These details concern the sequence of events in general (e.g., 2 Chr 6:11b-13b) and the worship ceremonies in particular (e.g., 2 Chr 5:12-13a, also 2 Chr 9:6).

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[164] For example, in 2 Chr 5:13, the quote from Ps 136 about the people praising the Lord's goodness is repeated in 2 Chr 7:3, thus forming an inclusion. This quote does not exist in 1 Kgs 8. Therefore, scholars infer that it represents an addition to the *Vorlage* (Japhet, 1993:608).

Sarah Japhet compares the literary unit of 2 Chronicles 5:2 – 7:22 with the parallel unit in 1 Kings 8:1 – 9:8. She (1993:573f, 608) maintains that the chronicler adopted the unit basically in its form with a few modifications, whether omissions (1 Kgs 8:50-53 replaced by 2 Chr 6:40-42 and 1 Kgs 8:54-61 replaced by 2 Chr 7:1-3) or additions (2 Chr 5:11b-13a; and possibly 6:13; 7:6; 7:12b-15). In any case, the phrase clearly shows the chronicler's particular interest in worship.

Additionally, this example demonstrates further differences: 1 Kings 8 depicts the filling of the temple with the Lord's glory only from one perspective, which is reflected in 2 Chronicles 5. Then, 2 Chronicles 7 adds another perspective: the falling of the fire and the consumption of the offerings. As a result, the structure of a dual chiasm in 2 Chronicles 5 – 7 highlights priestly powerlessness in the face of divine glory.

Moreover, in 2 Chronicles 7:3 the people's praise is depicted as a response to the manifestations of the Lord's presence narrated in 2 Chronicles 7:1-2. These manifestations again follow Solomon's prayer and praise in 2 Chronicles 6. This interaction may be regarded as some kind of *circulus gloriosus* of interaction of human praise and divine presence. Furthermore, unlike in Kings, the aspect of priestly holiness is particularly accentuated in Chronicles (2 Chr 5:11).

In sum, the main similarity between 1 Kings 8 – 9 and 2 Chronicles 5 – 7 concentrates on one perspective of the Lord's presence: the Lord's glory filling the temple (1 Kgs 8:10-11; 2 Chr 5:14 and 2 Chr 7:1-2). Then, the variations concern the connection between human praise and divine presence:

- in 1 Kings 8:10-11: no praise prior to this infilling;

- in 2 Chronicles 5:13: the praise of the worship leaders precedes the infilling of the temple with God's glory;

- in 2 Chronicles 7:3: the praise of all of God's people follows God's glory coming down on the temple.

As a result, neither the sequence of events and narrative structure nor the final form of the textual witnesses in 1 Kings 8 and 2 Chronicles 5 – 7 provide enough evidence to presume that human praise can be considered preconditional or

instrumental in bringing about God's glorious presence in his new house. In fact, God's powerful glory brings priestly ministry to an end.

Hence, these narratives do not support the idea that human praise alone, without considering other aspects like covenant fidelity, entails manifestations of God's presence.

4.4 Human Praise and Divine Presence without Temple Context

This section will not provide a detailed exegesis of the selected Scripture references, which would go beyond the frame of this study. Still, it will briefly explore a potential correlation between human praise and manifestations of divine presence outside of the temple setting. This potential link determines the choice of narratives—whether in war context, in the context of spiritual and other deliverance, or of prophetic revelation.

4.4.1 Joshua at Jericho in Joshua 6:20 and Jehoshaphat in 2 Chronicles 20:22

Already Joshua 5:13-15 on Joshua's encounter with the "commander of the hosts of the Lord" serves as introduction for the following narrative:[165] Joshua 6:2 tells about God's promise of victory to his people in connection with precise instructions for the city's conquest. These instructions involved the Ark of the Covenant, the symbol of the Lord's presence (6:8); they stipulated six days of marching around the city once (6:3) and on the seventh day seven times in the following order (6:4): armed men, seven priests with seven ram's horn trumpets being blown daily, followed by the Ark of the Covenant with the rear guard (6:7-8), but the battle cry of the people was meant to be heard on the seventh day only (6:9-10).

In Joshua 6:20 six verbal *waw*-consecutive constructions plus one *wayəhi*-composition with *waw*-copulative indicate the temporal flow of the narrative, which suggests a consecutive interpretation:

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[165] See Harstad, 2004:249-371, on Josh 6: Harstad, referring to Josh 5:13-15, points out that these verses belong to the narrative in Josh 6. They offer an interpretive key through the "divine identity of 'the Commander of the host of the Lord'" (2004:252).

"*So, the people shouted, and they (priests) blew the trumpets; and it happened, when the people heard the sound of the trumpet, the people shouted with a great shout, and the wall fell down flat (literally under itself), and/so that the people went up into the city, every man straight ahead, and they took the city*."

Keil and Delitzsch (1989:70f, vol. 2) draw attention to the repeated reference to the number seven in Joshua 6:4 (seven priests, seven trumpets, seven days, seven marches), which is often used in Scripture as a symbol of divine attributes and works. Furthermore, the divine promise of victory (6:2) and the presence of the Lord (6:8) embodied through the Ark (nine times in vv.4-13), imply divine involvement.[166] The priests' blowing of the trumpets[167] and the people's battle cry indicate a call to war which is the Lord's, as with Gideon in Judges 7:19-22.[168] The outcome is a supernatural victory manifested in judgment over the powers opposing the Lord's kingdom (Keil & Delitzsch, 1989:69f, vol. 2). This divine involvement and victory are also emphasized by God's ban laid on the people to keep themselves from the things which are holy to the Lord (6:18-19, 21).

Of course, these brief remarks do not represent an in-depth analysis, but they point to God's presence and action in a war context in connection with his people's praise (6:20). Since the trumpet blowing and war cry were considered forms of battle praise, the significance of their inclusion in this victory cannot be ruled out. Nevertheless, as has become evident, divine war is a covenant motif, and battle praise was one of the covenant stipulations to be followed. Hence, it is not justified to deduce that human praise was the only condition instrumental for such divine military involvement.

Similarly, 2 Chronicles 20 describes a military challenge—not as a conquest to be achieved, but as a defeat to be avoided. The first section in vv.3-13 depicts how Jehoshaphat and all the people of Judah, families included, sought the Lord

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[166] See Exod 19:16, which describes the Lord's descent from Sinai accompanied by a 'thick cloud' (the same term as in 1 Kgs 8:10) and a loud trumpet blast.
[167] Keil & Delitzsch (1989:69, vol. 2) relate the blowing of trumpets as a herald's call announcing the arrival of the Lord to establish his kingdom. This call entails a holy convocation of Sabbath rest for his covenant people (as in Lev 23:24), or a Year of Jubilee with deliverance from bondage and oppression (as in Lev 25:9-10). Generally, trumpets were blown to assemble the people, whether for departure or war (see Num 10:1-10 or 2 Chr 13:14-18).
[168] For the holy war motif in connection with covenant see ch. 6 of this thesis, section 6.3.2; on God as holy warrior see also Dozeman, 2015:325-332. On divine presence and violence in Joshua see Brueggemann (2009).

in prayer and fasting and his presence for help. Jehoshaphat reminds the Lord of his faithfulness to the people of his covenant, explains the challenge and asks for divine help.[169] This prayer obviously takes place at first in the temple setting (v.5). As a matter of fact, Jehoshaphat's prayer in vv.8-9 resembles that of Solomon at the dedication of the temple, as narrated in 1 Kings 8:31ff and 2 Chronicles 6:22ff. Similarly, "in the temple system a prayer of need was regularly answered by a prophetic message in God's name", as Allen explains (1987:307).

The second section in 20:14-19 tells of the outcome of this prayer: the Spirit of the Lord came upon a Levite worshipper and caused him to prophecy that the battle would be the Lord's and so would be their salvation. This divine revelation and promise in return prompted the prostrate praise of Jehoshaphat and the entire people of Juda and Jerusalem (לְהִשְׁתַּחֲוֺת *shachah*, v.18) as well as loud praise of the Levitic praise 'band' (לְהַלֵּל *hallal*, v.19). By faith the people anticipated this promised help already, thanking and praising the Lord for it.[170]

The third section in 20:20-23 starts with a word of admonition by Jehoshaphat, then leading the people into holy battle praise. This evidently takes place on the war field outside the temple setting (v.20). Similarly, they offer "anticipatory praise" (instead of battle cry as in Joshua 6), which is described in detail (Allen, 1987:308): the Levite worshippers in holy attire (cf. 2 Chr 5:12) preceded the armed men (unlike in Josh 6:13, where the armed men preceded the priests). The content of their praise (*hallal*, v.21) is consistent with 2 Chronicles 5:13 and 7:3, "Give thanks to the Lord, for his loving-kindness is everlasting" (quoting Ps 136). Basically, worship and praise as a response to the Lord's promise of salvation are repeatedly narrated in vv.18-22. The outcome of that praise is depicted in a temporal clause starting in v.22: "*At the time when they began worshipping* (הֲלֵלוּ *hallal*) *in jubilation and praise* (וּתְהִלָּה *təhillah*)*, the Lord set ambushes (agents lying in wait) against the sons of Ammon, Moab and Mount Seir, who had come against Judah, and/so they were routed.*"

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[169] Japhet (1993:788f) comprehends the three-part structure in pairs of Jehoshaphat's prayer as a typical literary device of the chronicler.

[170] Allen (1987:308) suggests that such anticipation by faith represented a traditional practice in temple procedure, where lament was followed by thanksgiving.

Thus, the text apparently points to a divine intervention in battle, promised through prophecy (v.17) and fulfilled through supernatural military action (v.22), so much so that the people of Judah did not even have to fight, but only to position themselves (v.17). Again, holy war motifs as covenant markers are evidenced in the context of repeated worship and (battle) praise. Williamson (1982:297, 300), referring to von Rad, asserts that the assurance to 'fear not' and the promise of salvation in v.17 point to the concept of holy war, which expresses God's involvement in the wars of his people. Dillard (1987:154f) also identifies Jehoshaphat's battle as a holy war narrative, where a lament ritual (vv.5-12) is followed by a priestly or prophetic oracle of salvation (vv.14-17). In contrast, Japhet (1993:783) presupposes divine intervention in human wars in the Bible in general even beyond the strict literary genre of 'holy war': specifically "for the chronicler, 'war' is by definition God's domain". Correspondingly, armed conflict would represent a test of the people's religious integrity rather than of their military capacity. In any case, this divine intervention not only avoided the defeat of God's people, but also brought about a supernatural victory because, as a consequence, their enemies exterminated each other (v.23). In response to the accomplished salvation thanksgiving, blessing and instrumental praise are narrated again in vv.26 and 28.

Given the particular emphasis on 'anticipatory praise' in this narrative, which is different from the war cry in Joshua 6, one cannot exclude a certain effect of God's people's praise on God's presence manifested in military action.

As a result, since 2 Chronicles 20 demonstrates such concern for faith and worship, one may infer that repetitive praise, in connection with faith in the faithful covenant God, played an influential role in the circumstances for divine presence to be manifested. Having said that, other covenant markers, like the divine war motif, may balance this inference.

In sum, without going into exegetical details, the narratives in Joshua 6 and, in particular, in 2 Chronicles 20, imply a certain temporal or even consecutive connection between God's people's war cry and battle praise on the one hand and manifestations of divine presence in the form of military conquest and victory on the other.

4.4.2 David and Saul in 1 Samuel 16:23 and Elisha and the minstrel in 2 Kings 3:15

Scripture witnesses to three instances when the “evil spirit from God” came upon Saul, and David played the harp: 1 Samuel 16:23, 1 Samuel 18:10 und 1 Samuel 19:9. However, only once, in 1 Samuel 16, an association between this music and its positive results is reported.

1 Samuel 16:14-16 already mentions that the ‘therapeutic’ effect of harp playing on the evil spirit, which kept terrorizing Saul, was known to Saul’s servants. This was the reason why they made David play before Saul. It has been suggested that the adjective ‘evil’ in v.23 should be read as ‘injurious’ in the sense of ‘harmful’ and ‘detrimental’ (cf. Baldwin, 1988:122). Hence, Baldwin (1988:123) identifies the evil spirit as “intermittent bouts of mental disturbance”, which required ‘music therapy’.[171] However, this interpretation may not suffice, as shall be seen.

Firstly, the evil force, which caused Saul to behave in a homicidal and raving manner (1 Sam 18 and 19), was characterized as of spiritual origin: an *evil spirit from the Lord* (רוּחַ־רָעָה מֵאֵת יְהוָה) after the *Spirit of the Lord* (רוּחַ יְהוָה) had departed from Saul (1 Sam 16:14). Accordingly, it has been argued (Keil & Delitzsch, 1989:170, vol. 2) that this evil spirit was not merely a harmful mental disposition due to a certain depression, but “a higher evil power which took possession of him”, a “demon” sent by God as a punishment for Saul. Therefore, Keil and Delitzsch emphasize that the genitive in Hebrew needs to be translated as ‘from the Lord’ to avoid confusing it with the Lord’s Holy Spirit.

Secondly, 1 Samuel 16:23 witnesses to a twofold outcome of David’s music: whenever the (evil) spirit from God (רוּחַ־אֱלֹהִים) came to Saul, and David took the harp and played with his hand, Saul would be refreshed and be well,[172] and the evil spirit (רוּחַ הָרָעָה) would depart from him.[173] The phrase in Hebrew is introduced by *wəhayah* with preposition *bə* plus participle, which points to a repeated

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[171] Still, Baldwin (1988:123) allows for a spiritual perspective in Saul’s “reluctant compliance” towards God.

[172] In the MT, Saul is set in dative, twice with the preposition *lə* “it would refresh *Saul* and it would be good *with him*”.

[173] In the MT, the adjective ‘evil’ is missing in v.23a, while present in v.23b, but the spirit is qualified as of/from the Lord (constructive genitive). In the LXX, the adjective ‘evil’ is present in v.23ab, but the genitive attribute ‘of/from the Lord’ is missing.

temporal, consecutive interpretation (Schneider, 1993:251f, §53.2.1.2): *whenever* the spirit from God came to Saul, David played the harp ... the evil spirit would depart from Saul. Again, this emphasized result amounts not only to mental and emotional, but also to spiritual effects.

Therefore, the “therapeutic charm” of David’s music was situated not only at the mental-psychological, but also at the spiritual level (contra Baldwin, 1986:123f). In other words, David’s playing the harp may well have meant making music to God in a situation of spiritual conflict. Such praise hints at the divine war motif, which is certainly more than medical ‘music therapy’.

In addition to that, 1 Samuel 10: 5 and also 2 Kings 3:11, 15-16 refer to the music of harp and lyre as a means among prophets for them to come under the influence of the hand of the Lord and to prophesy. For that reason, David’s harp music in 1 Samuel 16 may have served as a ‘vehicle of worship’ which hastened the evil spirit’s departure.

In a slightly different way, 2 Kings 3 narrates that in a difficult strategic situation the prophet Elisha was asked to seek the counsel of the Lord. As Elisha made the minstrel play his instrument, the hand of the Lord came upon the prophet (2 Kgs 3:15), and he received a specific revelation concerning the problem. The phrase ‘the hand of the Lord came upon him’ points to the divine source of this revelation. This allows us to infer that the music, which prompted it, was of a spiritual nature as well, like meditative and prophetic worship. Keil and Delitzsch (1989:304, vol. 3) refer to 1 Samuel 16:16 underlining the meditative character of that music which helps the prophet “to become absorbed in the intuition of divine things”. Therefore, the prophetic anointing can be seen as empowerment to speak on God’s behalf (cf. Williamson, 2007:164). Prophetic instrumental praise is also verified in 1 Chronicles 25:1, where the sons of Asaph, Heman and Jeduthun were set apart for the ministry of prophetic worship.

4.4.3 Summary

The narratives in 1 Samuel 16 and 2 Kings 3 evidence that God’s people’s praise is followed by spiritual effects of a divine nature, whether in terms of making an evil spirit leave or prompting divine counsel through prophecy. Of course, such

theory would have to be supported by further textual analysis which, however, exceeds the frame of this study.

4.4.4 God's Presence in his People's Praise: Psalm 22:3

Traditionally, Psalm 22 has been considered a psalm of lament of David—possibly referring to his being persecuted by Saul—given the characteristic elements of lament expressed in vv.1-2, 6-7 and 11-18 (Westermann, 1983:50f, 139).[174] This lament is reflected in Jesus' cry on the cross in view of God's absence and desertion (Ps 22:2 is quoted in Mt 27:46 and Mk 15:34). Also, a characteristic element of lament psalms is that, despite the tension, eventually the lament is turned into thanksgiving and praise (cf. Westermann, 1983:60).[175]

The MT text of Psalm 22 presents such intermissions of lament in vv.4, 10 and 20[176] through a *waw adversativum* (*wəˊattāh* 'yet, you') which introduces each time a confession of faith appealing to God's covenant presence. Claus Westermann (1983:54) perceives these confessions of faith to indicate such change from lament to praise as in v.3. Similarly, Peter Craigie (1986:199) suggests that such signals be perceived as "essence of the covenant faith that those who trusted in the holy God would not be disappointed—hence the praise of Israel upon which God was enthroned".[177]

Apart from the completely different translation in the LXX[178] "but you dwell in the Holies, the praise[179] of Israel," the predicate can also be rendered in different ways: "you who are enthroned upon the praises of Israel." In the Hebrew text, the participle יוֹשֵׁב (*qal* of יָשַׁב) in the transitive verbal construction is followed by a noun in accusative without preposition.[180] A similar formula without preposition יֹשֵׁב הַכְּרֻבִים 'being enthroned (above) the cherubim' is found in 1 Samuel 4:4; Psalm

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[174] German edn „*Lob und Klage in den Psalmen*".
[175] See also more recently Rechberger, 2012:41ff, 148ff, on the tension between lament and praise in psalms and Ps 22.
[176] In the LXX and English versions vv.3, 9, 19; the MT already counts the introduction as v.1, which explains the difference in verse count in the translations.
[177] Similarly Goldingay, 2006:323.
[178] It is possible to place the *ˊatnaḥ* under *yoshev*, which results in the different translation of the LXX (Craigie, 1986:196, footnote 4a): σὺ δὲ ἐν ἁγίοις κατοικεῖς, ὁ ἔπαινος Ισραηλ.
[179] Rechberger (2012:148), referring to Gese and Kraus, recommends the singular reading based on MT variants, LXX *et al*.
[180] Keil & Delitzsch (1989:312, vol. 5) identify the construction without preposition as an accusative of the verbs of dwelling and tarrying; they seem to use both translations synonymously; on *yāshab* see also exegetical analysis of 1 Kgs 8:13 in 4.1.3 of this chapter.

80:1; Psalm 99:1 and Isaiah 37:16 (cf. Gesenius, 1962:323). Keil and Delitzsch (1989:312, vol. 5) explain v.4 beautifully: “The songs of praise, which resounded in Israel as the memorials of His deeds of deliverance, are like the wings of the cherubim, upon which His presence hovered in Israel.”[181]

The above verbal expression reverberates God’s presence which is symbolized by the Ark in the sanctuary with the cherubs’ wings (cf. 1 Kgs 8:6 and 2 Chr 5:7). This textual echo justifies the translation “you are enthroned above the praises of Israel” or “you dwell upon the praises of Israel”.

As a result, the MT text in Psalm 22:4, even without going further into exegetical analysis, testifies to a correlation of God’s presence and God’s people’s praise, with the later inviting the former.

4.5 Human Praise and/or Divine Presence

Given the purpose of this study to investigate a potential connection between human praise and divine presence, this review will not deal comprehensively with biblical concepts of either worship or divine presence in general. Still the texts analysed will be referred to where these elements occur.

4.5.1 Examples of Praise in the Psalms

In general, in the psalms praise and thanksgiving were considered offerings pleasant to God or still better than that (see Pss 50:23 and 69:31f). Even before the times of King David, psalms were used as worship songs in Israel for the people to remember the Lord’s acts of deliverance and to praise their God. They joyfully celebrate God’s faithfulness to the people of his covenant and tell of the mighty deeds of his salvation, like the *ma`alot* pilgrim psalms numbered 120 to 134 (Westermann, 1983:61).

Similarly, as has been evidenced,[182] 2 Chronicles 5:13 and 7:3 as well as 2 Chronicles 20:21 hold citations from Psalm 136: this psalm repeats in each one of its verses the phrase “for his loving-kindness is everlasting” with the Hebrew

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[181] Engl. tr. of Keil & Delitzsch, 1984.
[182] In 2 Chr 5 – 7, see under 4.2.3 of this chapter.

term חַסְדּוֹ 'his faithfulness' as a covenant marker.[183] The psalm represents a characteristic example of covenantal praise psalms, some of which will be briefly introduced below.

Psalms 145 to 150 represent typical examples of exhortation to praise. According to Westermann (1983:98f), particularly Psalms 148 and 150 belong to the 'imperative psalms' with the exhortation to praise. In a similar way, the Davidic praise psalm 145 reveals voluntative ('I will praise') and jussive ('they shall praise') forms of invitation to worship the Creator God and to celebrate the loyal love of Israel's faithful king (cf. Allen, 1987:297f).

Similarly, Psalms 146 to 150 contain exhortations to praise Yahweh as creator, king and covenant God, framed by the call הַֽלְלוּ־יָהּ, which marks the final collection of praise psalms (cf. Allen, 1987:302).

In sum, these classic praise psalms contain exhortations addressed to God's people to praise their Lord in the context of a personal and corporate covenant relationship with their God. Therefore, such worship and praise surpasses "the relational phenomena between the created and the Creator", as Timothy Pierce states (2008:3) because it refers to a bond between the people and the God of their covenant.

All the same, there is not much evidence in Psalms (except for Psalm 22) that points to a connection between God's people's praise and God's presence.

4.5.2 God's Glory in his Temple: Ezekiel 10, 11 and 43

The book of Ezekiel deals with the "crisis of God's presence", as Herrie van Rooy aptly remarks (2012:148). This crisis, pictured in visions by the prophet Ezekiel, is about the Lord's glory departing from the temple, the land and the people of his covenant. That the Lord's glory כְּבוֹד and his presence are used synonymously in Ezekiel can be seen from verses like Ezekiel 9:3. Another term used by Ezekiel is *ruaḥ*, as in Ezekiel 37:14, which, however, conveys God's breath of life rather than his presence. Besides, it is used in Ezekiel only five times (cf. Robson, 2006:92), hence, not as frequently as the term 'glory of the Lord' which denotes the Lord's presence departing from and returning to temple, people and land.

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[183] See also Pss 107 and 118:2, 3, 4, 29.

Another term in Ezekiel 37:27 is מִשְׁכָּן ‘dwelling place’ based on the root *shakhan* ‘to dwell’ expressing that God wants to dwell among his people.

Relevant passages about God’s presence departing are found in chapters 10 and 11 that deal with prophecies of God’s judgment against his people, who have sinned against their God. These messages of warning are consistent with those in 1 Kings 8 and 2 Chronicles 5 - 7. In contrast, chapter 43 deals with prophecies of restoration. Consequently, judgment is identified with the departure of the Lord’s glory-presence and restoration is identified with the return of this presence.

At first, in Ezekiel 10:3, the prophet’s vision describes the cloud of the glory of the Lord filling the inner court; similarly, v.4 pictures the house of the Lord being filled with the cloud and the court being filled with the brightness of his glory, yet without praise context.

Then, in Ezekiel 10:18, the vision portrays the glory of the Lord departing from his house alongside with the cherubim; likewise, v.23 depicts the glory of the Lord departing from the midst of the city of Jerusalem. The reason for this prophesied (and executed) judgment is the covenant infidelity of the Lord’s people. Nevertheless, this crisis is not without a chance, which is epitomized by the promise of restoration: a restoration of God’s people after their repentance, corporately and individually,[184] a ‘new heart surgery’ and a restoration of God’s presence in temple, city and land (Ezek 11:19-20). Hence, the “crisis of God’s presence” is resolved by a return of the glory of the Lord (van Rooy, 2012:134).

Accordingly, Ezekiel 43:4-5 describes how the glory of the Lord fills the house of the Lord; likewise in Ezekiel 44:4, where Ezekiel prostrates himself in view of such divine glory. Ezekiel 43:12 makes clear that this hoped-for restoration is envisioned in the context of a holy dwelling place for God and, thus, a holy covenant relationship with his people. John Levison (2009:211f) even identifies an “Edenic restoration” of the temple in Ezekiel’s visions in Ezekiel 40 to 48.[185] In connection with that, Volker Gäckle (2014:110ff) explores an early metaphorisation of the term temple and its theology. In view of the above, this

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[184] Van Rooy (2012:142f), in unison with von Rad and Kaminsky, highlights the new aspect of individual responsibility in the book of Ezekiel (e.g., in 9:4 and 18:1-4).

[185] Contra Block 2013:21. Block, referring to Ezek 47:1-12, admits that there may be Edenic features reflected in temple imagery, but not vice versa; see ch. 6, section 6.2.1.

assertion is adequate independently from a more or less eschatological interpretation of these temple visions.

The prophetic messages of warning against judgment and of hope for restoration are congruent with the covenant context in the books of Kings and Chronicles. Nevertheless, apparently there is little evidence of a connection between the Lord's presence and his people's praise in the book of Ezekiel, except for two instances in 3:23 and 43:4, with the Lord's glory filling the temple and prompting the prophet's prostration. For the rest, there are only subtle references to worship in terms of cultic stipulations, as in chapters 40 to 48 (e.g., Ezek 46:3).

As could be seen in all the narratives, worship and praise are described in the context of a divine-human relationship. This relationship is characterized by divine faithfulness to the covenant on the one hand and human holiness in life and worship on the other. In sum, these passages reveal an understanding of worship as a 'holistic' and 'holy offering' of the people to their God.

4.6. Summary

As has been verified in the structural and exegetical analyses of 1 Kings 8, divine glory is portrayed as prompting human praise and bringing priestly ministry to an end. Besides, textual evidence demonstrates that *without covenant fidelity* there is no connection between human praise and divine presence.

The structural analysis of 2 Chronicles 5 to 7 depicts human praise in temporal correlation with divine presence, once before and once after the infilling of the Lord's house with his glory. The exegetical evidence in 2 Chronicles 5 validates the observation that holy Levitical priestly praise is followed by divine glory-presence filling the house of the Lord. The exegetical evidence in 2 Chronicles 7 corroborates that divine manifestations, such as fire and glory filling the temple, were followed by 'pause and praise': pause of the priestly sacrifice ministry and praise of the people. The irony of the Lord's presence producing 'powerless priests' and 'praising people' may balance a reciprocal correlation between presence and praise in terms of a 'glorious circle', as has been substantiated.

Furthermore, in view of covenant aspects confirmed in both narratives, human praise cannot be considered *the* precondition for divine presence either in 1 Kings 8 or in 2 Chronicles 5 – 7.

Even narratives without temple context imply covenant background through the divine war motif, although they demonstrate a consecutive correlation between God's people's praise and manifestations of divine presence in battle context, as in Joshua 6 and 2 Chronicles 20.

Similarly, the narratives in 1 Samuel 16 and 2 Kings 3 support the idea of worshipful music with spiritual 'side effects', whether in terms of making an evil spirit leave or releasing divine counsel through prophecy.

Undoubtedly, Psalm 22:4 with God dwelling in or being enthroned upon his people's praises testifies to a tangible link between God's people's praise and God's presence in the context of covenant relationship.

Covenant relationship is also implied in the hortatory praise psalms, although, except for Psalm 22:3, there is little evidence of a connection between human praise and divine presence. The case is similar with the book of Ezekiel.

In the following chapter, New Testament texts mainly from Acts, but also from Ephesians, which portray an initial and repetitive infilling of God's new people with Holy Spirit in the context of their praise, will be probed concerning a connection between this form of divine presence and that human praise. Aspects of such connection, of divine indwelling and of covenant relationship, which have been revealed so far, will be explored and finally taken up again in the last chapter in the context of biblical theology.

5.0 GOD’S SPIRIT PRESENCE AND GOD’S PEOPLE’S PRAISE IN THE NEW TESTAMENT

The last chapter explored passages about divine presence and human praise with God dwelling among his people Israel in a new temple through his glory. This chapter will deal with passages about divine presence and human praise with God dwelling in each individual of his new people through his Holy Spirit.

After a general introduction in the first part of this chapter, narrative texts from Acts 2 (2:1-4), Acts 10 (10:44-46 with reference to 11:15-18) and Acts 19 (19:6) will be explored, which depict the praise of God’s people in connection with their initial reception of the Holy Spirit. This bestowal is described as God’s people’s ‘being filled with Holy Spirit’ and their ‘being baptized with Holy Spirit’ or the ‘Holy Spirit being poured out’, key concepts used in Acts to describe divine presence. Again, the structural analyses will take into account sequence of events and literary structure, and the exegetical analyses will consider aspects of grammar and semantics. The question asked in these inquiries is whether God’s Holy Spirit inspired his people’s praise upon their reception and whether their prayer and praise also instigated manifestations of God’s Spirit-presence in return. Hence, this part will investigate whether and in which ways the above texts witness to a consecutive connection between divine Spirit presence and human worship. For that reason, other aspects or texts beyond this issue will not be considered.

The second half of the chapter will concentrate on narrative passages dealing with the new Christians being refilled with Holy Spirit or other divine manifestations in the context of their praise. Relevant narrative texts in Acts 4 (4:24-31) and Acts 16 (16:25-26) and an exhortatory text in Ephesians 5 (5:18-20) will be examined. The question then asked is whether God’s people’s prayer and praise instigated their refilling with Holy Spirit or other manifestations of divine presence. Accordingly, this part will investigate whether and in which ways these texts witness to a consecutive connection between human worship and divine presence. Again, aspects and texts beyond this question will not be considered.

5.1 General Remarks on Luke-Acts

Scholars have acknowledged an authorial unity between the Book of Acts and the Gospel of Luke, but views differ a lot, whether historical, theological, literary, narrative, or other levels of unity are concerned.[186] By and large, scholarly theories on such unity are due to various reasons: first, because of general historical relations which have caused Luke-Acts to be read as a history of Christian origins;[187] second, because of theological relations between both books, for example, salvation for God's people now including Jews and Gentiles has been perceived as the fulfilment of Old Testament promises to which both books refer;[188] and third, in connection with that, because the gift of the Holy Spirit has been considered a thematic link connecting Luke and Acts.[189] For those reasons, the issue of literary unity between the two books matters. The ways in which the divine Spirit is portrayed in Acts are also highly significant. William Shepherd Jr. (1994:248-50) believes the purpose of the discourse in Acts is to portray the Spirit as a divine character in an indirect, narratival way.[190] Ju Hur (2001:33, 114), however, reaches beyond this narrative purpose, identifying the Spirit as a divine agent. One may go one step further, looking for an interaction between divine and human agents.[191] Such interaction will become obvious in the following section on structure analysis, which will again lead to the exegetical analysis, both of which will explore a potential correlation between divine presence and human praise.

5.2 Initial Spirit-Infilling and Praise of God's New People: Acts 2

5.2.1 Sequence of Events and Structure

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[186] Parsons & Pervo (1993:115) identify at least five different levels of unity; see also Powell, 1991:5-9; on the unity of Luke-Acts see e.g., Bird, 2010:3-16; Verheyden, 1999:45-56; Bock, 2012:55-62.

[187] On Luke's travel report as a historical document cf. A. Baum (1993:203-263).

[188] E.g., Isa 61:1 and Luke 4:18-19; Ezek 36 and Luke 24:44-49; Joel 2 and Acts 2, 10, 11.

[189] Cf. Marshall, 1989:200; Bock, 2012:55-61.

[190] See ch. 3, section 3.5.5 of this study on narrative criticism in Luke-Acts.

[191] Hur (2001:34) advocates the method of a "dynamic biblical" narrative criticism emphasizing that "we need to look at the narrative of Luke-Acts as a final literary form in order to understand its presentation or function of the Holy Spirit" (2001:28f). This is what distinguishes him from Shepherd's narrative literary-critical approach. The present study supports both a literary-narrative and historical-theological unity within diversity for Luke-Acts.

This section elucidates the temporal sequence of events as narrated in Acts 2 portraying the start of God's new people (vv.1-4) which at first consists of Jews mainly. The stage for the events is already set in Acts 1:12-14.

1. Following the ascension of Jesus, the eleven male disciples, some unnamed female disciples and members of Jesus' family were gathered together in Jerusalem (Acts 1:12-14; Luke 24:49-52).
2. Such gatherings of prayer and praise used to take place in Jerusalem, as on the day of Pentecost (Acts 2:1).
3. Sudden manifestations of God's presence appeared, illustrated through the metaphors of wind and fire (2:2-3).
4. Subsequently, all the disciples were filled with the Holy Spirit and they declared God's wonders by praising him in other tongues (2:4, 11b).

