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**Ezekiel's Temple as the Perfect Tabernacle: A Study of Divine Presence
and Absence in Exodus and Ezekiel**

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ABSTRACT

This study posits that there can be identified three corresponding movements of divine presence in the books of Exodus and Ezekiel. These are (1) the prophetic call, (2) the departure of the presence, and (3) the return of the presence. Using typologically-inspired metrics such as ‘heightening’ and the ‘*devoir-etre* (must-needs-be) quality’, it will be argued that, at each of these three movements, the Ezekiel accounts demonstrate significant heightening upon the Exodus accounts, and that Ezekiel ultimately fulfils the *devoir-etre* condition of God’s people at the final movement.

Chapter 1 overviews the history of Exodus-Ezekiel scholarship, and positions the thesis within this backdrop. While there is a rich history of Exodus-Ezekiel scholarship, a comprehensive comparison of divine presence and absence in the two books is yet to be attempted.

Chapter 2 introduces the methodology of the study and clarifies assumptions around ‘biblical theology.’ First, it is made clear that this study acknowledges the need for proper historical and literary analysis, but also values a theological reading of the Bible as the book of the church. Next, the history of typological methodology and its two schools, prefiguration and correspondence, is overviewed. The typological principle that types and patterns may be retrospectively identified within the biblical text is combined with several examined criteria, namely ‘heightening’ and the ‘*devoir-etre* quality’, to create an extrapolation of the typological methodology that will serve as this study’s framework.

Chapter 3 addresses the topic of divine presence, and how this study will approach the divine presence. Terence Fretheim’s ‘intensifications of the presence’ paradigm is outlined as a metric for gauging heightening of the divine presence in Exodus and Ezekiel. After this, the three movements of divine presence are summarised. The first movement, the prophetic call, consists in Exodus of Moses’ commissioning at the burning bush (Exod 3) and in Ezekiel of Ezekiel’s commissioning vision (Ezek 1-3). The second movement of the departure of the presence is broken down into three stages: an act of idolatry, a period of attenuated presence, and a covenant renewal. In Exodus, this progression refers to the golden calf episode (Exod 32), the exiling of the people from Sinai and YHWH’s refusal to accompany them (Exod 33), and the reinstating of the old covenant (Exod 34). In Ezekiel, the progression refers to the acts

of idolatry in the Jerusalem Temple (Ezek 8-11), the exiling of the people from Jerusalem and the ‘little sanctuary’ of YHWH’s presence (Ezek 11:16), and finally the proposal of a new covenant in Ezekiel 34-37. The third movement of the return of the presence refers to the filling of the tabernacle in Exodus 40, and the filling of Ezekiel’s Temple in Ezekiel 40-48. To conclude, chapter 3 briefly discusses heightening and the *devoir-etre* quality. The *devoir-etre* quality is defined as the necessary condition which a corresponding fulfilment must address. In the case of Exodus, the *devoir-etre* quality is deemed to be the inevitable breaking of the old covenant by the people that leads to their exile from the divine presence. It is the thesis of this study that the third movement of divine presence in Ezekiel constitutes the fulfilment of this *devoir-etre* quality, as Ezekiel’s Temple is a permanent dwelling place for the divine presence where the people can live under a new covenant and will never again be exiled.

Chapters 4, 5 and 6 then address the first, second and third movements of divine presence respectively. The task of chapters 4 and 5 is to identify the heightening that takes place between the Exodus portrayals of the divine presence and their corresponding depictions in Ezekiel. However, from the third stage of the second movement (the covenant renewal) onwards, this study proposes that instead of heightening, we may speak of a *devoir-etre* fulfilment. The new covenant of Ezekiel 34-37 addresses the *devoir-etre* condition of the people’s failure under the old covenant in Exodus 32-34, and foregrounds Ezekiel’s Temple of chapters 40-48. It is argued that Ezekiel’s Temple is the fulfilment of the tabernacle, as the divine presence is able to dwell in the midst of the people forever, where they are perpetually purified by YHWH under the new covenant. Chapter 7 summarises the findings of the study.

CHAPTER ONE

BACKGROUND AND THESIS

Background

Exodus and Ezekiel have long been recognised as sharing many of the same theological themes, and have often been compared to one another through the lens of covenant, exile, acts of God and divine presence and absence. This has been acknowledged by several commentators of Ezekiel, namely Walter Zimmerli, Daniel Block and Jon Levenson, who mainly drew connections between Ezekiel 40-48 and the entire Pentateuch.¹ Around this time, scholarship connecting the figures of Moses and Ezekiel also emerged, notably through Henry McKeating who argued that Ezekiel was a ‘second Moses’ leading a ‘second Exodus’.² Up to this point, Exodus-Ezekiel scholarship had primarily focussed on the last nine chapters of Ezekiel, and largely from the perspective of covenant renewal and restoration. In more recent years, scholars have broadened the scope of their work to incorporate full readings of Exodus and Ezekiel, comparing the relevant themes which span both books. Risa Levitt Kohn and Casey Strine have both traced the theme of exile through the Torah and Ezekiel, Michael Lyons has followed the theme of law and holiness and Elizabeth Keck and John Kutsko the theme of divine presence and the glory of YHWH.³ Aside from Keck and Kutsko, there is surprisingly little scholarship devoted solely to the theme of divine presence in Exodus and Ezekiel, given the importance and similarities of the theme in both books. Many Old Testament surveys have noted the connection in passing, but there are almost no extended treatments available. Those studies that have come closest often adopt typological and topical frameworks, in which the progression of divine presence and its associated theology is considered across the entire Old Testament. For example, the classic works of Samuel Terrien, Ronald Clements and Terence Fretheim, and more recently, the studies of George Savran, and J. Scott Duvall and Daniel Hays all address this concept.⁴

¹ Zimmerli, *Ezekiel 1*; Zimmerli, *Ezekiel 2*; Block, *The Book of Ezekiel: Chapters 1-24*; Block, *The Book of Ezekiel: Chapters 25-48*; Levenson, *The Theology of the Program of Restoration of Ezekiel 40-48*.

² McKeating, *Ezekiel the “Prophet like Moses”?*

³ Kohn, *A New Heart and a New Soul*; Strine, *Sworn Enemies*; Lyons, *From Law to Prophecy*; Keck, *The Glory of Yahweh in Ezekiel and the Pre-Tabernacle Wilderness*; Kutsko, *Between Heaven and Earth*.

⁴ Terrien, *The Elusive Presence*; Clements, *God and Temple*; Fretheim, *The Suffering God*; Savran, *Encountering the Divine*; Duvall and Hays, *God’s Relational Presence*.

However, within the last decade, scholarship addressing divine presence and absence in either Exodus or Ezekiel, and occasionally in both, has increased significantly. Elizabeth Keck and Rebecca Idestrom both investigate the theology of presence shared by Exodus and Ezekiel.⁵ Recent theses from Soo Kim in 2015, and both Drew Grumbles and Lindy Williams in 2020 have also contributed to the discussion.⁶ Williams uses a spatial theory methodology to trace the idea of divine presence and absence in the Garden of Eden in the book of Ezekiel. Kim and Grumbles on the other hand both focus on Ezekiel 40-48 and its the theme of divine presence. Grumbles' work in particular is noteworthy, as he adopts a typological framework to demonstrate how Ezekiel's temple vision develops previous Old Testament temple and divine presence theology, and anticipates future fulfilment in a New Testament reality.

Statement of Thesis

The present study aims to take advantage of the rich history of Exodus-Ezekiel scholarship, as well as build on the recent interest given to divine presence, particularly in Ezekiel 40-48. While much work has been directed toward these topics, it is the opinion of this writer that a comprehensive comparison of divine presence and absence in Exodus and Ezekiel is yet to be achieved. The recent resurgence of typological studies additionally affords the opportunity to approach the topic of divine presence from a new angle. Building on the work of Henry McKeating who first proposed the thesis of corresponding events in the lives of Moses and Ezekiel, as well as Terence Fretheim's 'intensifications of the presence' paradigm, this study will demonstrate that there is clear evidence within Exodus and Ezekiel of three corresponding movements of divine presence.⁷ The typological-esque angle of the study (Chapter 2) consists in the argument that the portrayal of divine presence across these movements in Exodus is heightened and eventually fulfilled on a *devoir-etre* ('must-needs-be') basis across the corresponding movements in Ezekiel. Ultimately, it will be argued that the people's exile from the divine presence due to their inevitable failure to uphold the old covenant in Exodus constitutes a *devoir-etre* condition that is fulfilled by the new covenant (Ezek 34-37) and new temple (Ezek 40-48) of Ezekiel that allow for YHWH to forever dwell in the midst of the people.

⁵ Idestrom, "Echoes of the Book of Exodus in Ezekiel".

⁶ Kim, "Yahweh Shammah"; Williams, *Zion in Transition*; Grumbles, *YHWH is There*.

⁷ McKeating, "Ezekiel the 'Prophet like Moses'?"; Fretheim, *The Suffering God*.

Chapter 2 will introduce the methodology of the study and establish the assumptions around biblical theology. From here, Chapter 3 will outline the three corresponding movements of divine presence in Exodus and Ezekiel. Chapters 4, 5 and 6 will be devoted to the first, second and third movements of divine presence respectively, where the main task will be to demonstrate the heightening and fulfillment of the Exodus *devoir-etre* quality within Ezekiel. Finally, Chapter 7 will summarise the findings of the study.

CHAPTER TWO

METHODOLOGY

What is meant by 'Biblical Theology'?

Before the methodology of the present study can be properly expounded, a cursory note on 'biblical theology' is in order. Though scholars have offered countless answers, the question of what does and does not constitute 'biblical theology' endures. As D. A Carson famously remarked: "Everyone does that which is right in his or her own eyes, and calls it biblical theology."⁸ Though a detailed reconstruction of the history of biblical theology is outside the bounds of the study at hand, a brief overview of the last three centuries' prevailing trends will assist in defining the meaning of the term in this study.⁹

Biblical theology arose as its own discipline in tandem with the Enlightenment of the 18th century. Gentry and Wellum identify "two paths" that biblical theology followed during this period which have shaped the orientation of the discipline in our present circumstance. The first of these paths was forged by Johann Gabler, a man often referred to as the 'father of biblical theology'. Gabler's thinking was typical of the Enlightenment *Zeitgeist* and favoured a historical-critical approach over the dogmatic and doctrinal focuses of previous biblical scholarship. Regarding the Bible specifically, scholarship in Gabler's stream for the most part set aside the assumptions of Scriptural inspiration, and instead prioritised the diversity of the canon, especially through methods such as source and literary criticism. This path of biblical theology dominated for much of the 18th and 19th centuries.

The other path of biblical theology forged during the Enlightenment was maintained largely by reformed scholars who still confessed a high view of Scripture and pushed back on the almost exclusive focus given to historical research and the relative lack of attention given to the theology of the scriptures. Biblical theologies proposed by scholars such as Karl Barth and Walter Eichrodt were influential in their own right but were still unwilling to identify a unified message within the canon of Scripture. It was in fact Geerhardus Vos in the late 19th and early 20th century who truly pioneered this track of reformed biblical theology. Vos' biblical theology stresses the authority and reliability of Scripture as God's Word through

⁸ Carson, *Systematic Theology and Biblical Theology*, 91.

⁹ For summaries of the history of biblical theology see Gentry and Wellum, *Kingdom Through Covenant*, 27-34; Lockett and Klink III, *Understanding Biblical Theology*.

which God reveals Godself and the divine character. In Vos' own words, biblical theology is "that branch of Exegetical Theology which deals with the process of self-revelation of God deposited in the Bible."¹⁰ In opposition to Gabler and the historical-critical school's preference to see Scripture as an anthology of individual fragments, Vos' approach encourages a 'whole-Bible' theology in which God's self-revelation can be traced throughout the entirety of Scripture to result in an overarching Christocentric message. Gentry and Wellum describe this as "a method that reads the Bible on its own terms, following the Bible's own internal contours and shape, in order to discover God's unified plan as it is disclosed to us over time."¹¹ However, it should be noted that, especially with considerable refinement through the years, the Vosian tradition does not lay aside completely the historical, literary and contextual emphases characteristic of Enlightenment biblical theology. Instead, these considerations are framed within the prior assumption that "all Scripture is God-breathed" and is ultimately the self-revelation of God through the hands of a human author (2 Tim 3:16). Thus, Brian Rosner's definition of biblical theology that builds upon the work of Vos has been commonly endorsed by scholars of this tradition: "Biblical theology is the theological interpretation of Scripture in and for the church. It proceeds with historical and literary sensitivity and seeks to analyse and synthesise 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 Christocentric focus."¹² This study will follow in the footsteps of the 'Vosian school' by endorsing the need for rigorous historical and literary analysis, while at the same time placing a high priority on reading Scripture theologically and as the book of the church.

In accordance with the resurgence in certain quarters of 'unified' and 'whole Bible' theology, Grumbles notes that typological approaches to the Bible have regained popularity among scholars in recent years.¹³ Historically though, typology has held a contentious position within biblical scholarship, with some scholars outright rejecting it as a methodology, and others arguing it to be an inherent element of biblical exegesis. Even among its supporters however, the intricacies surrounding the execution of typology have been fiercely debated since it was first put forward as a methodology. In fact, it is customary for all recent typological

¹⁰ Vos, *Biblical Theology*, 5.

¹¹ Gentry and Wellum, *Kingdom Through Covenant*, 32.

¹² Rosner, *Biblical Theology*, 10.

¹³ Grumbles, *YHWH is There*, 48. See also Moo, "Sensus Plenior," 195: "In the last thirty years, typology as re-emerged, after a period of relative neglect, as one of the most popular ways of explaining the relationship between the testaments."

studies to begin by addressing the methodology's complex history and the ongoing debate that divides its practitioners.¹⁴ Caneday captures this sentiment: "Since its coinage, typology has been a pliable shorthand term used without adequate clarity by divergent interpretative views that conflict."¹⁵ For this reason, it is necessary to briefly survey the history of typology, which has firmly settled into two opposing camps regarding the definition and execution of typology as a methodology, known as the 'correspondence' and 'prefiguration' schools.¹⁶ The present study will not adopt a pure typological methodology in line with either of these schools, but will instead draw on the general typological principle that, when interpreting the Bible, it is useful to identify recurring types or patterns employed by the biblical authors. Additionally, several specific criteria suggested by each of the two schools, such as heightening, correspondence and the *devoir-etre* quality, will be applied in order to create an extrapolation of the typological method that is suitable for the present study's task of comparing the portrayal of divine presence and absence in Exodus and Ezekiel.