The above events in Acts 1 and 2 reveal divine and human interaction: divine Spirit-presence, depicted in metaphorical terms, is preceded by prayer and followed by praise. This temporal association is epitomized in Acts 1:14, where the disciples were gathered together in one place for the purpose of prayer, and in Acts 2:1-4, 11b, where the disciples were filled with Holy Spirit and then praised God in other tongues:[192]

[192] Barrett (1994a:112), referring to Schille, deems the purpose of these meetings to be common worship, whether in smaller or larger settings. Three favourite places beyond the private homes were the Mount of Olives, the temple mount and the so-called 'upper room' of a place which was considered a house of prayer. Peterson refers to the temple as 'house of prayer', but assumes a house setting for Pentecost at first, which then led to a more public "arena" (2009:132).

A1 Human action:[193] The disciples observed Jesus' stipulations as to their staying in Jerusalem until they would be 'clothed with power from on high' (Luke 24:49). While in prayer they were 'waiting for the promised gift', that is, that they would 'be baptized with Holy Spirit' (Acts 1:4-5).

B1 Divine action: The sound like a violent wind blowing from heaven filled the entire house (Acts 2:2).

B2 Divine action: Tongues like fire appeared and rested on each one of the disciples (2:3).

B3 Divine action: All of them were filled with the Holy Spirit (2:4a).

A2 Human action: They spoke in other tongues (2:4b) and praised God by declaring his miracles (2:11b).

This sequence of events in Acts 1 and 2 represents an inclusion with human action as prayer and glossolalia praise, which frames and emphasizes divine action as twofold theophany and Spirit-infilling:

A1

B1

B2

B3

A2

Thus, glossolalia praise is narrated as immediately following a threefold manifestation of divine Spirit-presence highlighted through repetition. This allows the hypothesis that divine presence in the form of an initial infilling with Holy Spirit may have instigated human praise. Yet, the sequence of events does not justify the reverse assumption, even though prayer is narrated in the context preceding these manifestations at Pentecost, since prayer there can also be interpreted in terms of covenant commitment.

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[193] For reasons of convenience the term 'action' was chosen: A = human action; B = divine action.

Consequently, in the following exegetical analysis of Acts 2:1-4 the influence of divine Spirit-presence on human praise will be explored. In particular, v.4 depicts this divine and human interaction.

5.2.2 Exegetical Analysis: Acts 2:1-4

1 When the day of Pentecost came/had come, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with Holy Spirit and began to speak in other tongues as the Spirit enabled them.

The subordinate clause in v.1 expresses through the verbal construction ἐν τῷ συμπληροῦσθαι (present passive infinitive plus preposition with *accusativus cum infinitivo*)[194] a temporal coincidence between the day of Pentecost and the disciples' prayer gathering, which conveys the idea of temporal fulfilment. This moment in time not only denotes the end of the fifty-day interval between Passover and Pentecost, but also happens to be the fiftieth day after Jesus' ascension. Besides, Pentecost designates the so-called Feast of Weeks, originally a Jewish harvest festival of the first fruit (Lev 23:10).[195] At that time, it was celebrated as one of the three great pilgrimage festivals of Judaism which inundated Jerusalem with a crowd of Diaspora Jews (cf. Keener, 1997:193, vol. 1).

Later in Judaism, Pentecost was associated with the giving of the law. Consequently, scholars maintained that, just as the gift of Torah was considered an act of divine revelation which resulted in a covenant between God and his people, the Christian Pentecost became a new act of divine revelation through

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[194] Bauer, 1988:1555; given the grammatical signals ἐν τῷ in connection with *accusativus cum infinitivo*, the idea of temporal fulfilment is implied, whether as time span or specific date (Haubeck & von Siebenthal, 1997:616); Zerwick (1990:133, §187) affirms that the regular use in the temporal sense may be due to Hebrew influence; see also Zerwick & Grosvenor, 1988:352); Metzger (1975:289) again sees in this Bezan version of the "unusual Greek" the result of translation from Aramaic.

[195] Bruce (1990:113f) explains that the first fruit was offered by the Israelites in remembrance of their Exodus from Egypt (Lev 23:9-16). Following this first offering (the Hebrew term *omer* means sheaf, referring to the first sheaf) at Passover, they had to count seven weeks or fifty days (*pentecostae* in Greek) until the next offering of the first fruit at the Feast of Weeks (*shavuot* in Hebrew) (Num 28:26).

the Holy Spirit which also resulted in a new covenant between God and his new people (cf. Dunn, 1970:49). James Dunn explains that almost every Jew or proselyte at that time must have perceived the sending of the Spirit as the giving of the 'new Torah' written on the tablets of their hearts (1970:46f). Besides, according to Jewish eschatology, the gift of the Spirit would have been considered one of the significant signs of the 'new age'. However, this idea of a 'new Torah' has been disputed. For example, C.K. Barrett (1994a:111) rejects this concept as too late, and Max Turner (1996:353) argues that Luke does not portray Pentecost as the beginning of the 'new age' of salvation or as a new covenant, but as the fulfilment of the one made to Abraham. Meanwhile, scholars still tend to support the idea of a new, eschatological age of salvation (cf. Bock, 2012:220).

Whether a feast of covenant fulfilment or new covenant, for Luke Pentecost points to the Sinai covenant, given the theophanic allusions he uses (Acts 2:1-4). This feast also heralded God's 'renewed' or new covenant people, as textual signs suggest the fulfilment of eschatological promises for God's people:

- Jesus' promise in Luke 24:49 of the disciples' 'being baptized in Holy Spirit' is narrated as being fulfilled in Acts 1:4-5, 8.
- The 'outpouring' of God's Spirit promised in Joel 3:1-5 (cf. Isa 32:15 and 44:3; also Ezek 39:29) is narrated as being fulfilled in Acts 2:16-18.

In v.2 the verbal form ἐγένετο (aorist of γίνομαι)[196] plus καὶ combined with the adverb ἄφνω introduces a sudden supernatural event, namely a theophany depicted in the form of a metaphorical simile:[197] suddenly, ὥσπερ 'like' the sound of a strong πνοή 'wind'[198] rushing from heaven came and filled the entire house. The Greek syllable *pnef-,* or the verb *pne(f)o* originally referred to such an energy-laden movement of the air which led to the nouns πνοή wind (2:2)[199] and πνεῦμα s/Spirit (2:4). This πνοή is associated in the LXX with the God-given breath of life in Genesis 2:7 (cf. Keener, 2012:800, vol. 1). In v.2 the verb πληρόω (in aorist

[196] Cf. Parsons & Culy, 2003:23.
[197] A simile is a type of metaphor in which the association is made through *like* or a corresponding word. While a simile refers to a comparison, a metaphor refers to a direct equation (cf. Cotterell & Turner, 1989:299-307).
[198] Keener (2012:800, vol. 1) points out that Luke uses a rare term for wind.
[199] Cf. Bauer, 1988:1363.

active) provides a metaphorical reference point for the disciples being filled with Holy Spirit in v.4.

Likewise, the subsequent divine manifestation in v.3 is illustrated through a metaphorical simile: “Tongues *like* fire appeared to them, separated and rested on each of them”.[200] Fire is mentioned among the theophanies in 1 Kings 8 and 2 Chronicles 7. Besides, metaphors of wind, fire and smoke are used in the Old Testament to refer to divine appearances emulating the theophanies with Moses and the Israelites at Mount Sinai (Exod 19:18f).[201] There, fire represents God’s holiness and, as a consequence, his cleansing and judgment.[202]

Furthermore, scholars have highlighted, in connection with concepts of *ruaḥ* in the OT, that theophanies in the form of breath and wind can be perceived by their effects (Averbeck, 2011:36; Thiselton, 2013:4).[203] Thus, one may infer that Luke used wind and fire in the form of metaphorical similes to epitomize the *effects* of the Holy Spirit: ‘the sound like that of a mighty wind’ in v.2 (see also John 3:8) or ‘the shape like that of fire’ in v.3. At this point, a brief excursus on the interpretation of metaphors will be offered.

Paul Ricoeur, the renowned ‘master of metaphors’ and their interpretation (1976:49), criticizes classical rhetoric theory in that it defines metaphor as a figure of discourse “which represents the extension of meaning of a name through deviation from the literal meaning of words” on the basis of resemblance.[204] He does not want to see a metaphorical utterance reduced to the semantics of words, but to involve the semantics of a sentence or even discourse, nor does he locate the reason for this deviation in resemblance. On the contrary, Ricoeur (1976:51f.) insists that this divergence involves a “shock engendered by two incompatible ideas”, and metaphor consists in reducing this shock. For that reason, a metaphor encompasses a literal (*vehicle*) and a figurative (*tenor*) side embodying together

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[200] Tr. of the author.
[201] 1 Kgs 19:11; Isa 6:1-4; Isa 66:15 and Ezek 1:4; on Spirit in the OT cf. e.g., Averbeck, 2011:25-37; see ch. 4, section 4.2.3.
[202] Cf. Barrett (1994:114, vol. 1), who refers to fire as symbolizing divine cleansing and purification (see Ps 50:3); also Keener, 2012:804, vol. 1.
[203] On the theological use of *ruaḥ* in the OT see Dreytza (1990:125-145; 198-235).
[204] For literary discourse and the “surplus of meaning” of metaphors see Ricoeur on interpretation (1976:45-70).

the result of this tension, which equals a “creative act” and a semantic innovation (cf. Cotterell & Turner, 1989:300, 299-302).

Hence, according to Ricoeur’s theory, the sound of wind and the shape of fire tongues generate a tension between the ideas of wind/fire on the one hand and divine Spirit on the other. By doing so, they create innovative meaning. Such a model of dynamic interpretation is appropriate, since the Book of Acts depicts the bestowal of God’s Spirit through dynamic, verbal metaphors. These metaphors perceive the reception of the Holy Spirit from different angles of view:[205]

- ‘you shall be baptized with Holy Spirit’ (Acts 1:4-8 cf. 11:16); this verbal metaphor appears only twice in Acts and once in Luke (Luke 3:16,[206] also Matt 3:11, Mark 1:8; John 1:33; 1 Cor 12:13);
- ‘I will pour out of my Spirit’,[207] he ‘poured out’ (Acts 2:16-18, 33; 10:45; cf. Isa 44:3-4 and Joel 2:28);

  ‘they were all filled with Holy Spirit’ (Acts 2:4), ‘you will be filled with Holy Spirit’ (Acts 9:17), ‘they were filled with Holy Spirit’ (Acts 13:52; cf. also 4:8, 31);
- ‘Holy Spirit had (not yet) upon’ (Acts 8:16; 11:15).

In addition to these co-referential, verbal metaphors, which depict the bestowal of Holy Spirit, there are simple verbs in connection with Holy Spirit, like to receive (Acts 2:33, 38), to give (11:17), to come upon (1:8), which mostly, but not exclusively, refer to an initial Spirit reception.

In view of the above, Luke uses two verbal metaphorical similes—the house being filled with something like wind (v.2), and tongues like fire resting on each individual (v.3)—as vehicles to illustrate the bestowal of the Holy Spirit as tenor (v.4). Just as the house of meeting was filled with wind, the disciples were filled with Holy Spirit.[208] This reminds one of the Lord’s house being filled with his glory (1 Kings 8 and 2 Chr 5, 7). Just as the fire tongues separated and came to rest

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[205] Atkinson (2011:126), referring to Turner, points out that in Luke’s time these metaphors may still have been “fluid” and not yet technical terms; see also the diagram by Hamilton (2006:198) on metaphors of Spirit reception.
[206] Luke 3:16 adds ‘baptism in Spirit and fire’.
[207] Salter (2012:6) explains the preposition followed by genitive in the phrase ἐκχεῶ ἀπὸ τοῦ πνεύματός as partitive, governed by the verb, which does not specify quantity of the infilling etc.
[208] Concerning a metaphorisation of temple terminology in Luke-Acts see Gäckle, 2014:310-313.

on each individual, every person came to receive Holy Spirit.[209] Luke uses the metaphorical concept of the verb πλήθω followed by genitive of content of people being filled with Holy Spirit (verb in aor. passive plus genitive of quality in Acts 2:4; 4:8, 31; 9:17).[210] This metaphor has been considered by scholars to be characteristic of Luke-Acts (cf. Turner, 1996:165-169).[211] Darrell Bock (2012:212) specifies that references to 'being filled with Holy Spirit' appear in Acts, while they are largely absent from Luke's Gospel. The term 'Holy Spirit' is used without the definite article like a personal name (Haubeck & von Siebenthal, 1997:617), which may express God's presence through the Spirit.[212]

The adding of the suffix –*ma* to the root *pne(f)* creates the verbal noun *pneuma* which in Greek originally denoted substance, event and effect: moved air as a specific, material substance with emphasis on the effective power of this movement (Kittel, 1990:333-337, vol. 6). Accordingly, among the literal meanings of the term *pneuma* were breath, air and wind filled with an intrinsic power, and among the figurative meanings, spirit and divine Spirit as a wind from heaven. So, in classical Greek *pneuma* referred mainly to a dynamic physical substance which was also applied to spiritual realities. However, this Greek concept of divine Spirit as material substance has been disputed on the basis that it should not be applied to Jewish biblical texts.[213] This argument was brought to the fore by Keener (2012:799) and Rabens (2014:25-79). In particular, Rabens elucidated that, partly because of a misconception of metaphorical language, a material Spirit concept in Hellenism has falsely been read into Jewish texts (2014:43-52).

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[209] Levison (2009:330) describes the association of Spirit infilling and fire as "tandem partners that effect and accent the inspired state".

[210] Haubeck & von Siebenthal (1997a:617) and Zerwick & Grosvenor (1988:353) interpret this form of the verb as 'to cause something to be full' in connection with Holy Spirit. Louw & Nida (1988:598, vol. 1) explain it as an intensification of the verb πληροω, 'to cause something to be completely full'. Scholars differ on the verb form in 2:4: Peterson (2009:132) and Parson (2003:25) refer to πιμπλημι. On Spirit-infilling particularly in Acts 2:4 see Levison, 2009:361; on Spirit-infilling in Acts, see Levison, 2009:326-347.

[211] For metaphors of Spirit infilling in Luke-Acts see also G. Braun, 1994:44-87, esp. 58-60: the LXX renders 70 forms of the Hebrew verb *male* with πληροω; out of 87 times in the NT, forms of the verb πληροω occur 9 times in Luke's Gospel and 16 times in Acts.

[212] In contrast, Haya-Prats (2011:13), referring to Proksch, explains the lack of article as a typical prophetic formula to "refer to a more general and Old Testament sense of the Spirit". This, however, does not contradict the above, since the fulfilment of OT promises is concerned.

[213] The LXX translates *ruaḥ* in the OT 277 times with *pneuma,* referring besides the Spirit of God to wind and breath as utterances of human energy of life (see Kittel, 1990:366, vol. 6). In the NT *pneuma* is used 379 times, partly repeating the OT use of *ruaḥ*, but mainly introducing a new area of meaning for God's Spirit as gift of the Father and the Son for the church (see Kremer, 1993:117-123, esp. 118, vol. 3). References to the Spirit are almost four times as many in Acts as in Luke with six references only in Acts 2 (see Kittel, 1990f:401-413, vol. 6); cf. also Braun, 1994:59.

This is why he is opposed to such a material concept of divine Spirit in Pauline texts and why he replaces it with a model of “relational transformation and empowering” (2014:123-145). This caveat also affects misconceptions of the Spirit in Acts. A similar relational concept, which includes soteriological and empowering aspects of God’s Spirit, also applies to Acts and is used in this study, maintained through interaction between divine presence and human praise and backed up by covenant relationship, as shall be seen.

As has been mentioned, the Spirit metaphor of an initial ‘infilling’ of the disciples with Holy Spirit is also referred to as ‘being baptized with Holy Spirit’ or as ‘Spirit baptism’, but merely from a different metaphorical reference point (Luke 3:16; cf. Acts 1:5).

A lively debate in the Anglophone scholarly world, among non-Pentecostals and non-Charismatics on the one hand and Pentecostals, Charismatics and neo-Pentecostals on the other hand, has taken place over the last four decades on what this baptism in the Spirit involves.[214] Suffice it to point to some of the main protagonists: Dunn on the one side explains his view on ‘Spirit baptism’ in terms of conversion-initiation and criticizes Pentecostal positions as ‘second blessing’ theories (1970). Pentecostal scholars like Ervin (1984), Stronstad (1984 and 1999), Shelton (1991), Menzies (1994) *et al.* on the other side focus on the empowering aspect of Spirit baptism. Similarly, a representative of the Catholic renewal movement, Baumert (2004), favours the Pentecostal two-stage model over against a sacramentalist interpretation of Spirit baptism (2004:147).[215] A third party, Turner (1996; 2000), and more recently Pentecostals like Macchia (2006) and Atkinson (2011), attempt to reconcile soteriological and empowering aspects.[216] This debate makes clear that the reception of the Holy Spirit, whether

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[214] This is why German contributions, though not irrelevant, have been less taken into account in this study; e.g., Wenk (2000) concentrates on the socio-ethical role of the Spirit in Luke-Acts. As to contemporary scholarship, Thiselton(2013:394-467) refers to influential authors from France, Germany, Greece and Russia, like Congar, Schweizer, Moltmann, Pannenberg, Gunkel, Horn, Zizioulas and Losski *et al.* with the latter ones representing Catholic and Eastern Orthodox traditions.

[215] On “Charism” and “Spirit-Baptism” see Baumert, 2004:147-179.

[216] There has been consent among scholars that Luke understands the Holy Spirit in Acts as ‘Spirit of prophecy’. However, the content of this concept remains a debated issue. Menzies (1994) thinks of a ‘Spirit of prophecy’, but as an additional gift on top of salvation. Turner (1996:82-137) identified the concept of a Spirit of prophecy in rabbinic Judaism, which he thinks to have influenced Luke-Acts and to have been complemented by a messianic, ethical-soteriological aspect. As to method, Hur (2001:279f) criticizes scholars from Dunn via Menzies to Turner *et al.* for almost always using historical-critical methods like redaction criticism. Nevertheless, despite

in metaphorical terms of ‘being filled with’ or ‘being baptized with Holy Spirit’, involves covenant setting, which is of consequence for this investigation.

With regard to this Spirit infilling of the disciples, F.F. Bruce asserts that the earliest Old Testament precedent for such infilling with inspired ‘side effects’ is Numbers 11:25 (1990:114). However, the Lord coming down in a cloud took the Spirit that was upon Moses and placed him *upon* and not *within* the seventy elders, which caused them to prophecy. Therefore, James Hamilton Jr. (2006:25-56) emphasizes that God’s presence in the Old Testament was *with and not in* his people; God’s presence in the New Testament, however, was *within* his new people, individually and corporately.[217] Under the former covenants, God’s presence dwelling among his people was bound to specific places like the temple, and his presence empowering kings, priests and prophets was bound to their specific tasks. God could operate on the hearts of his people through his Spirit while not dwelling in individuals. However, under the new covenant, God inhabits every one of his people through his Spirit. Therefore, this new way of *indwelling divine presence* enunciates a certain discontinuity between the Testaments, a significant corollary for the present study.[218]

This new indwelling presence of God’s Spirit apparently resulted in inspired utterance for the disciples, although it cannot be reduced to that. They started to speak in other tongues (glossolalia), which most probably refers to the foreign languages spoken by the Diaspora Jews present at Pentecost, pointing to a global scope, which involves ‘every nation under heaven’ (Acts 2:4-11; cf. also 10:46 and 19:6). For the disciples these were new, unlearnt languages (xenolalia) because they were only enabled by the Holy Spirit to express themselves (2:4b).

Hur’s different method of a “dynamic biblical narrative criticism”, his understanding of the role of the Spirit in Acts as comprising salvation and empowering is similar to Turner’s. Interesting representatives of the late 20th and early 21st century, affected by ‘post-modern pluralism’, are Young (2000) and Kärkkäinen (2002): Young travelled from Pentecostalism via Evangelicalism to Eastern Orthodoxy, combining the Spirit approaches of the three (cf. Thiselton, 2013:453); Kärkkäinen combines his Pentecostal inheritance with Lutheran Protestantism (unlike Fee’s pilgrimage, who is believed to have left behind his Pentecostal inheritance).

[217] Hamilton (2006:25), referring to Janowski, looks at the contrast between a “*shekinah* theology” in the OT and a “theology of indwelling” in the NT: he points out that the OT uses prepositions like *bə* in the sense of *al*, *bətokh* and *bəmidbar*, which relate to God’s presence *with* and *among* his people (pp. 25-55), but not *in* each individual. Still, the term *shekinah*, which relates to the glory cloud accompanying God’s people in the wilderness, is not a biblical, but a doctrinal term, since the term itself is not mentioned in the OT.

[218] Hamilton (2006) uses the term ‘indwelling’ similarly as in this study; on the idea of indwelling see also Kaiser, 2010:308-315.

Consequently, some scholars think this phenomenon equals a miracle of speech (Dunn, 1975:148ff;[219] Carson, 1987:138f), which can be seen as a reversal of the judgment at Babel (Gen 11:1-9), when God came down to confuse the tongues of the nations. This represents a traditional earlier view. Others support the theory of a miracle of hearing, while again others do not take sides (cf. Thiselton, 2013:54).[220]

In Acts 2:16, Peter gives the explanation for this phenomenon by referring to a Jewish mode of interpretation, *pesher*,[221] 'this is that' (cf. Peterson 2009:138ff):[222] By quoting from Joel 3:1-5 in vv.17-21[223] Peter explains tongues in light of the fulfillment of Joel's promise, which refers to the outpouring of God's Spirit. This universal distribution of divine Spirit presence involves prophetic empowerment, such as prophecies, visions and dreams for each individual among God's people. The phenomenon of tongues-speaking, which is not mentioned in Joel, is seen to be part of this prophetic equipment. Still, Peter's references to Joel's promise need to be seen against the background of repentance in view of judgment, salvation/restoration and prophetic empowerment, as Larry McQueen elucidates (1995:56).[224] First, Joel issues a call for lament and repentance (Joel 1), which is reinforced through references to the coming day of judgment (Joel 2:1-17). This appeal is echoed in Peter's call for repentance (Acts 2:38ff); it also resonates with John's call for repentance, who baptized in water, a ministry preceding the ministry of the risen Jesus Christ, who baptizes in Holy Spirit (Acts 1:5). Besides,

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[219] Dunn (1975:152) moderates his position through the remark that those present at Pentecost thought it was glossolalia.
[220] Thiselton, 2013:54, refers to Carson for glossolalia and to Montague for the miracle of hearing.
[221] The γὰρ introduces Peter's explanation in Acts 2:15, where he juxtaposes wine and Spirit, as Bock (2007:111) points out, referring to Luke 1:15 and Eph 5:18. The point of comparison serves to explain the origin (Bock speaks about control rather than source) of the phenomenon: *not intoxicated by wine, but inspired by Spirit*. This is the first level of interpretation for Levison, (2009:333ff), who discerns two deeper levels: a second level seen against the background of Bacchic rituals interprets the disciples *to be seen as drunk and inspired*, and a third level explains them *to be falsely believed to be inspired, as they appear to be drunk*. Since this is, indeed, a much differentiated interpretation, which may lead into a wrong direction, the first level appears preferable, also to Levison. For him, this first interpretation is supported by the verb in 2:4 ἀποφθέγγεσθαι, which Levison (2009:357-361) explains in terms of inspired proclamation of scriptural truths and not in terms of praise.
[222] Bock (2007:11) mentions the similarity in Jewish *pesher* style (2012:216) and also refers to the Jewish *gezerah shewa*, a method of connecting two passages through one term, *i.e.*, Acts 2 links up with Joel 2 though the term 'pour out' which indicates a universal distribution of God's Spirit on all people. R. Wall (1998:443) even perceives an extended narrative from Acts 2:22 – 15:12 to reflect Joel 3:1-5.
[223] In English versions Joel 2:28-32a.
[224] Bock (2012:221) presumes earlier Jewish tradition prior to Joel.

this call is already anticipated in Luke's reference to a 'baptism in Spirit and fire' (Luke 3:16-17).[225] Second, Joel gives assurance of salvation and restoration for people and land (Joel 2:18-27).[226] Third, and only then, prophetic empowerment in terms of prophecies, visions and dreams is promised for each individual among God's people (Joel 2:28-29). This background in Joel clearly reveals covenant markers.

In addition, Peter points in Acts 2:22-40 to a Davidic messiah and king (Acts 2:29-31 quoting Ps 17:8-11b and Ps 110:1), whom he identifies as Jesus of Nazareth (Acts 2:22-24, 32): Christ, the 'Anointed One' and 'Baptist in Holy Spirit', received from the Father and poured out the Holy Spirit (2:33),[227] a gift to be received by all who repent (2:38, 39). Jesus is the name they must call for forgiveness of sins (2:38), and this is the name the disciples, empowered by the Spirit, proclaim, beginning in Jerusalem 'until the ends of the earth' (Luke 24:47-49). Hence, the function of the Spirit is 'Christo-centric' and not self-centred. His role is to point to Christ Jesus (Acts 1:8) who again had come to reveal the Father (John 12:45; 14:9). As a consequence, this new divine Spirit-presence opens up a new form of relationship with the triune God. Whether through the bestowal of God's Spirit his people also share in an inner-Trinitarian relationship will be further explored.[228]

Coming back to the phenomenon of glossolalia, the role of tongues-speaking as 'initial evidence' of a 'Spirit baptism' developed into a doctrine among the upcoming Pentecostal movement since the beginning of the twentieth century. However, it has been a disputed matter among scholars up to now whether the biblical text presents the Pentecost phenomenon of tongues as *the* paradigmatic

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225 Luke 3:16-17 adds 'and fire' to the disciples' being baptized in Spirit: Turner (1996:175-187) elucidates a 'baptism in Spirit and fire' as representing two sides of the same coin: purification for the repentant and judgment for the unrepentant; Bock (2012:214ff) evaluates the 'fire debate': he remarks that Peter in his speech in Acts 2 refers back to Luke 3:16-17, which again would allude to a purging process mentioned in Isa 4:4 (2012:216-218).

226 As Keener (1997:191) maintains, the disciples assumed that due to the eschatological character of both Spirit and kingdom "a promise concerning the Spirit implied the imminent restoration of Israel" (Acts 1:6). Salter (2012:29-36, esp. 34), referring to Turner, draws attention to restoration motifs used in Acts 2, but he seems to connect them with Exodus and Davidic motifs rather than with the background in Joel; cf. Turner, 1996:279.

227 Brawley (1990:88) notes that the Spirit's outpouring represents a sign of approval of Jesus' kingship: "... in the narrative schema of the kingship of Jesus, the pouring out of the Spirit sanctions the resurrection and exaltation of enthronement".

228 See ch. 6, section 6.5.

‘initial evidence’ (cf. Turner, 1996:357f). Without entering into that debate, suffice it to say that it was narrated as part and parcel of the experience of the disciples as a way to express their worship.

The implication for this study is that, just as the tongues of fire rested on each of the disciples, each of them was given a new tongue ‘to declare the wonders/mighty works of God’ (Acts 2:11). Such declaration has been considered tantamount to praise, as Howard Marshall asserts (2002:159).[229] Likewise, John Polhill speaks of a “praise language” (1992:99). In this connection, Craig Keener (1997:200) writes: “Acts 2:46-47 shows that a further feature of the Spirit-filled community was continuing worship.”

For those reasons, one may conclude that God dwelling in each individual of his people through this Spirit infilling prompted their praise in new, unlearnt tongues.

5.2.3 Summary

The results of the structural and exegetical analyses of Acts 2, in particular of vv.1-4, corroborate that divine presence prompted human praise. The initial infilling of God’s people with his Holy Spirit ‘inspired’ their xenolalia praise. This new Spirit-presence in each individual of God’s new people is portrayed by two verbal metaphorical similes, wind and fire, with wind portraying the Spirit-infilling. This divine Spirit-presence at individual and corporate levels prompted their praise. Still, there is not enough evidence for the reverse conclusion that prayer (and praise) provoked this Spirit-infilling.

Furthermore, the xenolalia praise following the Spirit-infilling in Acts 2:4 needs to be considered in light of the allusions to Joel’s background in Acts 2:17-21 and the references to a Davidic messiah in Acts 2:22-40. The quotation from Joel (Joel 3:1-5 or 2:28-32a) reveals elements of repentance, salvation and empowerment which can be *discerned*, but must not be *divorced* from each other. The messianic references (Ps 17:8-11b and Ps 110:1) imply an inner-Trinitarian aspect in divine-human relationship, now focussed on Jesus Christ and bestowed through the Holy Spirit. This suggests a covenant background for the initial ‘infilling’ with God’s Spirit of God’s people in the context of their praise. Although

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[229] See entire article by Marshall, 2002:146-161; cf. also Bruce, 1990:115.

the author of Luke-Acts does not use temple/house of God terminology, textual connotations echo 1 Kings 8 and 2 Chronicles 5 and 7 and the initial infilling of God's new-built temple with his glory-presence in his people's praise.

5.3 Initial Spirit-Infilling and Praise of God's New People: Acts 10 and 11

The chapters between Acts 2 and Acts 10 portray the transition of the gospel in the face of opposition from a Jewish to a Gentile environment. The initial Spirit-infilling of new believers in connection with their praise comes into play again in chapters 10 and 11, while a repeated Spirit-infilling in association with prayer and praise appears already in chapters 4 and 16, as we shall see in further sections.

Accordingly, as the Book of Acts advances, Luke reports healings and increasing persecution of the apostles, like that of Stephen (Acts 7). Steven, full of the Holy Spirit and beholding the glory of God (7:55), was stoned and breathed his last praying for his persecutors, but no praise is reported. The ensuing persecution involves the scattering of the young Christian community and furthers the spreading of the gospel from Jerusalem to Judea, Samaria and even Ethiopia (Acts 8). Accordingly, the Samaritans received the Holy Spirit through the apostles laying their hands on them, but no praise is indicated (8:17). On the contrary, the former sorcerer Simon had purchase in mind instead of praise, since he intended to buy with money the ability of such 'Spirit transfer' (8:18-19). Then, when the passionate persecutor and Jew Saul was turned into the faithful follower of Jesus and Gentile missionary Paul, he prayed (Acts 9:11) and was prayed for to be filled with the Holy Spirit (Acts 9:17), but no praise is narrated in that case either. Yet, in Acts 10, as the mainly Jewish community of new believers is extended to include Gentiles, their initial Spirit-infilling is narrated to have instigated praise, also among the Jews.

Thus, the next section will examine the narratives in Acts 10 and 11 concerning a connection between divine presence as initial Spirit-infilling and the praise of God's extended people. Again, the question will be raised whether this form of divine presence prompts human praise. Possible similarities with Acts 2 will be considered.

5.3.1 Sequence of Events and Structure in Acts 10 and 11

The chronological sequence of events in Acts 10 and 11 portrays that Gentiles were incorporated into God's people. Especially the first narrative contains elements of divine Spirit presence and human praise. Both Acts 10 and 11 epitomize divine and human interaction:[230]

1. The God-fearing and charitable Roman officer Cornelius was in prayer (10:1-2).
2. During that time, Cornelius was given a divine vision: a divine messenger, affirming that God had remembered Cornelius' offerings of prayers and gifts, gave a command (10:3-6, 22, 30-32 and 11:13-14).
3. Cornelius obeyed the divine command to send for Simon Peter, the disciple and apostle (10:7-8).
4. Peter was in prayer (10:9 and 11:5a).
5. During that time, Peter, getting hungry, received a divine vision as well: a variety of clean and unclean animals was set before him with the divine command to eat. He refused.[231] The command was reinforced through a threefold repetition (10:10-16 and 11:5-10). Vision and command explain the subsequent command addressed to Peter (10:17-20 and 11:11-12a).
6. Peter obeyed the divine command to go to Cornelius' home (10:21-29 and 11:12b).
7. Cornelius told Peter about his vision, which provides an opening for Peter's message (10:30-33 and 11:13-14).
8. Peter shared the lesson he had learnt, that is, the metaphorical illustration had demonstrated to him that in God's sight there is no impurity with Gentiles, and then gave his message (10:34-43 and 11:15a).

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[230] Paraphrase and summary of events.

[231] For clean and unclean animals see Lev 11:1ff, according to which the animals in the cloth of Peter's vision were 'mixed'. Following Torah, this ritual distinction cannot be transferred to humans, but the transfer of distinction is due to Jewish *halakhah*: Gentiles were ritually 'unclean' people, and a house belonging to them was also 'unclean'. Therefore, entering it would make a Jew 'unclean', too, which was not forbidden, but required cultic cleansing. Peter's reluctant reaction shows that he is still prejudiced; God challenges his socio-cultural prejudices and those of his fellow Jews. This argument is owed to Guido Baltes and his presentation on ritual purity in Acts 10 at the AfeT conference (Association for evangelical theology) in Marburg, Germany, 29th February 2016. (Baltes referred to *Mishna mOhol* 18:7 and Josephus, *Bell.* 2:150). Bock (2007:390) presents a similar argument by referring to Polhill (1992), Bruce (1990) and Marshall (1980) contra Jervell (1998), who maintains that the issue is about people and not food; food imagery, however, is used metaphorically to refer to people.

9. While Peter was speaking, the Holy Spirit ‘fell’ on the Gentile auditors (10:44 and 11:15b). Their subsequent glossolalia praise caused the Jews to conclude that the Holy Spirit was also poured out on Gentiles (10:45-46) and that they were now being baptized with the same Holy Spirit (11:16-17).

Luke’s report in Acts 10 prepares for the imminent inclusion of Gentiles into God’s people in a powerful way. Peter’s triple metaphorical vision in 10:10-16 serves as an emphatic ‘vehicle’ to illustrate the inclusion of Gentiles into God’s people as ‘tenor’:[232] just as ‘food from heaven’ is declared clean in God’s sight, Gentiles are declared ‘clean’ in God’s perspective (Acts 10:28, 34, 35, 47-48). This is the lesson the Jew Peter declares to have learnt and which he spells out in detail.[233]

Craig Keener’s interpretation of that vision is interesting (2013:1767f, vol. 2): the heavens opening was understood as God’s dwelling place and/or divine revelation, and the four ends of the cloth coming down on earth as universality of all peoples. Consequently, as God’s people Israel are extended to embrace Gentiles from ‘the ends of the earth’, the house of the Lord at Jerusalem is also enlarged in a metaphorical way to reach ‘the ends of the earth’.[234] Then and there, God dwelt *among* his people through the Jerusalem temple being filled with his glory-presence, which prompted his people’s praise. Here and now, God dwells *in* his extended people through their being filled with his Spirit-presence, which also prompted his people’s praise.

Correspondingly, Volker Gäckle in his opus observes a process of metaphorisation from the Old to the New Testament during which cultic terms, such as priesthood and temple, are redefined in connection with Jesus Christ (2014:9-17). Thus, the term ‘temple’ as God’s earthly dwelling place and place of

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232 See explanatory excursus on metaphors in previous section; see Jesus’ remark in Mk 7:19c where he declared every food to be clean.

233 Peter’s lesson is depicted in detail: at first, he learnt through a divine vision that Gentiles were not unclean before God (10:28). Then, he comprehended that God-fearing Gentiles were even welcomed into his people by God himself (10:34). In the end, he confirmed this insight through the order to get them baptized into water, the same ritual Jewish believers in Jesus had undergone (10:48 cf. 2:38).

234 Similarly, Walton (2004:149) describes a change from a “localized view” of God dwelling in the temple to a “universalized view”; the volume concentrates on the theme of temple in biblical theology. Likewise, Beale (2004) follows the theme of metaphorical temple in terms of God’s dwelling place from Eden to Revelation; see ch. 6, section 6.2.4.

human-divine communication from Genesis to Revelation undergoes a metaphorical redefinition (2014:142-177).[235] Luke's emphasis on temple terminology in his Gospel is evident, and so is a redefinition of this term in Acts (2014:310-313): in the beginning of Acts Luke presents the temple more positively as a meeting place for the new believers. Nevertheless, as the book moves on and reports the increasing persecution of the young community through the Jewish authorities, the existing temple tragically loses its meaning, which inevitably leads to a redefinition of the term 'temple'.[236]

In view of the above, although Luke avoids temple terminology to describe God's extended people,[237] the above metaphorical connotations clearly echo the house of God motif and its extension.

Further weight is added through repetition in Acts 11 with Peter's apology in front of his fellow Jews in Jerusalem in favour of the Gentile believers at Caesarea. This apology is still reinforced through the emphasis on God's intervention in teaching this lesson to him.[238] The apologetic undertone in Luke's narrative intends to express that God himself is at the heart of action preparing a way for the Gentiles' Spirit reception and praise (cf. Peterson, 2009:343-348).[239]

Therefore, the above sequence of events in Acts 10 and 11 displays interaction between human prayer and divine visions which each include a command addressed to Peter and Cornelius.[240] The God-fearing Gentile Cornelius[241] and

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[235] Gäckle (2014:161-167) also mentions tendencies in Jewish apocalyptic literature expressing critique of the existing temple and expectancy of a new, eschatological temple.

[236] Gäckle (2014:310-13) explains that the coming of Jesus leads to a salvation-historical relativization of the temple as the central Jewish institution, which represents the beginning of a metaphorical redefinition of the term.

[237] The term ἐκκλησία occurs in Acts 5:11 for the first time; cf. Paul's temple terminology in 1 Cor 3:16 and 6:19 or 2 Cor 6:19 and Eph 2:21; cf. also Gäckle, 2014:361-383; see ch. 6, section 6.2.3.

[238] The divine voice from heaven spoke to Peter in his vision (11:7-10); the Spirit told Peter to go to Cornelius' home (11:12); then, he was reminded of the Lord's promise concerning Spirit baptism (11:16 cf. 1:5) and in the end, he witnessed before his fellow Jewish believers that God had given the same gift to Gentiles (11:17) and the same repentance to life (11:18).

[239] The same apologetic undertone is found in Acts 15:7-10; see the analysis by Haya-Prats (2011:250) as to parallels between Acts 10, 11 and 15.

[240] Keener (2013:1750, vol. 2) notes that there is a general emphasis on prayer in Luke-Acts; this is here immediately followed by divine manifestations.

[241] Keener (2013:1750f, vol. 2) points out that Cornelius could not have been a Jewish proselyte, since Luke does not use that term, and so he must have been a sympathetic "God-fearer" rather than a convert.

the Jewish believer Peter obeyed their visions and commands.[242] This divine-human communication represents the background for the events condensed in 10:44-46 and 11:15-17 which epitomize divine and human interaction—divine activity in terms of the Holy Spirit 'falling' on the Gentile auditors and human activity in terms of their speaking in tongues and magnifying God:

A1 **Human action**: reverence expressed through the prayer of Cornelius (10:2)

B1 **Divine action**: vision and command given by God to Cornelius (10:3-6; 11:13-14)

A2 **Human action**: obedience to divine commands by Cornelius (10:7-8, 33; 11:11)

A3 **Human action**: covenant-compliance expressed through the prayer of Peter (10:9)

B2 **Divine action**: vision and command given by God to Peter (10:10-20; 11:5-12)

A4 **Human action**: obedience to divine command by Peter (10:21-29, 34-43; 11:12b, 15-17)

B3 **Divine action**: 'coming/falling' of divine Spirit-presence (10:44; 11:15): The gift of the Holy Spirit 'was poured out' on the Gentile auditors (10:45), and they 'were baptized with Holy Spirit' receiving 'the same gift' as the Jewish believers (11:16-17).

A5 **Human action**: glossolalia praise through Gentile believers (10:46)

A6 **Human action**: praise through Jewish believers about the Gentiles' repentance to life (11:18)

The above sequence of events and interaction results in the following pattern of a repetitive inclusion:

[242] Complementary or doubled visions add force and divine authority to their weight (cf. Keener, 2013:1760, vol. 2).

A1

  B1

A2

A3

  B2

A4

  B3

A5

A6

or, if reduced to the condensed picture in 10:44-46:

B3 divine action as the coming of the Holy Spirit, and **A5** human action as glossolalia praise.

Thus, in the broad picture, the coming of divine Spirit is embedded in an inclusion of human prayer, obedience and praise. In the narrow picture, human praise immediately follows this coming of the Spirit. The Gentiles' glossolalia praise subsequent to their Spirit reception is mentioned only in Acts 10 (10:44-46), whereas the Jews' praise subsequent to the Gentiles' repentance and Spirit reception is referred to only in Acts 11 (11:15-18). Hence, in the following exegetical analysis the first of these passages will be focussed on and supplemented with references to the second one. For the moment, one may infer that manifestations of divine Spirit-presence provoked human praise in more ways than one.

5.3.2 Exegetical Analysis: Acts 10:44-46 (11:15-18)

Acts 10 presents Luke's direct report as narrator of the Cornelius episode, whereas Acts 11 presents Luke's indirect report with Peter as narrator.

10:44: While Peter was still speaking these words, the Holy Spirit fell on all who heard the message. 45 And the believers from among the circumcised who had come with Peter were astonished, because the gift of the Holy Spirit had been poured out even on the Gentiles. 46 For they heard them speaking in tongues and extolling God. 11:15: 'As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. 16 Then I remembered what the Lord had said: "John baptised with water, but you will be baptised with Holy Spirit." 17 So,

if God gave them the same gift he gave us who believed in the Lord Jesus Christ, who was I to think that I could stand in God's way?' 18 When they heard this, they had no further objections and praised God, saying, 'So then, even to Gentiles God has granted repentance that leads to life.' [243]

In 10:44, the phrase ἔτι λαλοῦντος τοῦ Πέτρου … ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον expresses a temporal correlation between Peter still witnessing to Jesus Christ, and the 'falling' of the Holy Spirit upon the auditors.

In the corresponding verse in 11:15, Peter puts the Gentile auditors on an equal par with the Jews in Acts 2:2: "… the Holy Spirit came on them as he had on us." Even though Peter had just begun speaking, he must have shared enough of his message for his auditors to take it in, before suddenly the Holy Spirit came on them. Scholars maintain that this metaphor reflects Old Testament language, which indicates empowerment for prophecy for God's people as in Numbers 11 (cf. Keener, 2013:1810, vol. 2). These allusions to Old Testament language signal continuity of the spiritual experience, since "the Holy Spirit came on them as he had on us". The same divine Spirit-presence that was with the Jewish believers at Pentecost and provoked their praise now came on the Gentile believers and provoked their praise, too. If continuity of the Spirit reception is manifested, then so also is the continuity of a connection between divine Spirit-presence and human praise.

In 10:45, Luke refers to Peter's Jewish companions as 'circumcised believers' in the Lord Jesus Christ, perhaps to emphasize that these were not simply Jews, but particularly conservative Jewish believers with strong reservations (cf. Polhill, 1992:266). They ἐξέστησαν (aorist active of ἐξίστημι)[244] 'were put out with astonishment' in view of the gift of the Spirit ἐκκέχυται (perfect passive of ἐκχέω) 'poured out' upon Gentiles. It is no coincidence that Luke uses the same outpouring metaphor as in Acts 2:17, thus emphasizing that even non-circumcised and non-proselyte Gentiles received the same Spirit as the Jews at Pentecost. This is why this outpouring has been called the "Pentecost of the

[243] ESV adapted according to Nestle-Aland.
[244] Cf. Parsons & Culy, 2003:215.

Gentiles".[245] Moreover, Acts 2:17 connects the outpouring metaphor with the object 'on all flesh', which means universality of all nations beyond Israel.

In the corresponding verse in 11:16, Peter affirms the equal footing of believing Gentiles with believing Jews[246] through the same baptismal terminology 'you will be baptized with Holy Spirit' reverberating Acts 1:5. Hence, both Spirit metaphors in Acts 10:45 and 11:16 are intended to underscore God's acceptance of Gentiles and their inclusion into his people, which is again supported by the fact that their Spirit baptism even preceded their water baptism.

In 10:46, Luke explains the Gentiles' glossolalia praise as the audible sign of the gift of the Holy Spirit: their magnifying God in other tongues is ascribed by the Jewish auditors to the Gentiles' prior reception of the Spirit because they identified this phenomenon on the basis of their own analogous experience at Pentecost (cf. Acts 2:4b).[247] The verb μεγαλυνόντων (present active participle of μεγαλύνω) 'to magnify'[248] denotes praise with God as object (cf. Luke 1:46; Acts 19:17) (cf. Barrett, 1994:529f, vol. 1). Therefore, Luke's argument in favour of the Gentiles' inclusion into God's people draws on the evidences of their Spirit reception, both visible and audible in their praise of God; this result confirms a correlation between divine Spirit-presence and human praise.

In 11:17, Peter applies the phrase 'God gave the same gift' as an argument in his apology: since God has taken initiative in bestowing the same Spirit gift, this process ought not to be opposed by humans. The verb κωλύω expresses the idea of opposition to God (Polhill, 1992:267). The God-fearing Gentiles around Cornelius in Caesarea now received the same gift as the Jewish believers in Jerusalem before. This means that they had come to the same faith in the same Lord Jesus Christ. Their μετάνοιαν εἰς ζωὴν 'repentance that leads to life' (11:18) and their faith in Jesus Christ indicate even more their 'clean' status before God

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[245] Bock (2007:400) referring to Bruce; similarly Parsons, 2008:155.
[246] Parsons & Culy (2003:215) translate "the faithful from the circumcision"; one could also translate the 'the believers from among the Jews', as this phrase refers to those among the Jews who had come to faith in Jesus.
[247] Concerning these analogous Spirit experiences, scholars even went so far as to speak of the "Gentile Pentecost", which occurred without fixed sequence, but with Spirit coming before water (cf. Polhill, 1992:264).
[248] Parsons & Culy (2003:215) explain that "double genitive construction" as complement of ἀκούω.

and their acceptance by him. Therefore, the Jews should not refuse their acceptance either. This line of reasoning convinced Peter's Jewish fellow believers after all so that in return they praised God about this repentance, which God had granted to Gentiles, too. The argument had served not only Peter's apologetic purpose, but also serves Luke's pedagogic purpose (Keener, 2013b:1817).

While in Acts 10 the Gentiles' praise is highlighted as a consequence of their Spirit-reception, in Acts 11 the Jews' praise is reported as a result of the Gentiles' repentance. The praise of both groups is narrated as following divine manifestations, whether as outpouring of the Holy Spirit or as God-given repentance made visible in this outpouring. In the first case, the connection between divine presence and human praise is more direct, and in the second case more indirect. As a matter of fact, it can be inferred that in these narratives divine Spirit-presence is reported to have initiated human praise in more ways than one.

5.3.3 Summary

Luke depicts the Gentiles' glossolalia praise as a manifest sign of the outpouring of the Holy Spirit (Acts 10:46), since their magnifying God in other tongues is ascribed to their Spirit reception. This Spirit reception and praise are reported as indicative of the Gentiles' inclusion into God's extended people. Such extension evokes the idea of God's dwelling place being enlarged to include 'the ends of the earth', although no temple or house metaphors are used.

In Acts 10 the Gentiles' praise in Cornelius' house is highlighted as a consequence of their Spirit reception, whereas in Acts 11 the Jews' praise is reported as a result of the God-given repentance of these Gentiles. The praise of both groups is narrated as following divine manifestations. This is confirmed by the use of the same 'outpouring' terminology in Acts 10:46 as in Acts 2:17 and the same baptismal terminology in 11:16 as in 1:5. As a result, it can be inferred that divine Spirit-presence is narrated as having prompted human praise in more ways than one.

Chapters 12 to 20 of Acts again testify to expanding evangelisation activities of the apostles, but no explicit mention is made of an initial Spirit-infilling in

connection with human praise. The Ephesians, who had known nothing of the Holy Spirit and of a baptism in the name of Jesus, received both (Acts 19), but no reference to praise is made, only to prophetic utterance (Acts 19:6-7), although the use of the same outpouring terminology as in Acts 2 and 10 may not exclude implicit praise.

While the preceding sections on Acts 2, 10 and 11 dealt with a correlation between initial Spirit-infilling and human praise, the following sections will look into a reverse relationship between human praise and repeated Spirit-infillings in Acts 4, Acts 16 and Ephesians 5.

5.4 Human Praise and Spirit-Infilling in Acts 4 And 16

Here, the question raised is whether human praise may also induce manifestations of divine presence as repetitive Spirit-infillings of God's people.

5.4.1 Sequence of Events in Acts 4

Luke's report in Acts 4 witnesses to the spreading of the Gospel in the context of the beginning of persecution of the new community. The events recount the apostles' bold and Spirit-filled testimony in the face of opposition from their own Jewish authorities:

1. Peter and John were teaching and proclaiming Jesus, who was rejected by Jews and pagans, as resurrected from the dead (4:1-2).
2. The priests, the captain of the temple and the Sadducees, greatly disturbed, threw them into prison (4:3).
3. Yet, many who had heard the message came to faith (4:4).
4. The members of the Sanhedrin at Jerusalem—rulers, elders and scribes—interrogated Peter and John (4:5-7).
5. Peter, filled with the Holy Spirit, responded boldly explaining the healing of the lame (3:7-8) in connection with Jesus Christ of Nazareth, rejected by the leaders of his people, but raised from the dead by God (4:8-14).
6. After some consultations, the High Council warned them against proclaiming that name any further (4:15-18).
7. Still, Peter and John made their allegiance to God clear (4:19-20).

8. They were threatened, but released, given the people’s approval of the healing of the lame (4:21-22).
9. Hearing their report, the new Christian community offered prayer to God praising his sovereignty as Creator and pleading for boldness and miracles (4:23-30).
10. Subsequently, the meeting place was shaken (4:31a), and all of them were filled with the Holy Spirit (4:31b; cf. 4:8).
11. They spoke God’s word boldly (4:32; cf. 4:5).[249]

The narrative describes prayer, praise and petition of the Christian community. This prayer was succeeded by an earthquake and their being refilled with God’s Holy Spirit, which caused them to speak the Good News boldly. Similarly, Spirit-infilling and boldness in preaching are already witnessed prior to these events:

[249] Paraphrase.

A1 **Human action**: proclamation of the Good News about Jesus through Peter and John

A2 **Human action**: arrest of the apostles

A3 **Human action** (divine influence implied): new believers came to faith

A4 **Human action**: interrogation through the Sanhedrin

A5 **Human action** (divine influence implied): Peter's bold and Spirit-filled testimony about Jesus of Nazareth

A6 **Human action**: warnings through the High Council against further proclamation of the name of Jesus

A7 **Human action**: covenant compliance of the apostles

A8 **Human action**: further threats but release upon praise

A9 **Human action**: prayer with praise and petition of the community

  B1 **Divine action** (implied): earthquake and Spirit refilling

A10 **Human action**: preaching with boldness.

Accordingly, the following pattern of interaction between human and divine activities can be identified:

A1
A2
A3
A4
A5
A6
A7
A8
A9
  B1
A10

or, if reduced to Acts 4:23-31:

A9
  B1
A10

Hence, in the former case these actions take the shape of an extended inclusion. In the latter case they form a reduced inclusion with human activity framing divine activity.

On the one hand, Peter's Spirit-filled testimony (4:8) and the brave courage of Peter and John (4:13), which precede the collective prayer, already suggest divine impact. On the other hand, the prayer of the young Christian community with praise and petition (4:25) immediately precede manifestations suggesting divine impact, that is, seismological activity and their being refilled with Holy Spirit (4:31). Again, these manifestations of divine presence are immediately ensued by courageous preaching (4:32). Therefore, the facts already insinuate a certain connection between human prayer/praise and divine Spirit-presence on the one hand, and Spirit-refilling and bold witness on the other.

Moreover, covenant context is conveyed in 4:13, 19: Peter and John 'had been with Jesus' and decided for themselves 'to obey God' rather than these rulers, elders and teachers of the law.

5.4.2 Exegetical Analysis: Acts 4:24-31

24 … and when they heard it, they lifted their voices together to God and said, "Sovereign Lord who made the heaven and the earth and the sea and everything in them, 25 who through the mouth of our father David, your servant said by the Holy Spirit, "'why did the Gentiles rage, and the peoples plot in vain? 26 The kings of the earth set themselves, and the rulers were gathered together against the Lord and against his Anointed' 27 for truly in this city there were gathered together against your holy servant Jesus whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever your hand and your plan had predestined to take place. 29 And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness, 30 while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus." 31 And when they had prayed, the place in which they were gathered together was shaken and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

Verse 24 starts with a participial subordinate clause followed by a main clause, which expresses temporal coincidence.[250] The young Christians, upon hearing

[250] This reading is questioned by Parsons & Culy, 2003:75f, on the basis that the writer would not use a pronominal article with an adverbial participle at the beginning of a sentence.

the Spirit-filled, courageous testimony of Peter and John in view of threats, unanimously went into worshipful prayer. Two Western textual versions, among them Codex Bezae, add "and when they realized the *energeia* of God",[251] so these accounts may refer to a powerful working of God already prior to the worshipful prayer. Such relation, though sparsely testified, could be nonetheless significant for this study.

All of the disciples raised their voices in unanimity, addressing the Lord as ruler and Creator God of heaven and earth, which was a common title for God in Jewish prayers (cf. Keener, 2013:1166f, vol. 2). The Greek noun δέσποτα in vocative meaning 'sovereign Lord' or 'ruler' is infrequently employed in the LXX, mostly as equivalent of the Hebrew term *adonay* (Barrett, 1994:243f, vol. 1).[252] In any case, invoking God as sovereign Lord and Creator of the universe is equivalent to praise in the form of acclamation at the beginning of their unanimous prayer.

This opening praise is continued in vv.25-28 through the *pesher* interpretation of a quote from the Davidic Psalm 2:1ff in light of the opposition Jesus had experienced and they are experiencing (cf. Keener, 2013:1169ff, vol. 2): religious and political leaders and their people, Jews and Gentiles, conspired and still keep conspiring against the Lord and his anointed Jesus, whom they crucified.[253] This means that the hostility directed against the new Christian community actually aims at the sovereign Lord himself and his Messiah Jesus. In that respect, the new followers of Christ tread the path of their messianic master. They are convinced that their adversaries can only do to them what the Lord himself in "his plan had predestined to take place." They consider this plan already announced in Psalm 2 through their ancestor David being the "mouth piece" of the Holy Spirit

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[251] Cf. Barrett, 1994:243, vol 1; in contrast, Metzger (1975:321) refutes this reading because Luke would use the term *energeia* nowhere else.

[252] The term is used six times in the NT, twice by Luke and once of God here in v.24. As part of Christian liturgy by the end of the first century CE, this term may already have belonged to Luke's "liturgical memory" (Keener, 2013:1167, vol. 2). Parsons & Culy, 2003:76, explain that the use of this term intends to convey that God is in control of everything he created, including the Jewish authorities.

[253] The term "Anointed One" refers to the Spirit endowment Jesus received at his baptism, which makes clear that this is not just an alternative name for Jesus, but his messianic title (cf. Bruce, 1990:157f).

(Bruce, 1990:156).[254] Their remembrance of the Lord's universal sovereignty spurs their reverential exaltation, which culminates in this explanatory acclamation and leads to a precise petition. Thus, their praise and prayer express faith in a sovereign Lord, who is in control of everything, an indirect pointer to covenant context. In addition, the setting of divine conflict recalls the divine war motif, again a covenant marker.

The specific petition starts with v.29: as followers who identify themselves with their messianic master, they ask for boldness in spreading his Good News in the face of opposition. Likewise, they ask for divine confirmation of this message through healings, signs and wonders. Clearly, they expect Jesus to perform these miracles 'by his hand'[255] and 'through his name', that is, personally, in order to authorize their gospel message.

In v.31, the participle δεηθέντων (aorist passive/deponent participle in genitive absolute of δέομαι)[256] signals a temporal sequence: after they have finished their prayer, a series of manifestations sets in, which can be attributed to divine origin, also because the seismological activity is narrated together with Spirit-refilling. C.K. Barrett (1994:249, vol. 1) suggests that the shaking of the place matches the theophanic metaphors of wind and fire in Acts 2; this has been debated. Still, the repeated infilling of each individual with God's Holy Spirit undoubtedly echoes the initial Spirit-infilling in Acts 2. Thus, these verbal echoes generate a continuity, which reveals that divine presence through Spirit-infilling cannot be reduced to an initial, unique event. This suggests that there is also continuity as to prayer and praise succeeded by repeated Spirit infillings. Craig Keener remarks that often in Luke-Acts prayer invites the coming of the Spirit (2013:1174, vol. 2).[257] Besides, Spirit infillings can be given for special purposes, like speaking God's

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[254] See Peterson, 1993:98, vol. 1. The majuscule D and the Syrian Peshitta, one of the oldest versions, read twice the preposition *dia* plus genitive object in each case, which could allow dual authorship by the Holy Spirit and David. However, the textual version with only one *dia* referring to the Holy Spirit is well testified by at least five other main majuscules, among them P^{74}, א and A. The loss of one *dia* could have been caused by textual corruption through copying (cf. Metzger, 1975:322f).

[255] Parsons & Culy (2003:79) perceive the infinitive construction as an idiomatic expression meaning "to show one's power"; therefore, they translate it "as you stretch out your hand" and interpret it as another prayer request.

[256] Cf. Parsons & Culy (2003:79).

[257] As in Luke 3:21-22; 11:13; Acts 1:14; 8:15; 9:11, 17; 10:30, 44-46 and 19:6.

word with boldness (Barrett, 1994:250, vol. 1). Accordingly, bold preaching can be perceived as such an effect in Acts 4 in contrast to inspired praise in Acts 2.[258]

Therefore, v.31 confirms the effect of human prayer and praise on manifestations of divine presence, while a reverse association is not expressed.

5.4.3 Summary

The sequence of events in Acts 4 suggests an obvious effect of human praise and prayer on manifestations of divine presence, especially as these are sandwiched between worshipful prayer and bold preaching. Similarly, the exegetical analysis of 4:24-31 reveals that the reverential exaltation of God as sovereign ruler and Creator of the universe, culminating in an explanatory acclaim and blending into a precise petition, has a powerful effect: theophanic manifestations, like seismic activity, and a renewed Spirit infilling. Such manifestations of divine presence create verbal echoes resonating with Acts 2. Hence, the results in Acts 4 attest a connection between human praise/prayer and divine presence, with the former having an effect on the latter.

5.5 Human Praise and Spirit-Refilling in Acts 16

As has been demonstrated in Acts 10 and 11, the Christian community was extended to include Gentiles, whose initial Spirit-infilling was followed by glossolalia praise, as in Acts 2. Chapters 12 to 20 testify to expanding evangelisation activities of the apostles in the face of expanding persecution, both frequently depicted in the context of prayer/praise and divine manifestations.[259] As to expanding evangelisation, the worship of the Christians in Antioch is followed by instructions of the Holy Spirit concerning their evangelisation work (Acts 13:2). As to expanding persecution, Peter's prayer in prison is followed by his miraculous release through angelic intervention (Acts 12:5-10). This episode echoes Acts 4 with the effect of human praise and prayer on divine manifestations

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[258] On a slightly different note, Rapske (1998:247f) points out that this emboldened preaching, just as that of Steven in Acts 6:10 and of Paul in 9:17, is a sign of Spirit infilling promised by the Lord in Luke 12:11f.

[259] That this link also works in the negative becomes obvious in Acts 12:23, where Herod suffers an 'angelic knock-out' because he had not given God the praise and glory due to him.

in the context of persecution and prefigures Acts 16 with a similar context, as will be demonstrated in the following section. Again, the question will be raised whether human praise provokes divine manifestations.

5.5.1 Sequence of Events in Acts 16

1. The apostle Paul and his companions Silas and Timothy were edifying the churches in the Greek diaspora, strengthening their faith and numbers (16:1-5). The Holy Spirit prevented them from preaching in the province of Asia. Likewise, the 'Spirit of Jesus' hindered them from entering Bithynia. Instead, Paul was directed in a night vision to come over to Macedonia, a region which belongs to what is now called Europe (16:6-10).
2. Following their proclamation of the gospel, the first Christian church was born in the household of a worshipper called Lydia in Philippi, Macedonia (16:11-15).
3. Persecution in the shape of severe beating and imprisonment set in as a consequence of Paul driving out a lucrative fortune-telling spirit from a slave girl (16:19-24).
4. As Paul and Silas, their feet fastened in the stocks, were singing hymns to God in a midnight praise session, this nocturnal worship concert with the prisoners as audience was succeeded by a sudden, violent earthquake. As a result, the prison doors flew open, and the chains came loose (16:25-26).
5. This 'shaking' caused the repentance of the prison keeper and his household (16:27-34).
6. The Philippi account ends with the apostles being officially escorted from prison by the authorities and with their edifying the Christian community again (16:35-40).[260]

This narrative culminates in the unequivocal praise of the apostle Paul and his companion. Their hymnic worship results in seismic activity. The shaking could be interpreted as divine intervention, as this is what they expected.[261] Those

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[260] Paraphrase and summary.

[261] Spencer holds that the suffering prisoners in their yet joyful praise were anticipating divine intervention (1997:168).

divine manifestations and their effects brought about repentance on the part of the jailor and humiliation on the part of the officials:

A1 **Human action**: edification of churches through the apostles
Divine action: threefold divine intervention:
B1 once explicitly through the Holy Spirit
B2 once explicitly through the 'Spirit of Jesus' and
B3 once implicitly through a divine vision
A2 **Human action**: evangelisation through the apostles at Philippi
A3 **Human action** (divine power implied): exorcism through Paul
A4 **Human action**: imprisonment of the apostles
A5 **Human action**: hymnic praise of the apostles
B4 **Divine action** (implied): seismic activity
A6 **Human action**: repentance of jailor
A7 **Human action**: release of the apostles.

Thus, the following pattern of human and divine activities in the shape of a twofold inclusion can be identified:

A1
B1
B2
B3
A2
A3
A4
A5
B4
A6
A7

or, if reduced to Acts 16:25-26 only:

A5 (as human praise) – **B4** (as implied divine manifestations).

In the first one, human activities (evangelisation) framing three divine activities (revelation) form an inclusion. In the second one, human activities (imprisonment

due to exorcism, praise, repentance) framing divine activity (earthquake) form another inclusion. In the short version, prayer and praise is followed by supernatural manifestations. This allows the provisional inference that worship had an immediate effect on implied manifestations of divine presence in action. Therefore, the relevant verses 25-26 will be looked at more closely in the following analysis.

5.5.2 Exegetical Analysis: Acts 16:25-26

25 When towards midnight Paul and Silas were praying and singing hymns to God, the other prisoners were listening to them. 26 Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose.[262]

The first part of v.25 is the auxiliary clause with the main clause in the second part. It starts with προσευχόμενοι (present deponent participle of προσεύχομαι) 'praying' and continues with ὕμνουν (finite verb, imperfect active of ὑμνέω) 'were singing praise'; the main clause begins with ἐπηκροῶντο (finite verb, imperfect deponens of ἐπακροάομαι)[263] 'were listening'. This verbal construction indicates a process of prayer and hymnic praise said and sung by the apostles and listened to by the prisoners. All this took place immediately before a powerful, supernatural event set in.

Verse 26 shows the reverse structure: the first part is the main clause and the second part its auxiliary clause. The main clause starts with a temporal adverb ἄφνω 'suddenly' plus ἐγένετο (finite verb, aorist deponent) 'occurred' to convey that abruptly a great earthquake happened. The subsequent auxiliary clause depicts its consequences, starting with σαλευθῆναι (aorist passive infinitive of σαλεύω) 'to be shaken', which relates to the result of this shaking on the prison walls/foundations. The following two finite verbs in aorist passive, which are specified by a second temporal adverb παραχρῆμα 'immediately', can be understood either as continuing the auxiliary clause or as starting a new main clause, which does not change the meaning. The first verb ἠνεῴχθησαν 'were opened' relates to the prison doors, the second verb ἀνέθη 'were loosened'

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262 NIV with adjustments.
263 For the analysis see Parsons & Culy, 2003:318.

concerns the fetters of the prisoners. Thus, this construction portrays the instant liberating effects of this sudden seismic event (cf. Acts 12:7 with Peter's miraculous release from prison).

The chiastic structure of the clauses may well reinforce the immediate temporal connection between the nocturnal praise of Paul and Silas and the ensuing earthquake. Presumably, their praying and singing hymns to God expected a divine response, which evokes Acts 4 (see Eph 5:19).[264] That the supernatural manifestations were of divine origin, however, has not found unanimous support. C.K. Barrett (1998:794, vol. 2), for example, argues that Luke does not directly attribute the earthquake to divine providence. Yet, Craig Keener attributes divine vindication in the form of an earthquake to prayer and praise, whether in Acts 4 or Acts 16 (2014:2490f, 2494ff, vol. 3). Similarly, John Polhill (1992:354) and Eckhard Schnabel (2012:689) maintain that seismic activity was nothing new at all in that region, but rarely experienced more timely, which points to divine intervention, albeit not explicitly told.

In addition, covenant context is conveyed not only through the apostles following the missionary command, but even more through their 'faithful' praise in suffering (cf. Barrett, 1998:793, vol. 2), and through the jailor's God-fearing repentance and instant baptism.

5.5.3 Summary

The sequence of events in Acts 16 reveals that human worship was immediately succeeded by seismic activity and its 'liberating' effects, which allows for divine intervention.