History of Typological Methodology

In the most general sense, typology is the study of 'types', located in the Old Testament, which are fulfilled by corresponding 'antitypes', found in the New Testament. It was employed by the biblical authors and early church fathers and was central to several early church debates over literal and allegorical readings of Scripture.¹⁷ The modern study of typology began in the 18th century with Johann Semler. Ironically, Semler coined the term 'typology' as a pejorative to refer to those scholars who would over-allegorise the Old Testament and identify types in every minute detail, thus forming their own 'typology'.¹⁸ Semler rejected the possibility that Old Testament types could 'prefigure' New Testament antitypes and suggested that interpreting the Bible as such was not possible alongside a proper grammatical-historical reading of the Old Testament.¹⁹ This premise is the foundation for what would later develop

¹⁴ See Caneday, *Biblical Types*, 135; Ribbens, "Typology of Types," 81; Baker, "Typology," 137; Davidson, *Typology in Scripture*, 93-4; Beale, *New Testament Use of the Old*, 13; Grumbles, *YHWH is There*, 48; Moo, "Sensus Plenior," 195; Sequeira and Emadi, "Biblical-Theological Exegesis," 11.

¹⁵ Caneday, *Biblical Types*, 135.

¹⁶ For more exhaustive histories of typology, see Grumbles, *YHWH is There*, 51-66 and Ribbens, "Typology of Types," 81-85. For history dating back to the church fathers, see Fairbairn, *Typology of Scripture*, 1-39.

¹⁷ Ribbens, "Typology of Types," 82.

¹⁸ Semler, *Versuch Einer Freiern Theologischen Lehrart*; Grumbles, *YHWH is There*, 51; Ribbens, "Typology of Types," 83.

¹⁹ Ribbens, "Typology of Types," 83.

into the ‘correspondence’ school, which believes typology to be a hermeneutical endeavour in which the interpreter retrospectively identifies Old Testament types that find fulfilment in their New Testament antitypes. Early correspondence typology continued to blossom while historical-critical views of the Bible dominated the discipline, and it wasn’t until the early 20th century that an opposing view began to emerge. Leonhard Goppelt’s famous 1939 study on the New Testament’s use of the Greek τύποι (‘type’) was the first in a stream of positive typological scholarship that emphasised the continuity of the Old and New Testaments.²⁰ Based on his findings, Goppelt argued that the New Testament itself utilised typology as a method to unify the testaments and that Old Testament types must therefore be historically rooted in order to prefigure a New Testament antitype.²¹ This view formed the basis for the ‘prefiguration’ school, which asserted that types were not read into the text retrospectively by the interpreter, but were in fact determined by the text itself in a prospective fashion that anticipated a later antitype. By the end of the twentieth century, the major proponents of the prefiguration school were Goppelt, Richard Davidson and Patrick Fairbairn, while the correspondence school was led by David Baker and Gerhard von Rad.

Correspondence Typology and Criteria

Correspondence typology sees typology as a hermeneutical tool in which the reader retrospectively identifies types and patterns in the biblical text as part of their own analogical interpretation. Scholars such as von Rad, France and Lampe have developed this particular stream of typology.²² Of these, Gerhard von Rad was the first to lay the groundwork for correspondence typology views. He argued both that “typological thinking is an elementary function of all human thought and interpretation”, and that Old Testament exegesis should be limited to a grammatical-historical understanding of the text, with any attempts to interpret the Old Testament’s intentions (such as those efforts made by the New Testament writers) to be classified as hermeneutical endeavours.²³ To von Rad, typology consisted of making analogies between the Old and New Testaments as part of biblical interpretation but excluded the premise that the Old Testament could ‘exegetically’ make typological claims about itself. This uncompromising view essentially represented the extremes of the correspondence method,

²⁰ Goppelt, *Typos*.

²¹ Goppelt, *Typos*, 17-18.

²² Von Rad, “Typological Interpretation”; Lampe, “Typological Exegesis”; France, *Jesus and the Old Testament*.

²³ Von Rad, “Typological Interpretation,” 174.

which were defined by a total rejection of biblical unity. Others such as Lampe and France were more moderate in their approach, and attempted to incorporate the unity of the Old and New Testaments with the defining hermeneutical characteristics of the correspondence method. For example, Lampe defined typology as “primarily a method of historical interpretation, based upon the continuity of God’s purpose ... that seeks to demonstrate the correspondence between the various stages in the fulfilment of that purpose.”²⁴ Similarly, France’s study of Jesus’ use of the Old Testament concluded that typology involved identifying patterns of God’s work in history but did not include a forward-looking notion identifiable from the Old Testament perspective.²⁵

David Baker is perhaps the most notable modern-day proponent of the correspondence method. Similar to Goppelt’s 1939 study, Baker founds his views on a New Testament survey of the Greek *τυπος*, which he translates primarily as ‘example’ or ‘pattern’.²⁶ From here, Baker addresses what he perceives to be “false ideas” regarding the nature of typology. Baker’s first claim is that typology is not exegesis; a notion which lies at the crux of the prefiguration school’s argument. Like von Rad, Baker remarks that “the biblical text has only one meaning, its literal meaning, and this is to be found by means of grammatical-historical study.”²⁷ Ergo, typology cannot be an exegetical function and can only be seen as a retrospective study of the events recorded in the Old Testament. Secondly, and also in opposition to the prefiguration school, Baker argues that typology is not prophecy. Again, Baker’s reasoning follows that prophecy is inherently prospective and typology cannot be considered anything but retrospective interpretation. Baker proposes two criteria for a type. Firstly, types must be historical: concerning events, people or institutions. In Baker’s eyes, this distinction prevents typology from being regarded as allegory or inherent to the biblical text. He states that “the fundamental conviction which underlies typology is that God is consistently active in the history of this world and that as a consequence the events in this history tend to follow a consistent pattern.”²⁸ Baker’s second criteria for types is that they must “imply a real correspondence”: that is, a parallel must have theological significance rather than just convenient similarities. From these criteria, Baker defines a ‘type’ as “a biblical event, person

²⁴ Lampe, “Typological Exegesis,” 202.

²⁵ France, *Jesus and the Old Testament*, 38-43.

²⁶ Baker, “Typology,” 144.

²⁷ Baker, “Typology,” 149.

²⁸ Baker, “Typology,” 153.

or institution which serves as an example or pattern for other events, persons or institutions”, and typology as “the study of types and the historical and theological correspondences between them; the basis of typology is God’s consistent activity in the history of his chosen people.”²⁹

Prefiguration Typology and Criteria

A primary concern the prefiguration school has with the correspondence method is the lack of regulation inherent to the model. As correspondence scholars view typology as a hermeneutical task of the interpreter, there is no ‘objective’ control over what can and cannot be reasonably deemed ‘typology’. The approach of the prefiguration school seeks to narrow the margin of error inherent to any applied method and diminish the excesses of retrospective over-typing. For example, though many would ridicule the proposition that Rahab’s scarlet cord is a type of the blood of Jesus, a suggestion such as this is up for debate if typology is truly the task of the interpreter.³⁰ Grumbles poses the obvious question that “if a type is merely based on the interpreter’s making of analogies, as the correspondence school contends, then there are no controls ... how can one know if a person’s self-made analogy is legitimate or not?”³¹ The correspondence school itself acknowledges this issue, with von Rad admitting that “no pedagogical norm can or may be set up; it cannot be further regulated hermeneutically.”³²

To combat this, the prefiguration school instead considers types to be prospective, textual and put forward by the Bible itself, rather than the interpreter. Ribbens argues that “by restricting the definition, prefiguration typology distances itself from some fanciful abuses of typology, which pour forth types profusely.”³³ Though it is acknowledged that perfect objectivity is unattainable, as the scholar must still apply the method, the prefiguration method reduces significantly the element of subjectivity involved in the task, as the practitioner must identify those instances in which the text presents itself as a type, rather than deem for themselves what can and cannot be considered a type. This view rests on the assumption that Scripture is perceived to be inspired, albeit through the medium of human hands and authorship. In other words, the Biblical text is comprised of numerous human sources and traditions that are, unbeknownst to the authors, woven together by God to create a unified text

²⁹ Baker, “Typology,” 153.

³⁰ Vos, *Biblical Theology*, 146.

³¹ Grumbles, *YHWH is There*, 65.

³² Von Rad, “Typological Interpretation,” 191.

³³ Ribbens, “Typology of Types,” 83.

that speaks of God's divine and salvific acts throughout history. Moo summarises that "typology will be accorded legitimacy only if the basic assumptions on which it is founded are granted – that God had so ordered Old Testament history that it prefigures and anticipates His climactic redemptive acts and that the New Testament is the inspired record of those redemptive acts."³⁴ This fundamental assumption that confessional scholars hold is based on the claim the Bible makes regarding itself. The author of Second Timothy writes that "all Scripture is God-breathed" (2 Tim 3:16-17), while John records Jesus saying "if you believed Moses, you would believe me, for he wrote about me" (John 5:46).

Building upon this baseline assumption, prefiguration scholars have suggested a variety of criteria to assist in identifying types within Scripture. Richard Davidson's five criteria of historical, prophetic, eschatological, Christological-soteriological and ecclesiological can be considered the collation of the most widely agreed-upon criteria proposed by practitioners of the prefiguration school.³⁵ We now turn to a discussion of these criteria.

Historical

Types must be historical events, persons or institutions within the Old Testament.³⁶ As discussed earlier, this requirement demarcates typology from allegory or symbolism. This notion is summarised by Sequeira and Emadi who posit that "if the Apostles' typological claims about Christ are purely allegorical, Christ is not necessarily the actual solution to any historical plight."³⁷ Thus, the New Testament authors are careful when identifying types to highlight their historicity.³⁸ To provide evidence for this argument, Grumbles compares Song of Songs 4:3, "your cheeks are like halves of a pomegranate", with Hebrews 8-9.³⁹ While the former verse is "sometimes interpreted allegorically", there is no sufficient historical basis upon which a typological claim can be founded.⁴⁰ In contrast, the author of Hebrews appeals

³⁴ Moo, "Sensus Plenior," 198.

³⁵ Davidson, *Typology in Scripture*, 397-405.

³⁶ Davidson, 416; Goppelt, *Typos*, 17-18; Grumbles, *YHWH is There*, 55; Eichrodt, *Essays on Old Testament Hermeneutics*, 225; Ribbens, "Typology of Types," 82; Sequeira and Emadi, "Biblical-Theological Exegesis," 18-19; Gentry and Wellum, *Kingdom Through Covenant*, 103; Conner, *Interpreting the Symbols and Types*, 86; Caneday, *Biblical Types*, 148; Moo, "Sensus Plenior," 195; Beale, *New Testament Use of the Old*, 14.

³⁷ Sequeira and Emadi, "Biblical-Theological Exegesis," 18.

³⁸ For example, see Paul's argument in 1 Cor 10:1-13 and relevant commentary in Moo, "Sensus Plenior," 196 and Sequeira and Emadi, "Biblical-Theological Exegesis," 19.

³⁹ Grumbles, *YHWH is There*, 55.

⁴⁰ Grumbles, *YHWH is There*, 55.

to the historical institutions of the high priest and the sacrificial system to make the typological claim that “they serve at a sanctuary that is a copy and shadow of what is in heaven” (Heb 8:5). In sum, types must be historical events, persons or institutions to distinguish them from symbol or allegory.

Prophetic

Davidson’s prophetic criterion is structured around three aspects, the first and second of which are considered by prefiguration scholars to be inherent to typology. These are that “Old Testament types are advance-presentations or prefigurations of the corresponding New Testament reality or realities” and that “there is a revealed design in which Old Testament realities were superintended by God so as to be prefigurative.”⁴¹ Davidson’s third aspect of the prophetic criterion, however, is worth exploring. He argues that “divinely designed prefigurations involve a *devoir-etre* (must-needs-be) quality that gives them the force of ineluctable, prospective foreshadowings.”⁴² The *devoir-etre* nature of a type necessitates a corresponding antitype that appropriately addresses or fulfils the inadequacy or prefiguration of the given type. In the words of Grumbles, “type and antitype contain a necessary logical relationship, such that the antitype must have taken place as it did, based on a previous Old Testament reality.”⁴³ For example, Jesus is the antitype of the sacrificial system in that he presented himself as a sacrifice. A hypothetical scenario in which Jesus, simply through an act of divine will, removes sin from the world, would not typologically fulfil the sacrificial system on a *devoir-etre* basis. This concept corresponds to the New Testament semantic function of the *τυπος* word group, which referred to a New Testament antitype as an impression of a mould or stamp (the Old Testament type).⁴⁴ An antitype must ‘fit’ its type just as a stamp would resemble its impression.

Eschatological

The eschatological criterion, often referred to as eschatological heightening, is an especially important characteristic of prefiguration typology. Goppelt first referred to this idea as *Steigerung*, in which the New Testament antitype must demonstrate itself to be a heightened

⁴¹ Davidson, *Typology in Scripture*, 418.

⁴² Davidson, *Typology in Scripture*, 418.

⁴³ Grumbles, *YHWH is There*, 59.

⁴⁴ Conner, *Interpreting the Symbols and Types*, 83; Grumbles, *YHWH is There*, 59; Davidson, *Typology in Scripture*, 93; Ribbens, “Typology of Types,” 82.

form of its Old Testament type.⁴⁵ This heightening or intensification should be viewed alongside the redemptive metanarrative of the Bible, in which Jesus is the fulfilment and consummation of all previous Scripture. Sequeira and Emadi observe that “God’s final eschatological word is in his Son, and the Son climactically fulfils all previous revelatory types.”⁴⁶ This intricacy also assists in separating typology from allegory, of which the latter can often be viewed on the same ‘redemptive plane’.⁴⁷ Typology must however display a distinct heightening in which the antitype fulfils the type. Grumbles use the example of Hebrews 11:8-10 in which the antitype of the “city of God” is presented as a “heightened version of the land of Canaan.”⁴⁸

The related criterion proposed by some scholars of ‘Old Testament development’ will also be considered under the banner of eschatological heightening. This criterion, put forward by scholars such as Beale, Sequeira and Emadi, and Grumbles, requires a type to demonstrate progressive development throughout the Old Testament before its fulfilment in its New Testament antitype. This is to prevent the fallacy of over-typing minute corresponding details that may indeed display a heightening between type and antitype but are nowhere else developed in the Old Testament canon.⁴⁹ Berkhof claims that “accidental similarity between an Old and a New Testament person or event does not constitute one a type of the other... there must be some Scripture evidence.”⁵⁰ Thus, one would expect to see a development of a proposed type throughout the Old Testament before its consummation in the New. Beale summarises that “candidates for types ... in some fashion are repeated throughout the Old Testament and share such unique characteristics that they are clearly to be identified with one another long before the era of the New Testament.”⁵¹ As Parker and Grumbles both argue, this requires later Old Testament authors to build on the work of earlier Old Testament authors, and development may therefore present as direct reference to earlier events or as a thematic relationship between two passages.⁵²

⁴⁵ Goppelt, *Typos*, 252; also Eichrodt, *Essays on Old Testament Hermeneutics*, 226.