The exegetical analysis confirms that a process of prayer and hymnic praise said and sung by the apostle Paul and Silas was taking place immediately before powerful seismic activity set in. Their faith expressed through praise in suffering expected divine intervention. This not only demonstrates covenant context, but also substantiates a divine origin of these manifestations. Hence, the connection between prayer/praise and theophanic manifestations is evident, although no

[264] Keener (2014:2490, 2494, vol. 3) mentions both references.

refilling with Holy Spirit is expressed. It can be concluded that human praise instigated divine presence in action through supernatural manifestations.

The next section will deal with a text from the letter to the Ephesians on divine presence in the form of repeated Spirit infillings that are encouraged to be pursued in connection with praise.

5.6 Human Praise and Spirit-Refilling in Ephesians 5

The letter to the Ephesians belongs to a different literary category, the paraenetic genre. Ephesians 5:18-20 has been selected because these verses address an invitation to God's people for them to be filled with Holy Spirit, offering praise and thanksgiving to God. Similarly, the question will be asked of the text whether God's people's praise prompts divine presence in the form of Spirit-infilling.

5.6.1 Literary Co-text of Ephesians 5

In the beginning, the author of the letter to the Ephesians establishes a foundation for his paraenesis.[265] The three-part introduction already reflects the structure of the epistle: prescript (Eph 1:1-2),[266] praise of God's salvation (1:3-14) and thankful petition (1:15-23). Already in this introduction the corporate nature of this salvation is announced: the fullness of Christ dwelling in the church (1:23). In chapter 2 the letter portrays the new life in Christ as a free gift of grace (2:1-10): Christ uniting Jews and Gentiles in his 'body' (2:16), a 'building' and 'holy temple' or 'dwelling' for God through his Spirit (2:21f). In connection with that, Timothy Gombis (2002:261) writes that "just as God dwelt in the temple in the Old Testament, so now the church is the new temple of God, the place where his presence dwells", and the Holy Spirit is the means by which this divine presence is mediated to his people.

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[265] Issues of authorship have been much debated. Fowl (2012:9f) summarizes the pros and the cons aptly: "the text is canonical, Paul is not", but "those involved in the formation of the NT canon took Ephesians to be authentically Pauline". Fowl does not consider Pauline authorship to be a decisive matter. Yet, it matters, if Pauline authorship is suggested by the text (see Eph 1:1; Acts 19, 20), so this may be a justified option.
[266] Because some major majuscules omit the address, while the majority have it, it is plausible that the letter has been addressed to recipients beyond Ephesus, which is a likely option (cf. Lincoln, 1990:1ff).

Having established this basis, the author argues in favour of his own mission among Gentiles (3:1-13), which leads him to intercede for the believers (3:14-21) for them to be edified (3:16) and united in the faith and love of Christ (3:17-18) and for God to be glorified (3:21).

Thus, this unity of the body of Christ and this edification of his temple through various charismata of the Holy Spirit (4:1-16) serve as motivation for the author's admonition in chapter 4 addressed to the young Christians to 'undress' their old self and life (4:17-24) and to put on the new self and life (4:25-32).

Similarly, in chapter 5 the love of the heavenly Father to his children (5:1) and the sacrificial love of Christ (5:2) serve as motives for a series of negative (5:3-7,11-12) and positive (5:8-10,13-14) exhortations to the Christian believers. For example: you are light, therefore live in the light (5:8). The works of the light are spelled out as goodness, righteousness and truth (5:9) in contrast to the works of darkness, which are meant to be uncovered (5:13-14).[267] These admonitions are summarized in the appeal to the believers not to be foolish, but to lead their lives wisely (5:15-17).

This co-text immediately preceding Ephesians 5:18-20 affects the interpretation of the text: God's people are being exhorted not to get drunk with wine, but to be filled with the Spirit, encouraging each other with Spirit-inspired songs, offering whole-hearted praise to the Lord and giving thanks to the Father. This multi-facetted mandate mentions Spirit-refilling and Spirit-inspired praise alongside each other, and both in hortative mode, which again influences the interpretation.

Ecclesial-marital directives follow (5:21-32), then family and household codes (6:1-9) and instructions for spiritual combat (6:10-20). Accordingly, the mutual submission, including that of wives to husbands (5:21-33), is based on Christ's dedication to the church. Similarly, the submission of children to their parents and of slaves to their masters is expected on the same basis (6:1-9). Likewise, the

[267] Lincoln advocates that the imagery of light and darkness suggests baptismal paraenesis (1990:326-331); M. Barth, 1974:600, stresses the ethical, existential and cultic meaning of these terms. For the light-darkness contrast Schnackenburg (1982:219-230) refers to Qumran literature, such as 1QM (war scroll) and 1QS (community code).

spiritual combat required of the believers is seen against the background of the gospel of Christ and his heavenly armour (6:10-20).[268]

In view of the above, the literary co-text and structure proves to be quite different from that of the narrative passages examined up to now. This is due to the paraenetic genre of the epistle. Again and again, the epistle presents divine soteriological realities as motivation for human activities, which are requested through positive and negative exhortations. These admonitions appear in disparate pairs: old life versus new life, light versus darkness, foolishness versus wisdom. Therefore, in these paraenetic passages 'divine indicative' precedes 'human imperative'.[269] This interaction between given divine actualities and desired human behaviour indicates a relational covenant context.

5.6.2 Exegetical Analysis: Ephesians 5:18-20

18 And do not get drunk with wine, for that is debauchery, but be filled with (the) Spirit, 19 addressing one another in psalms and hymns and spiritual tunes, singing and making melody to the Lord from your heart, 20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ.[270]

Verse 18 presents the last of three negative-positive imperative pairs from vv.15 to 18. Correspondingly, in the third pair the negative imperative (present passive of μεθύσκω) 'do not get yourselves drunk on wine' is contrasted with the positive imperative (present medium of πληρόω), 'but get yourselves filled with Spirit instead'.[271] The phrase ἐν ᾧ ἐστιν ἀσωτία 'in which is debauchery' describes dissipation and moral decadence due to drunkenness and, thus, refers to such state as a result and not just to wine (cf. Larkin, 2009:124). The instrumental dative object[272] οἴνῳ 'with wine' complements μὴ μεθύσκεσθε 'do not get drunk', just as the instrumental dative object (ἐν) πνεύματι 'with Spirit' complements

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[268] For semantic structure analysis see Braun, 1992:14-15.

[269] Similarly, Lincoln (1990:293f) identifies a pattern of exhortation followed by motivation and again exhortation forming a circle. Likewise, M. Barth asserts that Paul's paraenesis is based on the Good News of God's grace (1974:588).

[270] Author's own translation based on SBLG and Nestle-Aland.

[271] Both middle imperatives suggest a reflexive, tolerative, repetitive interpretation.

[272] Or dative of means (cf. Larkin, 2009:124).

πληροῦσθε (present active imperative of πληρόω) 'get filled'.[273] Steve Baugh (2016:445) explains that the critical editions set ἐν in brackets and the dative πνεύματι would have been sufficient for the interpretation; yet, since majuscules, like P[46] or B, and also reliable minuscules have it (and a parallel text in Col 3), this reading can be considered legitimate. Timothy Gombis suggests that the preposition ἐν indicates an instrumental interpretation in terms of the Holy Spirit mediating the fullness and presence of God in Christ (2002:267). In a similar way ἐν πνεύματι in John 4:23 refers to the Holy Spirit motivating and mediating the true worship of the true worshippers to the father (ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ).

The present form in both imperatives above suggests an iterative reading, which can be translated with 'do not keep getting yourselves inebriated with wine, but let yourselves continually be filled with Spirit instead', hence, the passage refers to a perpetual infilling with Spirit. Such reading would indicate a corporate rather than an individual level, as Timothy Gombis (2002:262) emphasizes, anxious to avoid individualistic tendencies. However, both aspects are not mutually exclusive, but complement each other.

As to the wine-Spirit contrast, Andrew Lincoln (1990:344) refers to Philo (*De Ebr.*, 146-148), who identified drunkenness with spiritual folly and the "sober inebriation" of the "God-possessed soul" with spiritual wisdom. This allusion supports the dualism 'folly-wisdom' already mentioned, which is also pointed out by Steven Fowl (2012:177). Similarly, S.M. Baugh (2016:451) mentions wisdom literature, quoting Proverbs 23:31. On a slightly different note, Peter Gosnell (1993:363-371) perceives meal settings as the context where drunkenness occurred—a state to be avoided.[274] Cleon Rogers (1979:249-57, esp. 256), referring to Acts 2:13, 15, evokes the Dionysian cultic orgies of the time, which aimed at an idolatrous, spiritual "intoxication" through excessive, vinic inebriation. Baugh (2016:452), quoting Moritz *et al.*, is sceptical of the Bacchic rites as a way "to cause Dionysius to enter and fill the worshiper's body", which Baugh considers a "theological romanticism". Similarly, Lincoln's concern that this association is

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[273] For a history of interpretation Gombis (2002:260) refers to Hollis (2001:8–16).
[274] The reference to Gosnell is owed to Baugh, 2016:463.

too specific may be justified, but the suggestion should not be disregarded altogether.

Gombis (2002:260f) elucidates that this ‘fullness in Spirit’ requested in Ephesians 5:18 is perceived in Ephesians 1:23 in relation with the ’fullness of Christ’ as God’s presence dwelling in the church, and he observes that also the Old Testament refers to the presence of God via ‘fullness’ language, as in Ezekiel 44:4 or in Jeremiah 23:24. This observation is also corroborated by 1 Kings 8 and 2 Chronicles 5 – 7, which use both filling language with regard to the Lord’s glory and his house.

Verse 18ab, with the two imperatives mentioned above, contains two main clauses, the second one of which is joined by three subordinate clauses in vv. 19ab and v.20, including four present participles (to be followed by another participial clause in v.21). These four participial clauses will be expounded separately below.

1. λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς – ‘speaking to one another with songs, praises and spiritual tunes’

The active present participle is complemented by a reflexive pronoun as dative object, which suggests reciprocal meaning, and three adverbial qualifications in instrumental dative (see Larkin, 2009:125). This syndetic listing of nouns appears to refer to synonymous attributes, since they all pertain to festive songs of praise, but at a closer look they reveal diverse interpretive shades:

- ψαλμοῖς as praise songs sung and (originally) played,

- ὕμνοις as festive praise (secular and cultic) and

- ᾠδαῖς πνευματικαῖς as Spirit-inspired tunes to celebrate God’s glory.[275]

The adjective πνευματικαῖς, although missing in some manuscripts, is verified in significant majuscules; it makes sense as complement of the previous phrase ἐν πνεύματι and may specify not only the last, but all three nouns (cf. Schnackenburg,

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[275] Cf. Braun, 1992:33-39. However, scholars have suggested that these three terms cover in an inclusive way all the singing that goes on in worship (Larkin, 2009:125, referring to Best).

1982:243; Larkin, 2009:126). 'Songs inspired by the Spirit' refers to songs prompted by the Spirit,[276] which has been the topic of scholarly debate. Lincoln (1990:345), for example, dissents that the focus of these songs is praise of God, but they concentrate rather on edification, instruction and exhortation of the assembly. In aid of his idea, he refers to Colossians 3:15-20, from which the writer of the letter to the Ephesians is supposed to have drawn. Similarly, Block (2014:359, 189) tends to interpret this phrase exclusively in terms of singing Scripture to each other, although he admits that these Spirit-inspired songs in Ephesians 5:19 direct people to Jesus (2014:234). However, both relational aspects of worship—edification of the assembly and praise offered to God—do not exclude each other, "since a Christian's praise has a dual object", as Fowl asserts (2012:177). In any case, the Ephesians were invited to give expression to their identity as God's dwelling place in the Spirit (cf. Baugh, 2016:455).

Concerning the parallel in Colossians 3:15-17, John Callow (1983:189ff) in his semantic structure analysis identifies vv.15-16 as belonging together and v.17 as a "general exhortation", which includes all previous ones starting with Colossians 2:6. He perceives the three independent imperative verbs followed by participles (syntactic level) to represent three independent exhortative head propositions described by means and circumstance (semantic level). Thus, teaching and admonishing each other (means) while singing praise (circumstance) would lead to Christ's Word indwelling the believers (Col 3:15-16). By analogy to that, one may infer that edifying each other through songs (means) while praising the Lord (circumstance) leads to God's Spirit filling the believers (Eph 5:18-20).[277] Having said that, the construction Callow (1983:193) refers to in Colossians 3:12-17 is different from the one in Ephesians 5:18-20. Interestingly, Colossians 3:18 on the submission of wives marks the beginning of a new section, which could support a break in the flow of argument at this point in Ephesians 5:21 as well.[278] All the

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[276] Although Block (2014) in his biblical theology of worship allows for the help of the Holy Spirit in praise, he does not say much on the Spirit's role in worship, either in general or in particular, as Foreman (2016:97-99) points out in his book review.
[277] Similarly Fee, 1996:156f on the parallel between Eph 5 and Col 3.
[278] On mutual submission Baugh (2016:460), referring to Walden and Helton, emphasizes that submission is not absolute, but relative with regard to people and area of submission, and that its meaning depends on the semantic relationships in the discourse.

same, Baugh (2016:459f) warns against letting one passage settle the interpretation of the other.

This hymnic edification and praise enthused by the Spirit may cover not only familiar or spontaneous praise songs prompted by the Spirit, but also glossolalia. By drawing on 1 Corinthians 14:15, Gordon Fee (1996:160) suggests in both instances a "charismatic hymnody" and also "Spirit-inspired singing" for teaching and mutual admonishing (1996:160f, 168).[279]

2. and 3. ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ - 'singing and praising the Lord from your heart'

The two participles in present active mode are accompanied by an adverbial qualification plus dative object. Both predicates reverberate the previous nouns, thus reinforcing their meaning: praise said and sung from one's innermost being, which refers to the core of one's personality. This interpretation excludes the meaning 'inwardly in your heart', but includes sincerity and integrity.[280] Similarly, Larkin (2009:126) excludes a dative of sphere identifying a dative of means. Thus, in v.19 the vertical aspect of personal, wholehearted praise addressed to the Lord accompanies the horizontal aspect of corporate, mutual edification mentioned in v.18b (see also Lincoln, 1990:346).

4. εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί – 'giving thanks always for all things in the name of our Lord Jesus Christ to God the Father'

The participle in present active mode is accompanied by an adverbial qualification πάντοτε indicating temporal direction and a prepositional object ὑπὲρ πάντων, both of which may simply suggest alliteration. They are followed by an adverbial qualification ἐν ὀνόματι, which indicates instrumental direction plus genitive attributes and dative object. The name and person of our Lord Jesus Christ is presented as mediator for the thanksgiving to be addressed to God the Father. This looked-for gratitude to the Father via Jesus adds to the Spirit-inspired praise

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[279] Cf. Fee, 1994:718-723. In 1 Cor 14:15 Paul compares ψαλῶ τῷ πνεύματι 'praise said or sung moved by the Holy Spirit' with ψαλῶ τῷ νοΐ 'praise said or sung with one's mind'. See also Dunn, 1975:238f, or Lincoln, 1990:346.

[280] See Block (2014:55-80) on the requirements of our worship to God.

invited earlier, which implies an inner-Trinitarian dimension. Block (2014:50ff) emphasizes that although the Spirit "drives" the worship, he would not receive worship himself, which is debatable, as shall be demonstrated in a subsequent chapter.[281] As a result, it can be inferred that wisdom is associated with edification and praise, thanksgiving and a corresponding attitude, which again suggests covenant background at human horizontal and Trinitarian vertical levels.

Apparently, the interpretation of the above participles has been debated among scholars only here and there. Timothy Gombis in his article (2002:259-271) advocates interpreting these participles in the context of the letter,[282] which highlights the full presence of God in Christ dwelling in the church by the Spirit. Thus, the command for Spirit-infilling with the ensuing participles needs to be interpreted against this background (Gombis, 2002:271).

The following options reveal five ways in which the participles may be interpreted:[283]

- *imperative and/or co-ordinated*: be filled with the Spirit *(and) sing praise (and) give thanks* to the Lord;
- *modal and/or temporal*: be filled with the Spirit *as you sing praise*;
- *final*: be filled with the Spirit *in order to sing praise*;
- *consecutive*: be filled with the Spirit *with the result that you sing praise*;
- *instrumental*: be filled with the Spirit *by means of singing praise*.

An imperative interpretation turns these participles, which depend on the main hortative proposition 'be filled with the Spirit', into coordinate imperatives. Then, semantically they count as imperative predicates of a new main clause. The advantage of this option is that it is frequently testified in other instances (cf. Blass & Debrunner, 1961:245, §468). Another advantage is that it does not restrict the

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[281] See ch. 6, section 6.5.1.

[282] Gombis refers to Schreiner, Gnilka and Schlier, who hold a similar position as Gombis, but remain unclear as to how this Spirit-infilling is to be achieved.

[283] Conjunctive participle as equivalent of an adverbial clause and categories (among which the following apply to Eph 5:18-21) are: 'final', 'instrumental', 'modal' 'temporal', 'co-ordination with καὶ', ' imperative instead of finite verb' (cf. Blass & Debrunner, 1961:215f, §§418, 419); the last category 'consecutive' has been added by the present author; Blass & Debrunner (1961:245, §468) remark that "Paul is fond of continuing a construction begun with a finite verb by means of co-ordinated participles, sometimes in a long series", or using a participle in place of a finite verb in an imperatival sense; pointing to Eph 5:21 they assert that ὑποτασσόμενοι in v.21 "is smoother, yet greatly detached from the finite verb and already approaching the imperatival usage".

manner of the Spirit-infilling; yet, not specifying the manner could also be a disadvantage.

A modal and/or temporal interpretation represents the most general way of interpreting the participles as to the manner of this requested Spirit-infilling, which may encompass, but need not exclude, other interpretive shades. In this case the participles are converted into coordinate predicates in indicative mode of three subordinate clauses.[284]

A final interpretation represents a more limited option, since it restricts Spirit-infilling to the aim and purpose of praise.

Similarly, a consecutive direction is more restricted, since it limits Spirit-infilling to the result and effect of praise.[285]

An instrumental way of interpreting these participles answers the question of how this desired Spirit-infilling is to be achieved: by way of praise. This could be understood positively as explaining praise as a means and instrument, or negatively in terms of (mis-)using praise as a means for a purpose.[286] The latter gets perverted, when praise is abused as a 'master key' to Spirit-refilling for Christians: 'Spirit-presence through praise'. As Gombis (2002:270) elucidates: "The five participles do not lead to the filling by the Spirit, rather they indicate the means by which the command is carried out".[287]

As a result, an imperative/coordinated option or a modal interpretation or, if at all, a positive, instrumental option represent balanced readings: 'be filled with Spirit *(and) sing praise, as* you sing praise'. The other options tend to be too specific, since then Spirit-infilling depends on praise (or on mutual submission as in v.21),

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[284] This interpretation is also favoured by the theologians and philologists Haubeck and von Siebenthal (1994:165f).

[285] Accordingly, Block (2014:232) perceives music as "outlet" for demonstrating a person's infilling with the Spirit. Baugh (2016:454) mentions a similar interpretation by Wallace referring to the result of this Spirit-infilling.

[286] See also Wick in ch. 2 of this study, section 2.6.5.

[287] Cf. Gombis (2002:271): "The participles, then, are to be understood as participles of means. The church is to be the temple of God, the fullness of Christ by the Spirit *by* being the community that speaks God's word to one another, sings praises to the Lord, renders thanksgiving to God for all things in the name of the Lord Jesus Christ, and lives in relationships characterised by mutual submission."

or either praise is reduced to a means for the purpose of Spirit-infilling, or Spirit-infilling is reduced to a means leading to the result of praise.

To put it candidly, praise is not like a coin to be inserted into a 'worship jukebox' in order to get out a fresh 'dose' of Spirit-infilling. Spirit presence is not to be abused like a drug. Divine presence is not meant to be received in the context of mechanisms of praise performance, but as part and parcel of an unadulterated and holy covenant relationship with God.

5.6.3 Summary

The literary structure of Ephesians verifies that repeatedly the text pinpoints given divine actualities as motivation for anticipated human activities, which are invited through positive and negative exhortations. So, 'divine indicative' is presented as motivation for 'human imperative'. In the flow of this argument, in Ephesians 5 wisdom in contrast to folly is associated with looked-for edification and worship, thanksgiving and holy living, which implies covenant setting.

The exegetical analysis of Ephesians 5:18-20 demonstrates that Spirit-infilling is invited in association with mutual hymnic edification through familiar and spontaneous praise songs, which are offered to God from the core of one's personality, all enthused by the Spirit, together with thanksgiving presented to the Lord (God, the Father) through Jesus Christ. Thus, the vertical aspect of whole-hearted individual and corporate praise, which points to a relationship with the triune God, complements the horizontal aspect of mutual edification.

A modal/instrumental interpretation of the relevant participles enables a balanced reading. Other options prove to be too specific, although some of their connotations may be involved.

In sum, a constant and repeated Spirit-infilling is invited in association with worship and thanksgiving. How this Spirit-infilling is to be achieved can be summed up in the formula 'Spirit-infilling in the milieu of human praise'; this may even hint at a reciprocal correlation between presence and praise.

5.7 Summary

As has been corroborated, Acts 2 provides a hermeneutical key for other Spirit narratives in Acts that involve both Jews and Gentiles: divine Spirit-presence 'inspired' human praise, while there is no proof for the reverse conclusion in Acts 2. An initial Spirit-infilling as manifestation of divine presence prompted glossolalia praise. This connection is seen against the background of a human-divine relationship, which in Acts 2 comprises human repentance, divine salvation and prophetic empowerment through the Davidic Messiah Jesus Christ. These distinct elements can be discerned as 'three in one', but must not be divorced from each other. The initial 'infilling' of God's new temple with his glory-presence and his people's praise resonates with 1 Kings 8 and 2 Chronicles 5 and 7, as shall be further explored in the following chapter.

Equally, in Acts 10 the Gentiles' glossolalia praise is depicted as the manifest sign of the outpouring of the Holy Spirit (Acts 10:46). Here again, the divine Spirit-presence is narrated as having prompted human praise. Given the same outpouring and baptismal terminology as in Acts 2, this initial Spirit bestowal is reported as indicative of the Gentiles' inclusion into God's people or as God's house being enlarged. Although Luke does not explicitly use temple/house metaphors, the concept of metaphorical divine dwellings is alluded to, as shall be discovered in the following chapter.

The events in Acts 4 reveal that the earthquake and the Spirit-refilling are sandwiched between worshipful prayer and bold preaching. Similarly, the exegetical analysis attests that reverential exaltation of God alongside explanatory acclaim and precise petition bring about a powerful outcome in the form of seismic activity and repeated infilling with Holy Spirit. The implied theophanic manifestation and Spirit-refilling create verbal echoes and, thus, continuity with Acts 2. A reverse correlation between divine Spirit-presence and human praise, as in Acts 2, is not explicitly testified. Hence, the results in Acts 4 validate a connection between human praise and divine Spirit-presence, with the former instigating the latter.

Likewise, the sequence of events in Acts 16 discloses that worship was immediately succeeded by an earthquake with 'liberating' effects in more ways

than one. The exegetical analysis verifies that a process of hymnic praise said and sung by the apostle Paul and his companion was influential in bringing about this powerful seismic event. Their faith expressed through praise in suffering expected divine intervention, which justifies assuming a divine origin of these manifestations; besides, it demonstrates covenant context. Therefore, the connection between prayer/praise and manifestations of divine presence is evident, although no Spirit-refilling is stated in this case.

The letter to the Ephesians, characterized by a paraenetic literary genre, reveals that divine activities are presented as motivation for anticipated human activities; these are requested through negative and positive imperative pairs, like folly versus wisdom. Accordingly, the literary structure in chapter 5 suggests that wisdom is related to Spirit-infilling and worship, thanksgiving and holy living, which signals covenant context.

The exegetical analysis of Ephesians 5:18-20 verifies that Spirit-infilling is invited in association with mutual hymnic edification through praise songs, all enthused by the Spirit and offered to God from the core of one's personality with thanksgiving to the Lord through Jesus Christ. How this Spirit-infilling is to be achieved can be summed up in the formula 'Spirit-infilling in the milieu of praise'. This may hint at a reciprocal correlation and testifies to relationships at horizontal and vertical levels, with the latter revealing Trinitarian aspects.

In sum, from the textual analyses of the Book of Acts and the letter to the Ephesians the following results can be inferred: there is a connection between divine presence in the form of initial Spirit-infilling and human praise, with the former prompting the latter; vice versa, there is also a correlation between human praise and Spirit-refilling and/or theophanic manifestations, with the former instigating the latter. Both directions are portrayed against the background of covenant relationship, which will be further explored subsequently.

This exploration in the New Testament, which has taken up that in the Old Testament of the previous chapter, will lead to a biblical theology perspective in the following and last chapter, where the connection between divine presence and human praise, the divine indwelling and the divine-human covenant relationship will be illuminated.

6.0 RESULTS IN BIBLICAL-THEOLOGY PERSPECTIVE: THREE ANALOGIES

The overall question posed in this thesis is about a connection between God's presence and the praises of his people. In the attempt to answer this question, the analyses of texts from both Testaments identified cases in which such connection has been validated: God's presence prompting his people's praise and human praise instigating manifestations of divine presence in return.

This chapter will pay attention to these results from a biblical theology perspective so that the witnesses of both Testaments can be heard "in concert", as Brevard Childs puts it metaphorically (1992:78, 85).[288] Echoes from the Old Testament will be heard together with those from the New and vice versa. Some reverberations resonate more fully in the New Testament than in the Old because revelation has progressed and textual meaning has been unpacked more fully. Moreover, the voices from both Testaments sound differently when heard 'in concert', just as biblical theology is more than simply the sum of Old Testament plus New Testament. Accordingly, scholars have referred to the extension of meaning and its significance for interpretation (Beale, 2004a:379; cf. Vanhoozer, 1998:313-314).[289] Besides, reverberations may run back and forth; this does not mean that they encourage mutual 'eisegesis' in the process of interpretation as opposed to exegesis. On the contrary, they allow already existing analogies and themes to be heard and perceived separately and together. Intertextuality, a multi-facetted term, will be used here for intertextual links in the form of allusions reverberating back and forth between texts from both Testaments. As a consequence of this 'biblical-theological concert' the following three analogies occur in the texts analysed:[290]

- first, the connection between divine presence and human praise,
- second, the divine indwelling as in-filling of God's house with his presence, and
- third, the divine-human covenant relationship.

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288 See ch. 2 of this thesis, section 3.2.3.

289 Beale (2004a:377f), referring to Hirsch and Vanhoozer, distinguishes between 'meaning and 'significance'; he uses the example of an apple on the tree or in a fruit basket for decoration purposes: although the meaning 'apple' does not vary, its significance may vary according to the context.

290 On intertextuality see ch. 3, section 3.5.5.

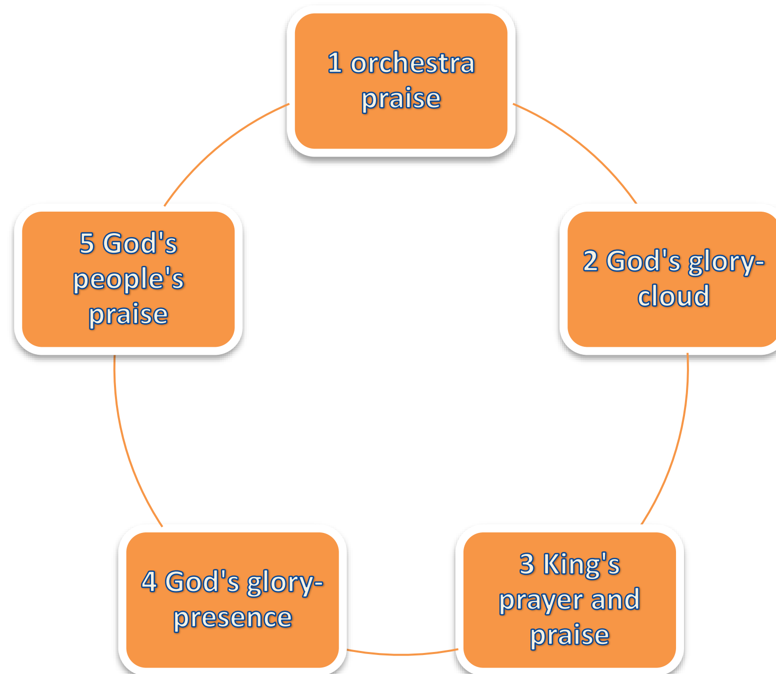
These analogies will be explored, starting with the connection between divine presence and human praise. Then, it will be demonstrated that this connection involves literal or non-literal dwellings filled with divine glory or Holy Spirit, and a divine-human covenant relationship. Subsequently, counter-indications, which go beyond a connection between divine presence and human praise, such as idolatry and rebellion, will be pinpointed. Queries about worship and praise and Trinitarian worship will also be addressed, since our worship depends on our perception of the triune God and the divine nature of the Holy Spirit. These questions again lead to issues of divine and human personhood and relationality, which have their place in a systematic theology setting. Finally, we will close on a minor philosophical note. Scholarly debates will only be touched on where pertinent to this study, but not handled exhaustively.

6.1 Connection between Divine Presence and Human Praise

6.1.1 Intertextual Themes between 2 Chronicles 5 – 7, Acts 2 and 10, Acts 4 and 16, and Ephesians 5

1 Kings 8 witnesses to a one-sided connection only, while the analyses in 2 Chronicles 5 – 7 substantiate a reciprocal relationship between human praise and divine presence. In the latter narrative the events are pictured in detail. To recapitulate briefly: a huge Levite vocal and instrumental orchestra with some priests playing trumpets offered praise to the Lord, before God's glory cloud filled his house, which prevented further priestly sacrifices. *Hence, human praise initiated divine presence, which in return inspired the King's prayer and praise.* Subsequently, fire fell and consumed the sacrifices, and the glory of the Lord filled the house. *Again, human prayer and praise initiated theophanic manifestations.* The priests could not re-enter the temple, while the people outside started worshipping. *So, divine presence prompted human praise while preventing priestly sacrifices.* This reciprocal relationship between human praise and divine presence may be pictured in terms of a 'glorious circle' as opposed to a 'vicious circle':

Table 2: Glorious circle or 'circulus gloriosus'



Orchestra praise → God's glory-cloud → King's prayer and praise → God's glory-presence → God's people's praise …

The reciprocal interaction of the two elements—presence and praise—results in such a glorious circle or helix.[291]

The theophanies in 2 Chronicles 7:2ff, with fire coming down and divine glory filling the house, resonate in Acts 2:3-4a, with fire tongues coming on each of the disciples and Holy Spirit filling them all.[292] The echoes of 2 Chronicles 7 and Acts 2 heard together reveal analogies and intertextual links in more ways than one: *first, fire coming and divine presence filling the dwelling and, second, fire and glory on the one hand and fire tongues and Holy Spirit on the other, both inspiring human praise.* Still, in Acts 2 the correlation is only one-sided and not reciprocal. Hence, no glorious circle can be identified there.

Equally, in Acts 10 the initial Spirit-infilling of new, non-Jewish believers prompted their glossolalia praise, which was declared the manifest sign of their reception

[291] A friend with a background in physics explained to the present author that in physics such a model would be rather labelled helix because of its open spiral; however, a *helix gloriosa* would defeat the play on words.
[292] Selman (1994:350, vol. 2) already indicated that parallel.

of the Holy Spirit (Acts 10:46, cf. 11:16). *Once more, divine Spirit-presence inspired human praise.* Similar echoes are evident from Acts 10/11 (also Acts 2) and 2 Chronicles 7 (also 1 Kgs 8). They are evidence of a twofold intertextual link: *first, the glory of the Lord and the Holy Spirit appear as different modes of the same divine presence and, second, the glory of the Lord and the Holy Spirit both prompt human praise.* In Acts 10 the connection of the Holy Spirit prompting praise is one-sided and not reciprocal.

In contrast, in Acts 4 the prayer and praise of the young Christian community preceded the shaking of the place and their repeated Spirit-infilling. *Thus, human prayer/praise was influential in bringing about this Spirit-refilling* alongside a seismic event, both of which have been attributed to divine origin. On the one hand, these theophanies point to an intertextual link with 2 Chronicles 7:1-3 as concerns the infilling of the house with divine glory. On the other hand, they propose an intertextual link with Exodus 19:18b as concerns the theophanic shaking at Mount Sinai.[293] Furthermore, another link is evident between Acts 4 and 2 Chronicles 7 regarding a reverse and one-sided connection of *human praise initiating divine presence*. Some may identify this link also in Revelation 15:1-8, with the conquerors in heaven praising God, and the heavenly temple being filled with divine glory. Yet, these events are embedded in eschatological visions of God's wrath being poured out on earth: the infilling of the heavenly temple with smoke from the Lord's glory occurs in the context of judgment, which can be interpreted as a negative covenant marker. It is true, much praise is portrayed in Heaven, but judgment as well. At this point, it may be appropriate to emphasize that the present study is concentrating on human praise on earth and not on praise by any creature in Heaven.

Acts 16 recalls Acts 4: in a similar fashion, a process of hymnic praise sung by Paul and Silas in prison preceded a strong earthquake with liberating effects in more ways than one. *Once more human praise initiated manifestations of divine presence.* Yet, no refilling with Holy Spirit is mentioned expressly. The seismic activity in Acts 16 recalls, besides Acts 4, also Exodus 19 *et al.*, but not 2 Chronicles 7.

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[293] The same link occurs in Rev 11:19 and Rev 16:18 with earthquakes, but in the context of judgment.

Ephesians 5:18-20 verifies that the believers' infilling with Holy Spirit is invited in association with hymnic edification and praise songs, all enthused by the Spirit and offered sincerely and gratefully to the Father through Jesus Christ. Here the connection is more of a general kind: *Spirit-infilling in the milieu of praise*. Since there is no explicit evidence of praise prompting Spirit-infilling or vice versa, the echoes reverberate more softly, maybe reciprocally. The intertextual link is tied only with a loose knot which attaches Ephesians 5 to texts with literal and non-literal divine dwellings, like 2 Chronicles 5 – 7 and Acts 4. Still, an intertextual link can be identified with John 4:24-26 as to worship in Spirit and in truth, invited by Jesus.

In view of the above, these texts with and without temple context attest intertextual links with regard to a connection between presence and praise. This theme emits echoes, whether divine presence inspiring human praise, or human praise initiating manifestations of divine presence. Still, this connection does not work reciprocally in every instance. In addition, the connection between divine presence and human praise also occurs in texts without temple context, as shall be seen in the following.

6.1.2 Intertextual Echoes among Texts without Temple Context

The narratives in Joshua 6 (without temple context) and 2 Chronicles 20 (with and without temple context) clearly demonstrate a *consecutive connection between God's people's praise and manifestations of divine presence in battle context, with the former inviting and inciting the latter*. This connection also resonates in Acts 4 and Acts 16, passages which likewise reveal a context of spiritual confrontation, thus displaying a divine war motif.[294]

Similarly, the narratives in 1 Samuel 16 and 2 Kings 3 (without temple context) support the theme of *worshipful music with spiritual 'side effects'*, whether in terms of making an evil spirit leave or releasing divine counsel through prophecy and intervention in battle context. A comparable intertextual link is evident between Acts 4 and 16 with worship entailing theophanic 'side effects' of a seismic and/or spiritual nature. These intertextual echoes add to a 'symphony' with reverberations emerging from Joshua 6 and 2 Chronicles 20, 1 Samuel 16

[294] Section 6.3.2 of this ch.

and 1 Kings 3 in the Old Testament, and Acts 4 and Acts 16 in the New Testament.

Psalm 22 as a Davidic psalm of lament without temple context reveals a link in v.3 in terms of God's presence in the praises of his people, and this independently from a human-made house as divine dwelling place.[295] Therefore, intertextual links of this theme connect Psalm 22 with texts like Joshua 6 and 2 Chronicles 20, 1 Samuel 16 and 2 Kings 3. The theme of God's presence in his people's praise or, more precisely, the latter inviting the former, also affects New Testament passages without literal temple context, like Acts 4 and Acts 16 or even Ephesians 5, which reveal metaphorical concepts of God's dwelling place. (See Table 3 below).

6.1.3 Summary

As a result, in all those passages a correlation between presence and praise has been corroborated. The thematic analogy is evident, whether in cases of divine presence inspiring human praise, or human praise instigating manifestations of divine presence, or reciprocally as a 'glorious circle'.

Furthermore, it has been substantiated that reverberations of this analogy are present in texts of both Testaments independently from a literal temple or house, but in connection with non-literal divine dwellings. Therefore, in the following section metaphorical concepts of divine dwellings will be explored.

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[295] Ch. 4, section 4.4.4.

Table 3: Analogy of connection between presence and praise

	1 Kgs 8 - 9	2 Chr 5 - 7	Josh 6	2 Chr 20	1 Sam 16	2 Kgs 3	Ps 22	Acts 2, 10	Acts 4, 16	Eph 5
Divine glory filling temple	X	X								
Supernatural phenomena:										
Supernatural fire	X	X								
Supernatural shaking			X						X	
Spiritual/physical deliverance					X				X	
Divine intervention/ victory			X	X	X	X			X	
Divine presence/Spirit-infilling							X	X	X	XX
(Temple) sacrifices	X	XX				X				
Praise	X	XX	X	XX			X	X	X	XX
Anticipatory/ prophetic praise			X	X	X	X			X	

6.2 Divine Indwelling: The Infilling of God's House with his Presence

This section will deal with passages from both Testaments which cover non-literal divine dwellings by focussing on texts analysed so far. Hence, the selection is not exhaustive. On the other hand, while the references relate to non-literal divine dwellings, not all of them refer to a divine dwelling filled with divine presence in the context of human praise. Before embarking on the meaning of non-literal divine dwelling places, a brief excursus on temple symbolism, which relates to one of the metaphorical concepts, will be given.

6.2.1 Excursus on Scholarly Debate: Temple Symbolism in Cosmic Context

The author of this thesis was first confronted with the theme of temple in biblical theology through the biblical theology study group of the Tyndale Fellowship conference at Cambridge, UK, in 2001. The content of this event is reflected in the volume of essays published by Desmond Alexander and Simon Gathercole (2004). Further impact is due to the work in biblical theology by Greg Beale on temple and the church (Beale, 2004a). Without allowing one theme to dominate

the line of reasoning, these influences had a certain effect on this study. In addition, in the last two decades scholars have discussed the cosmic context of temple symbolism. They have debated whether Eden as a microcosmos of Creation anticipated the tabernacle and the temple and whether the first man-made temple represented heaven and earth.[296] They have also considered the role of Eden as a place of divine presence and divine-human communication, where God walked about and talked to Adam and Eve, as in Genesis 3:8 (e.g., Renwick, 1991:27).[297] This symbolism was not far-fetched in view of the culture of the Ancient Near East. There, temples were considered "meeting points of heaven and earth" and represented "the vertical and horizontal cosmic axis" and, hence, they were sites of divine-human communication (Hundley, 2013:136).

Margaret Barker, for example, believes the entire temple to represent the Garden of Eden and the created world, and the Holy of Holies to symbolize heaven as the place of God's presence (1995:8).[298] Thus, symbols of heaven and earth in the temple merge, representing "on earth as it is in heaven" (Barker, 1995:30, 49f). The temple rites were 'heaven on earth', which, of course includes praise. Accordingly, Crispin Fletcher-Louis holds that the cult in tabernacle and temple was a mirror image of Creation (2004:82): "Tabernacle and Temple are organized to reflect Israel's understanding of the structure of the cosmos, and the worship and rituals of the cult actualize and guarantee the God-intended order and stability of creation."

Likewise, Greg Beale argues that "Eden was the first archetypal temple upon which all of Israel's temples were based" (2004a:79f, 66-80). Or, John Levison (2009:212f) perceives Eden and temple to be "spaces that overlapped or even coincided with one another", as he argues in favour of an Edenic restoration of Jerusalem and the temple by using Ezekiel 47 as an example.[299]

It has also been maintained that the "garden-temple" Eden of Genesis 2 involves the predisposition of expansion (cf. Beale, 2004a:123-167): through the metaphor

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[296] See Barker (1995), Beale (2004) and Alexander & Gathercole, eds (2004). Beale *et al.* concur with Barker in this concept of temple representing heaven and earth. Barker (1995:73-80) finds even more evidence of this temple theology in non-canonical material like Qumran texts.
[297] On divine presence see Renwick, 1991:25-46, ch. 2.
[298] In that respect, Fletcher-Louis (2004:82) considers Barker (1991) an exception among scholarship.
[299] Levison (2009:213) and Beale (2004b:205f) point to extra-biblical literature, like Jubilees 8:19, and Beale also mentions 4Q418; both texts identify Eden in connection with temple.

of expanding landscapes, texts in the Old Testament depict God's people Israel as divine habitation in growth. Thus, in the end the "garden-temple" Eden of Genesis 2 finds its eschatological consummation in the arboreal "city-temple" of Revelation 21, as Beale sums up: "Eschatology not only recapitulates the protology of Eden, but escalates it" (2004a:368).

In contrast, Daniel Block explains such temple symbolism in terms of a "non-reciprocating equation" (2013:21):[300] he questions the view that Eden or the cosmos represent a temple, while he admits that tabernacle and temple involved Edenic features (Block, 2013:3-29). Block concedes that Eden represents an 'organic' place of meeting and relationship between God and humans entrusted with the guardianship of humankind. That this was reflected in some of the temple symbols would, however, not make Eden into a "sacred shrine" (Block, 2013:21, contra Beale, 2004b:199). Block (2013:29) refers to the book of Revelation and its climactic visions of a restored cosmos as no return to Eden, but as a "transformation of the original home of humanity" (Rev 21 – 23; esp. 21:2-23).[301]

All the same, as a general reminder, echoes of intertextual themes run between both Testaments and have the potential to resonate reciprocally.[302] From this point of view, Genesis 2 may well witness to the concept of a divine garden sanctuary with the propensity of future expansion and with features reflected in the tabernacle (Exod 26), temple (1 Kgs 6 and 2 Chr 3 et al.) and last of all in the new city of the 'eschaton' (Rev 21).

This brief outline of the contemporary discussion illustrates the relevance of an accurate understanding of literal and non-literal concepts of divine dwelling places for the understanding of God's presence.

6.2.2 House of God and Other Metaphors in the Old Testament

As we shall see in the following, the term 'house of God' occurs in several of the texts analysed to designate God's literal abode. Other texts refer to 'house' and

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[300] Block buttresses his argument by using Isa 66:1-2 and Ps 132:7,8,13,14 or pointing to Ezek 43:1-12 and Hebrews 8 & 9; these texts speak of God's dwelling place in heaven and its earthly microcosmic *replica* (Block, 2013:20-25).
[301] Also Rev 7:15; 11:19; 14:15, 17; 15:5–16:1, 17.
[302] See ch. 3, section 3.2 on Childs, particularly 3.2.2.

‘tabernacle’ in a metaphorical sense as divine dwellings or even to the Lord’s presence as city temple.

First of all, neither 1 Kings 8 nor 2 Chronicles 5 – 7 uses temple terminology (הֵיכָל), but house terminology (בַּיִת) to refer to the first literal temple filled with God’s presence in the context of his people’s praises. Also, 1 Chronicles 17:4-14 or 2 Chronicles 7:16 apply the term בַּיִת ‘house’ referring to the Solomonic temple as the divine dwelling place. Besides, in 1 Chronicles 17:4, 10 (cf. 2 Sam 7:5-16) this term allows a play on words: David is not meant to build a house for the Lord, but the Lord promises to build a house for David.[303] This means a future royal family for David and an eternal messianic dynasty for God, which is reflected in the prophetic promise in Amos 9:11 about ‘the fallen hut’ of David to be restored.[304] Hence, the concept of בַּיִת ‘house’ is open for figurative use in more ways than one.

Equally, a metaphorisation of house terminology was observed in the book of Ezekiel. In Ezekiel 37:11, for example, the term בַּיִת is used for Israel,[305] and Ezekiel‘s prophetic visions of the new temple area in Ezekiel 40 – 48 use in most cases בַּיִת ‘house’ to describe an expected temple filled with divine glory. This house likely anticipates the eschatological city of Revelation 21.[306] Furthermore, Ezekiel 37:27 refers to a figurative dwelling place (מִשְׁכָּן ‘dwelling’ or ‘tabernacle’) indicating that God will have his dwelling among his people.[307] Likewise, Ezekiel 43:7, 9 express the same idea by using the same root שָׁכַן ‘to dwell’.[308] Ezekiel 48:35 states that the name of the new eschatological city Ezekiel saw in his vision is יְהוָה שָׁמָּה ‘the Lord is there’, which is reflected in Revelation 21:22.

As already mentioned, a divine dwelling place involves the tendency of expansion. Texts in the Old Testament use the metaphor of expanding

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303 See article on house terminology in 2 Sam 7 by Rudnig (2011:426-446).
304 See ch. 4, section 4.2.
305 See ch. 4, section 4.5.2.
306 Block (1998:506) contra Beale, Spatafora *et al.* Block opposes the view of an eschatological temple pictured in Ezekiel’s visions.
307 Beale (2004:367) points to a link between Lev 26:11 and Ezek 37:27; Joel 3:17 and Zech 8:3 also confirm that the Lord dwells in his city Jerusalem and on his holy mountain Zion.
308 See also Exod 29:45, Num 35:34, 1 Kgs 6:13, Isa 57:15, Zech 2:10, 11 and Ps 43:3 *et al.*; cf. Renwick, 1991:29f; Janowski, 1993:123-127.

landscapes to portray God's people as divine habitation in development.[309] Similarly, the temple as metaphorical divine dwelling is seen with an inherent propensity to expand. Likewise, God's presence in the form of eschatological divine glory has the propensity to expand. This tendency is evidenced in passages like Numbers 14:21, predicting all the earth to be filled with the glory of the Lord (cf. Isa 6:3). Likewise, Habakkuk 2:14 prophesies that the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea (cf. Isa 11:9).[310] Equally, Haggai 2:9 prophetically anticipates a greater glory of the new temple. What is the greater glory of this new temple, and how could this greater divine glory cover the earth like water? This new temple, as shall be further corroborated, relates to God's new people expanding to the ends of the earth, which equals greater glory. They will also take God's glorious Spirit-presence with them. This is how the knowledge of God's presence will fill the earth.[311]

This eschatological, global divine presence in the above texts is pictured in metaphorical terms of a river of living water flowing forth from the temple and filling the land, which evokes intertextual links with Ezekiel 47 and Revelation 22.

In view of the above, it can be construed that a figurative use of the term house or divine dwelling place etc. is already intrinsic to the Old Testament and does not start with the New, as is demonstrated in the following table:[312]

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[309] E.g., Num 24:5-7; Isa 54:1-3; Jer 3:16-18; Zech 1:16; 2:1-5, 10-13. Beale mentions more texts that describe Israel as a growing landscape, but without the explicit reference to a divine dwelling (2004a:123-167*)*.

[310] Slightly differently Hab 3:3b witnesses that God's glory covered the heavens and his praise filled the earth.

[311] Kline even considers the divine glory to represent a divine dwelling and, hence, a metaphor, which he pursues through Scripture starting with Gen 1 until Rev 21 (1980, see esp. ch. 1 on "Creation in the Image of the Glory Spirit"); see also artice by Kline, 1976:250-272.

[312] Renwick (1991:35f) elucidates that this is also the case with extra-canonical Jewish literature, e.g., in Enoch's visions of a heavenly temple as God's dwelling place in 1 Enoch 14:13-24; furthermore, 1 Enoch 39:12-14 even reveals hints of a connection between divine presence and heavenly praise in this temple.

Table 4: House of God metaphors in the Old Testament

	House of the Lord	House of Israel	Family, dynasty	Fallen hut	Tabernacle, dwelling	The Lord is there	(Dwelling) in extension
1 Kgs 8	X						
2 Chr 5 – 7	X						
1 Chr 17:4-14	X						
2 Chr 7:16	X						
1 Chr 17:4, 10	X		X				
2 Sam 7:5-16	X		XX				
Amos 9:11				X			
Ezek 37:11		X					
Ezek 37:27					X		
Ezek 40 – 48	X						
Ezek 43:7, 9 *et al.*					X		
Ezek 38:35						X	
Num 14:21 *et al.*; Isa 6:3; Isa 11:9; Hab 2:14; Hag 2:9							X

6.2.3 Temple and other Metaphors in the New Testament

One may be tempted to think that in the New Testament temple terminology referring to the literal temple occurs in the Gospels and temple terminology referring to non-literal temples in the Epistles and in the book of Revelation. This assumption is to some extent true. Nevertheless, it risks simplification in view of Jesus' metaphorical temple logion in the Gospels and figurative divine dwellings in Acts and other books. Such metaphorical terms involve temple, dwelling, tent, (eternal) house, God's building, God's field, living stones and the Lord's presence as temple per se.

Already the Gospels use the term ναός 'temple' metaphorically in Jesus' logion: Jesus, being independent from the temple cult,[313] mentions 'temple' to refer to his own person and body (Matt 26:61; Mark 14:58; John 2:19). Jesus' own metaphorical reinterpretation of the literal temple is based on his messianic claim and demonstrates that he perceives himself as God's dwelling place 'not made by (human) hands' (Mark 14:58).[314] This reinterpretation is closely linked to the

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[313] Holmén (2001:329) maintains that for Jesus the temple and its cult did not serve as covenant markers.

[314] Cf. Beale (2004a:203), Block (2013:27ff) and Gäckle (2014:289ff). In connection with Jesus' resurrection, Beale speaks of a replacement of the temple rather than of a metaphorical

work of the Holy Spirit in the life of Jesus Christ from the very beginning.[315] The Johannine terminology of the Father dwelling in the Son reflects this work of the Spirit in Jesus, which is emulated in the work of the Spirit in the believers (John 14:10, 17).[316] In fact, Jesus identifies first himself and then the believers as the new temple that issues streams of living water (John 7:39-39).[317] Similarly, the metaphorical notion of divine dwelling is taken up again in Acts, as we shall see.[318] According to Volker Gäckle (2014:310f), Jesus' temple logion likely initiated a developing Christian metaphorisation of temple terminology.

While in Luke's Gospel the literal temple ἱερόν still plays a prominent role, in the book of Acts the positive connotation of this building undergoes a change and the term a redefinition. Admittedly, already Luke's Gospel knows metaphorical expressions of Spirit dwellings, as Luke 1:67ff testifies about Zachariah: ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν—he 'was filled with Holy Spirit and prophesied'. Furthermore, this expression also represents a clear indicator of divine Spirit-presence inspiring prophetic praise. Similarly, in Acts Luke does not explicitly use the term 'temple', but ample allusions point to metaphorical concepts of divine dwellings.

One may wonder whether already the Pentecost narrative in Acts 2 alludes to the believers as a non-literal divine dwelling place.[319] In fact, the terminology in Acts 2:4 referring to the believers as being 'filled with Holy Spirit', which is repeated in Acts 4:31, already implies such a dwelling filled with divine Spirit-presence.[320] In both instances the believers are 'in-habited' by the Holy Spirit and, therefore, understood as God's dwelling. Following Beale's line of reasoning (2004a:204), Pentecost represents the fulfilment of Jesus' prophecy of Spirit-filled believers,

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reinterpretation, as Gäckle does. In a different way, E. Rogers (2005:75-134) perceives the body of Jesus in the context of his 'in-carnation' through the Spirit.

[315] Bobrinskoy, who uses early Orthodox theology and their "pneumatic Christology" as an example, asserts that this work of the Spirit connects Christology and pneumatology (1984:49-65).

[316] See Burns, 2015:299-315, esp. 307-309.

[317] Levison (2009:372f) explains that the phrase "out of his belly" refers to both Jesus and the believers.

[318] Cf. Walton, 2004:144-146.

[319] See ch. 5, section 5.2.2.

[320] Arrington (1981:9) distinguishes between an initial indwelling of the Spirit as in Acts 2:4 *et al.*, which he identifies as regeneration, and a repeated infilling of the Spirit as in Acts 4:31 *et al.*, which he identifies as empowering (due to his Pentecostal inheritance?). Still, in Acts 2:4 and Acts 4:31 the same terminology is used in the Greek text.

as announced in John 7:37-39, anticipated in John 20:21-23 and fulfilled in Acts 2:4.[321] Beale buttresses his argument by referring to Old Testament allusions in Acts 2:1-40,[322] which he perceives to be set in direct temple context, and postulates (2005:99): “Acts 2 depicts not merely a theophany, but also the descent of the heavenly end-time temple of God’s presence upon his earthly people. They are constructed to be part of God’s temple, not with physical building materials, but by being included in the descending presence of his Spirit.”[323] Besides, the Pentecost account contains indirect insinuations enough to allow the inference that Luke was aware of the Sinai background as divine sanctuary.[324]

Furthermore, in Acts 4:11 with a quotation from Psalm 118:22, Peter in his speech before the religious authorities marks Christ as capstone or headstone of a new non-literal temple (κεφαλὴν γωνίας or ראשׁ פִּנָּה). This theme is taken up in the events around Steven in Acts 6 and 7.[325] Steven in his speech in Acts 7:44-49, with hints of Isaiah 57:15 and Isaiah 66:1-2, expounds God’s dwelling place in tabernacle and temple. The expression used in Acts 7:48 “the Most High does not dwell in ‘things made by (human) hands’ (ἐν χειροποίητοις) suggests a new ‘God-made’ abode that requires God’s people’s obedience to his Holy Spirit (Acts 7:51).[326]

Correspondingly, Acts 10 and 11 point to the expansion of this divine habitation now including not only Jews, but also Gentiles. As God’s people Israel are being extended to embrace Gentiles from ‘the ends of the earth’, so the Lord’s house in Jerusalem is being enlarged metaphorically to reach to ‘the ends of the earth’.[327] More precisely, its remains are in a figurative way being rebuilt and extended. Beale observes a similar link in the speech of the apostle James in Acts 15:14, 16 between the expression that God took a ‘people for his name’ from the Gentiles and his promise ‘I will rebuild the fallen tent of David’ with a quote

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[321] Similarly, Bennema (2012:86ff) perceives the giving of the Spirit in John’s Gospel in three stages.
[322] E.g., Exod 19 – 20, Isa 66, Num 11, 1 Kgs 8, 2 Chr 7.
[323] See the first part of Beale’s article (2005a:73-102) and his conclusion in the second part (2005b:63-90), which he supports by three excursions on OT allusions in Acts 2, the first two of which contain references with direct temple context (2005b:86-90).
[324] Beale (2004a:204f) also points to the concept of Sinai as a sanctuary.
[325] Cf. Beale, 2004a:216-228.
[326] Walton presents an overview on this discussion (2004:138-143).
[327] On Acts 10/11 see ch. 5, section 5.3.1.

from Amos 9:11 (2004a:241ff.).[328] This 'temple extension' has been evidenced in the Holy Spirit being poured out on the Gentiles and them being baptized with Holy Spirit (Acts 10:45 and 11:16).

Moreover, the reference to God not dwelling 'in handmade temples' (ἐν ναοῖς χειροποιήτοις) appears again in Paul's speech at Athens in Acts 17:24. This is also why Fletcher-Louis by pointing to Acts 7 and 17 upholds that "the Christian rejection of (literal) temple space as sacred space is a feature of Luke's account of early Christianity … and sacred *space* is overtaken by sacred *person(s)*" (2004:98).

Hence, it is not surprising that the apostle Paul in his epistles explicitly refers metaphorically to the believers and their bodies as God's temple and temple of his Spirit:

- individually in 1 Corinthians 3:16: 'you are God's temple' (θεοῦ ναὸς) and in 1 Corinthians 6:19: 'your body is a temple of the Holy Spirit' (ναὸς ἁγίου πνεύματός)[329] as well as
- corporately in 2 Corinthians 6:16:[330] 'we are the temple of the living God' (ναὸς ζῶντος θεοῦ) with allusions to Leviticus 26 and Ezekiel 37 or also
- in Ephesians 2:21-22 with regard to the believers as metaphorical building: 'the whole dwelling … grows into a holy temple in the Lord (ἅγιον ναὸν ἐν κυρίῳ) … a dwelling place for God through the Spirit' (κατοικητήριον θεοῦ ἐν πνεύματι).[331]

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[328] Beale (2004a:241ff) makes this comparison; he (2004a:268) even traces this idea of extension back to Gen 1:28.

[329] Levison (2009:287ff) identifies the metaphor of believers as living temple also in the Qumran community (1QS V 5-6). Arrington (1991:4) argues that 1 Cor 3:16ff covers individual and corporate aspects, as both need to be kept together (1991:1-11). Renwick (1991:42f) also mentions both of these aspects in 1 Cor 6:19. Similarly, Levison (2009:294ff) understands Paul's use of the body metaphor in 1 Cor 6:19 in connection with his argument in favour of sexual purity and holiness.

[330] Greever (2015:113) asserts that 2 Cor 6:16-18 reveals the "teleological" continuity among the covenants, which involves God's presence. Greever (20015:101) demonstrates through a chart with chiastic inclusion that "the promises are unpacked in terms of God's presence and relationship with his people". He means covenant relationship.

[331] Baugh (2016:453) includes verbal metaphors, like 'to be sealed with God's Spirit', as in Eph 1:13-14; and 4:30; cf. also Gäckle, 2014:361-383; Wright, 2009:14; Block, 2013:28; Wick, 2002:183-193; see ch. 2, section 2.6.5.

In 1 Corinthians 3:9 Paul uses the agricultural metaphor 'God's field' (θεοῦ γεώργιον) for the believers, which he mixes with the architectural metaphor 'God's building' (θεοῦ οἰκοδομή).

Perhaps this is the reason why Volker Gäckle (2014:374-76) assumes that the temple metaphor, which features among others to depict the new church, plays no major role in Pauline ecclesiology. As a matter of fact, Paul in his letter to the Corinthians does apply the temple metaphor and others to the church in ethical and pneumatological contexts, as Gäckle concedes.

In contrast, Mark Bonnington emphasizes the ethical context over against others, arguing that Paul's temple language as "sacred space" in Corinthians is "essentially ethical rather than ecclesiastical" (2004:153). By doing so, Bonnington risks underrating the pneumatological import of divine presence. The issue regarding the temple metaphor, however, is not about *either* an ethical *or* an ecclesiological-pneumatological context, but about *both*.

In any case, it can be surmised that Paul's picture of believers as divine dwelling places in Corinthians also feeds into Ephesians (Eph 5:18-20).[332] The paraenetic text which encourages believers to be filled with God's Spirit in praise reveals precisely that ethical *and* pneumatological context, although it does not apply temple terminology.[333]

Besides, other epistles use similar building metaphors in connection with the church. For example, 1 Peter 2:4-6 applies the analogy of living stones with regard to Jesus (ζῶντα λίθον) and the church (ζῶντες λίθοι).

Gäckle concludes (2014:374): "The church as God's temple is now the eschatological place of God's presence: God is dwelling in this new eschatological temple in the same way as he had dwelt in the Jerusalem temple."[334]

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[332] Based on the assumption of Pauline authorship; see ch. 5, section 5.6.2.
[333] Ch. 5, section 5.6.1.
[334] Gäckle, 2014:374: "So ist die Gemeinde als Tempel Gottes nunmehr der eschatologische Ort der Gegenwart Gottes: Gott wohnt inmitten dieses neuen, eschatologischen Tempels in gleicher Weise, wie er es im Jerusalemer Tempel getan hatte."

This is certainly correct as far as the fact of God's presence is concerned, since God promised that his presence would dwell in his house; this is a promise which affects not only the literal house, but also the non-literal. Nevertheless, in the course of salvation history the mode, extent and locus of divine presence underwent changes. First, God dwelt among his people in a literal temple. Then, he came to dwell in Jesus Christ incarnate in a non-literal temple. Then again, he came to dwell in the believers in a non-literal temple through his Holy Spirit.[335] Thus, the literal house as the place of God's abiding presence was replaced by a metaphorical temple. In addition, the divine abode underwent a change of perspective from earth to heaven with an eschatological outlook.

This eschatological outlook is reflected in 2 Corinthians 5:1, where Paul talks about an "eternal house in the heavens which is not handmade" (οἰκίαν ἀχειροποίητον αἰώνιον ἐν οὐρανοῖς) contrasting it with the 'home of the tent' on earth (οἰκία τοῦ σκήνους). David Renwick (1991:117) perceives the dynamic of this metaphorical building to be connected with God's presence and glory. Similarly, God's 'exceeding eternal weight of glory' (ὑπερβολὴν αἰώνιον βάρος δόξης) in 2 Corinthians 4:17 opens up an eschatological perspective. Renwick (1991:119f) also understands 2 Corinthians 3:7-11 to point to this divine glory and perceives an intertextual link with Haggai 2:9.

Hebrews 8:5, although no house terminology is used, calls Israel's tabernacle (σκηνή) a 'copy' of the heavenly 'original type' (cf. Heb 10:19-22). Similarly, Hebrews 9 relates to these two contrasting tabernacles (σκηνή in Heb 9:1ff and 11ff).[336]

John in the Apocalypse develops this eschatological perspective even further: he pictures prophetic visions of a heavenly temple (ναός), which is filled with divine presence and manifestations of God's glory in the context of judgment (Rev 7:15; 11:19; 15:8 and 16:1, 17).[337] The apostle also portrays scenes of 'post-mortem'

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[335] See discussion in J. Hamilton (2003:37-54; 2006) contra W. Kaiser (2010:308–315): Hamilton, using John 7, John 14 and John 20 in his argument, holds that OT believers were not indwelt by the Holy Spirit. Kaiser, using the same texts, contests this. Having said that, admittedly, there is a certain transition that becomes obvious in Luke 1:67ff, which testifies that Zachariah 'was filled with Holy Spirit' ἐπλήσθη πνεύματος ἁγίου.

[336] Similarly, Marshall explores the idea of a heavenly temple in Hebrews and Revelation (1989:203-222, esp. pp. 208f).

[337] See 1 Kgs 8:11 and 2 Chr 5:13-14 or Isa 6:4.

worship of the redeemed in this heavenly temple, scenes which are embedded in the context of judgment (Rev 14:2-3).[338] As a climax in Revelation 21 John portrays visions of a new heaven and new earth which involve divine presence *per se*. The restored cosmos is epitomized in the garden-like Holy City, the New Jerusalem coming down out of heaven like a bride (Rev 21:2, 10ff).[339] The striking characteristic of this city is that it is without a temple because the Lord God Almighty and the Lamb are her ναὸς, thus making any extra temple superfluous (Rev 21:22). Hence, the ultimate ναός in the New Testament is this divine glory-presence in this city (Rev 21:10-11 cf. Zech 2:5)! This is why divine presence in human praise also operates without a literal temple![340] These results are summarised in the Table 5 below:

[338] Concerning the theme of cosmic eschatological judgment, Beale (1984:272f) perceives a link between Daniel and Revelation.
[339] Cf. Beale, 2004:200f.
[340] As evidenced in Josh 6 (the battle of Jericho) and 2 Chr 20 (Jehoshaphat and Israel in battle) as well as in 1 Sam 16 (David before Saul) and 2 Kgs 3 (the prophetic minstrel) or Ps 22. See also Spatafora regarding God as temple in Revelation (1996).

Table 5: Temple metaphors in the New Testament

	Body of Jesus	No hand-made dwelling	Mutual indwelling of Father and Son	Spirit-filled dwelling	Head-/ (living) stone/s	Hut / tent	Temple of God/ Spirit	God's field	No temple
Matt 26:61; Mark 14:58; John 2:9	X								
Mark 14:58		X							
John 14:10-17			X						
Acts 2:4 (cf. John 3:37-39; 20:21-23)				X					
Acts 4:11					X				
Acts 4:31				X					
Acts 7:48		X							
Acts 11:16 (cf. 1:5)				X					
Acts 15:16 (cf. Amos 9:11)						X			
Acts 17:24		X							
1 Cor 3:16; 6:19; 2 Cor 6:16;							X		
1 Cor 3:16								X	
2 Cor 5:1		X							
Eph 2:21f							X		
Eph 5:18				X					
1 Pet 2:4-6					X				
Heb 8:5; 9:1, 11ff; 10:19ff						X			
Rev 7:15; 11:19; 15:8; 16:1, 17							X		
Rev 21:22									X

As a result, the difference is not so much between material and non-material temples, but between literal and non-literal dwelling places because non-literal dwellings can still be material. The real contrast, as Beale (2004a:373f) aptly spells out, is about man-made houses and God-made dwellings because in the end God does not dwell in human-made temples (cf. Heb 9:24 and Acts 17:24):

The figurative and still physical temple as the place of divine presence and divine-human relationship is epitomized in the person of Jesus Christ incarnate. After Jesus' ascension with his physical presence in heaven and after the outpouring of the Holy Spirit, a new figurative and still physical dwelling came into being in the believers. This dwelling remains until the ultimate figurative and still physical

dwelling will find its consummation in God's ultimate presence in the eschatological city as the new creation of heaven and earth.

6.2.4 Divine Indwelling: The Infilling of God's House with Divine Presence as Glory and Holy Spirit

As has been demonstrated, God's general presence in Creation has been distinguished from his specific presence among his people in the Old Testament and again from his indwelling presence in the believers in the New. At times, scholars have highlighted one aspect more than the others, or sought ways to link them all.