⁴⁶ Sequeira and Emadi, “Biblical-Theological Exegesis,” 21.

⁴⁷ Davidson, *Typology in Scripture*, 417; Contra Baker, “Typology,” 152.

⁴⁸ Grumbles, *YHWH is There*, 56.

⁴⁹ Sequeira and Emadi, “Biblical-Theological Exegesis,” 22.

⁵⁰ Berkhof, *Principles of Biblical Interpretation*, 145.

⁵¹ Beale, *New Testament Use of the Old*, 22.

⁵² Parker, “Typology and Allegory,” 62; Grumbles, *YHWH is There*, 74.

Christological-Soteriological

Davidson's fourth criterion essentially bookends the prophetic and eschatological criteria: types must have corresponding antitypes which are fulfilled in Jesus or through his saving work of grace. In his own words, "Old Testament types find their fulfilment in Christ or in the realities of the new covenant related to and brought about by Christ."⁵³ The 'soteriological' aspect of this criterion incorporates antitypes that are in some way related to New Covenant realities if not to the person of Christ himself. For example, Grumbles identifies the ministry of John the Baptist as a suitable Christological-soteriological antitype.⁵⁴ Similarly, Fairbairn widens the semantic net in his explanation: "[T]here must be a resemblance in form or spirit to what answers to it under the Gospel."⁵⁵

Ecclesiological

Davidson envisions types relating to the church in three aspects: individual worshippers, corporate community and the sacraments of the church.⁵⁶ This study agrees with Grumbles who remarks that "of the five structures Davidson uses, this one is the least convincing."⁵⁷ Given that types and antitypes are inherently Christological-soteriological, and that the church is built upon the Gospel and message of Jesus Christ, it seems redundant to include a further category regarding the church. Following Davidson's three aspects of individual worshippers, corporate community, and the sacraments of the church, it would have to be thought that nearly every New Testament passage is therefore ecclesiological, and its subsequent impact on determining types and antitypes is greatly nullified. While many types may indeed be ecclesiological, this criterion is deemed by many prefiguration scholars as non-essential to determining an Old Testament type, especially when compared to the aforementioned criteria of historical, prophetic, eschatological and Christological-soteriological.

Conclusion and Methodology

As mentioned above, this study is not acutely concerned with the debates within the typological method. It does not intend to exclusively devote itself to either of its two main

⁵³ Davidson, *Typology in Scripture*, 417.

⁵⁴ Grumbles, *YHWH is There*, 57.

⁵⁵ Fairbairn, *The Typology of Scripture*, 46.

⁵⁶ Davidson, *Typology in Scripture*, 418.

⁵⁷ Grumbles, *YHWH is There*, 58.

schools, but rather to draw on elements of both that are deemed useful to create an extrapolation of the typological method that will suitably serve the task at hand. The general typological principle that there can be retrospectively identified types and patterns within the biblical text will be applied to Exodus and Ezekiel to demonstrate that there is a corresponding three-movement sequence of the divine presence that occurs in both books. Additionally, ‘heightening’ and the ‘*devoir-etre* quality’ will be employed to illustrate that Ezekiel heightens Exodus’ depiction of the divine presence at the first two movements and fulfils the *devoir-etre* condition at the third movement. The following chapter will discuss this in more detail.

CHAPTER THREE

THE THREE MOVEMENTS OF DIVINE PRESENCE

Approaching Divine Presence

The task of the present chapter is to provide an overview of the three corresponding movements of divine presence in Exodus and Ezekiel. To do so, a mechanism for best gauging the scope of divine presence itself must first be established. How can YHWH be omnipresent yet especially present at a specific time or place? How can YHWH's desire for immanence and closeness with YHWH's people coexist with his transcendent and holy nature? Indeed, the overarching response from scholarship to these questions is that YHWH's immanence and transcendence stand in constant tension with one another, and for all of history's best efforts to neatly arrange the two into a complementarian paradigm, there remains an air of insolvability attached to the divine presence that is derivative of YHWH's inherent character of 'otherness'.⁵⁸

With this in mind, Terence Fretheim's 1984 'intensifications of the presence' paradigm provides a useful framework for approaching the oddities of divine presence.⁵⁹ Fretheim's paradigm accounts for the varied depictions of divine presence by arranging them along a spectrum.⁶⁰ Three specific forms of divine presence are categorised along the continuum: accompanying (or guiding) presence, tabernacling (or dwelling) presence, and theophanic (or appearing) presence. As its name suggests, these three 'intensifications of the presence' are ordered along the continuum based on their relative levels of intensity: accompanying presence is the 'least intense' mode of presence and theophanic the 'most intense', while tabernacling presence is situated between the two. Fretheim summarises that "one might speak of a greater intensification of presence as one moves across the continuum toward that which is more and more specific, articulate, tangible and formful."⁶¹

Accompanying presence is the least intense of the specific forms and refers to the guiding presence of God that escorts the people.⁶² YHWH originally describes this presence to

⁵⁸ For example, see Brueggemann, "Crisis and Promise," 72-73; Kupp, *Matthew's Emmanuel*, 122; Hays and Duvall, *God's Relational Presence*, 25.

⁵⁹ Fretheim, *The Suffering God*, 60-90.

⁶⁰ Fretheim, *The Suffering God*, 61.

⁶¹ Fretheim, *The Suffering God*, 61.

⁶² Fretheim, *The Suffering God*, 63.

the patriarchs, “I am with you and will watch over you wherever you go” (Gen 28:15), and it can be seen for example as the pillars of cloud and fire that then lead the Hebrews through the wilderness (Exod 13:1-22; 23:20-21). At the intermediate point of the continuum is the tabernacling presence, which describes the dwelling presence of YHWH in the midst of the people. Fretheim notes that the distinction between accompanying and tabernacling presence is tied to its location: “This more intensified form of presence is different from the foregoing in that the community can with assurance say not only that God is among them, but that God’s presence is focused in a particular place.”⁶³ Of the three specific forms of presence, tabernacling presence is YHWH’s long-term desire for His people, as evidenced in his covenant promises to the patriarchs, Moses and the Israelites (e.g. Gen 12; 17; Exod 3). Lastly, God’s theophanic presence is the most intense form of presence. Theophanic presence involves the manifestation of God’s presence to an individual or group in “sharply focused, highly intense moments of divine appearance.”⁶⁴ Theophanies are often partnered with moments of great importance in the biblical narrative, such as the deliverance of the covenant promises to the Patriarchs or the commissioning of a prophet. Fretheim argues that it is God’s ultimate will for God’s people to experience divine presence at the highest level of intensity (theophanic presence), and when coupled with the divine promise for YHWH to dwell among the people (tabernacling presence), a blurring of the two specific forms of presence occurs in which the glory (*kabod*) cloud settles in the midst of the people.⁶⁵

Finally, the entire spectrum is undergirded by what Fretheim refers to as “structural” or “general presence.”⁶⁶ Structural presence, to be equated with God’s omnipresence, serves as both the cohesive enabler for the previously discussed forms of ‘divine presence’ to occur, as well as the safety net should these specific forms perceivably vanish. Crucially, Fretheim argues that this is an assumption not just of the contemporary theologian, but also a belief present in the Israelite community. For example, the departure of the presence from the Jerusalem temple in Ezekiel 10:15-19 would not have been understood by the Israelites as the complete disappearance of God’s (structural) presence altogether, for this would be incompatible with his nature, but rather a diminishment in a form of his specific (tabernacling) presence. Our discussion now proceeds to the three movements of divine presence.

⁶³ Fretheim, *The Suffering God*, 63.

⁶⁴ Fretheim, *The Suffering God*, 79.

⁶⁵ Fretheim, *The Suffering God*, 63.

⁶⁶ Fretheim, *The Suffering God*, 61.

The Three Movements

Henry McKeating observed in 1994 that “the organisation of the book of Ezekiel around three key visionary experiences ... constitutes a parallel with the career of Moses as presented in the Pentateuch.”⁶⁷ McKeating’s structure parallels Moses’ encounter at the burning bush with Ezekiel’s call in Babylon, Moses’ encounters at Sinai with Ezekiel’s first temple vision (Ezek 8-11), and finally Moses’ viewing of the Promised Land from Mt Nebo with Ezekiel’s second temple vision (Ezek 40-48). While this arrangement is sound, it hinges around a comparison of Moses and Ezekiel as individuals, rather than the texts from which they arise. To cater for the present study’s focus on divine presence, a three-step structure in the same vein as McKeating’s has been proposed. Rather than three visionary experiences of Ezekiel being partnered with similar experiences of Moses, three significant movements of divine presence and/or absence that correspond in the texts of Exodus and Ezekiel have been identified. While several of these movements are shared with McKeating’s arrangement, and Moses and Ezekiel are indeed involved, the focus is not on the comparison of individuals but on the actions and subsequent implications of the divine presence and/or absence at each movement.

With this in mind, the first of the three movements is the prophetic call. In Exodus this occurs in a theophanic experience at the burning bush in which YHWH commissions Moses to lead the Hebrews out of their captivity in Egypt to the Promised Land of Canaan (Exod 3). In Ezekiel the prophetic call consists of a theophanic experience in which YHWH appears to Ezekiel in a vision by the River Kebar (Ezek 1-3:15). As with Moses, Ezekiel is commissioned to minister to the Israelites.

The second movement involves the exiling of God’s people from his presence and the subsequent attenuation of divine presence that dwells with the exiled people. The second movement can be further broken down into a three-step progression found in both Exodus and Ezekiel that bridges the period between the departure and return of the presence. The first step of the progression involves an act of idolatry on behalf of the people. In Exodus this is the golden calf incident, in which Moses descends from Sinai with the Decalogue in hand to discover the people, led by Aaron, worshipping an idol (Exod 32-34). Similarly, Ezekiel’s first temple vision recounts the idolatrous acts of the people and priests within the Jerusalem Temple

⁶⁷ McKeating, “Ezekiel The ‘Prophet Like Moses’?,” 99.

and, as with the golden calf episode, concludes with the slaughtering of the idolaters (Ezek 8-11). The second step of the progression is the exiling of the people from YHWH's presence, necessitated by their sin, and the subsequent implementation of attenuated presence while in exile. In Exodus 33, God commands Moses and the Hebrews to leave Mt Sinai (and the theophanic/tabernacling presence of God) for the land of Canaan, due to their idolatry (Exod 33:1-6). Following Moses' intercession, YHWH agrees to send his accompanying presence with the people, but the offer of tabernacling presence has been rescinded (Exod 33:12-17). Likewise, in Ezekiel, the Israelites are exiled from Jerusalem and its temple following their idolatry. Subsequently, the divine presence departs the Jerusalem Temple to dwell with them in exile as a "little sanctuary" (Ezek 11:16). Finally, the third step of the progression is an act of covenant renewal that prepares the people for the new dwelling place of the divine presence. In Exodus 34, YHWH reinstates his previously established covenant with the people so that the indwelling of the tabernacle following its construction is again a possibility. On the other hand, in Ezekiel, at this point the expected heightening begins to resemble *devoir-etre* fulfilment. The covenant renewal of Ezekiel 34-37 is better seen as a covenant *renovation*, in which YHWH establishes a new covenant with the people, characterised by the indwelling of YHWH's spirit. This prepares the people for the new dwelling place of Ezekiel's Temple.

The third waypoint consists of the return of the divine presence to the respective dwelling places and the end of the people's exile from the divine presence. In Exodus, the tabernacle is portrayed as a "portable Sinai" that is still subject to the gradations of cleanliness and holiness that restrict access to the divine presence.⁶⁸ As with Sinai, God's people are only able to experience his theophanic/tabernacling presence from a distance. The tabernacle is a temporary solution to the problem of the people's sin, which necessitates their exile from the theophanic/tabernacling presence. In Ezekiel, however, the new dwelling place to which the divine presence returns is presented as the consummation of the tabernacle, and is thus a fulfilment of the *devoir-etre* quality of the people's sinful and exilic predicament. As a result of the covenant renovation of Ezekiel 34-37, Ezekiel's 40-48 Temple and City is a location in which YHWH's divine presence may perpetually dwell in the midst of an ever-purified people.

⁶⁸ Milgrom, *Leviticus 1-16*, 58.

Heightening and the Devoir-Etre Quality

The following chapters will demonstrate how Ezekiel's movements of divine presence heighten upon their counterparts in Exodus. Heightening refers simply to a discernible increase in degree, intensity or scale between two Old Testament depictions of an event or theme. Additionally, it will be argued that the *devoir-etre* condition of God's people in Exodus will also be fulfilled by Ezekiel's third movement of divine presence (preceded by the covenant *renovation* of the second movement). Before this argument may proceed however, it must be ascertained what the *devoir-etre* quality in Exodus constitutes. How does the depiction of the divine presence in Exodus require an ineluctable fulfilment in its corresponding antitype? In other words, we should expect to see an insolvable problem related to the divine presence in Exodus that is only curable with the assistance of its necessary fulfillment in Ezekiel.

This problem is of course the sin of the people and subsequent exile from the divine presence that is accounted for by the second movement. Though they initially dwell with God's presence at Sinai, the idolatry of the Hebrews with the golden calf necessitates that they be removed from YHWH's presence. The solution presented in Exodus is the construction of the tabernacle, which functions as a 'portable Sinai' to house the divine presence while the Hebrews are in exile. However, the tabernacle is only a temporary solution to the problem of sin and separation from the presence, and cannot be considered the fulfilment of the *devoir-etre* quality. While the tabernacle allows the presence to travel with the Hebrews, it is still accessible by only a select few at select times, with a strict system of gradations preventing the people's exposure to the tabernacling/theophanic presence. In fact, the construction of the tabernacle, the Levitical laws that dictated its use and its very purpose *assumed* that the Hebrews would again sin and require ritual cleansing to be allowed access to the divine presence. Hence, the portrayal of divine presence and the tabernacle in Exodus especially can be said to have a *devoir-etre* quality that anticipates its necessary fulfillment.

The argument of this study is that Ezekiel's new covenant of chapters 34-37 and Temple of 40-48 are this *devoir-etre* fulfillment, as they directly address the issue of idolatry and exile from God's presence as it is recounted in Ezekiel 8-11 and Exodus 32-34: "this is where I will live among the Israelites forever... the people of Israel will never again defile my holy name – neither they nor their kings... and I will live among them forever" (Ezek 43:7-9). The tabernacle's very function assumed that the Hebrews would again be exiled from the presence due to their sin, and thus cannot be considered an inadequate fulfilment of the *devoir-etre*

quality. On the other hand, Ezekiel's Temple directly addresses the *devoir-etre* condition of the people's inevitable sin and exile by presenting itself as a location in which the people are perpetually purified by YHWH so that YHWH may permanently dwell with them.