Samuel Vollenweider (2014:203ff), referring to Janowski, maintains that the idea of God dwelling among his people is connected with the Jewish *shekinah* motif, a way of expressing God's presence and glory among his people. Yet, only variations of this verbal stem occur in the Hebrew Scriptures and not the noun itself. Hence, this motif does not consider the indwelling presence of God in the believers.

Robert Johnston (2014:10f) complains that evangelicalism emphasized the particular revelation of God in salvation at the expense of his general revelation in Creation.[341] For Johnston (2014:199) divine Spirit-presence is the connecting link between these aspects. This is certainly true. However, as we have seen, the issue is about the mode of God's presence, and the mode of his presence in Creation is different from the mode of his presence in the glory-cloud among his people in his temple and again from the mode of his presence through the Holy Spirit dwelling in the believers as his temple.

Similarly, James Arcadi attempts to connect God's general presence with his specific one (2016): he perceives divine presence as God acting at a location. So, for him God's specific presence means God acting at a specific location, and God's omnipresence means God acting at all locations. This assumption is correct, but again does not do credit to the indwelling motif.

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[341] Cf. also the book review of Ash & Kreider, 2015:239-240.

A rather indirect attempt has been made by Tom Austin (1995:41-57).[342] He perceives God's glory as the basic attribute of his person and presence represented in Creation and salvation, which involves Christ and the church. This is certainly correct. Still, the term glory denoting divine presence, as the Lord's glory filling his house in 1 Kings 8 and 2 Chronicles 5 – 7, does not adequately represent divine indwelling, as the Holy Spirit filling the believers initially in Acts 2 and 10, or repeatedly in Acts 4 and 16 and Ephesians 5. Hence, the different modes of divine presence need to be adequately distinguished as well, as has been emphasized.[343]

Furthermore, as has been established, metaphorical concepts of divine habitation are already intrinsic to the Old Testament. Certainly the New Testament reveals an increasing metaphorisation of temple concepts. The Gospels testify to Jesus' self-understanding as the new temple (e.g., John 2:21), a figurative, but also material divine dwelling: God incarnate. Luke alludes to metaphorical divine dwellings in Acts in connection with the new people of God. The Pauline and other epistles also clearly picture the new people of God as his temple in the Spirit, which involves an eschatological consummation in Revelation.[344]

As a consequence, the question has been asked whether an analogy exists between the incarnation of God taking on human flesh through Christ and the believers being God's temple filled with his Spirit. The answer is both positive and negative.

Yes, there is an analogy because of a non-literal dwelling filled with divine presence in both instances. Thus, an analogy has been suggested between the work of the Spirit in Jesus Christ incarnate and in the believers and their bodies (e.g., E. Rogers, 2005:208ff). Whether this is Mary's womb as a holy receptacle of the divine Son, or Jesus' physical body, or the believers as a holy habitation of the divine Spirit, in each case "the Spirit gives a body to Christ" (Rogers, 2005:210). Eugene Rogers (2005:209) perceives a pattern that is based on

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[342] See article by Austin, 1995:41-57.
[343] On different modes of divine presence and their terminology see J. Hamilton (2006); specifically on different opinions on the indwelling Holy Spirit in the OT see Hamilton, 2003:37-54. W. Kaiser (2010:308–315) argues contra J. Hamilton that the OT believers were already indwelt by the Holy Spirit.
[344] See section 6.2.3 of this ch.

intimate relationship and lives "in the incorporation of others into its pattern". Therefore, one can legitimately postulate an analogy between the mutual inner-Trinitarian indwelling of Father, Son and Holy Spirit, which the Church Fathers called "perichoretic unity",[345] and the mutual indwelling of God and the believers (cf. Th. Torrance, 1996:27). This mutual indwelling within the Trinity opened up to include humans, an insight which is supported by characteristic texts in both Testaments from Genesis 1 to John 17 (cf. Letham, 2004:155f).[346] In that respect, the perichoresis between the triune God and the believers represents a certain analogy with regard to incarnation.

On the other hand, there is no such analogy, because there is only one incarnation, namely that of Jesus Christ, with the purpose of reconciling humankind to God, the Creation to the Creator. Accordingly, scholars have perceived incarnation in connection with salvation and with restoring the *imago Dei*, the divine image in humankind, through Jesus Christ incarnate (e.g., J. Moritz, 2013:436ff).[347]

Likewise, it has been verified that intertextual echoes of the theme of a connection between divine presence and human praise resonate among texts of both Testaments. Naturally, these echoes also affect the theme of a divine dwelling filled with divine presence in the context of human praise, as shall be demonstrated.

Here are the analogies: just as the first temple was filled with divine glory, God's new dwelling is filled with Holy Spirit. And just as God's glory, which had filled his house, inspired his people to praise him, the Holy Spirit, who had filled God's new people, inspired their praises. And again, just as his people's praise in return stimulated God to fill his dwelling afresh with his glory, their praise in return stimulated the Holy Spirit to fill them afresh.

Here are the intertextual links: in Acts 2:2-4, the disciples were filled with Holy Spirit, just as the house of meeting was filled with wind, a metaphor which

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[345] See also section 6.5.1 of this ch.
[346] E.g***.,*** in John 10:38, with Jesus saying, 'the Father is in me and I in him', or in 15:4 on the vine and the branches concerning Jesus and the believers, and in 17:23 with Jesus talking to the Father about the believers 'I in them and you in me'".
[347] See article by J. Moritz, 2013:436-443.

inevitably evokes 1 Kings 8 and 2 Chronicles 5 and 7 (cf. Exod 40:34). Accordingly, an analogy is evident between the initial Spirit-infilling of God's new people in Acts 2 and 10/11, their repeated Spirit-infilling in Acts 4 and Ephesians 5 on the one hand and the initial and repeated 'glory-infilling' of God's new house in 1 Kings 8 and 2 Chronicles 5 – 7 on the other.[348] In all of these cases the infilling occurs in the context of praise. Thus, the witnesses of Spirit-filled, divine dwellings in the context of human praise emit echoes from both Testaments which can be heard together in concert. See Table 6 below.

Table 6: Analogy of divine indwelling

	1 Kgs 8:10, 11ff	2 Chr 5:13f; 7:1f	Acts 2:4	Acts 4:31	Acts 7:55	Acts 11:16	Eph 5:18
Divine glory filling the Lord's house	X	X					
Spirit-infilling / full of Spirit / baptized with Spirit			X	X	X	X	XX
Praise	XX	XX	X	X			XX
Anticipatory / prophetic praise				X			

6.2.5 Summary

As has been corroborated, metaphorical concepts of divine dwellings are significant for the understanding of God's presence within them. The contrast is not between material and non-material, but between literal and non-literal dwellings, since a non-literal habitation filled with divine presence may still be material in quality. Furthermore, a figurative use of the terms 'house' or 'temple' is intrinsic to both Testaments.

The connection between divine presence and human praise involves literal and non-literal dwellings filled with divine presence in the context of human praise.

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[348] Arrington (1981:7-9) distinguishes between an initial indwelling of the Spirit in Acts 2 to identify regeneration and a repeated infilling of the Spirit in Acts 4 to identify empowering. Yet, both in Acts 2:4 and Acts 4:31 the same terminology 'filled with Spirit' is used in the Greek text. In both instances the believers are 'in-habited' by the Holy Spirit and, therefore, represent a divine dwelling (on the terminology of indwelling see Arrington, 1981:1-10).

This connection, however, does not require a temple context. To what extent it involves covenant context shall be seen in the following.

6.3 Theme of Covenant Relationship

6.3.1 God's Self-Revelation and Human Praise in a Covenant-Relationship

As a fresh student of theology, the author of this thesis made an exciting discovery when she studied Scriptures starting with the Old Testament: God revealed himself and initiated communication with humankind, who built altars and worshipped him, and this within covenant relationships:

- God talked to Adam and Eve in the Garden of Eden (Gen 1:28; 3:9-13) and prepared Noah for the flood (Gen 6:13-21; 7:1-4; 8:15-17; 9:1-17). He called Abraham and the patriarchs, leading them into the Promised Land (Gen 12:1-3 *et al.*). Yahweh revealed himself to Moses out of the burning bush (Exod 3:4-10) and was present in the fire-cloud, leading his people in the wilderness (Exod 40:36-38). Likewise, he hovered over Mount Sinai (Exod 19:16) and covered the tabernacle with the cloud of his presence (Exod 40:34). Then, the Lord was present in his house, filling it with his glory-cloud (1 Kgs 8:11; 2 Chr 5:14; 2 Chr 7:1-2). And now he dwells in his non-literal temple filling them with his Holy Spirit (John 10:38; Acts 2:4; 4:31; Eph 5:18 *et al.*). Actually, God has always taken initiative in revealing his presence to and communicating with humans, as he had taken initiative in crafting Creation and creating humankind.

- Humans began to offer sacrifices (Gen 4:3-4) and to build altars for God as a response (Gen 8:20), so the patriarchs and leaders after them erected altars in the land as signs of their worship (Gen 12:7; Gen 26:25; Gen 28:18 *et al.*). Then, Israel built a mobile sanctuary, the tabernacle (Exod 36 – 38), and an immobile sanctuary, the temple (1 Kgs 6 – 7; 2 Chr 3 – 4), to offer sacrifices to the Lord and praise him according to his instructions. Finally, God himself brought forth a figurative temple for his people to offer sacrifices of praise (Acts 2:4; 1 Cor 3:16; Eph 5:18-20 *et al.*).

- Accordingly, God revealed himself, and his people worshipped him in return in the frame of various covenant relationships, such as the unilateral Creation covenant and the bilateral law covenant. Some of these pacts took the form of legal contracts, where God set the terms;[349] they had two partners, God as ‘senior partner’ and his people as ‘junior partner’. There were consequences following observance or non-observance in the form of blessings or curses like in ANE covenant treaties.[350] Another view of covenant was to perceive God as ‘husband’ and his people as ‘wife’, which involved terms to be accepted as in a marriage ceremony. Accordingly, passages like Ezekiel 16, Isaiah 54 and Hosea 1 – 3 portray this ‘marital’ love of God.[351]

Concerning these various and different covenants: God established the creational covenant with Adam and Eve at Eden (Gen 1:28), which involved a unilateral promise, but also a commandment and responsible commitment on the human side.[352] He set up another creational covenant with Noah after the flood, again a unilateral promise, yet without specific conditions involved (Gen 9:9-17).[353] God initiated a bilateral בְּרִית ‘covenant’ with Abraham,[354] which involved the promise of blessing and land on God’s side and on the human side a general commitment to walk with God, as well as circumcision as a specific covenant mark (Gen 15:18).[355] The Lord established with Moses and Israel the law covenant at Sinai, a bilateral, conditional covenant, which required his people to keep specific commandments (Exod 20 – 23; Deut 5).[356] He instituted an eternal messianic covenant for David and his house, which again involved a general

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349 Berkhof (1991:215-217, 287-289) holds that in addition to the *natural relationship* in the Edenic covenant, where every life depended on their Creator, God revealed himself to humankind in *covenant relationships*, which took the form of legal contracts. Barth connects relationship with covenant and covenant with Creation: see Barth’s distinctive phrases, “creation as the external basis of the covenant” and “the covenant as the internal basis of creation” in CD 3.1, §§41.2, 41.3 (cited by MacDonald, 2008:312).

350 For similarities between treaties and covenants see Waltke (2007:409ff).

351 Oehming (2007:159) considers this marital love as core and centre part of the biblical-theological concept of covenant (see entire section by Oehming, 2007:151-160).

352 On covenant and creation see Blocher, 2006:255ff; also Dumbrell (2013); or Sutton, 1987:126f.

353 Cf. Dumbrell, 2013:201; on a distinction between conditional and unconditional covenants see Goldingay, 2003:371f, vol. 1. McComiskey (1985:193-211) calls the conditional covenants administrative, which would still hold promises.

354 On the initiatory meaning of this phrase in connection with Abraham cf. Dumbrell, 2013:14.

355 Cf. Goldingay, 2003:371, vol. 1.

356 See Berkhof (1991:293-301).

commitment to a walk with God and consequences in form of blessings or curses as in the covenants with Abraham and Moses (2 Sam 7:10-16; 1 Chr 17:10-16).[357] Thus, the Abrahamic and Davidic covenants were general in response and commitment, 'open-ended' and eschatological in nature. In contrast, the Mosaic covenant turned out to be specifically conditional and limited in nature, not least because of its restriction to God's people Israel. Then, the new covenant anticipated by the prophets between God and believers from all nations including Israel as his new people (e.g., in Jer 31 and Ezek 37) was established in Jesus Christ through the Spirit. This διαθήκη 'covenant'[358] is unconditional, but requires responsible commitment, and is of an unlimited, eschatological and eternal nature (Heb 9:10ff; 9:15, 24-26; 13:20 et al.).[359]

As a result, these forms of covenant encompass similarity and continuity and yet difference and discontinuity. At times scholars have emphasized the aspect of discontinuity, while at other times they stressed continuity (see Blocher, 2006:240-252).[360] Accordingly, attempts have been made to bridge the ditch between law-and-grace positions. Andrew McGowan, for example, developed a "headship theology" with Adam and Christ as representative 'heads' (2005:178-199).[361] McComiskey (1985:91-93) perceived covenant in terms of promise, the latter serving as a common link, which runs through all covenants. Whatever the common elements between those covenants may be, the relevant point for this thesis is that in each case human-divine relationship is embedded in a covenant setting between God and his people. Obviously, this relationship is different in the

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[357] Cf. Goldingay, 2003a:372.

[358] Frey, 1996:266, points out that the translators rendered the Hebrew בְּרִית in the LXX by *diathaekae*, which was a technical term for a unilateral last will; Gräbe (2001:15-17) mentions that the Vulgate distinguishes between *pactum* in the OT and *testamentum* in the NT, which led to distinguishing between *Bund* (covenant) and *Testament* (testament, last will) in the old Bible translations.

[359] In this connection, Reformed theology developed the doctrine of a *covenant of works*, like the Edenic and Mosaic covenants, which humans were not able to keep, and a *covenant of grace* in Jesus Christ, which they were enabled to keep (cf. Berkhof, 1991:211-218, 265-283).

[360] See debate of Bonnington contra Dunn (Bonnington, 2001:57-66).

[361] This gap refers to the above difference between both types of covenant. That issue has divided scholarship, e.g., Kline *et al.* contra Blocher, McGowan *et al.*, the latter of whom hold that God's gracious presence was there with Adam before the Fall (cited by B. Green, 2014:147-151). Still, whether Adam was already indwelt by the Holy Spirit before the Fall, as Smeaton presumes, seems to be rather hypothetical (cited by McGowan, 2005:191). McGowan wishes to replace the term 'covenant theology' with 'headship theology'. This term, however, involves a certain ambiguity because it has also been used in connection with the concept of a man being considered head over his wife (1 Cor 11:3-12).

new covenant in that it " facilitates obedience by the gracious work of God which it expresses and guarantees" (McComiskey, 1985:92).

As has been evidenced, divine revelation, human worship and divine-human covenant relationship form a recurring pattern: divine self-revelation was frequently followed by the response of human worship, and both were associated with covenant relationship. Therefore, the next section will explore to what extent covenant context emerges in the passages on divine presence and human praise that have been analysed so far.

6.3.2 Covenant Setting in the Texts Analysed

At this point, the familiar texts will be reviewed by focussing on aspects which hint at divine-human covenant relationship. We will look for evidence of the extent to which divine-human interaction and relationship occur in covenant setting. Therefore, the scholarly debate on covenant will not be covered, also because the topics of relationality and relationship will be addressed in connection with covenant in a subsequent section of this chapter.[362]

1 Kings 8 – 9 and 2 Chronicles 5 – 7 narrate how the new temple was consecrated as a covenant sanctuary, where God's people offered sacrifices and worship to him and which he filled with his glory-presence. Thus, the temple and its sacrificial cult were considered a "covenant path marker" and associated with patriarchal, Sinai and Davidic covenants (cf. Holmén, 2001:275ff). This is why temple and covenant were closely linked. Therefore, covenant context is evidenced through the interaction of the covenant partners in the dedication ceremony: animal sacrifices were offered (1 Kgs 8:5; 2 Chr 5:6) disclosing not only a form of worship, but also a re-enactment of covenant because of the blood involved (cf. Gen 15:17-18; Heb 9:10-26).[363] The Ark of the Covenant containing the tablets with the Ten Commandments was brought into the Holy of Holies (1 Kgs 8:6-9; 2 Chr 5:7-10). This relocation has been explained by scholars in connection with the Davidic covenant as a sign of Yahweh being "enthroned in the midst of his people" (P. Williamson, 2007:122ff, pointing to Robertson, Dumbrell *et al.*). The

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[362] Section 6.5.2.

[363] Heb 9:10 depicts that in the Sinai covenant the blood of animals was brought into the tabernacle, while Heb 9:15, 24-26 reveal that in the new covenant Jesus entered the heavenly sanctuary with his own blood.

symbolism of the Ten Commandments was reminiscent of the covenant at Mount Sinai, where Yahweh encountered Israel "in his compelling power and immediate presence" (cited by Goldingay, 2003:369, 385ff, vol. 1). Orchestral praise on a grand scale was offered, to be succeeded by manifestations of divine presence. These factors are indicative of covenant interaction (2 Chr 5:12-13). King Solomon's prayers with priestly-pastoral supplication on behalf of the people represent an appeal to the divine covenant partner and his promises (1 Kgs 8:22-61; 2 Chr 6), and the Lord's promise of his presence in that place points to the Davidic covenant.[364] The king's prayer was succeeded by worship addressed to God through burnt offerings and fellowship offerings (1 Kgs 8:62-64; 2 Chr 7:4-5) as well as praise offerings (2 Chr 7:6). The manifestations of divine covenant presence in glory and fire signalled approval of these offerings and evoked responses of prostrate worship by all the Israelites, praising the faithful love of their God (2 Chr 7:1-3).[365] A divine admonition and warning to keep the covenant was added as part of the covenant formula (see 1 Kgs 9:4-9) (cf. Baltzer, 1960:68);[366] this formula contains affirmations and blessings as well as warnings and curses (see Deut 28 – 30), in which Yahweh declares that he is Israel's God and that they are his people (cf. Keil & Delitzsch, 1989:139, vol. 3). Similarly, 2 Chronicles 7:14 alludes to covenant or its renewal after having been broken (cf. Sutton, 1987:31). Therefore, the above factors clearly validate covenant context.

In Joshua 6, the process leading to the victory in the battle of Jericho involves the following elements, which are indicative of covenant background:

- the background in 5:14 with the prince of the army of the Lord appearing and Joshua stepping back and leaving the commandership in this battle to the Lord,

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[364] P.R. Williamson (2007:132f) refers to this covenantal promise to David and his dynasty.

[365] Similarly, Lev 9:6, 23f prescribes various covenant offerings for the purpose of purification of priest and people, which was followed by God's presence appearing in glory and fire. Likewise, Lev 10:2f reveals that fire is mentioned in judgment context, which can be interpreted as a negative covenant marker.

[366] Rendtorff (1998:57-92) on covenant formula, elucidates the different patterns and shapes in which this formula and others occur and where covenant or its renewal are concerned without even the term בְּרִית being used; see also Baltzer, 1960:40-47, on *Bundesformular* in Deut and on covenant renewal in Kings and Chron, esp. in 1 Kgs 8:33ff (1960:59-68f).

- the Ark of the Covenant embodying the Lord's presence and leading the praise march around the city in preparation for the battle (6:8, 9, 12),[367]
- the number seven mentioned four times, revealing divine involvement,
- the seven priests blowing the seven ram's horns (6:4, 9, 13, 20),[368]
- the seven march circuits for seven days, six in silence and one accompanied by the battle cry of God's people,[369]
- the warning in 6:18 against taking things banned for destruction[370] and the blessing in 6:25 on Rahab and her families[371] and, finally,
- the supernatural manifestations implying divine presence in action and leading to victory (6:5, 20).[372]

These components indicate a call to war, which is the Lord's, and suggest holy war motifs and, thus, covenant background.[373] Therefore the holy war motif has been perceived to be embedded in covenant context.[374] As a result, the above elements again corroborate covenant background.

In 2 Chronicles 20, the narrative in both parts tells about the people of Judah being threatened by enemies and about praise inside and outside of temple premises, thus revealing covenant and divine war elements. Verses 3-13 tell of the prayer and fasting of Jehoshaphat and the people of Judah, reminding the Lord of his faithfulness to his covenant and people. Verses 14-17 narrate the response, that is, a prophetic promise that the battle is the Lord's, which again is

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[367] On the role of the Ark in the wars of the Lord, see van der Lingen 1990:163-167.
[368] Sutton (1987:64) points to the judgmental character of the ram's horn, which explains the instrument's use in this battle: the Greek term for ram's horn in the LXX corresponds to the one used in Rev 1 – 14, drawing a parallel between the curses in Deut 28.58ff, Jos 6 and Rev 8 – 14, which result in judgment (1987:263f).
[369] Sutton (1987:67) perceives the march around the city as a symbolic circumcision and, thus, as a covenant mark; also, he identifies holy war motif in covenant context according to Deut 7:16.
[370] Earl, 2013:57, points out that the ban signalled Yahweh's ownership and divine origin of victory; it was also intended to prevent idolatry.
[371] Again, the allusion to the blessings and curses in Deut 28 – 30 reflect the covenant formula, in which Yahweh declares that he is Israel's God and that they are his people (cf. Keil & Delitzsch, 1989:139, vol. 3).
[372] For a connection between supernatural manifestations and divine presence and action see van der Lingen, 1990:126f.
[373] Hobbs (1989:205) asserts that the concept of holy war is of Greek origin and not a biblical one and that Scripture would speak rather of "wars of Yahweh" (1 Sam 25:28), which refers to "an early form of warfare done in the name of Yahweh".
[374] Cf. Chang (2016:147-162), who links the holy war motif in the War Scroll of Qumran with priestly covenant motifs; these are also implied in Joshua 6. Similarly, Vogel (1996:268-278) expounds the role of hymnic praise in war in extra-canonical liturgical texts, such as 1QM, the War Scroll of Qumran, and 1 and 2 Macc. God's intervention in military conflict on behalf of his people affects the texts analysed in this study as well.

accompanied by praise. The ensuing anticipatory battle praise extolling the covenant God and his eternal loving-kindness (vv.18-19) is succeeded by divine intervention preventing Judah's defeat in this battle (vv. 22).[375] These factors expose divine war motifs in connection with covenantal judgment on God's people's enemies, who are also his enemies (cf. Vogel, 1996:265-283; Sutton, 1987:114f). This again demonstrates that Yahweh's war is based on the covenant with his people.[376] Once more, covenant context is corroborated.

In 1 Samuel 16, the story of the conflict between Saul and David insinuates a covenant setting. Verse 23 reveals that David must have made music to God, since the evil spirit sent by the Lord departed from Saul. Therefore, this deliverance can be interpreted as divine intervention in spiritual conflict, which implies the divine war motif and covenant praise rather than 'medical music therapy' only. Referring to 1 Samuel 16:13*,* Paul Williamson (2007:164) draws attention to the prophetic anointing on David, which he explains in covenant context as prophetic empowering of the one, who speaks and acts on God's behalf. Besides, the narrative around 1 Samuel 16 about David and Saul exposes the fact that at that time Saul had broken the covenant with God, while David had kept it (1 Sam 15:22-23, 28).

In 2 Kings 3, again the account hints at covenant background. Verses 9-12 tell that the prophet of the Lord was asked to seek God's counsel for Israel supported by Judah to solve a twofold problem. Their armies had no water, and they were threatened by enemies. Verses 15-19 portray that while the minstrel was playing, Elisha received divine revelation promising water and victory for Israel and Judah. Again, the prophetic anointing can be interpreted as prophetic empowering to speak on God's behalf, which signals covenant context.[377] The response can be understood as fulfilment of the Lord's covenant promise to be with his people. Verses 20-25 depict the fulfilment of this promise through divine intervention in both matters. Thus, the text about meditative, instrumental praise in a situation of

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[375] Pointing to 2 Chr 20, von Rad asserts that the ancient holy war tradition has been spiritualized without that this tradition ceased to exist (1991:131ff). During this process of spiritualization, the import of liturgical praise increased, and this increase brought about divine intervention and victory.

[376] Lind (1980:27), referring to Smend, questions scholars' practice of seeing covenant motifs in contrast to holy war motifs, which is a legitimate criticism.

[377] Cf. Williamson (2007:164).

impending conflict, which is followed by prophecy and divine intervention, evidences divine war motif and covenant setting. Besides, the fact that sacrifice is mentioned in v.20 supports covenant background as well.

In Psalm 22, praise is embedded in a setting of lament, which is introduced in vv. 1-2 by a threefold use of covenant language:[378] "My God, my God, why have you forsaken me? Oh, my God, I cry by day …." The first part of this lament, which is taken up by Jesus in his exclamation on the cross (e.g., Matt 26:46), epitomizes covenant relationship in a situation of utmost physical, emotional and spiritual agony. The threefold exclamation in v.2 addresses a holy covenant God who is enthroned in the praises of his people Israel. The expression of Yahweh being "enthroned in the midst of his people" signposts the Davidic covenant (cf. Williamson, 2007:122ff). Therefore, covenant setting is evidenced.

In Acts 2, the Pentecost narrative starts with revealing the covenant compliance of the disciples of Jesus.[379] Following the instructions of their master they were gathered together about to celebrate Israel's covenant feast. The infilling of the disciples with Holy Spirit (v.4) or the outpouring of God's Spirit (vv.17-18) represents the fulfilment of covenant promises made to Israel (e.g., Ezek 37:26-28; Jer 31:33; Joel 2:28-29).[380] Williamson (2007:185) rightly points out that, although the term διαθήκη 'covenant' is only used twice in Acts (3:25; 7:8), the concept of covenant is clearly expressed through the fulfilment of these promises.[381] The disciples' praise extols Israel's covenant God by lauding his mighty deeds (v.11). Thus, these elements again convey covenant background.

The narratives of Acts 10 and 11 both display the extension of God's people for Gentiles to be included into their covenant. This covenant extension was prepared through Peter's vision and his obedience in following it (10:10-16 and 11:5-10). It was confirmed through the outpouring of the same Holy Spirit on

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[378] Cf. Berkhof, 1991:267.
[379] See ch. 5, section 5.2.
[380] Williamson (2007:185f) asserts that the Abrahamic covenant is alluded to, but the various prophetic allusions to covenant promises fulfilled in Acts 2 *et al.* also refer to the messianic Davidic covenant and, of course, to the new covenant; besides, the covenantal promise of the bestowal of the Spirit is connected with the covenantal judgment motif of the Day of the Lord in Acts 2:20 (2007:42).
[381] For the relationship between promise and covenant see McComiskey, 1985:59-93.

Gentiles just as on God's people Israel (10:45-46; 11:16-17).[382] The Holy Spirit was interpreted as a sign of God grafting Gentiles into this new extended people, a sign which was sealed through water baptism as a covenantal initiation rite (10:48). Therefore, both Spirit baptism and water baptism particularly demonstrate covenant context.[383]

The situation in Acts 4 displays a spiritual and physical conflict, since Peter and John were censured and imprisoned for proclaiming the Good News of Jesus. This conflict may well be seen as revealing hints to the divine conflict motif, an interpretation which is supported by the quote from Psalm 2 in v.26. The citation is embedded in the prayer of the new Christian community. They were offering praises to their Creator God, imploring him to reveal his sovereignty over political and religious leaders. They were addressing their Saviour God, entreating him to grant miracles through his 'holy servant Jesus' (4:23-30). This petition alludes both to the Creation covenant and the new covenant in the context of divine warfare. It is implied that their request was granted in the shaking of the place, their Spirit-refilling and bold preaching.

The narrative in Acts 16, similarly to Acts 4, reflects spiritual and physical conflict, which points to covenant and divine war motifs. In the face of increasing persecution, the apostles were involved in church planting led by the Spirit of the One they proclaimed, Jesus. Prison praise expressing covenant faith literally opened up doors in more ways than one to make his name known. This way newcomers were added to God's covenant people, a fact which was sealed through water baptism, a covenantal initiation rite (10:48). These facts validate covenant context.

The entire letter to the Ephesians witnesses to salvation and new life for the believers through the new covenant in Jesus Christ. Timothy Gombis asserts that there is a rhetoric of divine warfare in Ephesians, epitomized in Ephesians 6 (2013:87-107).[384] This divine war has been won through the death and resurrection of Christ (Eph 1), which led to a radical reinterpretation of the divine war tradition: "The powers' triumph over Christ on the cross was their own defeat,

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[382] Cf. Williamson, 2007:186.
[383] Ch. 5, section 5.3.
[384] See also the summary of the PhD thesis by Gombis, 2005:157-160.

and Christ's defeat won him victory" (Gombis, 2013:93). The church as the new Spirit-filled temple shares in the "subversive" way of this victory through self-sacrificial love enjoying the life of this new covenant (Eph 2). The following chapters display the contrast between light and darkness, with corresponding admonitions. On the basis of Christ's victory and this new covenant life, a specific exhortation is addressed to the believers in Ephesians 5:18-20: to let themselves be constantly refilled with Holy Spirit instead of getting drunk with wine, and to praise and thank the Father through the Son. Hence, this appeal is indicative of their covenant with the triune God. Such Spirit-filled praise, when seen against the background of this reinterpreted divine war motif, would perceive Ephesians 5 in line with the above texts on praise in settings of spiritual conflict. Yet, one may not want to overrate the divine war theme in Ephesians 5. Even without it there is still enough evidence of covenant context.

As a result, in all these passages covenant is corroborated together with divine presence and human praise forming a paradigm: interaction between divine revelation and human worship within divine-human covenant relationship.

As has been demonstrated, covenant requires responsible commitment to God and his commandments. This entails holiness for God's people in terms of them being set apart for God. In this connection, Joshua Greever uses 2 Corinthians 6:16-18 as an example to elucidate why God's presence dwelling in his people as a holy temple is necessarily connected with covenant relationship (2015:101f):[385] "That God's presence is closely tied to the realization of the covenant relationship is not surprising, since God's enduring presence among his people is an expression of his pleasure with his people. Put briefly, temple and covenant go hand in hand. … If God is to dwell among his people, they must live accordingly."

In other words, God's presence with his people is a covenant promise of divine covenant presence in a holy covenant relationship. God dwells in the praises of his people because of his חֶסֶד and אֱמֶת towards them. Both terms appear together almost as synonyms to describe God's faithfulness in general[386] and his

[385] See entire article by Greever, 2015:97-118.
[386] E.g., Gen 24:27; Exod 34:6; Ps 25:10.

faithfulness to the covenant with his people in particular.[387] This faithful covenant love of God represents an incentive for God's people to love him and keep the covenant in return, just as God's presence represents an incentive for them to worship and praise him. When God's people allow themselves to be set apart for him, their worship reflects their consecration as well: holiness spelled out as a life of love dedicated to God and each other means true worship.[388] Unholy worship and praise are an abomination in God's eyes (Amos 5:21-25). Hence, holy worship and praise cannot address God and ignore one's neighbour or God's Creation at the same time.[389] Covenant and communion with God necessarily involves covenant and communion among his people. This is also why the Orthodox scholar John Zizioulas (1993:1-15) recommends the concept of *koinonia* for the church.[390]

Therefore, the prayer and praise of God's people express faith in and obedience to their covenant God (Heb 11).[391] As we have seen in this study so far, the response of holy covenant worship and praise inspires God in return to continue revealing his holy covenant presence. In this way God's presence and his people's praise are intertwined in a mutual covenant relationship, as is demonstrated in Table 7 below:

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[387] E.g., 1 Kgs 8:23; 2 Chr 6:14; Ps 136; cf. Jenni & Westermann, 1984:602, vol. 1.
[388] On holiness of God's people see J.B. Wells (2000:241-246).
[389] See Aleaz, 2000:178-191, on worship in the context of a theology of creation as expression of Eastern Christian spirituality.
[390] Based on a lecture given by Zizioulas before the WCC in 1993; see also Zizioulas, *Being as Communion* (1985).
[391] On the relationship between faith and obedience see e.g., Green, 2014:32-39; Green cites Rom 1:5 and 16:26 as examples of 'obedience of faith' and refers to Moo's interpretation as both *genitivus auctoris* and *genitivus qualitatis*, which means that faith can be seen as the source of obedience and as identical with obedience.