CHAPTER FOUR

THE FIRST MOVEMENT: PROPHETIC CALL

The correlations between Moses' call narrative at the burning bush in Exodus 3 and Ezekiel's prophetic commissioning in Ezekiel 1-3 are not difficult to identify. Both have a theophanic visitation which is the theatre for their commissioning to lead God's people. Indeed, similarities could be drawn between Moses' call and the calls of Gideon, Isaiah, Jeremiah and many others in the Hebrew Bible.⁶⁹ As Davies remarks, "This chapter describing the call and commission of Moses resembles many other passages in the Bible which describe how patriarchs, judges, prophets and apostles enter the service of God."⁷⁰ To this end, Fretheim and Habel both outline several key elements of a typical call narrative, namely the initial theophany, the introductory word, the divine commission, objection on the part of the recipient and reassurance/signs on the part of YHWH.⁷¹ Nearly all of these can be found in both Moses' and Ezekiel's call narratives, and Fretheim appropriately concludes that "Moses' call is portrayed in terms of a prophetic paradigm."⁷² However, there is an additional correspondence between the accounts of Exodus 3 and Ezekiel 1-3 that sets Moses and Ezekiel apart from the call narratives of, for example, Isaiah and Jeremiah. Moses and Ezekiel both receive their calls in exile far from home, which frames their commission to lead an exiled people back into the presence of God.⁷³ Moses is encountered by YHWH at a remote mountain location in Egypt, with the Hebrews enslaved by Pharaoh. He is commissioned to lead the people from their bondage in the foreign land of Egypt to the Promised Land of God's presence. Similarly, Ezekiel is confronted by a vision of YHWH in Babylonia, and his subsequent call and ministry is devoted to a people in exile from their homeland and usual site of worship, the Jerusalem Temple. Ezekiel's Promised Land is his temple, which is meticulously laid out in the book's concluding chapters.

⁶⁹ Fretheim, *Exodus*, 51; Block, *Ezekiel 1*, 78.

⁷⁰ Davies, *Exodus*, 68.

⁷¹ Fretheim, *Exodus* 51; Habel, "Form and Significance of the Call Narratives," 298-300. It may be useful to also consider the structure of a *theophany*. Rooker (*Theophany*, 859) includes the five components of an introductory statement, the self-identification of YHWH, a quelling of fear, the delivery of the *hieros logos* and finally a concluding description. Also Longman III and Enns, *DotOT Wisdom, Poetry and Writings*, 818.

⁷² Fretheim, *Exodus*, 51.

⁷³ Idestrom, "Echoes of the Book of Exodus in Ezekiel," 492.

The burden of the present chapter is not just to outline the mere similarities between the prophetic calls of Moses and Ezekiel, but to illustrate the heightening that is present in the first movement of divine presence. This task will be approached from two angles. Firstly, it will be demonstrated that the *nature* of Ezekiel's call is in some measure different to the nature of Moses', and that this difference represents a heightening in the portrayal of the divine presence. Secondly, the *characteristics* of both Moses' and Ezekiel's call narrative theophanies will be assessed and it will be concluded that the depiction of the activity of the divine presence in Ezekiel significantly heightens on its depiction in Exodus.

Nature of the Prophetic Calls

As established above, the prophetic call narratives in the Hebrew Bible generally follow a similar pattern. Fretheim and Habel's elements of theophany, introductory word, divine commission, objection and reassurance/signs can be applied to Moses' call in Exodus 3 and Gideon's in Judges 6 to demonstrate this. In the case of Moses, the burning bush of Exodus 3:2 represents the theophany, the initial narrative and dialogue of 3:3-6 constitutes the introductory word, YHWH's speech of 3:7-9 makes up the divine commission and 3:11-15 consists of a comical back-and-forth of Moses' objection to the task and YHWH's subsequent reassurance to him by the use of signs. Similarly, YHWH appears theophanically to Gideon in Judges 6:12, an introductory word in verse 13 bridges the gap to the divine commission that occurs in verse 14, and as with Moses, verses 15-18 constitute an alternating pattern of Gideon's objections and YHWH's reassurances. The prophetic commissioning of Jeremiah follows a similar trajectory.⁷⁴ However, reading through the comparatively long commissioning of Ezekiel in Ezekiel 1-3 reveals that any objections on Ezekiel's part (and potential reassurances of YHWH to those objections) are absent from the formula.

It is this absence which frames Daniel Block's argument that "Old Testament accounts of individuals' calls to divine service tend to be cast in two forms: the protested call and the overwhelming call."⁷⁵ While most call narratives fit comfortably under the former category (Moses, Gideon, Jeremiah, and more), Ezekiel's call is "generally classified among the latter."⁷⁶ As an "overwhelming call", such was the intensity of the divine commissioning of

⁷⁴ Fretheim, *Exodus*, 51; Block, *Ezekiel 1*, 78. Habel speaks of "close connections between the calls of Moses and Jeremiah" ("Form and Significance of the Call Narratives," 306-309).

⁷⁵ Block, *Ezekiel 1*, 78; Van Rooy, *Ezekiel*, 131.

⁷⁶ Block, *Ezekiel 1*, 78.

Ezekiel that he was physically unable to offer any objections to his call. This is in large part to the intense *characteristics* of the theophany in Ezekiel 1 (to be explored next), which rendered Ezekiel unable to speak. In fact his only response is the non-verbal recording of the theophanic vision of YHWH's glory and the subsequent commissioning in the first three chapters of the book. Keck observes that "Ezekiel goes to extreme lengths to describe the appearance of the Glory on its cherubim throne, even as he struggles with the inadequacy of language to describe it."⁷⁷ The intensity of the theophany overwhelmed Ezekiel to the point where objection to his call, or in fact any verbal response, was impossible.⁷⁸ An interesting comparison can be made to Isaiah's call narrative, in which a similarly intense vision to that which Ezekiel experiences constricts the verbal response from the prophet. Isaiah is able to offer a verbal response, but his words are few and betray no hint of objection to his call.⁷⁹ Indeed, in response to the intensity of the theophanic episode, Isaiah is even a willing partaker in his commission: "Here am I, send me" (Isa 6:8).

In contrast, Moses' call narrative can be clearly seen as a protested call. Propp agrees that "Yahweh does not call Moses by overpowering him, but entices him with an uncanny flame."⁸⁰ The overpowering theophany of Ezekiel 1 demonstrates significant heightening upon the 'eyebrow-raising' theophany in Exodus 3; this will be investigated in the next section of this chapter. Though Moses still displays some level of fearful reaction to the theophany, it is by no means to the extent in which he is incapacitated as Ezekiel was. Moses instead engages in considerable dialogue with YHWH, and the call narrative is framed around this conversation that consists largely of Moses' objections to his call and YHWH's subsequent reassurances.⁸¹ Regarding Moses' call narrative, Propp remarks that "Yahweh's mode of self-revelation

⁷⁷ Keck, *The Glory of YHWH*, 122.

⁷⁸ Habel, "Form and Significance of the Call Narratives," 313.

⁷⁹ The "Woe to me ... for I am a man of unclean lips" of verse 5 should not be seen as an objection within this narrative. It is an appropriate response to the holiness and intensity of the vision experienced in verses 1-4. The divine commission only appears in verse 7-9, so Isaiah's words in verse 5 cannot be an objection to his calling. While Habel ("Form and Significance of the Call Narratives," 308-309) agrees that verse 5 should not be viewed as an objection, he has instead suggested that Isaiah's question of "for how long Lord?" in verse 11 constitutes the objection. Even if this is the case, Isaiah's 'objection' can be seen as relatively insignificant, especially concerned to those of Moses which constitute the main literary structure of Exodus 3-4 and dominate the entire episode.

⁸⁰ Propp, *Exodus 1-18*, 199.

⁸¹ Childs, *The Book of Exodus*, 71; Fretheim, *Exodus*, 52; Davies, *Exodus*, 70-72; Propp, *Exodus 1-18*, 203; Fee and Stuart, *How to Read the Bible*, 39.

requires that Moses exercise free will, if only out of curiosity.”⁸² This opens the door during their dialogue for Moses to repeatedly object to YHWH’s divine commissioning. Fretheim summarises the shortcomings of this approach on YHWH’s part: “That is for God [trusting Moses with free will] a risky venture, fraught with negative possibilities ... God will now have to work through Moses’ frailties ... this will mean something less than what would have been possible had God acted alone.”⁸³ On the other hand, the overwhelming nature of Ezekiel’s call and his inability to object to YHWH’s commission mean that YHWH is in complete control of the ensuing situation. Habel argues that “He [Ezekiel] could *only* speak what God planted on his lips ... Ezekiel could not object and rebel ... as his predecessors had done.”⁸⁴ YHWH prepared Ezekiel for his commissioning through several imperative instructions to ensure that YHWH’s will would be achieved without the interference that characterised the commissioning of Moses.⁸⁵ Block summarises that “the intensity of the opening vision, the duplication of the commissioning speech, the prescribed physical ingestion of the scroll, the stern watchman charge, and the threefold binding combine to soften Ezekiel’s resistance and prepare him for the role which he is conscripted by the sovereign Lord.”⁸⁶ To conclude, the *nature* of Ezekiel’s commissioning as an ‘overwhelming call’ as opposed to Moses’ ‘protesting call’ demonstrates a heightening in that YHWH had a greater level of involvement, concern and control in the commissioning of his chosen vessel.

Characteristics of the Prophetic Calls

A significant factor in the determining of Ezekiel’s commissioning as an ‘overwhelming call’ representing a heightening over Moses’ ‘protesting call’ was the intensity of the theophany. Though Moses and Ezekiel both experience the theophanic presence of YHWH, it is clear from the accounts of Exodus 3 and Ezekiel 1 that the theophany Ezekiel is exposed to is of far greater scale and implication than that which Moses experiences. Idestrom confirms that though “both have a profound experience that leads to their call to service, Ezekiel’s vision of the Lord enthroned is more elaborate than the burning bush.”⁸⁷ Even a brief surface reading of the two encounters will corroborate this heightening – the Exodus theophany

⁸² Propp, *Exodus 1-18*, 199; Delapp, *Theophanic “Type-Scenes” in the Pentateuch*, 44.

⁸³ Fretheim, *Exodus*, 53.

⁸⁴ Habel, “Form and Significance of the Call Narratives,” 313.

⁸⁵ Block, *Ezekiel 1*, 79.

⁸⁶ Block, *Ezekiel 1*, 78.

⁸⁷ Idestrom, “Echoes of the Book of Exodus in Ezekiel,” 493.

is described in one verse and the vision in Ezekiel is devoted an entire chapter (Exodus 3:2; Ezek 1).

Exodus 3:2 reads as follows: “There the Angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up.” The relative simplicity of this theophany diverts the reader’s attention to the dialogue between YHWH and Moses, which, as discussed earlier, is a central piece of the Exodus 3 call narrative. Caudill argues that “this downplaying of visual aspects of the encounter may have been an indication that the visual characteristics of God’s presence were less important than what he had to say.”⁸⁸ Additionally, the lack of visual stimulus in the theophany emphasises the little Moses is presented with – namely, the fire. Associated with the divine presence and particularly holiness, the fire of Exodus 3 offers a “foretaste” for what would become a consistent theophanic theme throughout the rest of Exodus.⁸⁹ However, commentators are quick to qualify that the Priestly authors often utilised the association of fire with divine presence to suit their depiction of the divine presence as “mystified” or shielded from God’s people.⁹⁰ Regarding the burning bush, Delapp remarks that “in Exodus attention is given to the material shrouding of the divine presence.”⁹¹ In conjunction with this, the appearance of YHWH’s divine presence to Moses in Exodus 3 is portrayed as especially localised. YHWH’s presence is confined to the singular location of Sinai, where it will again appear in Exodus 19-24. Assisting this localisation is what Fretheim refers to as “God us[ing] nature as a vehicle for clothing that which is not natural.”⁹² YHWH confines himself to the realm of a small, mountainside bush. Again, there is no denying that Moses did in fact experience the theophanic presence of YHWH that commissioned him for divine service and marked the rest of his life. However, the theophany of Ezekiel’s call narrative is of far grander proportions and is also concerned with depicting the divine presence as mobile and omnipresent as opposed to localised or confined.

⁸⁸ Caudill, *The Presence of God in the Exodus Narrative*, 213; Also Childs, *The Book of Exodus*, 73; Fretheim, *Exodus*, 55; Polak, *Theophany and Mediator*, 118.

⁸⁹ Caudill, *Presence of God in the Exodus Narrative*, 213; Kupp, *Matthew’s Emmanuel*, 118; Condren, *Yahweh in their Midst*, 87; Polak, *Theophany and Mediator*, 118; Delapp, *Theophanic “Type-Scenes” in the Pentateuch*, 47.

⁹⁰ Walsh, “Where did God Go?,” 119; Delapp, *Theophanic “Type-Scenes” in the Pentateuch*, 47.

⁹¹ Delapp, *Theophanic “Type-Scenes” in the Pentateuch*, 47.

⁹² Fretheim, *Exodus*, 55.

In comparison to the localised flame constitutive of the Exodus 3 divine presence episode, Ezekiel’s call narrative is characterised by a sweeping range of theophanic traditions. In Ezekiel 1:4 alone, the windstorm, cloud, lightning, light and fire are all mentioned as forming part of the grand theophany that ultimately builds to reveal YHWH seated on the heavenly throne (Ezek 1:26). Each of these elements can be found in isolation or in smaller collections in previous Old Testament theophanies. For example, the fire is reminiscent of the burning bush, the cloud of the tabernacle, temple, Sinai and wilderness pillars, the windstorm of Job’s theophany, and the lightning, cloud and fire together of the Sinaitic theophany of Exodus 19-24.⁹³ By collating all of these theophanic traditions in the one vision, with the addition of the enthronement tradition found also in Isaiah, Ezekiel’s experience is portrayed as one of perhaps unprecedented intensity and it is unsurprising that he is depicted as overwhelmed to the point of non-verbal submission to the divine presence. Relative to Moses’ call, it is certainly a significant heightening. As was the case with Moses, however, several of these theophanic elements, notably the fire and cloud, were intended by the authors to “mystify” the divine presence in some fashion.⁹⁴ Comparing the call narratives of Moses and Isaiah, Walsh observes that “everything is described except for God himself” and that “these narratives serve to establish the prophetic legitimacy of Moses and Isaiah, as they also obscure the depiction of divine presence.”⁹⁵ The effect created, however, is that the progression of Ezekiel 1 gradually ‘peels back’ the mystifying theophanic elements to reveal an intense heavenly vision and eventually in verse 26 “on the throne a figure like that of a man” (Ezek 1:26). It is interesting to note here that anthropomorphic depictions of YHWH, characteristic of J’s literature, are considered far more intimate affairs than other theophanic traditions.⁹⁶ For the Priestly

⁹³ Fire in the burning bush, Exod 3; Cloud in the tabernacle, Exod 40:34; Pillar of cloud, Exod 13:21; Cloud on Sinai, Exod 24:16; Cloud in the temple, 2 Chron 5:15 and 1 Kings 8:11; Windstorm in Job, Job 38; Sinaitic theophany, Exod 19-24.

⁹⁴ Walsh, “Where did God go?,” 119; Delapp, *Theophanic “Type-Scenes” in the Pentateuch*, 47.

⁹⁵ Walsh, “Where did God go?,” 119; Habel, “Form and Significance of the Call Narratives,” 306-309; Childs, *The Book of Exodus*, 55.

⁹⁶ Hamori, *When Gods Were Men*, 102. Regarding the two $\psi\text{׳א}$ theophanies of Gen 18:1 and Gen 32:22-33 where YHWH appears anthropomorphically as a man, Hamori remarks that “Yahweh appears completely realistically as a man ... the author may therefore use this mode of communication to demonstrate a degree of intimacy and favour that speaks more than the words themselves.” For J’s preference for anthropomorphic depictions of the divine presence and theophany, see also Hill and Walton, *Survey of the Old Testament*, 764; Arnold and Beyer, *Encountering the Old Testament*, 44; Nicholson, *The Pentateuch in the Twentieth Century*, 13; Baden, *The Composition of the Pentateuch*, 28; Carvalho, *Encountering Ancient Voices*, 34.

literature of Ezekiel to brush with this anthropomorphism, even if through the qualifiers of the “likeness of a man” and the aforementioned mystifying theophanic elements, was unprecedented in respect to P’s previous expressions of the divine presence as transcendent, proximally distant and unquantifiable.⁹⁷ Kutsko agrees that “while the general description of the *kabod* appears to be similar to that of P, Ezekiel’s vision moves on to another level altogether, one that is entirely more graphic and anthropomorphic” and that “it is remarkable to meet in Ezekiel’s visions such astoundingly anthropomorphic descriptions of God’s *kabod*.”⁹⁸ In sum, the amalgamation of theophanic traditions into Ezekiel’s theophanic vision constitutes a heightening upon the single ‘fire’ theophany of Moses’ call narrative.

The characteristics of Ezekiel’s vision also serve to portray YHWH as universally sovereign and not bound to a single location. This is achieved largely through the detailed description of the living creatures which support YHWH’s throne. Scholars have suggested several meanings for the four faces of the living creatures. Some, such as Wright and Lioy, argue that each of the lion, eagle, ox and human faces represent a specific trait or characteristic that is extended to YHWH.⁹⁹ For example, Lioy equates the lion with majesty, the eagle with speed, the ox with strength and the human with wisdom.¹⁰⁰ Others, such as Cooke, believe that each animal represents the perceived ‘pinnacle’ of its type.¹⁰¹ Cooke cites this explanation from the Rabbis: “Man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; all of them have received

⁹⁷ The utilisation of the enthronement sequence (similar to Isaiah 6), the mystifying theophanic elements of cloud and fire, the reference to the “*likeness* of a man” and finally the use of אָדָם rather than אֱלֹהִים indeed qualify this ‘anthropomorphic’ depiction of YHWH as compared to the highly intimate theophanies of J’s literature (in particular Gen 18:1 and Gen 32:22-33). Nonetheless, the depiction of an anthropomorphic divine presence in any sense was in some measure a break from tradition for P, who was primarily concerned with presenting YHWH as proximally distant; certainly not as ‘intimate’ as appearing to an exile in Babylon, even if while enthroned. For the theophanic traits of P, see Rooker, *Theophany*, 847; Arnold and Beyer, *Encountering the Old Testament*, 45; Baden, *The Composition of the Pentateuch*, 27; Hill and Walton, *Survey of the Old Testament*, 765.

⁹⁸ Kutsko, *Between Heaven and Earth*, 87-88. Propp, *Exodus 1-18*, 595; Mettinger, *Dethronement of Sabaoth*, refers to Ezekiel’s depiction of the divine presence as “humanoid” (113). Keck (*The Glory of YHWH*, 122) remarks that “the appearance of the Glory turns out to be quite anthropomorphic and not ostensibly any less immanent than other biblical presentations of Yahweh.”

⁹⁹ Wright, *The Message of Ezekiel*, 48; Lioy, *Axis of Glory*, 47.

¹⁰⁰ Lioy, *Axis of Glory*, 47. Wright (*The Message of Ezekiel*, 49) compares the lion with strength, the eagle with swiftness, the ox with fertility and the human with the divine image.

¹⁰¹ Cooke, *Ezekiel*, 14.

dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One.”¹⁰² Leaving aside the interpretive details, the same outcome emerges that YHWH is depicted as sovereign and all-powerful. Wright correctly observes that “the significance of these creatures exceeds the sum of the parts ... these images expressed the transcendent divine attributes of omnipotence and omniscience.”¹⁰³ In addition, other scholars have identified the similarities between the living creatures of Ezekiel’s vision and corresponding depictions in Ancient Near Eastern art and architecture.¹⁰⁴ As Yip and Peterson argue, it is perhaps the intention of the author to illicit these Babylonian symbols as “serv[ing] submissively as YHWH’s throne-carriers.”¹⁰⁵ Peterson argues that “the redactors might have merged elements from different iconographies of the Babylonian deities into the portrait of the living beings in order to belittle the Babylonian deities as throne-carriers of YHWH.”¹⁰⁶ Regardless of which interpretation of the living creatures is favoured, the resulting picture is one of YHWH’s omnipotence and sovereignty.

Finally, the divine presence in Ezekiel’s vision is portrayed as mobile, and not bound to a fixed location or natural phenomenon. The elaborate and physics-defying description of the wheels beneath the four living creatures highlights the mobility of YHWH’s divine presence.¹⁰⁷ Wright describes the function of the wheels as “total and unrestricted freedom of movement.”¹⁰⁸ In fact, such was the design of the wheeled structure, that the living creatures did not have to turn their heads and “could move straight ahead in any direction.”¹⁰⁹ YHWH may be present in whichever place YHWH desires. This stands in stark contrast to the burning bush theophany, in which the divine presence was restricted to the natural phenomenon of the fire within the bush. Though the divine presence would eventually become mobile in Exodus, this was largely in the form of the least intense ‘accompanying presence’ which escorted the

¹⁰² Midr. *Shemoth* 23, cited in Cooke, *Ezekiel*, 14.

¹⁰³ Wright, *The Message of Ezekiel*, 48.

¹⁰⁴ Yip, *Ezekiel’s Message of Hope and Restoration*, 52-53; Block, *Ezekiel 1*, 97-98; Allen, *Ezekiel 1-19*, 27-31; Joyce, *Ezekiel*, 71; Tuell, *Ezekiel*, 10; Peterson, *Ezekiel in Context*, 116-124.

¹⁰⁵ Yip, *Ezekiel’s Message of Hope and Restoration*, 53; Peterson, *Ezekiel in Context*, 120.

¹⁰⁶ Peterson, *Ezekiel in Context*, 120.

¹⁰⁷ Herring, *Divine Substitution*, 203; Kohn and Moore, *A Portable God*, 120; Wright, *The Message of Ezekiel*, 49; Lioy, *Axis of Glory*, 48; Yip, *Ezekiel’s Message of Hope and Restoration*, 53; Cooke, *Ezekiel*, 9; Kutsko, *Between Heaven and Earth*, 91; Lyons, *From Law to Prophecy*, 147.

¹⁰⁸ Wright, *The Message of Ezekiel*, 49.

¹⁰⁹ Lioy, *Axis of Glory*, 48; Cooke, *Ezekiel*, 14.

Hebrews through the desert. On the other hand, Ezekiel heightens this portrayal of the divine presence by declaring the most intense ‘theophanic presence’ to have complete and unrestricted mobility.¹¹⁰ As will be seen, this aspect of the divine presence carries on throughout the narrative of Ezekiel. Kutsko observes that “while the temple is the initial site of God’s presence, the accent is on the mobility of the *kabod* as a means of expressing judgement (God’s absence) and stressing God’s presence in exile.”¹¹¹ Finally, the significance of the eyes covering the wheels has to do with YHWH’s omniscience and all-seeing nature.¹¹² This omniscience buttresses the absolute mobility of the divine presence and complements YHWH’s omnipotence implied by the description of the four living creatures.

Summary

Both the *nature* and *characteristics* of the prophetic calls of Moses and Ezekiel demonstrate that the latter is a heightening of the former. In terms of their nature, Moses’ call narrative can be classified as a ‘protesting call’, while Ezekiel’s is an ‘overwhelming call’. Due to the relatively low intensity of the theophany experienced by Moses and the free will granted to him by YHWH, Moses repeatedly objects to his calling. The effect is that YHWH must ‘settle for less’ and work through Moses’ frailties, than if YHWH had simply carried out the divine will on YHWH’s own terms. On the other hand, the extreme intensity of Ezekiel’s theophany overwhelms him to the point where he is not able to verbally object to his calling. YHWH is granted unrestricted control over Ezekiel as his mouthpiece. The characteristics of the theophanies associated with each call narrative also demonstrate a heightening from Exodus to Ezekiel. The burning bush theophany is relatively subtle and localised when compared to Ezekiel’s vision of the Glory. While Exodus 3 makes use of a single theophanic image, Ezekiel 1 draws on nearly all the Hebrew Bible’s previous theophanic traditions to create a kaleidoscopic experience. This includes even a rare Priestly depiction of an anthropomorphic YHWH. Additionally, the description of the four living creatures and the wheels serves to highlight YHWH’s omnipotence, omniscience and absolute freedom of movement. While the divine presence in Exodus 3 is bound to the burning bush, the divine presence in Ezekiel 1 is portrayed as completely mobile while still being intensely theophanic. Ultimately, the prophetic call of Ezekiel 1 can be considered a heightening of the prophetic call of Exodus 3.

¹¹⁰ Kutsko, *Between Heaven and Earth*, 91-93; Barr, *Theophany and Anthropomorphism*, 111-112; Zimmerli, *Ezekiel 1*, 124.

¹¹¹ Kutsko, *Between Heaven and Earth*, 91.

¹¹² Lioy, *Axis of Glory*, 47; Wright, *The Message of Ezekiel*, 49.

CHAPTER FIVE

THE SECOND MOVEMENT: DEPARTURE OF THE PRESENCE

The second movement involves the departure of the divine presence, and can be further split into the three subsections of an act of idolatry, a period of attenuated presence, and finally a covenant renewal of the people. The covenant renewal bridges the gap to the third movement in which the divine presence is able to return to its new dwelling place. The golden calf in the case of Exodus and temple idolatry in the case of Ezekiel result in a twofold attenuation of the presence: God's people are firstly exiled from the current dwelling place of the divine presence (Sinai in Exodus and the Jerusalem Temple in Ezekiel) before a diminished form of presence accompanies them in exile (YHWH's accompanying presence in Exodus and the divine presence as a 'little sanctuary' in Ezekiel). Finally, a covenant renewal must occur in order for the divine presence to reclaim its dwelling in the midst of the people. These correlations between the divine presence in Exodus and Ezekiel at the second movement hinge strongly on the exilic nature of both books. Kutsko writes that "the Exodus traditions, particularly the traditions involving the sanctuary and the *kabod*, are essential elements of Ezekiel's theology of God's absence and presence."¹¹³ The implied questions over whether YHWH would continue to accompany YHWH's exiled people and eventually restore them are the driving aspects of both books. Through discussions concerning the act of idolatry, attenuation of the presence and renewing of the covenant, it will be demonstrated that Ezekiel's depiction of the divine presence at the second movement constitutes a heightening of the Exodus depiction.

Act of Idolatry

Sandwiched between the near identical instructions for the construction of the tabernacle in Exodus 25-31 and Exodus 35-40 is the brief three chapter episode of the Golden Calf. Exodus 32 deals with the act of idolatry, chapter 33 with the question of whether YHWH's presence will remain with the people, and chapter 34 with the renewal of the covenant. Beginning with chapter 32, in the absence of Moses, who is receiving the law atop Mt Sinai, the Hebrews demand Aaron "make us gods who will go before us" (Exod 32:1). Aaron obliges and fashions a golden calf out of the earrings of the people as well as an altar before it. The next day is declared as a "festival to the Lord" (Exod 32:5). YHWH informs

¹¹³ Kutsko, *Between Heaven and Earth*, 96. Also Keck, *The Glory of Yahweh*, 104; Lyons, *From Law to Prophecy*, 147.

Moses of the people's sin, and Moses descends from Sinai to observe the idolatrous people, who were "running wild" and "out of control" (Exod 32:25). Moses smashes the two tablets of the law, and rallies the Levites to execute 3000 of the idolaters. There are several key observations to be made surrounding the golden calf episode.

The first is regarding the context of the idolatry. The purpose of the following discussion is not to defend or justify the idolatry of the Hebrews, as they still broke the covenant arrangement, but rather to present the backdrop surrounding this error in judgement. A particular set of circumstances drove the Hebrews to partake in an isolated act of idolatry, which they in fact perceived to be worship of YHWH. Again, the point of contention is not whether the people were justified in their actions, or if their sin should be pardoned, but if when compared to the idolatry of Ezekiel, there is evidence of a disparity in severity. It will be seen that the idolatry in Ezekiel significantly heightens upon the golden calf episode of Exodus, which when viewed in context, is an isolated act of misguided worship. The initial trigger for the Hebrews' request to Aaron is the absence of Moses, who had been YHWH's representative in the eyes of the people.¹¹⁴ Herring offers that "up to this point ... the people have rarely been without some form of visible manifestation of YHWH's presence, whether the pillar of cloud and fire that led them through the wilderness to Sinai or Moses himself."¹¹⁵ In a similar vein, Condren suggests that "perhaps Israel's request for a new mode of divine guidance shows she has forgotten the previous forms of divine guidance through the angel and pillar of cloud ... the people are justified in assuming that without Moses such divine guidance is in jeopardy."¹¹⁶ This appeals specifically to the people's request in verse 1 for Aaron to make "gods who will go before us" (Exod 32:1). Thus, in the perceived absence of Moses and the accompanying presence of YHWH, the Hebrews take matters into their own hands in an attempt to reinstate the status quo.

This context partially assists in ascertaining the identity of the golden calf as the people would have perceived it. Though some scholars such as Mann posit that the golden calf should be identified with similar Ancient Near Eastern imagery and a pagan deity, the majority of

¹¹⁴ Herring, *Divine Substitution*, 138; Condren, *Yahweh in their Midst*, 108-110; Kupp, *Matthew's Emmanuel*, 125; Davies, *Exodus*, 230; Childs, *The Book of Exodus*, 564; Fretheim, *Exodus*, 281; Delapp, *Theophanic "Type-Scenes" in the Pentateuch*, 66.