Table 7: Analogy of covenant

COVENANT MARKERS	**1 Kgs 8/9**	**2 Chr 5 - 7**	**Josh 6**	**2 Chr 20**	**1 Sam 16**	**2 Kgs 3**	**Ps 22**	**Acts 2, 10**	**Acts 4, 16**	**Eph 5**
Ark of the Covenant	X	X	X							
Divine manifestations:										
Divine glory filling temple	X	X								
Supernatural phenomena:										
fire	X	X						(X)		
shaking			X						X	
deliverance				X	X	X			X	
Spirit-infilling							X	X	X	X
Covenant (temple) offerings:										
sacrifices	X	XX				X				
praise	XX	XX	X	XX			X	X	X	X
Covenant formulae:										
blessings/promises	X	X	X	X					X	X
curses/warnings/ judgment	X	X	X	X		X				X
Divine war motif:										
march			X	X						
blowing of trumpets			X							
battle cry			X							
anticipatory prophetic praise			X	X	X	X			X	
divine intervention/ victory			X	X	X	X			X	
Extension of people:										
Spirit baptism								X		
Water baptism								X	X	

6.3.3 Summary

The above survey confirms that God's self-revelation, the praise of his people and divine-human covenant form a recurrent paradigm: divine self-revelation and presence is followed by the response of human worship and praise and occurs in the setting of covenant relationships. This has been validated in the passages analysed which reveal the following elements of covenant setting:

- Ark of the Covenant as sign of Yahweh's covenant presence (1 Kgs 8 and 2 Chr 5 – 7; Josh 6);
- manifestations of God's covenant presence, like divine glory filling tabernacle and temple, supernatural appearances, like consuming fire and instant seismological activity, spiritual and physical deliverance, divine presence or

indwelling in the form of Spirit-infilling (1 Kgs 8 and 2 Chr 5 – 7; Josh 6 and 2 Chr 20; 1 Sam 16 and 2 Kgs 3; Ps 22; Acts 2 and 10; Acts 4 and 16; Eph 5);

- offerings of covenant sacrifices and temple worship or covenant praise (1 Kgs 8 and 2 Chr 5 – 7; Josh 6 and 2 Chr 20; 1 Sam 16 and 2 Kgs 3; Ps 22; Acts 2 and 10; Acts 4 and 16; Eph 5);
- covenant formulae, like blessings/promises and curses/warnings/judgment (1 Kgs 8 and 2 Chr 6 or 1 Kgs 9);
- divine war theme as part of covenant setting in situations of conflict evidenced through praise march, blowing of trumpets and battle cry or anticipatory/prophetic praise followed by divine intervention and victory (Josh 6 and 2 Chr 20; 1 Sam 16 and 2 Kgs 3, and in Acts 4 and 16);
- extension of God’s covenant people through Spirit baptism confirmed in water baptism as covenantal initiation rites (Acts 2, 10/11).

As a result, God’s presence and his people’s praise are joined together in a holy covenant relationship, which encompasses God’s holy covenant love and presence on the one side and his people’s holy worship and praise on the other.

Nevertheless, there are other responses than human praise to divine revelation, as we shall see in the following section.

6.4 Counter-Indications and Queries about Worship

The present thesis is based on the premise that his people’s worship and praise follow God’s self-revelation. All the same, there are also human reactions other than praise, like hardening of heart and idolatry with the consequence of divine judgment. These counter-indications reach beyond a connection between human praise and divine presence. In addition, there are queries about the difference between worship and praise or about Trinitarian worship. It matters whether or not we perceive praise in the broader context of our worship life, just as it matters whether or not we perceive praise in the context of a holy covenant relationship. And it also matters, as will be demonstrated, whether or not we address the Holy Spirit in our praises or not. These issues will be explored in the following.

6.4.1 Idolatry and Hardness of Heart

A very interesting observation has been made by Greg Beale in his biblical theology of idolatry (2008), where he describes the phenomenon of emulation (2008:15f): we imitate behavioural patterns which we see in our environment. Beale attributes this phenomenon to the fact that God had created humankind as "imaging beings who reflect his glory", which also means that, when worshippers worship God, they reflect his image (2008:16).[392] Thus, Beale relentlessly emphasizes (2008:16, 22): "What people revere they resemble, either for ruin or restoration." Therefore, when idolaters worship an idol, they increasingly resemble and reflect the idol they deify. Idolatry can also mean being committed to self or tradition, whether sacred or secular. As a result, the reflection of God's image and glory (2 Cor 3:8, 11; 2 Cor 4:6) becomes perverted through idolatry.[393] Intriguingly, Beale defines idolatry as worshipping an object in the assumption that the presence of the deity or its spirit is in the object (2008:311).[394] Following this line of argument, apparently there is a certain analogy between idol worship and its assumed spirit presence on the one hand and God worship and his real Spirit-presence on the other, which is significant in the light of this thesis. Hence, this phenomenon of emulation through identification and reflection characterizes our worship relationship, either with God or with idols.

In connection with that, Edward Meadors (2006:3, 19) perceives idolatry as one reason for the hardening of the human heart. That idolatrous stubbornness and God himself hardening a man's heart may interact can be seen from the example of the Egyptian pharaoh (Exod 4 - 9). The example of the golden calf exhibits wayward idolatry also among Israel (Exod 32). That rebelliousness and idol worship was a repetitive pattern in Israel which led to a vicious cycle, becomes obvious in the Book of Judges: Israel, oppressed by their enemies, cried out to the Lord, and the Lord compassionately gave them a judge to save them, until they returned to their corrupt ways (Judg 2:16-23). Likewise, the Law, Prophets and Writings witness to the obstinacy of God's people.[395] Rebellion plus worship results in a perversion of worship, a theme which is addressed in texts like Isaiah

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[392] See section 6.5.2 on *imago Dei*.

[393] Beale (2008:186-200) identifies subtle textual echoes from Isa 40 – 60 that reverberate idolatry in Acts, e.g., in Acts 7 or 28.

[394] For ANE conceptions of idol worship cf. Block, 2014:29ff; or Grenz, 2004:621f.

[395] On the people's stubbornness see e.g., Deut 31:27; 2 Chr 7:19ff; Isa 1; Amos 2 *et al.*

1:10-17, Jeremiah 7:21-26, or Ezekiel 20:25-26. That God despises the worship of his people, when coupled with the permanent practice of disobedience and injustice, is particularly evident in Amos 5:21-25. Eventually, the idolatry and waywardness of God's people led to divine judgment, with God's presence leaving the temple and his people being expelled from the land into Babylonian Exile (Ezek 21 *et al.*).[396]

Sadly, the above negative qualities in God's people with their dire consequences are not limited to the Old Testament, but extend into the New (e.g., Rom 1:18-23; Heb 2:2 *et al.*). Finally, eschatological Spirit-presence is connected with eschatological covenantal judgment (cf. Beale, 2004a:212f; J. Hamilton, 2010). The book of Revelation displays ample examples of eschatological judgment on humankind. This judgment is announced and fulfilled in the context of enormous, theophanic manifestations alongside with praise offered by heavenly beings in God's heavenly temple. A notable example is found in Revelation 5 and 6, where heavenly praise precedes the lamb's opening of the book with the seven seals of judgment.

In sum, counter-indications occur in the form of divine absence or presence in eschatological judgment on God's side because of idolatry, rebelliousness and a perversion of worship on his people's side. Hence, the above indications encompass dynamics that go beyond a correlation between divine presence and human praise.

6.4.2 Worship or Praise?

In the present study the term 'praise' has been used more frequently than the term 'worship'. Uncertainties about the difference between worship and praise could stifle both. Therefore, it seems appropriate to address the issue at least to some extent at this point. Chapter Two of this study already shed light on the characteristics of praise and the relevant terminology as well as on the use of 'worship' in the sense of 'worship service'.[397] To put it in a nutshell: in the context

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[396] Similarly, Beale (2008:185) elucidates that it was idolatry that made the glory of the Lord depart from the temple (Ezek 10:18) and suggests it may not have returned by the times of Jesus; this adds to a metaphorical reinterpretation of Jesus' body as the new temple (although Beale does not use this term). This also discloses a link which connects idolatry, the Lord's glory presence or absence and temple.

[397] See ch. 2, esp. sections 2.4.2, 2.4.3 and 2.6.2.

of the present study, worship is perceived more generally as covering the broad spectrum of people's adoration addressed to God flowing from their hearts into their lives. Praise is identified more specifically as covering the specific expressions of such adoration.[398] Having said this, it is only fair to admit that the boundaries are fluid, as the beautiful quotation from James Torrance reveals (1996:1): "God made men and women in his own image to be the priests of creation and *to express* on behalf of all creatures *the praises of God*, so that through human lips the heavens might declare the glory of God. When we, who know we are God's creatures, *worship* God together, we gather up the *worship* of all creation."[399]

This quote makes plain, first, that the terms 'worship' and 'praise' are often used almost synonymously and, second, that they are not limited to the setting of a 'worship service'. Their use, however, is often found to be reduced to that setting.

Another issue is that the boundaries between forms and content of praise are fluid because our forms of praise are determined by their content. Then, the question is whether the forms of our worship and the specific expressions of our praise convey Gospel content and whether they "make the real presence of Christ transparent" (J. Torrance, 1996:3).[400] The absence of Scripture in contemporary worship, as already mentioned, has been deplored (cf. Anderson, 2006:81f).[401]

Besides, scholars have noted that it is difficult for them to find a clear and formal definition for worship in the biblical texts, in the Pauline epistles, for example, also because the biblical authors describe worship through a wide range of terms rather than define what is meant by worship (e.g., Costa, 2013:252).

6.4.3 Trinitarian Worship?

Another uncertainty concerns Trinitarian worship and praise: Do we offer praises to the Father only, or also to the Son, or even to the Holy Spirit?

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[398] In that respect, prayer may be considered a specific expression of worship, too.
[399] Italics are by this author and not by Torrance.
[400] See ch. 2, section 2.8 on divine presence in worship.
[401] See ch. 2, sections 2.3.1 and 2.8.2; on Bible-absent worship see article by Anderson, 2006:81-97.

Praise offered to God as Father was not entirely uncommon in Judaism, as Jews were to some extent familiar with picturing Yahweh as father of his people Israel (e.g., in Mal 2:10). Praise mediated and assisted by the Holy Spirit, however, was something new. In John 4:23, Jesus talks about the role of the Holy Spirit, who mediates the true worship of the worshippers to the Father (προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ).[402] Consequently, Bernadeta Jojko (2012:220) affirms that it is the specific contribution of John's "pneumatic" Gospel to understanding "the relationships among the Father, Jesus and the Holy Spirit". Invoking Jesus as Lord, as the Christian believers did (e.g., in 1 Cor 1:2), was definitely new in Judaism. This means ascribing to the Son the same adoration as to the Father. Moreover, invoking Jesus as Messiah and Lord is again different from the worship of the Father mediated through the Son and the Spirit (John 4:24).[403]

In addition, offering praises to the Holy Spirit represents an even bigger challenge. It seems that no biblical reference exists which explicitly testifies to praise addressed to the person of the Holy Spirit. This may be partly due to the indirect way Scripture deals with the theme of the Trinity, and partly to the inner-Trinitarian relationship that is being revealed in the course of salvation history. Does this mean that there is an analogy between Scripture implying insinuations about God as three persons, and entailing hints about praise offered to the person of the Holy Spirit? In actual fact, there are texts which imply worship involving the three persons of the Trinity, as we have seen in Ephesians 5:18-20, but none on worship which is explicitly addressed to the person of the Holy Spirit. In the example of John 4:23-24, Trinitarian worship is spelled out which entails the three persons of God, but no worship of the Holy Spirit. Jesus argues that true worship of the Father is offered *in*, that is, *through* the Spirit. His argument develops as follows: because God is S/spirit (and not flesh), 'true' worship, in contrast to 'false' worship, which is attached to a particular place, is offered *through* the Spirit (and not *to* the Spirit).[404] Therefore, examples of invoking the Holy Spirit are found in Church history rather than in Scripture.

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[402] Cf. Carson, 1991:224-226.
[403] On Trinitarian pneumatology and the worship of Jesus, see M. Turner, 2002/2003:167-86; on Trinitarian worship, see J.B. Torrance (1996:8, 18ff).
[404] Cf. Carson, 1991:224-226.

6.4.4 Summary

Counter-indications in Scripture reveal dynamisms that go beyond a connection between divine presence and human praise. God's absence or presence in eschatological judgment is found in consequence of idolatry and rebelliousness of his people. These indications demonstrate that God's presence, although embedded in the context of covenant relationship and praise, does not depend on human preconditions, such as worship and its expressions of praise.[405]

As to Trinitarian worship, Scripture witnesses to the involvement of Father, Son and Holy Spirit in praise, but not to praise explicitly addressed to the Holy Spirit. Yet, as shall be seen in the following, the Church Fathers paved the way for the worship of the third person of the Godhead, as reflected in the Creeds and in liturgy by upholding the deity of the Holy Spirit.

6. 5 Systematic Theology Setting

In this section, the biblical-theological results of this study will be considered against their systematic-theological background. These reflections will close on a minor philosophical excursus. As has been substantiated, the results reveal three analogies: first, the correlation between divine presence and human praise, second, the divine indwelling and, third, the divine-human covenant relationship. Since human praise affects the third person of the Trinity, and divine-human covenant relationship touches on issues of personhood, relationality and *imago Dei*, these will be explored in the following.

6.5.1 Praise of the Divine Spirit

In the fourth century, the Cappadocian Fathers defended the Spirit's deity (Letham, 2004:164-166). Without going into the details of a developing Trinitarian terminology,[406] suffice it to say that Basil the Great of Caesarea (330-379 CE),

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[405] J.B. Torrance (1996:24f) reminds us that worship as well as communion, whether with God or with other humans, are gifts of grace.

[406] See recent publications on development of Trinitarian terminology and theology by M.W. Bates (2015) and F. Sanders (2016); Sanders' book came out only in December 2016, so this was too late for discussion. Bates and Sanders represent relational approaches to the Trinity rather than dogmatic-interpretative ones. Young (2013) in his approach seeks to bridge patristic and contemporary findings (ch. 1).

based on Ephrem and the Syrian tradition, spelled out the difference between *ousia* 'essence' and *hypostasis* 'person'; he also affirmed the full and equal divinity or divine 'essence' of the Holy Spirit (cf. e.g., Bobrinskoy, 1984:54).

Refining this approach further, Gregory of Nazianzus (329 – 390 CE) described the Holy Spirit to be *homoousios* 'of the same nature' as Father and Son (cf. Letham, 2004:148.165).

In particular Gregory of Nyssa (335/340 – 394 CE) deduced from the identical divine nature and *perichoresis* 'mutual indwelling' (as implied in Scripture)[407] that the Holy Spirit receives equal adoration. In line with Athanasius of Alexandria, he spoke of a "revolving circle of glory" among Father, Son and Spirit (cited by Letham, 2004:156). This circle, which evokes John 8:54, may enlighten our worship and praise.

As a consequence of defending the Spirit's deity, all the Church Fathers in their own ways contributed to increasing dogmatic clarity on the address of *all* three divine persons in worship. Accordingly, their writings were intended to oppose concepts of inner-Trinitarian hierarchical subordination (held by the Macedonians) that contradicted the deity and, thus, the worship of the Holy Spirit (Letham, 2004:147f).

One result of their work, the Niceno-Constantinopolitan Creed bears in particular the hallmarks of Basil the Great and affirms "the Holy Spirit, the Lord and life-

[407] For mutual inner-Trinitarian indwelling see e.g., John 5:23ff; 6:53ff; 10:38; 14:10 *et al.* The term 'perichoresis' dates back to John of Damascus in the 6th century CE. McGrath (2001:325) explains perichoresis: "… it allows the individuality of the persons to be maintained, while insisting that each person shares in the life of the other two. An image often used to depict this idea is that of a 'community of being', in which each person, while maintaining its distinctive identity, penetrates the others and is penetrated by them" (reference owed to Theopedia, 2017). On perichoresis see also Otto, 2001:366-384, and Crisp, 2005:119-140: Otto addresses the use and abuse of perichoresis; similarly, Crisp in his philosophical-theological approach tackles problems with perichoresis, e.g., a lack of distinguishing between nature-perichoresis, such as between the two natures of Christ, and person-perichoresis, such as between the persons of the Trinity or divine-human perichoresis; these two ways of perichoresis need to be distinguished again from the communication of attributes, which is uni-directional from the human to the divine nature, a classical Lutheran position (Crisp, 2005:127). The classical Orthodox position regarding perichoresis concentrates on a dance of love between the three persons of the Trinity.

giver, who proceeds from the Father,[408] who is worshipped and glorified together with the Father and the Son …" (cited by Letham, 2004:172).[409]

Likewise, Augustine of Hippo (354 – 430 CE) was influenced by the Cappadocians, but he was also accused of having been persuaded by Neoplatonism and, thus, by modalism.[410] Nevertheless, Trinitarian dogmatic imprints reflecting Nicean influence can be found not only in his major work *De Trinitate*, but also in *De Civitate Dei* and *Confessiones* as well as in various tractates and letters (Letham, 2004:184ff). Hence, modalism, which emphasizes the one divine essence over against the three divine persons, seems to have affected the reception of Augustine rather than the man himself.

In fact, this danger of modalism, which also dampened the worship of the Spirit, has been quite real in the post-Augustinian era of church history down to renowned theologians like Karl Barth (cf. Letham, 2004:212ff). The Alexandrian Church Fathers Athanasius (298 – 373 CE) and Cyril (385/380 – 444 CE) have been considered a valuable remedy against this danger because their writings present a balanced view on the perichoresis of Father, Son and Spirit (cf. Letham, 2004:215-219).[411] Consequently, it is stimulating to see that some of the biblical-theological elements of this study, like divine indwelling and relationship, were already topics in the writings of the Church Fathers.

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[408] The Western *Filioque* clause was added later at this point and refers to the procession of the Spirit from the Father *and the Son*, an assumption which risks silently undermining the worship of the Spirit.

[409] The first council at Nicea took place in 325 CE and the second council at Constantinople in 381 CE; the quote on the Spirit stems from the latter: "… τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον καὶ Ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον" (see Early Church texts, 2017).

[410] Bray and Gunton versus Studer, Barnes and Williams, assumed greater Neoplatonic influence and, therefore, accused Augustine of modalism (cited by Letham, 2004:184-200); see Bray, 2001:184–185; or Gunton, 2000:787–789.

[411] Since Cyril of Alexandria, who maintains the formula of the Spirit proceeding *from the Father in the Son*, attempts by Western scholars have been made to solve the *Filioque* problem: Moltmann prefers the formula of the Spirit proceeding *from the Father of the Son*, Pannenberg discards the *Filioque* formula because of risk of subordination, whereas Bray defends it (cited by Letham, 2004:215-219). Letham also refers to the 1991 Agreement between Orthodox and Reformed Churches and to the Orthodox scholars Staniloae and Bobrinskoy; the latter supports Basil's formula *from the Father through the Son to the Spirit* (cf.also Bobrinskoy, 1984:55f).

Furthermore, Augustine's beautiful prayer addressed to the Holy Spirit witnesses to his own attitude, as he adored and implored the Holy Spirit to breathe and act in him to make him holy:[412]

Likewise, the ancient Trinitarian doxology of the *Gloria* (Thessalonica, 380 CE), which is still used in contemporary liturgy in Eastern and Western churches, attributes equal glory to the Holy Spirit:[413] "*Glory to the Father, and to the Son, and to the Holy Ghost! As it was in the beginning, is now, and ever shall be, world without end.*"

Similarly, throughout church history scholars have been persuaded that Trinitarian worship entails three divine persons of the same Godhead (cf. J.B. Torrance 1996:25f).[414] This also means that worship occurs not only implicitly, when one divine person receives praise and the others are automatically included, but also explicitly, when the Holy Spirit is being addressed individually. If we are convinced that God is Father, Son and Spirit, it is legitimate to offer our praise to the Holy Spirit as well,[415] who then will also be present in our praises. This has been beautifully expressed in the quote by Clark Pinnock (1996:9) that keeps together human praise and divine presence: "The Spirit is elusive, but profound and worthy of adoration. If Father points to ultimate reality and Son supplies the clue to the divine mystery, Spirit epitomizes the nearness of the power and presence of God."

With regard to contemporary pneumatology, after an emphasis on salvation that merged Christ and the Spirit in a monistic way,[416] it seems that now we come to

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[412] Cited by Loyola Press, 18th March 2017:

"*Breathe in me, O Holy Spirit, that my thoughts may all be holy.*
Act in me, O Holy Spirit, that my work, too, may be holy.
Draw my heart, O Holy Spirit, that I love but what is holy.
Strengthen me, O Holy Spirit, to defend all that is holy.
Guard me, then O Holy Spirit, that I always may be holy."

http://www.loyolapress.com/our-catholic-faith/prayer/traditional-catholic-prayers/saints-prayers/holy-spirit-prayer-of-saint-augustine.

[413] Cited by F. Sanders in his blog, 2nd December 2016. http://zondervanacademic.com/blog/turning-the-mind-to-doxology-an-excerpt-from-the-triune-god-by-fred-sanders/. In connection with that, Sanders states in the first two chapters of his recent book (2016) that Trinitarian theology can only be thought of as doxology.

[414] To distinguish from Thomas F. Torrance on Trinity (1994, 1996).

[415] See also J.B. Torrance, 1996:25.

[416] Engelbrecht in his article (1980:19-33, esp. 32f) refers to Moltmann and Berkhof as examples of such binitarian pneumatology; his article is based on a paper delivered at a conference in Pretoria in 1979.

see an emphasis on Creation that merges cosmos and cross in a different, but also monistic way.[417] Consequently, divine Spirit-presence in the world is referred to "indiscriminately" (see Engelbrecht, 1980:32). Such tendencies do not encourage distinct worship and praise of the person of the Holy Spirit either.

In sum, the Church Fathers shed light on the divinity and the worship of the Holy Spirit as well as on perichoretic indwelling and relationship within the triune Godhead. This understanding was reflected in creeds and prayers. It is clear that our understanding of the triune God, including the Holy Spirit, shapes our worship, praise and relationships. Hence, in the following, we will elucidate how inner-Trinitarian perichoretic relationship is reflected in divine indwelling and divine-human relationship, which again could be a pattern for human relationships and male-female "perichoretic unity", as James Torrance suggests (1996:27).[418]

6.5.2 Personhood, Relationality and Imago Dei

Scholarship agrees that the God of Scripture is distinct from the world and the universe he created. In contrast to extra-biblical concepts of monism and pantheism, scholars like the philosopher and theologian Martin Buber talk of a God who is characterized by "personalistic dualism" (cited by de Vries, 1983:63). In other words, God is portrayed in the Scriptures as a subject who interacts with Creation and, hence, as a personal and relational being.[419] Accordingly, the reformed theologian Louis Berkhof (1991:34) asserts that God as a speaking and acting subject conveys first of all knowledge to humankind.[420] Thus, God reveals himself to and initiates communication with humankind.[421] God is personal and relational in that he relates to humans through the persons of Father, Son and Holy Spirit who are again inter-related. As has been established earlier, the

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[417] Maybe this is oversimplifying a certain trend. There is certainly room for more research in this area, as has been the case, e.g., in the systematic theology study group of the Tyndale Fellowship Conference at Cambridge, UK, in July 2015 on the topic 'Holy Spirit'.
[418] J.B. Torrance emphasizes that perichoretic unity affects marital communion between males and females, who have been created in God's image according to Gen 1:27 (1996:27); see also Th.F. Torrance (1989) on this unity (cited by Flett, 2005:1701).
[419] God interacting with Creation, e.g., in Gen 1:3-26, 28; John 1:1-3 *et al.* God as a personal and relational being, e.g. in Gen 1:26-28; Exod 3:14; John 1:14 *et al.*
[420] Subject is understood in contrast to an object which can be manipulated.
[421] Klingbeil in his article (2014:42-59) emphasizes the importance of language and communication for divine-human relationship, and this aspect reflects not only *imago Dei*, but also *missio Dei*.

distinction between Father, Son and Spirit is of a personal-relational kind and not of a substantial kind because the otherness of each of them refers to their relations and not to their substance. God revealing himself to humans means that he "mediates" his presence through these divine persons so that they can experience him as present reality in their lives (cf. Dalferth, 2001:240ff).[422] Otherwise, they would not be aware of God and could not relate to him.

Admittedly, there is a problem with terminology, since our theological terminology of 'person' and 'personhood', which dates from the third and fourth centuries CE, was not known to the biblical authors.[423] The Latin term persona 'person' translates the Greek terms *hypostasis* 'person' and *prosopon* 'face', which are relational expressions used by the Cappadocian Fathers (Zizioulas 1985:87ff; Bates, 2015:16).[424] Clearly, Scripture employs relational terminology to portray the triune God, and this without using the dogmatic term 'Trinity'. More recently, Matthew Bates (2015) uses the image of a Trinitarian 'birth process' to portray the development of this dogma (2015:15.191ff):[425] with the unfolding of salvation history, a Trinitarian credo emerges which is associated with divine economy established in the historical Jesus and anticipated in dyadic (Father and Son) and triadic (Father, Son and Holy Spirit) statements, as in John 14:10 and 2 Cor 13:14.[426] Thus, Bates recognizes a bridge that connects the New Testament and Nicea.

The crucial thing is that our image of the triune God defines our image of humankind and vice versa, as James Torrance illuminates (1996:26): "From the history of Christian thought, we can see that our doctrine of God reflects our understanding of humanity and, conversely, our understanding of the human being reflects our view of God."

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[422] Dalferth (2001:244) stresses that God's presence, which is mediated, revealed and known, still differs in quality and quantity from who God is because he is always greater than what we can conceive of him; see section on "God's mediate immediacy" (2001:240ff).

[423] Zizioulas (1985:27-49) sheds light on the understanding of the uniqueness of personhood in antiquity.

[424] See section 6.5.1 of this chapter; still, in the process of a developing Trinitarian terminology, the terms *ousia* and *hypostasis* were used synonymously at times.

[425] This understanding is reflected in Bates' title "Birth of the Trinity" (2015); birth, of course, refers to the developing dogma.

[426] Bates (2015:14) refers to Lebreton and Wainwright.

Consequently, the relational ‘personhood’ of God in connection with Trinity and that of humans in connection with *imago Dei*, a theological concept referring to their divine likeness, has been the topic of extensive discussions among scholarship.[427] Thomas Torrance, for example, perceives the inter-personal and relational structure of humans as reflected in their social and sexual relationships to image the Trinity (cited by Flett, 2005:168, 171).[428] In contrast, David Fergusson warns against equating human personhood and divine personhood (2013:444). Furthermore, theology in the course of its history has overloaded the concept of *imago Dei* by projecting meaning into it, which Scripture does not contain, or has attributed more weight to one meaning over against others.[429] Accordingly, Western concepts of rationalism or of individualism, which used the term ‘individual’ for ‘person’, have been projected into the idea of *imago Dei* (cf. J.B. Torrance, 1996:26). The *imago Dei* has been seen predominantly in connection with Genesis 1.[430] It is not the purpose of this study to engage in detail with this discussion, but to focus on one of its aspects: relationality. This aspect is relevant for the biblical-theological results of this study, such as the connection between divine presence and human praise, the divine indwelling and the divine-human covenant relationship.[431]

Therefore, without diving deep into the imago Dei debate, two main issues in Genesis 1:26, one of the key texts in this discussion, will be summarized: first, the interpretation of the divine plural in the verbal construction ‘let us make’ and, second, the translation of the two Hebrew terms צֶלֶם ‘image’ and דְּמוּת ‘likeness’.

Concerning the first issue, Victor Hamilton (1990:134) draws attention to the change of the verbal construction from jussive singular ‘let there be’ in Genesis 1:3ff to cohortative plural ‘let us make’ in Genesis 1:26. This change intends to introduce important information on what was about to happen on the sixth day:

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[427] At this point, Turner (2005:215) refers to Zizioulas, Volf and Grenz; concerning definitions of personhood, Turner points to McFadyen (e.g., 1990:317) and Gunton.
[428] T.F. Torrance mentions males and females in terms of “co-humanity”; by that Torrance has been understood to mean their “complementary otherness” and “ontological togetherness”, which would reflect the divine inter-personal and relational nature (cited by Flett, 2005:171f).
[429] On the biblical notion of *imago Dei*, see Gen 1:26-27; Rom 8:29; 1 Cor 11:7; 2 Cor 4:4; Eph 4:24; Eph 5:1 *et al*.
[430] Understanding *imago Dei* as limited to Gen 1 risks leading either to an anthropocentric or to a Christocentric approach (cf. Grenz, 2004:625f).
[431] Sections 6.1, 6.2 and 6.3 of this chapter.

the making of humankind as the climax of Creation. God spoke then as he spoke into being the rest of Creation earlier.[432] The verbal construction is best explained as a volitive plural of self-deliberation, with God speaking 'here we go, let's make", since a plural of majesty occurs with nouns only, but not with verbs (Joüon, 1987:309, §114e; 416, §136e).[433] This explanation would correct a plural of majesty option (e.g., Keil & Delitzsch, 1989:62, vol. 1) and, thus, deflate the Trinitarian interpretation of some Church Fathers and of later scholarship (e.g., Clines, 1968; Hasel, 1971, *et al.*). Besides, it would also weaken a divine court interpretation (e.g., Middleton, 2005:55ff; Waltke, 2007:214; Kline, 1977:38-62, esp. 43f).

With regard to the second issue, problems arose from a variety of translations of the Hebrew terms צֶלֶם and דְמוּת. Since the times of the Greek and Latin Church Fathers, distinction has been made between צֶלֶם as *eikon*/*imago* 'image' on the one hand and דְמוּת as *homoiosis*/*similitudo* 'likeness' on the other. This is how scholars came to believe the former to represent physical and the latter cognitive-ethical aspects of man's similarity to God.[434]

As concerns the former theory, there is no physical image, since God is S/spirit (John 4:24). Thus, *imago* has been perceived to anticipate the incarnation of Christ. According to the late medieval rhyme "In the Old the New lies concealed, in the New the Old is revealed", Adam would anticipate the coming of Christ and Christ would represent the second Adam (cited by Eckardt, 2015:73f).[435] The problem with such an exclusively Christocentric, incarnational view is that Genesis 1:26 relates to human existence in the image of God as a given already

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[432] Klingbeil (2014:43) asserts that language and communication are also part of the *imago Dei* in humankind reflected in their capacity to communicate and name the animals (Gen 2:19f).
[433] Cf. also Lettinga & von Siebenthal, 2016:314ff; V. Hamilton (1990:133) and G. Wenham (1987:28), who quoted Joüon (1987:416) in support of a plural of self-deliberation. For a summary of the various positions, see also Hamilton, 1990:133f.
[434] Cf. Keil & Delitzsch, 1989:63ff, vol. 1. The physical view is held by anthropomorphites, e.g., Swedenborg (cited by Eckardt, 2015:70).
[435] This opinion is already represented by Church Fathers Irenaeus and Tertullian as well as Basil of Caesarea and Gregory of Nyssa (cf. Eckardt, 2015:73f); see also Grenz, 2004:617-628; Carter, 2014:753; in addition to that, Kline (1977:38-62) brings up other aspects of the *imago Dei*, such as functional and ethical likeness, which is not surprising, since he perceives human likeness to reflect the divine glory.

before the Fall and long before the incarnation of Christ. This image cannot be claimed to have been entirely corrupted in post-lapsarian humanity.[436]

As concerns the latter theory, the Church Fathers Augustine and Aquinas considered *similitudo* to refer to cognitive-rational properties of the human mind, while the Reformer Calvin perceived it in terms of cognitive-spiritual capacities of the human soul, both of which suffered from the Fall.[437] The problem with such a cognitive view, whether intellectual or ethical, is that it emphasizes mind/soul over against the body. Such imbalance is not supported by Hebrew notions of divine likeness, which safeguard the physical integrity of humans (Gen 5:6). David Fergusson (2013:443) criticizes this "default setting of Western theology" since Augustine and Descartes which has led to gender-biased assumptions and other social prejudices. Meanwhile there has been agreement among scholarship that this theory needs to be abandoned.[438]

Therefore, it has been suggested that both terms in Genesis 1:27 should be regarded as more or less synonymous expressions which highlight one and the same thing: Humankind was created in the very likeness of God (Keil & Delitzsch, 1989:63, vol. 1). It is true that Genesis 1:27 does not specifically spell out what this involves.[439] Still, the text says that God created humankind as male and female, whether in his own likeness or simply as complementary communal beings. Karl Barth has been understood to maintain that precisely this male-female relationality represents divine likeness.[440] In contrast, as Nathan MacDonald (2008:321) points out, specifically Old Testament scholars reject the "equation of the image with the male-female differentiation".[441] Yet, it seems that

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[436] More recently scholars differentiate between a narrower meaning of human righteousness, which has been completely lost in the Fall, and a wider meaning, which has not been completely corrupted (cf. Eckardt, 2015:67f).