¹¹⁵ Herring, *Divine Substitution*, 138.

¹¹⁶ Condren, *Yahweh in their Midst*, 109-110.

scholars agree that the Hebrews believed the golden calf to be a representation of the presence of YHWH.¹¹⁷ Durham argues that “it is not a simple turning away to the idols of foreign countries, but rather an attempt to redefine the representative of and the presence of Yahweh.”¹¹⁸ Similarly, Kupp remarks that “the calf functions more than an idolatrous adoption of the common Ancient Near Eastern bull image ... the calf image represents an attempt to worship Yahweh himself.”¹¹⁹ Childs and Davies additionally cite Aaron’s dedication of the “festival to the Lord” the following day as evidence for the golden calf’s perceived association with YHWH (Exod 32:5).¹²⁰ For the Hebrews, the absence of Moses equated to the absence of YHWH’s divine presence and divine guidance, and a replacement was required if their journey to the Promised Land was to continue. Ironically, Moses was at that present moment receiving instructions for the tabernacle which was to serve as YHWH’s dwelling place as the Israelite’s departed from Sinai. In sum, the golden calf episode was an attempt by the people to facilitate the dwelling and worship of YHWH’s divine presence in its perceived absence.

On the other hand, the idolatry contained within Ezekiel’s vision is unashamedly void of YHWH and is recounted with far greater intensity than anywhere else in the rest of the Hebrew Bible, let alone Exodus. Albertz contends that “more than any other book or corpus in the Hebrew Bible, Ezekiel focuses on idolatry as the chief sin of Israel and, thus, the ultimate reason for the exile.”¹²¹ The first discernible aspect of heightening of Ezekiel from Exodus is the sheer volume and magnitude of the idolatry taking place in the Jerusalem temple. While the Exodus account revealed an isolated event in which the people worshipped an idol they

¹¹⁷ Mann, *Divine Presence and Guidance*, 115. Fretheim (*Exodus*, 281) argues that the people are not seeking a substitute for YHWH but for the “messenger of God.” “Up to now the messenger has been understood as a living representation of YHWH but not separable from YHWH himself ... by imaging the messenger, they make the representation concrete and accessible, hence having a greater independence from YHWH.” Caudill (*The Presence of God in the Exodus Narrative*, 225) remains neutral on the issue, with the argument that the text does not denote whether it is a foreign deity or YHWH which the Israelites are worshipping. For scholars who argue the calf was viewed as YHWH see Hays and Duvall, *God’s Relational Presence*, 44; Durham, *Exodus*, 121-122; Kupp, *Matthew’s Emmanuel*, 125; Condren, *Yahweh in their Midst*, 110; Davies, *Exodus*, 230; Childs, *The Book of Exodus*, 564-566.

¹¹⁸ Durham, *Exodus*, 121-122.

¹¹⁹ Kupp, *Matthew’s Emmanuel*, 125.

¹²⁰ Davies, *Exodus*, 230; Childs, *The Book of Exodus*, 566.

¹²¹ Albertz, *Israel In Exile*, 253-254. Also Kutsko, *Between Heaven and Earth*, 25: “Ezekiel targets the sin of idolatry more than any other book of the Hebrew Bible ... according to Ezekiel, idolatry is the quintessential cause of the Babylonian exile.

perceived to be YHWH, the Israelites of Ezekiel's time are portrayed in engaging in a plethora of idolatrous activities throughout chapter 8, each one somehow worse than the next. This is highlighted by the formulaic phrase that YHWH utters to Ezekiel each time they view an idolatrous practice: "You will see things that are even more detestable than this" (Ezek 8:6, 13, 15). Kutsko argues that the literary structure of the opening eight chapters of Ezekiel reflects its high concern for Israel's severe idolatry.¹²² The opening chapters "progressively narrow their focus to the subject of idolatry," which "reaches its height in chapter 8" when Ezekiel is toured through the Jerusalem Temple in a vision that exposes the many specific, idolatrous offenses of the Israelites.¹²³ Ezekiel's call narrative of the first three chapters introduces the sweeping charge that Israel has rebelled against YHWH. Chapter 5:6-11 narrows this charge of rebellion to the specific sin of idolatry, and chapter 6 narrows even further to accuse the Israelites of conducting idolatry on "high places", "mountaintops" and "under trees" (Ezek 6:3, 13). Finally, chapter 8 reveals the full, catastrophic state of the Jerusalem Temple where there are men worshipping the sun, women weeping before Tammuz, and rooms full of idols and unclean animals (Ezek 8:5, 10-11, 14, 16). Whereas the idolatry of the golden calf was an isolated event in which the Israelites sought to reinstate the status quo due to the perceived absence of the divine presence, the idolatry of the Jerusalem Temple in Ezekiel is emphasised as being widespread, pagan and detestable. This notion is encapsulated in Ezekiel 8:12 where YHWH says to Ezekiel "Son of man, have you seen what the elders of Israel are doing in the darkness, each at the shrine of his own idol? They say, 'The Lord does not see us; the Lord has forsaken the land.'" The elders of Israel are here placed in the same position as the Hebrews in Exodus, who believe that the divine presence is absent. Though in both Exodus and Ezekiel idolatry is the inadequate solution to the problem, there is a significant disparity between the people's idolatry. In Exodus, it is revealed that each elder stands "at the shrine of his own idol", whereas in Exodus, the Hebrews are at least communally gathered around one shrine they perceive to be YHWH (Ezek 8:12). Ultimately, taking this perspective, the idolatry of Ezekiel can be considered 'the worse of two evils', and constitutes a heightening of the Exodus account of the golden calf.

¹²² Kutsko, *Between Heaven and Earth*, 25-26; Herring, *Divine Substitution*, 183.

¹²³ Kutsko, *Between Heaven and Earth*, 25.

Attenuated Presence

The notion of attenuated presence following the act of idolatry is twofold: the people are exiled from their current proximity to the presence and are subsequently granted a diminished form of divine presence while in exile. Regarding the former, for both Exodus and Ezekiel, the punishment for the act of idolatry and breaking of the covenant arrangement is exile from the divine presence.¹²⁴ In the words of Durham, “Israel by the sin with the calf destroyed both their right to remain near a place of Yahweh’s presence and also Yahweh’s desire to be present in their midst.”¹²⁵ In Exodus 33:1, the Lord instructs Moses to “Leave this place, you and the people you brought up out of Egypt.” Israel is no longer to remain at Sinai, where the divine presence was among them, and construction for the tabernacle (the planned vehicle for YHWH’s dwelling) was presumably about to begin. Fretheim summarises that “God’s directive that the people leave Sinai without a tabernacle means that God’s dwelling would remain on Mt. Sinai rather than among the people.”¹²⁶ It should be remembered that the Hebrews had just attempted to reverse the perceived absence of the divine presence by construction of the golden calf, and as punishment, were now subject to the very thing they tried to avoid. The previous attempt to remedy the ‘divine absence’ is indicative of how significant the tabernacling presence was to the people. On this point, Kupp goes as far to claim that “the command to leave [Sinai] is tantamount to the primeval expulsion from the Garden or Cain’s banishment from his family.”¹²⁷

While exiled from the tabernacling presence, a form of attenuated presence accompanies the people. Though YHWH had planned to dwell with the Hebrews during their travels via the tabernacle, the consequence of their sin is that YHWH will refuse to go with the people at all. YHWH’s first directive that an “angel” will accompany the people represents a significant attenuation of the divine presence (Exod 33:2). Kupp remarks that “the promised angel who will lead them is not the equivalent of Yahweh’s presence, but at best a mode of presence distinct from and less than Yahweh’s personal accompaniment and shrine

¹²⁴ Kutsko, *Between Heaven and Earth*, 27, 79; Van Rooy, *Ezekiel*, 133; Lyons, *From Law to Prophecy*, 148; Kohn and Moore, *A Portable God*, 120; Gross, “Ezekiel and Solomon’s Temple,” 207; Childs, *The Book of Exodus*, 588; Davies, *Exodus*, 236-238; Fretheim, *Exodus*, 293-294; Condren, *Yahweh in their Midst*, 111; Caudill, *The Presence of God in the Exodus Narrative*, 226; Durham, *Exodus*, 436-437; Kupp, *Matthew’s Emmanuel*, 125; Hays and Duvall, *God’s Relational Presence*, 44.

¹²⁵ Durham, *Exodus*, 436.

¹²⁶ Fretheim, *Exodus*, 294.

¹²⁷ Kupp, *Matthew’s Emmanuel*, 125.

[tabernacling] presence.”¹²⁸ This is evident in the fact that YHWH still refuses to go in the people’s midst (Exod 33:3). However, after interceding and mediating on the people’s behalf, Moses manages to secure at least a “partial concession” to this threat, and YHWH will go with the people after all, albeit still in an attenuated measure (Exod 33:7-14).¹²⁹ Indeed, Moses must even conduct these negotiations in the Tent of Meeting “outside the camp some distance away”, as the divine presence cannot tabernacle within a sinful people (Exod 33:7).¹³⁰ YHWH’s partial concession to again go with the people still represents an attenuation of the presence, as YHWH’s accompanying presence falls short of the tabernacling presence ideal in which YHWH would guide the people as a ‘portable Sinai.’ However, with the plans for the tabernacle recently abandoned due to Israel’s apostasy, a covenant renewal would need to take place before the tabernacle could be completed and YHWH’s tabernacling presence could return to dwell in the midst of the people.

The twofold attenuation of the divine presence in Ezekiel is similar to the account of Exodus. Due to their acts of idolatry, many of the Israelites of Ezekiel’s day are exiled from the divine presence to Babylon, while those who remain in Jerusalem are exiled from the divine presence via its departure from the temple in Ezekiel 10:18. The same chariot-enthronement scene which Ezekiel is exposed to in his commissioning theophany arrives in chapter 10 to escort the divine presence out of the east gate of the temple, and YHWH’s subsequent abandonment of the temple allows it to be destroyed by the Babylonians. Kutsko summarises that “idolatry, the misrepresentation of God’s image, the illegitimate expression of his presence, results in the removal of God’s presence and the destruction of his symbolic dwelling place.”¹³¹ Thus, just as the Hebrews were commanded to leave Sinai, the people of God in both Jerusalem and captive in Babylon are ‘exiled’ from the divine presence.

¹²⁸ Kupp, *Matthew’s Emmanuel*, 125. Condren (*Yahweh in their Midst*, 111) agrees: “Yahweh’s proposal that he will lead through his angel is one of guiding presence, not dwelling presence.” Caudill, *The Presence of God in the Exodus Narrative*, 226.

¹²⁹ Childs, *The Book of Exodus*, 594; Delapp, *Theophanic “Type-Scenes” in the Pentateuch*, 68.

¹³⁰ Polak, *Theophany and Mediator*, 142; Delapp, *Theophanic “Type-Scenes” in the Pentateuch*, 69; Kupp, *Matthew’s Emmanuel*, 126; Caudill, *The Presence of God in the Exodus Narrative*, 227; Davies, *Exodus*, 239; Longman III and Dillard, *Introduction to the Old Testament*, 77.

¹³¹ Kutsko, *Between Heaven and Earth*, 27; Van Rooy, *Ezekiel*, 133; Block, *Ezekiel 1-24*, 95; Greenberg, *Ezekiel 1-20*, 195-201; Lyons, *From Law to Prophecy*, 148.

The departure of the divine presence from the Jerusalem Temple was not only a picture of judgement, but also an indication of YHWH's willingness to dwell with the exiled Israelites, albeit in an attenuated fashion. The verse that scholars have debated for some time regarding the suggestion of attenuated presence is rendered in most English translations as "although I sent them far away among the nations and scattered them among the countries, yet for a little while I have been a sanctuary for them" (Ezek 11:16). The point of contention among scholars that is particularly relevant for our purposes, is whether למקדש מעט should be understood in the temporal, as in 'sanctuary for a little while', or in terms of degree, as in 'little sanctuary' or 'sanctuary in some measure.'¹³² The latter meaning of course implies an attenuation of the divine presence and this is the sense that the majority of scholars favour, the reasons for which will be outlined below.¹³³ The word מעט, which means 'smallness in quantity', is used throughout the Hebrew Bible to refer to duration of time or degree of intensity. מעט specifically refers to "smallness in quantity" a total of 61 times, "a small matter" seven times, "a little while" on ten occasions, and is used to denote degree or extent in twenty cases.¹³⁴ However, Keck observes that in the ten instances in which מעט refers to time ('a little while') "it is always governed by a preposition: either עיד, 'still, yet', or כי, 'as'."¹³⁵ Crucially, neither of these prepositions are present in the Ezekiel 11:16 usage of למקדש מעט, indicating that an understanding in terms of degree is in this case more appropriate.¹³⁶ Thus, while most English translations have rendered Ezekiel 11:16 in the temporal, scholars are largely in agreement that it is better understood in the quantitative: 'little sanctuary' or 'sanctuary in some measure.'¹³⁷

¹³² Keck, *The Glory of Yahweh*, 104-105; Grumbles, *YHWH is There*, 100-103; Herring, *Divine Substitution*, 203; Lyons, *From Law to Prophecy*, 147; Kutsko, *Between Heaven and Earth*, 98; Block, *By The River Chebar*, 58;

¹³³ Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 663; Greenberg, *Ezekiel 1-20*, 185-186; Zimmerli, *Ezekiel 1-24*, 230; Block, *Ezekiel 1-24*, 349-350; Keck, *The Glory of Yahweh*, 112; Kutsko, *Between Heaven and Earth*, 98; Grumbles, *YHWH is There*, 100; Brettler, *How To Read The Bible*, 188 all argue for understanding מעט למקדש in terms of degree, rather than time. See Duguid, *Ezekiel*, 151 for the temporal argument: "A (positive) statement of the temporary nature of the Lord's presence among the exiles rather than a (negative) statement of the incompleteness of the Lord's presence with them."

¹³⁴ Keck, *The Glory of Yahweh*, 109.

¹³⁵ Keck, *The Glory of Yahweh*, 109; Grumbles, *YHWH is There*, 102.

¹³⁶ Cooke (*Ezekiel*, 125) observes that similar usages of מעט in 2 Kings 10:18 and Zechariah 1:15 are quantitative rather than temporal.

¹³⁷ Keck (*The Glory of Yahweh*, 107) additionally observes that the LXX "appears to avoid a temporal translation, and instead renders *hagiasma mikron*, 'small sanctuary.'"