[437] Augustine, proposing an analogy, considered the divine Trinity to be reflected in the human mind in terms of knowledge, wisdom and love, but that this reflection has suffered from corruption through the Fall; likewise, the Reformers considered the human image to have been more (Luther) or less (Calvin) corrupted after the Fall, but with humans still being able to relate to God (cf. Fergusson, 2013:439-453).

[438] cf. MacDonald, 2008:304.

[439] Grenz (2004:622) mentions von Rad, who talks about "a state of suspense".

[440] MacDonald (2008:304-316) refers to Barth's exegesis of Gen 1:26f which has been criticized by Westermann *et al.* as exegetical negligence, but which MacDonald defends in terms of coherence within Barth's own hermeneutics. Interestingly, Barth himself connects relationship with covenant, and covenant with Creation (cf. Dumbrell, 20013:29).

[441] See also Kline, 1977:54. Besides, the problem with such equation is that, as a consequence, people with gender identity disorder or intersex conditions would not be able to reflect divine likeness to the same extent.

Barth emphasized the aspect of complementary relationality rather than that of sexual differentiation (Barth, 1967:206-210, KD 3.1). Then, verses 26 and 28 reveal a representational-functional analogy: through the cultural mandate to rule over Creation like a king and to care for it like a shepherd, humanity has been made vice-regent with the Creator God.[442] As Gerald Klingbeil (2014:46), referring to Middleton, puts it, "humanity was to be royal-priestly mediators of God's presence and power on earth".[443] Scholars have increasingly recognized this functional aspect, but they have been divided about whether it represents divine likeness or its consequence.[444] In any case, that feature affects not only humankind's functions, but also their relationship to Creation and their fellow humans as well as to the Creator of all.[445] Hence, *imago Dei* in Genesis 1 involves representative-functional and relational analogies, which demonstrates that, in contrast to some scholarly opinions, the two are not mutually exclusive.[446] Still, attempts have been made to connect these aspects and reconcile them with the findings of contemporary sciences.[447]

Other texts in Scripture shed light on this divine likeness. Accordingly, Stanley Grenz, by referring to Herman Ridderbos, pointed out that there are links that connect Genesis 1:26-27 with Romans 8:29, 2 Corinthians 4:6; Colossians 1:15 and Hebrews 1:3 (2004:618ff).[448] These New Testament texts refer to Christ incarnate as the glorious fulfilment of the *imago Dei*.[449] Then, 2 Corinthians 3:8, 18 refers to the Spirit's ministry as one of a greater glory that leads to transforming humans into divine likeness, when they behold and reflect God's glory without impediment. Such glorious transformation by mirroring requires divine-human interaction and, therefore, is relational in nature. This has become possible only

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[442] Eckardt (2015:69) refers to Erickson; see also Middleton, 2005:50f.

[443] For Middleton (2005:81-88) the functional aspect of divine likeness affects all humankind and also involves a cosmic-priestly feature, since he perceives Creation as a cosmic temple.

[444] Flett (2005:161-183) refers to the theological anthropology of T.F. Torrance; MacDonald (2008:304) refers to Barr; Eckardt (2015:68f) again refers to Erickson.

[445] Fergusson (2013:444f) points to Welker.

[446] MacDonald (2008:304ff) indicates Barr, Ph. Bird, *et al.* contra Barth, Gunton, *et al.*

[447] Fergusson (2013:440) interacts with theistic and evolutionary theories as well as modern sciences, such as neuropsychology; he suggests that the concept of *imago Dei* is best interpreted as "designating a complex identity that is established by a providential ordering of human life".

[448] See Heb 2:6-9 with quote from Ps 8:4-6; cf. Middleton (2005:60ff), who holds a rather restricted conceptual intertextual reading of *imago Dei*.

[449] Cf. J. Moritz (2013:436-443) on the incarnation of Christ and *imago Dei* in cosmic scope.

through Jesus Christ via the Holy Spirit, as Christ is the eschatological bearer of God's image and glory *par* excellence.

As we have seen, there are pitfalls which need to be avoided, such as a Christocentric approach to *imago Dei* in Genesis 1 with an anthropological restraint.[450] However, there is also an anthropocentric approach, which may dominate the entire concept of *imago Dei* and result in an Christological restraint.[451]

Hence, it is fair to infer that *imago Dei* according to Genesis 1 is a given for all humankind, in whatever way this divine likeness is perceived to have been moderated through the Fall and whether humans walk the Christological route in this human-divine love relationship or not. Fergusson (2013:447) rightly makes this plain: "Human beings, whether prelapsarian or postlapsarian, inside or outside the church, are made in the image and likeness of God". So, without oversimplifying biblical facts, divine likeness means for humankind to be bearers of God's glory for the purpose of representing him[452] and of embodying his presence.[453] Ultimately, this is only possible in Christ.

In sum, the concept of imago Dei holds a representative-functional and relational analogy for humans, which can be seen from their relationships at all levels, and even an existential analogy, which affects their identity.[454] It is appropriate to clarify at this point that analogy ist best understood as similarity and does not mean ontological identity.[455]

In view of the above, one may go even so far as to infer that personhood, relationality and *imago Dei* share a relational analogy which Karl Barth labelled

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[450] Fergusson (2013:450), to avoid such pitfall, points to Kelsey's theological anthropology (2009): with his three-part theme of creation, salvation and eschatological fulfilment, Kelsey reminds of Moltmann, except for the 'panentheistic touch' Moltmann has been accused of; see also Robinson (2011), who explores the ideas of Barth, von Balthasar and Moltmann on *imago Dei.*
[451] Grenz (2004:624f) complains that Erickson and Grudem focus on anthropological aspects of *imago Dei*, while leaving aside Christological aspects.
[452] Cf. Fletcher-Loius, 2004:83.
[453] Cf. Grenz, 2004:621f; Beale, 2008:216.
[454] Carter (2014:754) points to the distinction by van Huyssteen between substantive, functional and relational features; these could also be seen as analogies. Barth again refers to human identity on the whole as divine image and not to some human faculties only (cited by MacDonald, 2008:314).
[455] Mc Namarra (2015:164) refers to Merrill.

analogia relationis (KD 3.1).[456] Similarly, the Orthodox scholar John Zizioulas, who keeps together the ontological and the communal part, chose the beautiful motto of “being in communion” (1985). Both scholars explore relationships at human-divine and inter-human levels. Such relational analogy can also be identified in the interaction between God’s presence and his people’s praise, in divine indwelling and in divine-human covenant relationship.

6.5.3 Minor Philosophical Excursus

This excursus, undeniably only a minor and general one, takes up the idea of relationality, focussing on one classic example.

As has become evident, relationality at vertical and horizontal levels represents an essential feature of the biblical model of divine likeness in humankind. This concept was to some extent still reflected in pre-modern philosophy, however, in modern philosophy *imago Dei* has gradually lost its meaning on account of philosophers like Feuerbach and scientists like Darwin, who discarded this idea as anthropomorphism.[457] Yet, in post-modernity philosophy seems to open up again to metaphysics, which may also create new openings for paradigms like *imago Dei*.

Still, one eminent representative of a paradigm of relationality in the twentieth century is Martin Buber (1878 – 1965), philosopher and theologian. His treatise *Ich und Du*[458] represents a pioneer work, which exercised far-reaching influence. It has been considered a “philosophical-religious poem” influenced by Jewish mystical writings, rather than discursive philosophy, as his translator R.G. Smith explains in his introduction (1937:v-vi). Having said that, Buber’s book, however,

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[456] Cited by MacDonald (2008:303-327), who reshapes Barth’s relational approach in terms of analogy of election: just as God elected and related to Israel, he wishes to relate to his extended people. In contrast to that, Fergusson (2013:450) asserts that “God establishes a set of relations with embodied humans that are marked by freedom, interaction, responsiveness, dependence, and love”; this model he prefers to the merely relational model that he deems to be too specific and anthropologically restrained; however, both concepts complement each other, as is demonstrated by Pinnock in his theology of the Holy Spirit (1996:149-184): he invites the reader “to view Spirit as the bond of love in the triune relationality” (1996:247). Turner perceives a model of “dynamic/relational” personhood, human and divine, in Ephesians (2005:229). Similarly, Rabens identifies a dynamic relational approach in the Pauline letters (2010); Grenz (2004:621) refers to H.W. Wolff among others for a relational approach *to imago Dei* in the OT; other German scholars, e.g., G. Ebeling, have also favoured relational approaches, but have been overly concerned to avoid ‘emotionalism’ (*Schwärmerei*).

[457] See e.g., Buber (1947:179-191) on some anthropological ideas of Feuerbach and Nietzsche.

[458] Buber’s *Ich und Du* (1923) was first translated as *I and Thou* (1937).

needs to be seen in existential rather than in mystical terms.[459] Although profoundly spiritual, Buber did not fall for an "ecstatic spiritual sensibility", but held up an "existential trust" that inter-human relationships cannot be considered in separation from the relationship with God (cited by Kramer, 2010:225). Hence, Buber was not the only one to rock the pillars of Hegel's house and Schleiermacher's mansion, as he was preceded by others like Kierkegaard.[460]

Kenneth Kramer (2010:224), referring to Buber, sums up that he acknowledged the "deeply reciprocal bond between genuine inter-human dialogue and the divine-human relationship".[461] This is why Buber has been called both a "religious existentialist" and a "philosophical anthropologist" (Kramer, 2010:226), who exercised major influence on theologians and philosophers alike, among them Barth and Brunner, Marcel and Heim, Schweitzer and Niebuhr, Gogarten and Tillich.[462]

Reading Buber one gets the impression that he perceives that words addressed to the other speak a relation into existence (1937:3ff).[463] Buber's concept of words is very comprehensive incorporating locutionary, illocutionary and perlocutionary acts.[464] This 'all-inclusive' relating to the other through such 'speech-acts' engages Creation, fellow humans and God himself (Buber, 1937:6ff). Buber's own development in bridging the love for God and one's neighbour reflects this nurturing of horizontal and vertical relationships.

The gentleman would humbly call himself neither a theologian nor a philosopher, but one who "points to something in reality" (cited by Kramer, 2010:226). He perceives this 'something in reality' in terms of a twofold "sacramental dialogue" between the "I and Thou". Buber identifies this dialogue as a "life-claiming

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459 Buber knows enough of non-Christian mysticism and, although he stands on the foundations of Christian mysticism, he seems to think rather in terms of mystery; certainly, he cannot be accused of ecstatic, self-centred spiritualism, which he may have encountered in his youth (cf. Kramer, 2010:225f; see Buber, 1937:85ff).

460 Cf. R.G. Smith, 1937:xi.

461 See entire article by Kramer (2010:244-245), in which he refers in particular to Buber's opus *I and Thou* (1923/1958).

462 Richard as well as Reinhold Niebuhr. Certainly, Barth's idea of the encounter with God as the 'wholly Other' is influenced by Buber's notion of dialogue with the 'other'.

463 This idea recalls God speaking the reality of Creation into existence. Buber (1937:85) also points to the incarnation, the Word becoming flesh.

464 Simply put, in linguistics and philosophy, the locutionary act refers to the speech-act itself, the illocutionary act refers to the meaning of this speech-act and the perlocutionary act refers to the effect of this speech-act.

experience of the other" and, hence, as a sacrament (cited by Kramer, 2010:229). This view is influenced by Hasidic tradition, which Buber as a Jew was obviously familiar with.

In Buber's own marital life he pursued such a dialogue of love (Kramer, 2010:231f), which involves turning to, addressing, listening and responding to the other (2010:233, 240). Accordingly, Buber prefers talking to God rather than talking of God (Kramer, 2010:236). Thus, the discourse concentrates not on the intellectual description, but on the relational presence of the other, whether divine or human, which becomes tangible in the 'sacramental dialogue'.

Therefore, Buber (1937:18) affirming that "in the beginning there is relation" spells out:

> The Thou meets me through grace – it is not found by seeking. But my speaking of the primary word to it is an act of my being, is indeed the act of my being. The Thou meets me, but I step into direct relation with it.... I become through my relation to the Thou; as I become I, I say Thou" (1937:11, 76).

Similarly, Buber conceived of Jesus and his "I am" logia in relation with his Father as Thou (cf. 1937:66f).

It may do injustice to Buber to squeeze his thinking into the formula 'I relate, therefore I am'. If at all, he would probably have chosen the motto 'I relate to the eternal Thou, therefore I am' (see 1937:75ff). Hence, this 'dialogue' with Buber elucidates that inner-Trinitarian indwelling may well represent a model for divine-human and inter-human relationships in that it entails holy, whole-hearted dedication of one's being and all-embracing interaction.

6.5.4 Summary

The Church Fathers as well as the creeds and liturgy shed light on the deity of the Holy Spirit and the relationship within the Trinity in terms of perichoresis as implied in Scripture. This inner-Trinitarian mutual indwelling represents a prototype of divine indwelling, to a certain extent with glory and to full extent with Holy Spirit, and of divine-human covenant. The reason for that can be seen in a holy and reciprocal divine-human interaction and relationship. Likewise, this model of indwelling may also provide an example for relationships at all levels in that it sheds light on our understanding of personhood and relationality.

Such personal and relational understanding is also at the heart of the *imago Dei* motif. The biblical *imago Dei* elucidates humankind's likeness in God's image in terms of representative, functional and relational analogies. The aspect of relational analogy is well captured by Barth's *analogia relationis*. That divine-human and inter-human covenant relationships are dialogical and reciprocal is strikingly spelled out in Buber's idea of "sacramental dialogue" between "I and Thou".

6.6 Summary

The results in this chapter have corroborated the following analogies in the passages analysed: first, the connection between divine presence and human praise, second, the divine indwelling and, third, the human-divine covenant relationship.

The analogy of a connection between presence and praise reverberates between and among passages in both Testaments that have been analysed so far: divine presence inspiring human praise and/or human praise initiating manifestations of divine presence, as this correlation is not reciprocal in every instance.

Furthermore, this association affects literal and non-literal dwellings filled with divine presence, whether literal dwelling places filled with the Lord's glory or non-literal dwellings filled with Holy Spirit. Besides, the connection does not depend on the temple context.

In addition, this link occurs within the frame of covenant, elements of which have been validated in the passages analysed: covenant formulae such as blessings/promises and curses/warnings, motifs of holy war and spiritual/physical divine conflict, then manifestations of divine presence, offerings such as sacrifices and praise, and extension of covenant reflected in initiation rites such as Spirit baptism and water baptism.

As a result, the inquiries have corroborated that God's self-revelation, his people's praise and divine-human covenant relationship form a recurrent paradigm. A holy covenant relationship involves God's faithful love and holy

presence on the one side and his people's holy life of worship and praise as a response on the other.

Yet, there are counter-indications, like human idolatry and rebellion, which lead to divine judgment. These counter-indications expose dynamisms in Scripture that go beyond a connection between divine presence and human praise. From this can be inferred that divine presence in all its manifestations does not depend on human preconditions like worship and its expressions of praise. Furthermore, our praise depends on our perception of the triune God, more precisely of the divine nature of the Holy Spirit.

The Church Fathers, creeds and liturgy affirm the deity of the Holy Spirit, and hence encourage our respective praise of God's Spirit. Likewise, they elucidate perichoresis, the inner-Trinitarian indwelling as implied in Scripture, which is a prototype for divine indwelling and divine-human relationship. This enlightens our concepts of personhood and relationality, which, again, are at the heart of the *imago Dei* motif. That biblical theme spells out humanity's likeness in God's image in terms of representative, functional and relational analogies. Such relational analogy is reflected in writings like Buber's 'sacramental dialogue' between 'I and Thou'.

As a result, the connection between human praise and divine presence, the divine indwelling and the divine-human covenant relationship represent three analogies that have been identified in the passages analysed. They affect the basis of any relationship, whether divine-human or inter-human.

7.0 CONCLUSION

At the beginning, we asked the question to what extent scholarly contributions to a biblical theology of worship incorporate the two elements of God's praise and God's presence.

Some studies approached the topic of worship from a biblical theology perspective. Many were not concerned about a connection between God's presence and his people's praise, as this was not their primary goal, but these approaches represent an indispensable foundation, vital for the development of a biblical theology of worship.

Hudson offers a thoughtful and balanced evaluation of Pentecostal influence on Christian worship. Steven raises our awareness of how contemporary pop culture is able to influence Christian worship, helping us to distinguish between biblical and cultural issues. Both authors in their critiques touch lightly the issue of God's presence being misused in worship. Greenslade's idea of 'God-sponsored hedonism' implies an association between presence and praise in that both elements converge in the double pleasure that God's presence brings to his people and their praises bring to God. Marshall's understanding of the temple as the place of God's presence alludes to a link between presence and praise, which is supported through his conclusion that worship is relational and responsive. Peterson, in his biblical theology of worship, perceives worship as entailing prior divine initiative and divine-human relationship, which implies a link between God's presence and God's praise. Wick touches on such a link through his view of a 'cultless' Christian worship, which excludes 'worship sacrifice' to make God's presence appear. Block, in his critique of phenomena in contemporary worship, unfortunately risks eclipsing God's Spirit-presence and its vital role in human praise. In contrast to that, Davis' analysis tackles God's absence in worship, suggesting 'pneumatic praise' as a remedy, which involves a change of perspective for recovering God's presence: God's glorious 'heaviness' is seen to counteract the 'lightness' of a degenerated modern-day worship, while Christian identity is seen as pneumatic, doxological and relational at Trinitarian and ecclesial levels.

As has been demonstrated, cultural and denominational aspects in Christian worship, if not identified and differentiated as such, can be mistaken for biblical ones and, as a consequence, risk leading to false concepts of God's presence and its misuse in praise. This peril can be avoided by going back to careful exegesis and hermeneutics as foundational for the interpretation of biblical texts.

Accordingly, the second chapter dealt with the question as to how biblical theology as a distinct discipline with a canonical and intertextual model as a method may help to interpret passages from both Testaments that deal with a potential interaction of God's praise and God's presence.

A historical review summarized the major tendencies: the critical source analysis of the nineteenth century with a history of religion approach was followed by a concern for theological synthesis in the twentieth century, which effected a quest for the unity of both Testaments. This is the 'turf' on which biblical theology grew and developed. Some of the contemporary debate, which is about canon, again involves the matter of theological unity of the biblical books.

Against this background, representative methods in biblical theology, such as the canonical approach by Brevard Childs, alongside the contrasting view of James Barr, highlighted the core issues of the discussion, just as does the German critique of a canonical approach by 'its cultured despisers'.[465] The canon debate reveals conflicting interpretative interests, which depend on how one perceives the nature of the text. Despite its 'desire for comprehensiveness', which is both its strength and weakness, the canonical approach of Childs not only values the unity of Scripture, but also gives room for its diversity by listening separately to the voice of each biblical book. It not only allows tracing the theme of God's praise and God's presence through individual biblical texts, but also permits a synoptic perspective on the trajectories detected on this journey. Hence, the main asset of a canonical approach lies in its regard for the nature of the biblical texts. In contrast to that, models such as offered by Barr did not prove to be helpful tools

[465] The term 'cultured despisers', '*gebildete Verächter*', goes back to the German theologian Friedrich Schleiermacher (1768-1834). *On Religion: Speeches to its Cultured Despisers* (*Reden an die Gebildeten unter ihren Verächtern*) is the title of one of his books.

for biblical theology, since they do not assume canonical unity. This is significant if one considers scriptural authority to be based on canonical integrity.

Then, intertextual models which do not implement a final textual form on account of hypotheses of literary dependence, proved not suitable for this study (Brodie). More beneficial are intertextual models of framing-in discourse, which work on the basis of a final textual form and allow intertextual echoes to be heard within this frame (Litwak).

Finally, the contemporary hermeneutical debate makes clear that no method should be considered on its own, whether we deal with the principlizing method of Kaiser, the redemptive-historical approach of Doriani, the drama of redemption hypothesis of Vanhoozer, or the redemptive movement model of Webb. Webb's model appears to be the most helpful of all both for exegesis and application, since it works with scriptural trajectories which permit the movement of meaning and application.

This discussion is relevant insofar as the results of this study need to be applied to the contemporary worship scene sketched in the introductory chapter. If the flaws of 'anthropocentric praise' with its abuse of genuine worship are to be avoided, appropriate application of the results of biblical theological exegesis is imperative. Certainly, this leaves much room for further work to be done.

The question whether in the foreseeable future biblical theology will be acknowledged as an independent theological discipline in Germany and elsewhere, or whether even a canonical approach will be accepted as a method among others in such settings, still remains open. Hence, this subject is of relevance beyond the present study and its writer.

As has been demonstrated, biblical theology as a distinct discipline and a canonical approach combined with intertextual reading as a method have benefitted this study. Both have served to explore the theme of a connection between God's praise and God's presence in texts of the Old and New Testaments. This what the textual analyses in the subsequent chapters ventured to do.

Correspondingly, in the third chapter, narrative texts from the Old Testament have been investigated. In the structural and exegetical analyses of 1 Kings 8, divine glory is portrayed as prompting human praise and bringing priestly ministry to an end. The structural and exegetical analyses of 2 Chronicles 5 – 7 add another aspect: human praise is depicted in temporal correlation with divine presence, before and after the infilling of the Lord's house with his glory. Hence, human praise inspires divine presence, and divine presence prompts human praise, which results in a 'glorious circle'. 2 Chronicles 7 expounds the irony: the Lord's glory-presence makes his priests powerless and his people praise, which adds balance to a reciprocal connection between praise and presence. Besides, covenant context is conveyed through detailed description of temple worship and its pertinent markers. As a result, human praise cannot be considered *the* precondition for divine presence either in 1 Kings 8 or in 2 Chronicles 5 – 7. This would neglect the imperative of covenant fidelity.

Equally, narratives without temple setting, but with battle context, demonstrate a consecutive correlation between God's people's praise and supernatural manifestations of divine presence in action, like in Joshua 6 and 2 Chronicles 20. These accounts not only suggest that human praise provokes divine presence, but also confirm covenant background through the divine war motif being overtly displayed. On a slightly different note, the narratives in 1 Samuel 16 and 2 Kings 3 corroborate that worshipful music entails spiritual 'side effects', such as making an evil spirit leave or releasing divine counsel through prophecy.

Certainly, Ps 22:3, with God dwelling in or being enthroned upon his people's praise, testifies to an obvious correlation between God's people's praise and God's presence, again in covenant context. The covenant milieu is also apparent in the praise psalms 136 and 145 to 150 through exhortations addressed to God's people to praise their Lord; this praise has its *Sitz im Leben* in personal and corporate divine-human covenant relationships. All the same, except for Ps 22, there are only a few subtle hints of a connection between human praise and divine presence. The case is similar with the book of Ezekiel.

The fifth chapter explored New Testament texts from the book of Acts and the letter to the Ephesians. These portray the initial and repetitive infilling of God's new people with his Spirit in the context of their praise.

Acts 2 provides a hermeneutical key for other Spirit narratives in Acts and makes it clear that divine Spirit-presence 'inspires' human praise, since an initial Spirit-infilling prompted glossolalia praise. This association is seen as embedded in a human-divine covenant relationship through Jesus Christ, which comprises human repentance, divine salvation and prophetic empowerment. These three elements can be discerned as 'three in one', but are not to be divorced from each other. Acts 10 again confirms that divine Spirit presence prompts human praise, since the Gentiles' glossolalia praise is considered a manifest sign of the Holy Spirit poured out. This initial Spirit bestowal is also indicative of God's house being enlarged. Acts 4 reveals a fresh note: human praise instigates divine presence, since reverential exaltation of God is considered to have provoked seismic activity and reiterated infilling with Holy Spirit. Hence, this evidences that the connection works in reverse order as well. Likewise, Acts 16 suggests that hymnic praise 'unleashes' an earthquake with 'liberating' effects. Faith expressed through praise in suffering expected divine intervention, which justifies assuming the divine origin of these manifestations and verifies covenant setting. Again, in this case a connection between human praise and divine presence is evidenced, albeit without Spirit-refilling.

The paraenetic genre of the letter to the Ephesians highlights that divine activities are presented as motivation for anticipated human activities, which are requested through negative and positive commands. Accordingly, Ephesians 5:18-20 invites Spirit-infilling of the believers in association with praise. This Spirit-filled worship involves mutual hymnic edification and praise songs, both Spirit-inspired, which are offered to the Lord through Jesus Christ whole-heartedly and with gratitude. This connection between human praise and divine Spirit-presence implies reciprocity and also testifies to relationships at inner-human and divine-human levels, with the latter revealing Trinitarian aspects. In sum, this affirms Spirit-infilling in the milieu of covenant praise.

As a result of the textual analyses of the book of Acts and the letter to the Ephesians, it can be inferred that there is a connection between divine presence, in the form of initial Spirit-infilling, and human praise, with the former prompting the latter. Vice versa, there is also a connection between human praise and Spirit-

refilling and/or theophanic manifestations, with the former instigating the latter. Both directions are portrayed against the background of covenant relationship.

In the sixth and last chapter, this journey of exploring texts from the Old and New Testament led to a biblical theology perspective covering both Testaments, where three analogies have been identified: *the connection between divine presence and human praise, the divine indwelling and the divine-human covenant relationship.* These analogies reveal elements of personhood and relationality, which were elucidated within their systematic theological and philosophical setting.

As to the first analogy, the theme of *connection between presence and praise* reverberates between and among texts with literal temple context (1 Kgs 8 and 2 Chr 5 – 7) or without (Josh 6 and 2 Chr 20 plus 1 Sam 16 and 2 Kgs 3) and with non-literal temple context (Acts 2/10 and 4/16 plus Eph 5). This means: divine presence inspires human praise, and/or human praise initiates manifestations of divine presence. Hence, this connection does not depend on temple context. In some instances, as in 2 Chronicles 5 – 7, it works even reciprocally as a 'glorious circle'.

As to the second analogy, the theme of *divine indwelling* reverberates between and among texts with literal temple context (1 Kgs 8 and 2 Chr 5 – 7) and with non-literal temple context (Acts 2/10 and 4/16 plus Eph 5). As has been substantiated, the connection between presence and praise affects literal and non-literal dwellings filled either with the Lord's glory or with Holy Spirit.

As to the third analogy, the theme of *divine-human covenant relationship* reverberates between and among all passages analysed with literal temple context (1 Kgs 8 and 2 Chr 5 – 7) or without (Josh 6 and 2 Chr 20 plus 1 Sam 16 and 2 Kgs 3) and with non-literal temple context (Acts 2/10 and 4/16 plus Eph 5). Elements of covenant context have been identified, such as covenant formulae, motifs of holy war and spiritual/physical divine conflict, sacrifice/praise offerings and covenant extension reflected in initiation rites of Spirit and water baptism. It can be concluded that this covenant relationship involves God's holy presence and faithful love on the one side and his people's holy praise and worship life as a response on the other.

As a result, the present study corroborated that God's presence, his people's praise and divine-human covenant relationship form a recurrent paradigm.

Nevertheless, Scripture reveals counter-indications beyond these analogies, such as human idolatry and rebellion, which lead to divine judgment. These counter-indications expose dynamisms that go beyond a connection between divine presence and human praise. From this it can be inferred that divine presence in all its manifestations does not depend on human preconditions, like worship and its expressions of praise. Furthermore, as has become obvious, our praise depends on our perception of the triune God, more precisely on the divine nature of the Holy Spirit.

The Church Fathers, creeds and liturgy affirm the deity of the Holy Spirit and, hence, encourage our respective praise of God's Spirit. Likewise, they elucidate perichoresis, the inner-Trinitarian indwelling as implied in Scripture, which in some respect represents a model for divine indwelling and divine-human relationship. It also enlightens our perspective on personhood and relationality, which are at the heart of the *imago Dei* motif. This biblical theme spells out humanity's likeness in God's image in terms of representative, functional and relational analogies. This relational analogy is reflected in writings such as Buber's 'sacramental dialogue' between 'I and Thou'.

To conclude, the connection between divine presence and human praise, the divine indwelling and the divine-human covenant relationship represent analogies that have been identified in the passages analysed. They affect the basis of any relationship, whether divine-human or inter-human.

At the same time, these investigations disclose that more work remains to be done. There is room for exploring the interaction between divine presence and human praise in its pneumatological setting and even in inter-disciplinary settings. There is room also for exploring the shades of divine indwelling in the period of transition between both Testaments, where work has already been done that can be followed up, or delving into contemporary contributions on divine Spirit-presence in Creation and salvation. Then, of course, the results of this study need to be perceived within an ecclesial-liturgical and pastoral theology setting and applied to contemporary worship. This, however, was not the goal of this study.

Certainly, the analogies identified need to be perceived as embedded in a larger context, to avoid them being seen as a dominating theme.

Last, but not least, the issue is not about accepting or rejecting the historical-critical method. The actual issue is about bridging the 'ugly ditch' between 'what it meant' and 'what it means', that is, between a historical perspective and a theological perspective. Biblical theology as a discipline and the canonical approach as a method offer a real option in leading the way forward to bridge that gap. In particular in the German setting, an intertextual methodology could serve as a connecting link and stepping stone on this bridge. This may lead the way forward towards a restoration of our praise and a return of God's presence.

The great devotional poet George Herbert (1593 – 1633) liked to present his poems in pictures, which inspired the present author to do likewise with his poem which follows (Herbert 2016:72f):

My
God,
I heard this day
That none doth build a
stately habitation, But he that means
to dwell therein. What house more stately
hath there been, Or can be, than is Man,
To whose creation All things are in decay?
Since then, my God, thou hast So brave a
palace built; O dwell in it, That it may dwell
with Thee at last! Till then afford us so much wit;
That, as the world serves us, we may serve Thee, And both Thy servants be.

George Herbert

8.0 BIBLIOGRAPHY

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9.0 ANNEXURES

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9.2 ABBREVIATIONS

1. Books, journals and commentary series

ANE	Ancient Near East
BSac	*Bibliotheca Sacra*
Bins	Biblical Interpretation Series
CBQ	*Catholic Biblical Quarterly*
CTQ	*Concordia Theological Quarterly*
De Ebr	De ebrietate, de sobrietate (Philo)
EJT	*European Journal of Theology*
ESV	English Standard Version
EvQ	*Evangelical Quarterly*
HBT	*Horizons in Biblical Theology*
IJST	*International Journal of Systematic Theology*
IJT	*Indian Journal of Theology*
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JPT	*Journal of Pentecostal Theology*
JSNT	*Journal for the Study of the New Testament*
JSOT	*Journal for the Study of the Old Testament*
JTS	*Journal of Theological Studies*
Lhbots	Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LXX	Septuagint
MT	Masoretic text
NASB	New American Standard Bible

NIV	New International Version
NT	New Testament
OT	Old Testament
RTR	*Reformed Theological Review*
Sbab	Stuttgarter Biblische Aufsatzbände
SBET	*Scottish Bulletin of Evangelical Theology*
SBJT	*The Southern Baptist Journal of Theology*
SBLG	Society of Biblical Literature and Logos Greek New Testament Bible Software)
SJT	*Scottish Journal of Theology*
Them	*Themelios*
TRu	*Theologische Rundschau*
TVG	Theologische Verlagsgemeinschaft
TynBul	*Tyndale Bulletin*
VE	*Vox Evangelica*
VT	*Vetus Testamentum*
WBC	Word Biblical Commentary
WTJ	*The Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

2. Biblical books

Books of the Old Testament: Gen, Exod, Lev, Num, Deut, Josh, Judg, Ruth, 1 Sam, 2 Sam, 1 Kgs, 2 Kgs, 1 Chr, 2 Chr, Ezra, Neh, Esth, Job, Ps(s), Prov, Eccles, Song, Isa, Jer, Lam, Ezek, Dan, Hos, Joel, Amos, Obad, Jonah, Mic, Nah, Hab, Zeph, Hag, Zech, Mal

Books of the New Testament: Matt, Mark, Luke, John, Acts, Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2 Thess, 1 Tim, 2 Tim, Titus, Phlm, Heb, Jas, 1 Pet, 2 Pet, 1 John, 2 John, 3 John, Jude, Rev

3. General abbreviations

BT	biblical theology
ca.	about, approximately
cf.	compare
ch.	chapter
chs.	chapters
ed	editor
edn	edition
eds	editors
equiv.	equivalent
esp.	especially
et al.	and others
f	and the following
ff	and the following
Gk.	Greek
i.e.	that is to say
LXX	Septuagint
MS	manuscript
MSS	manuscripts
MTh	Master of Theology
MT	Masoretic Text
n.d.	no date
No.	number
NT	New Testament
OT	Old Testament

pl.	plural
repr.	reprinted
ser.	series
sic	thus
sing.	singular
tr.	translated, translation
v.	verse
vv.	verses
vol.	volume
vols.	volumes
WCC	World Council of Churches