Following the Israelite's exile from the divine presence and its departure from the temple, YHWH's appearance as a 'little sanctuary' represents an attenuation of the presence. Keck posits that the "sanctuary that God provides is qualified "in some measure", because by nature it does not possess the cultic accoutrements that complete the worship of YHWH ... it is, for this reason, short of the ideal because the ideal involves a full, functioning, ritually pure temple."¹³⁸ Grumbles agrees: "In this period of redemptive history ... YHWH's presence is small, and not the totality of blessing that exists in the temple."¹³⁹ This is reminiscent of the golden calf episode, in which YHWH's accompanying presence in the people's exile still falls short of the tabernacle ideal that YHWH had originally planned. However, Ezekiel's ideal to which the Israelites would eventually be restored to was not the tabernacle, or even the Jerusalem Temple, but Ezekiel's own envisioned temple laid out in chapters 40-48. In fact, the divine presence that dwells with the exiled people in Ezekiel should be viewed not just as YHWH's accompanying presence as in Exodus, but YHWH's tabernacling presence. The use of the Hebrew למקדש ('sanctuary') as well as the mobility of the divine presence enthronement sequence established in Ezekiel's first vision, indicate that YHWH's tabernacling presence departing from the Jerusalem Temple in chapter 10 is the same tabernacling presence that proceeds to dwell with the exiles in Babylon in chapter 11. Thus, a twofold heightening of the divine presence can be spoken of: both the form of the attenuated presence and the envisioned future structure the attenuated presence serves as placeholder for. In Exodus, the *accompanying* presence of YHWH dwells with the exiled people in preparation for the ideal of the Tabernacle. In Ezekiel, however, the *tabernacling* presence of YHWH dwells with the exiled people in preparation for the ideal of Ezekiel's 40-48 temple.

Covenant Renewal

In order for God's people in both Exodus and Ezekiel to experience the respective divine presence ideal, a covenant renewal following the act of idolatry and attenuated presence is required so as to facilitate their entry into that ideal. Thus, the covenant renewal serves as a bridge between the second and third movements of divine presence: the departure of the presence and the return of the presence to its new dwelling place. It is at this point in the parallelism between Exodus and Ezekiel that we may start speaking of a *devoir-etre* fulfilment of the former by the latter, rather than a like for like for heightening. The present discussion

¹³⁸ Keck, *The Glory of Yahweh*, 114.

¹³⁹ Grumbles, *YHWH is There*, 101.

will demonstrate that the covenant *renewal* of Exodus 34 is, not just heightened, but fulfilled by the covenant *renovation* of Ezekiel 34-37, which begins to address the *devoir-etre* basis of the Israelite condition.

If it wasn't clear already, the Exodus text goes to great lengths to delineate that the act of idolatry at the golden calf indeed constituted a violation and breaking of the covenant. Moses' smashing of the tablets of the law represented the destruction of the recently established covenant (Exod 32:19). Childs posits that "if the covenant relation is realised in the service of the tabernacle through which the people are sanctified, the shattering of the relation with its ensuing corruption is also illustrated in her apostasy."¹⁴⁰ Therefore, a renewal of the covenant was required before the return of the presence into the tabernacle that had been originally promised. This renewal occurs in Exodus 34, in which Moses once again ascends Sinai and receives the Decalogue which is inscribed on two new tablets (Exod 34:1-2).¹⁴¹ Scholars have identified that there is particular concern within the text to portray the covenant renewal as identical to the original giving of the law on Sinai. Cassuto observes that "this paragraph [Exodus 34] forms a parallel ... to what has already been stated earlier in chapter 23" and that the "detailed instructions are issued for the identical purpose."¹⁴² Johnstone agrees: "the covenant is ... remade by God on the identical terms as before."¹⁴³ Thus, we can conclude that, following the golden calf episode, the Hebrews were restored to the original covenant to which they were originally bound in Exodus 23. This allowed construction of the tabernacle to resume with the intention of its future indwelling by the divine presence.

In the case of Ezekiel, however, the restoration of the people and the return of the divine presence to dwell in their midst will not be to the tabernacle equivalent of the Jerusalem Temple, but to the envisioned, eschatological temple of Ezekiel 40-48. Due to the nature of Ezekiel's temple, a renewal of the current covenant under which the Israelites had stumbled would not be sufficient to restore them and for the divine presence to dwell among them. Rather, a covenant *renovation* is in order. Ezekiel speaks of a new "covenant of peace" that

¹⁴⁰ Childs, *The Book of Exodus*, 542.

¹⁴¹ Caudill, *The Presence of God in the Exodus Narrative*, 229; Childs, *The Book of Exodus*, 542; Cassuto, *Commentary on the Book of Exodus*, 437-442; Meyers, *Exodus*, 264; Condren, *Yahweh in their Midst*, 114; Moberly, *Mountain of God*, 83-84.

¹⁴² Cassuto, *Commentary on the Book of Exodus*, 438, 442.

¹⁴³ Johnstone, *Exodus*, 52.

YHWH will make with the people (Ezek 34:25).¹⁴⁴ Fee and Stuart summaries that “[t]he book of Ezekiel tells of the final failure of the people of God as constituted by the first covenants, but looks forward to their being reconstituted by a new covenant.”¹⁴⁵ This new covenant would be characterised by the exchanging of Israel’s hearts of stone for hearts of flesh, cleansing of their impurities, and the indwelling of YHWH’s own spirit (Ezek 36:25-27). Whereas YHWH’s ability to dwell with the people in Exodus was contingent on their covenant obedience, the responsibility for the cleansing and restoration of the people in Ezekiel is taken by YHWH alone.¹⁴⁶ As was the case with Ezekiel’s prophetic call, the language of Ezekiel’s covenant renovation is remarkably one-sided, with the implication that YHWH is shouldering the burden of the new covenant. Cooper states that “God promised to regenerate his people spiritually by giving them a ‘new heart’ and a ‘new spirit’ ... God called this new spirit, ‘my Spirit’, meaning Yahweh’s Holy Spirit who would empower them to obey the law of God.”¹⁴⁷ Under Ezekiel’s new covenant, the divine presence removes the urge to rebellion and idolatry that was characteristic of the people’s time under the old covenant.¹⁴⁸

The new covenant of Ezekiel therefore fulfils the *devoir-etre* quality of the people’s condition present in Exodus and heightened to this point in Ezekiel. The inevitable sin of the people required their separation from the divine presence, which could only again dwell in their midst via the tabernacle or Jerusalem Temple contingent on their strict observation of the covenant code. As is the emphasis of Ezekiel’s heightening of Exodus however, strict observation of the covenant was never a realistic or achievable solution for the Israelites, as they were always bound to stumble: indeed they were a “stiff-necked people” (Exod 33:3; Ezek 2:4). Thus, the new covenant of Ezekiel 34-37 breaks the cycle of idolatry, exile and covenant renewal that was necessitated by the sinful condition of the people, and instead implements an “eternal covenant” in which the people are defined permanently, not by their shortcomings, but by the indwelling of YHWH’s spirit (Ezek 16:60; 37:26).¹⁴⁹ The covenant renovation and

¹⁴⁴ Grumbles, *YHWH is There*, 109-111; Block, *By The River Chebar*, 32-38; Cooper, *Ezekiel*, 316; Bacon, *The Plausibility of Animal Sacrifices in Ezekiel 40-48*, 28; Zhang, *Discourse Analysis of Ezekiel 40-48*, 75; Herring, *Divine Substitution*, 195-197.

¹⁴⁵ Fee and Stuart, *How to Read the Bible*, 203; Grumbles, *YHWH is There*, 107.

¹⁴⁶ Kohn and Moore, *A Portable God*, 36.

¹⁴⁷ Cooper, *Ezekiel*, 316.

¹⁴⁸ Herring, *Divine Substitution*, 203; Also Ganzel, “Restoration of Israel in Ezekiel,” 207: “As the nation failed to purify themselves, God will initiate this process.”

¹⁴⁹ Grumbles, *YHWH is There*, 110; Block, *By The River Chebar*, 32, 38; Zhang, *Discourse Analysis of Ezekiel 40-48*, 70.

purifying of the people by YHWH prepares them for the divine presence to once again dwell in their midst; this time on an irreversible basis within Ezekiel's envisioned temple.¹⁵⁰ Ezekiel 34-39 is essentially the condition that allows Ezekiel 40-48 to proceed.¹⁵¹ Ultimately, the covenant renovation of Ezekiel 34-37 represents the *devoir-etre* fulfilment of the mandatory covenant renewal of Exodus 34, and prepares the Israelites for the new dwelling place and return of the presence in Ezekiel 40-48.

¹⁵⁰ Grumbles, *YHWH is There*, 90.

¹⁵¹ Herring, *Divine Substitution*, 195; Grumbles, *YHWH is There*, 112; Block, *Ezekiel 25-48*, 498.

CHAPTER SIX

THE THIRD MOVEMENT: RETURN OF THE PRESENCE

The third movement of divine presence in Exodus and Ezekiel refers to the return of YHWH's tabernacling/theophanic presence to the respective dwelling places: the tabernacle and Ezekiel's Temple. Our discussion must now turn to the grounds on which Ezekiel's temple of chapters 40-48 presents itself as the consummation of the tabernacle and fulfilment of the *devoir-etre* nature of the Israelite condition. The first aspect of this consummation has already been established, in that Ezekiel's Temple answers to and operates under a new covenant implemented by YHWH, as opposed to the tabernacle which was constricted by the old covenant contingent on the people's obedience. This chapter will additionally argue that in terms of accessibility, gradations and temple functions, and finally the name and nature of the city, that Ezekiel's Temple and City of chapters 40-48 are the *devoir-etre* fulfilment of the tabernacle.

Accessibility

There is no scholarly consensus as to whether the tabernacle of Exodus was designed to house the tabernacling presence of YHWH permanently or on a temporary basis.¹⁵² Kutsko and others have argued that “the מִשְׁכָּן and אֹהֶל מוֹעֵד are not the dwelling places of the divine but transitory points for God's rendezvous with Israel.”¹⁵³ This proposition is based on the Hebrew verb *shakan* which relates to the impermanence of dwelling.¹⁵⁴ Others have argued that YHWH's presence dwells within the tabernacle on a permanent basis.¹⁵⁵ Caudill remarks that the “symbolism of tabernacle as a divine house ... implies a more permanent presence of God in the tabernacle.”¹⁵⁶ The answer to this conundrum or fuller discussion of the debate, however, is outside the scope of this study, as the impermanence or permanence of the presence in the tabernacle is not the *devoir-etre* condition which Ezekiel's temple fulfils. Rather, it is the accessibility to this presence, whether permanent or impermanent, that is fulfilled in Ezekiel.

¹⁵² Kutsko, *Between Heaven and Earth*, 83.

¹⁵³ Kutsko, *Between Heaven and Earth*, 83; Turner, *From Temple to Meeting House*, 88-94; Grumbles, *YHWH is There*, 90; Woolcombe, *The Biblical Origins and Patristic Development of Typology*, 44.

¹⁵⁴ Turner, *From Temple to Meeting House*, 93.

¹⁵⁵ Caudill, *The Presence of God in the Exodus Narrative*, 223; Kupp, *Matthew's Emmanuel*, 129; Mettinger, *Dethronement of Sabaoth*, 80-115; Clements, *God and Temple*, 116-118; Kohn and Moore, *A Portable God*, 36.

¹⁵⁶ Caudill, *The Presence of God in the Exodus Narrative*, 223.

For while the divine presence certainly dwelt in the tabernacle in some capacity, and by extension the Jerusalem Temple whose tradition was connected to that of the tabernacle, the “presence of God within the tabernacle demand[ed] constant covenant obedience within the Israelite camp,” and was accessible by only a select few abiding by particular regulations on specific occasions.¹⁵⁷ Propp famously compared the tabernacle to a nuclear power plant: “It must be meticulously tended by specially trained personnel clad in protective garb, wearing special identity badges ... in a split second, the shrine ceases to be a human artefact and becomes Heaven-on-Earth: the impure and the Holy almost touch.”¹⁵⁸ Due to its governance by the original covenant, the tabernacle still required constant maintenance and covenant obedience for the divine presence to dwell. In this light, Kohn and Moore argue that “the tabernacle, then, is not a communal place of worship, but rather a sacred site that must be protected from pollution and kept holy ... it is not a gathering place for the community ... but rather is set apart from most people.¹⁵⁹ Thus, the *devoir-etre* issue which Ezekiel’s envisioned temple must answer to is not necessarily the impermanence of the divine presence, but the sinful people’s perpetual inability to gain access to it despite YHWH’s desire to forever dwell in their midst.

The fulfilment of this conundrum is found in Ezekiel’s proclamation that the Temple and by extension the entire city of chapters 40-48 is holy; this is a reality made possible by the new covenant of chapters 34-47 and the functions of Ezekiel’s temple that are initiated and maintained by YHWH. The selective nature of the tabernacle designed to regulate access to the divine presence is abandoned as YHWH dwells in the midst of the people, purifying them and annulling forever the question of accessibility. Although the divine presence returns specifically to the Temple in Ezekiel 43:3-5, it is clear from the text of 40-48 and the context of the preceding chapters that the dwelling of the divine presence and its accompanying

¹⁵⁷ Kohn and Moore, *A Portable God*, 36; Blenkinsopp, *History of Prophecy in Ancient Israel*, 195: “It [tabernacle] eventually came to be associated with the Jerusalem Temple and its inner sanctuary.” Also Kutsko, *Between Heaven and Earth*, 82; Zhang, *Discourse Analysis of Ezekiel 40-49*, 73; Woollcombe, *The Biblical Origins and Patristic Development of Typology*, 44. The glory of the Lord fills the Jerusalem Temple at its dedication in the same fashion as the tabernacle. See Exod 40:34-35; 2 Chron 5:14; 1 Kings 8:11.

¹⁵⁸ Propp, *Exodus 19-40*, 690.

¹⁵⁹ Kohn and Moore, *A Portable God*, 37.

holiness corresponds to the entire city, not just the temple compound.¹⁶⁰ In fact, adopting Propp's nuclear power plant analogy, we may speak of an intentionally placed design flaw, in which YHWH's holiness and divine presence has leaked beyond the sacred space it was once regulated within (the tabernacle or Jerusalem temple), and has engulfed the entire city and its people. In the words of Block, "the aura of the divine presence will emanate forth beyond the sacred residence, pervading the entire reserve ... under the new order, He [YHWH] does not only invite them to himself in the temple; He has come to them."¹⁶¹ Similarly, Grumbles associates this expanding function of the presence with the river of Ezekiel 47: "The river symbolises how, in a sense, YHWH's temple presence positively infects all the land."¹⁶² In sum, Ezekiel's Temple and City of chapters 40-48 are the *devoir-etre* fulfilment of the tabernacle in that the holiness and divine presence of YHWH permeates the entire city and all its people, reversing the previous regulations regarding accessibility to the presence.

Gradations and Temple Functions

In both Ezekiel's temple and the tabernacle, a series of gradations as well as temple functions such as sacrifices and priestly duties were required in order to regulate this accessibility to the divine presence.¹⁶³ However, the function of gradations in the tabernacle and Jerusalem temple were designed to restrict access to what was unclean and unholy, whereas the gradations of Ezekiel's temple were designed to include the entire people and maintain the holiness that YHWH had bestowed upon them via the new covenant. This accounts for the distinct heightening in spatial gradations in Ezekiel 40-48, as all of the city was now holy, not just a select few sections of the tabernacle and Hebrew population.¹⁶⁴ Cook and Patton identify that "Ezekiel's temple complex contains six or seven core zones of graded holiness, whereas

¹⁶⁰ Van Rooy, *Ezekiel*, 134; Block, *By The River Chebar*, 98; Grumbles, *YHWH Is There*, 170, 174; Zimmerli, *Ezekiel 2*, 547; Block, *Ezekiel 25-48*, 739; Kim, "Yahweh Shammah," 188-200; Joyce, *Ezekiel*, 241.

¹⁶¹ Block, *Ezekiel 25-48*, 740. Zimmerli (*Ezekiel 2*, 547) states that "what was reported in 43:1, the return of Yahweh to his temple, is here transferred to the city." Also Kim ("Yahweh Shammah," 194), who describes the city as a "bridge" between the holy and the common of the rest of the world.

¹⁶² Grumbles, *YHWH is There*, 170.

¹⁶³ Wenham, *Exploring the Old Testament*, 76; Caudill, *The Presence of God in the Exodus Narrative*, 221; Longman III and Dillard, *Introduction to the Old Testament*, 78; Hays and Duvall, *God's Relational Presence*, 41; Condren, *Yahweh in their Midst*, 102; Lyons, *From Law to Prophecy*, 158; Gordon, *Land and Temple*, 85; Kim, *YHWH Shammah*, 195; Simon, "Ezekiel's Geometric Vision," 418; Lioy, 35.

¹⁶⁴ Simon, "Ezekiel's Geometric Vision," 418; Douglas, "Ezekiel's Temple," 365-366.

the priestly tabernacle and the temple of Solomon have only three.”¹⁶⁵ Gradations were now required to implicate the entirety of the city and its people, not just the select few, as they had all been made holy by the tabernacling divine presence.

The same principle can be applied to the animal sacrifices that are outlined in Ezekiel 40-48. Though initially it may seem contradictory to speak of sacrificial regulations within a new covenant scheme, the function of the animal sacrifices is, like the gradations, to maintain the holy status of the people so that the divine presence may continue to dwell in their midst. Again, this displays *devoir-etre* fulfilment of the sacrificial arrangements of the tabernacle, which allowed select priests temporary access to the divine presence, but preserved the separation of the clean and unclean. Though some scholars interpret the animal sacrifices in Ezekiel 40-48 as a type of ‘memorial’ to remind the people of YHWH’s atoning deeds, they are better seen as essential acts in maintaining the purity of the people and the city complex.¹⁶⁶ Hullinger argues that the purpose of the sacrifices was to purify “the sancta that had been defiled either from unintentional mistakes or the unavoidable contracture of uncleanness ... the blood of offering was required to purify even when no specific sin is mentioned needing atonement.”¹⁶⁷ In agreement, Bellinger states that “the purification ritual makes the atonement possible by removing the effects of sin and uncleanness from the sanctuary ... accordingly, Yahweh may remain present to give life to the community.”¹⁶⁸ Therefore, unlike the animal sacrifices of the tabernacle and Jerusalem Temple, which were in place to regulate access to the divine presence and atone for covenant disobedience, the animal sacrifices of Ezekiel’s vision maintained the already holy status of the city and people, and allowed YHWH’s divine presence to perpetually dwell in their midst.

¹⁶⁵ Cook and Patton, *Ezekiel’s Hierarchical World*, 13.

¹⁶⁶ For discussion on the different views of animal sacrifices in Ezekiel 40-48 see Bacon, *The Plausibility of Animal Sacrifices in Ezekiel 40-48*, 1-28. For scholars who support the ‘memorial’ view see Schmitt and Laney, *Messiah’s Coming Temple*, 118; Walvoord, *Israel in Prophecy*, 125-126; Feinberg, *The Prophecy of Ezekiel*, 234; McClain, *The Greatness of the Kingdom*, 250. For scholars who support the ‘atonement’ view see Price, *The Temple and Bible Prophecy*, 544; Hullinger, “The Function of the Millennial Sacrifices,” 172; Hullinger, “The Problem of Animal Sacrifices in Ezekiel,” 280; Bellinger, *Leviticus*, 38; Bacon, *The Plausibility of Animal Sacrifices in Ezekiel 40-48*, 18-21.

¹⁶⁷ Hullinger, “The Function of the Millennial Sacrifices,” 172.

¹⁶⁸ Bellinger, *Leviticus*, 38.

The Lord Is There

Finally, the consummating character of Ezekiel 40-48 can be seen in the nature of the city and temple themselves as a permanent dwelling place for the divine presence among the people of God. The final verse of Ezekiel proclaims “the name of the city from that time on will be: The Lord Is There” (Ezek 48:35). The name of the city does more than just reverse the departure of the presence in Ezekiel 8-11, as the divine presence does not return to Jerusalem but to a new city altogether: a city in which YHWH may forever dwell in the midst of the people. The city’s new name deliberately distances it from the downfalls of Jerusalem and its temple and tabernacle tradition.¹⁶⁹ Kim argues that “unlike old Jerusalem, which Scripture refers to as a former wife of YHWH, the new City in Ezekiel 40-48 will have no gender.”¹⁷⁰ The new city is unable to succumb to the past abuses of idolatry that Jerusalem did, as YHWH’s presence is forever in its midst, purifying its structures and people.

Crucially, unlike the tabernacle and Jerusalem Temple, Ezekiel’s city is planned and constructed by YHWH alone. Once again, YHWH’s proactive initiative can be traced throughout Ezekiel. Just as YHWH subdued Ezekiel with an ‘overwhelming call’ that left no room for objection and initiated a new covenant with the people whereby they were made holy by the indwelling of YHWH’s spirit, now again YHWH has forced himself upon the people in a perpetual fashion: the divine presence will always dwell in their midst. Lyons observes that “the outer east gate shall be permanently shut because YHWH has passed through it, never to leave again.”¹⁷¹ Given Ezekiel’s concern with the mobility of the divine presence, the emphatic picture of YHWH’s immobility in Ezekiel 40-48 demonstrates that YHWH has confined himself to forever dwell with the people of God, who are never again under the threat of idolatry and exile. In this picture we can again observe Ezekiel 40-48’s *devoir-etre* fulfilment of the tabernacle. The tabernacle was designed as a portable and mobile vehicle for the divine presence, and subsequently access to the divine presence was both restricted and reliant upon covenant obedience. Conversely, Ezekiel’s temple and city and the divine presence within are portrayed as conclusively immobile, but with permanent and unrestricted access to the divine presence. In the words of Turner, “the very temporary and inadequate nature of the tent dwelling indicates the pilgrim nature of the people of God, not only in the wilderness period,

¹⁶⁹ Grumbles, *YHWH is There*, 172.

¹⁷⁰ Kim, “Yahweh Shammah,” 188. Also Galambush, *Jerusalem in the Book of Ezekiel*, 147-157.

¹⁷¹ Lyons, *From Law to Prophecy*, 160.

but throughout history, with no permanent city here on earth but looking forward to the city with sure foundations built by God.”¹⁷² YHWH’s temple and city of Ezekiel 40-48 constitute this future city, in which the divine presence may permanently dwell with the people. Grumbles remarks that “the first two dwelling places were temporary, but Ezekiel describes an eternal home for YHWH.”¹⁷³

Ultimately, YHWH’s covenant renovation of Ezekiel 34-37 as well as the holiness-maintaining temple functions such as the animal sacrifices and gradations ensure that the people will not again be forced into exile due to their sin, as was the case with the tabernacle and Jerusalem Temple. YHWH will forever dwell in their midst.

¹⁷² Turner, *From Temple to Meeting House*, 94.

¹⁷³ Grumbles, *YHWH is There*, 90.

CHAPTER SEVEN

CONCLUSION

At the outset, it was proposed that the portrayal of the divine presence in Exodus was subject to heightening and eventually *devoir-etre* fulfilment in Ezekiel. To gauge the validity of this statement, three corresponding movements of divine presence were identified in Exodus and Ezekiel. The first movement consisted of the prophetic calls of Moses at the burning bush, and Ezekiel by the River Kebar. The second movement dealt with the departure of the divine presence, and could be split further into a three-step progression consisting of an act of idolatry, an attenuation of the presence, and finally a covenant renewal. In Exodus, this progression began with the golden calf episode of Exodus 32. The attenuation of the presence in Exodus 33 involved the Hebrews' exile from the tabernacling presence at Sinai, and the subsequent compromise of YHWH's accompanying presence escorting the people as they travelled. Exodus 34 detailed a covenant renewal in which the original covenant of Exodus 23 was reinstated between the people and YHWH. In Ezekiel, the progression begins with the many abominations and idolatrous acts the Israelites commit in the Jerusalem Temple, outlined in Ezekiel 1-11. The attenuation of the divine presence constituted the people's exile from Jerusalem and YHWH's subsequent concession to dwell with them as a "little sanctuary." Finally, Ezekiel 34-37 contained not just a covenant renewal, but a renovation, in which YHWH initiated a new, eternal covenant with the people. The third and final movement of divine presence consisted of the return of the presence to the new dwelling places of the tabernacle and Ezekiel's Temple respectively.

Regarding the first movement of the prophetic calls, it was argued that Ezekiel's call heightened upon Moses' call on the grounds of the *nature* and *characteristics* of the theophanic commissionings. The *nature* of Moses' call was deemed to be 'protesting', in that YHWH allowed for and worked alongside Moses' frailties, which resulted in Moses' repeated objections to his call. Conversely, Ezekiel's call was categorised as 'overwhelming', in that Ezekiel was not able to verbally protest his call due to the imposition of YHWH's divine will upon him. The heightened *nature* of Ezekiel's call was due to the heightened *characteristics* that constituted it. While Moses' commissioning consisted of the still-powerful but relatively subtle burning bush theophany, Ezekiel's call was characterised by an amalgamation of multiple theophanic traditions such as thunderstorm, fire, cloud and the anthropomorphic depiction of the divine presence. In combination with the heavenly vision of the living creatures

and the enthronement sequence, the effect was that Ezekiel was left speechless, overwhelmed, and totally submissive to YHWH's will. This forms a stark contrast with Moses, whose curiosity was required to begin the encounter and whose repeated objections to his commissioning marred its conclusion. Additionally, it was observed that the Exodus call narrative's depiction of a localised presence was heightened by Ezekiel's description of a completely mobile presence.

Heightening was also evident in the texts surrounding the second movement of the departure of the presence, namely within its first two aspects of an act of idolatry and an attenuation of the presence. The golden calf episode of Exodus 32, though still a grievous sin, constituted an isolated offence of idolatry in which the Hebrews attempted to worship YHWH, though in an inappropriate fashion. The corresponding event/s in Ezekiel, however, were deemed to be far worse and a heightening on the golden calf sin. The opening eleven chapters of Ezekiel detail the extent of Israel's idolatrous actions, and go to great lengths to emphasise the many abominations occurring within the Jerusalem Temple. In addition to their heightened frequency, the idolatrous acts of Ezekiel are also clearly portrayed as worshipping foreign deities, whereas the golden calf was at least intended by the people to honour YHWH. Following the act of idolatry, the Israelites of both Exodus and Ezekiel are exiled from the divine presence (in Exodus from Sinai and in Ezekiel from Jerusalem), where a diminished form of the divine presence becomes available to them in exile. In Exodus 33, YHWH initially refuses to go with the people at all, but in response to Moses' intercession, agrees to send YHWH's accompanying presence with them: a significant attenuation of the theophanic/tabernacling presence of Sinai and the intended tabernacle. The attenuation of the presence in Ezekiel regards the appearance of YHWH in the midst of the exiles as a "little sanctuary", which, as with Exodus, falls short of YHWH's intended ideal of the Ezekiel 40-48 temple. Anticipating this temple however, the "little sanctuary" of Ezekiel represents the mobile, tabernacling presence of YHWH dwelling among the exiles. This is a direct heightening of the Exodus account, in which only the accompanying presence is available to the people following their departure from Sinai.

At the third aspect of the second movement, the covenant renewal, the first instances of *devoir-etre* fulfilment rather than just heightening were identified. Exodus 34 describes the covenant renewal required for the Hebrews to have access to the tabernacling presence within the tabernacle. This constitutes a reinstatement of the same *old* covenant that they were

previously bound to in Exodus 23. As Ezekiel's Temple supersedes and consummates the tabernacle however, a covenant renewal of the *old* covenant in Ezekiel is not sufficient. Instead, Ezekiel 34-37 details the contents of a *new* covenant that is initiated and maintained by YHWH, and involves the replacement of the people's hearts and the indwelling of YHWH's spirit within them. This new covenant fulfils the *devoir-etre* aspect of the Israelite condition: the old covenant confined the Israelites to a cycle of inevitably breaking the covenant via an act of idolatry, being exiled from the presence as a result, and requiring a covenant renewal to reinstate them to the divine presence. The new covenant of Ezekiel 34-37 prepares the Israelites for a reality in which this cycle is annulled on the basis that YHWH has made the people holy via the indwelling of the divine presence and maintains that holiness on their behalf. Thus, the terminology of covenant *renovation* was adopted to demonstrate the fulfilment of the *devoir-etre* condition.

Finally, the third movement of the return of the presence confirmed the fulfilling nature of Ezekiel's Temple of chapters 40-48 that was suggested by the covenant renovation of chapters 34-37. Whereas the tabernacle was concerned with restricting access to the divine presence and maintaining the divide between holy and common, Ezekiel's Temple and City and all the people within were deemed holy. The divine presence that was once confined to the Holy of Holies was now present within the entire city. The people's ability to remain in the divine presence was regulated not by their covenant obedience, but by YHWH's own holy nature. The new covenant of Ezekiel 34-37, the gradations of the city and temple rituals such as animal sacrifices carried the function of maintaining the purity of the people so that YHWH could perpetually dwell in their midst.

In sum, it can be concluded that the portrayal of the divine presence in Exodus is both heightened and fulfilled on a *devoir-etre* basis in Ezekiel. The *devoir-etre* aspect of the inevitable exile from the divine presence under the old covenant finds its consummation in the new covenant that enables YHWH's presence to permanently dwell with the people. The tabernacle, though a mobile sanctuary for the divine presence, was highly restrictive and contingent upon covenant obedience. Ezekiel's temple, as an immobile sanctuary, was the permanent dwelling place of the divine presence among YHWH's perpetually purified people.

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