Theology on the Web.org.uk

Making Biblical Scholarship Accessible

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:

Buy me a coffee — https://www.buymeacoffee.com/theology

PATREON — https://patreon.com/theologyontheweb

PayPal — https://paypal.me/robbradshaw

God's Praise and God's Presence – Is There a Connection?
G. G. Braun

ZUSAMMENFASSUNG

Gibt es einen Zusammenhang zwischen Gotteslob und Gottes Gegenwart inmitten seines Volkes? Dieser Artikel vertritt die Auffassung, dass die Bibel eine derartige Beziehung bezeugt, die freilich im Rahmen einer Bundesbeziehung zwischen Gott und seinem Volk besteht. Der Fokus liegt dabei auf biblischen Erzählungen aus beiden Testamenten über den Beginn einer neuen Wohnung Gottes - ob buchstäblich oder metaphorisch, die mit Gottes

Gegenwart Gottes erfüllt wird im Zusammenhang mit dem Lobpreis seines Volkes. Die entsprechenden Passagen erörtern die Einweihung des salomonischen Tempels und den Beginn des neuen Gottesvolkes aus Juden und Heiden. Es wird davon ausgegangen, dass göttliche Gegenwart nicht von menschlichen Vorbedingungen, wie der Anbetung Gottes und ihrer Ausdrucksform des Lobpreises abhängt, aber dass es eine zuweilen wechselseitige Beziehung zwischen beiden gibt, die stets im Zusammenhang der Bundesbeziehung geschieht.

* * * * * * * *

RÉSUMÉ

Y a-t-il un lien entre la louange du peuple de Dieu et la présence divine au sein de ce peuple ? G. Braun s'efforce de montrer que l'Écriture fait état d'un tel lien existant dans le contexte de la relation d'alliance entre Dieu et son peuple. Elle considère les récits des deux Testaments relatant l'instauration de nouvelles demeures divines qui sont, littéralement et métaphoriquement, remplies de la présence

divine dans le contexte de la louange humaine. Il s'agit du récit de l'inauguration du temple de Salomon et de celui de la fondation du nouveau peuple de Dieu comportant des Juifs et des non-Juifs. Elle souligne que la présence divine ne dépend pas de conditions que les humains devraient remplir au préalable, telles que le culte ou l'expression d'adoration, mais qu'il y a une certaine corrélation entre les deux, parfois réciproque, et toujours dans le contexte de l'alliance.

* * * * * * * *

SUMMARY

Is there a connection between the praise of God's people and his presence among them? The present article argues that Scripture does testify to such a connection, which occurs in the context of the covenant relationship between God and his people. The article concentrates on narratives about the initiation of new divine dwellings in both Testaments which are, literally and metaphorically, filled with

divine presence in the context of human praise. The passages discussed include the inauguration of the temple of Solomon and the foundation of the new people of God embodying Jews and Gentiles. It is maintained that divine presence does not depend on human preconditions such as worship and expressions of praise, but that there is a correlation, at times reciprocal, and always in the context of the covenant.

* * * * * * * *

1. Introduction

The question whether there is a connection between divine presence and human praise is raised in the author's 2017 doctoral dissertation.[1] That study explores biblical texts which contain the two elements of divine presence and human praise, with a view to discovering a potential con- nection between both. Its central argument is that Scripture testifies to such a correlation between human praise and divine presence, which is even reciprocal at times. The research was carried out against the background of discussions about contemporary, popular Christian worship and the need for further biblical investigation of this phe-

nomenon. Some previous studies have deplored the influences of pop music and of modernity and post-modernity on Christian worship culture, which they supposed to have led to a decline of God's presence in worship.[2] Of course, different church traditions set different emphases regarding divine presence and human praise, like the emphasis on the Holy Spirit in Pentecostal and charismatic worship. As a remedy, these studies suggest a return to biblical worship patterns in order to recover God's presence in worship. It is Scripture which tells us about various modes of divine presence and of human worship.

In the present article, our study of Old Testament texts will concentrate on a potential connection between divine presence and human praise at the inauguration of the temple built by king Solomon, and our study of New Testament texts will focus on a connection between divine presence and human praise at the beginning of God's new people which embodies Jews and Gentiles. Biblical theology as a distinct discipline, approached with the help of a canonical[3] and intertextual[4] method, will help us to provide an answer to the above question and to meet the following objectives:

First, to corroborate the central argument in narratives from the Hebrew Bible: the glory of the Lord filling his new house prompts the praise of his people (1 Kgs 8 and 2 Chr 5–7) and vice versa (2 Chr 5). In other texts, mostly unrelated to the temple, the praise of God's people also instigates manifestations of divine presence (Josh 6 and 2 Chr 20; 1 Sam 16 and 2 Kgs 3), so that we can say that these narratives contain evidence of supernatural manifestations in the context of human praise.

Second, to verify the evidence in texts from the New Testament: God's Holy Spirit filling his new people prompts their praise (Acts 2 and Acts 10–11). And the praise of God's people instigates their renewed infilling[5] with the Holy Spirit and/ or other manifestations of divine presence (Acts 4 and Acts 16; Eph 5).

Third, to offer support for these results from a biblical theology perspective, which identifies three intertextual themes: the connection between divine presence and human praise, the divine indwelling, and the covenant relationship between God and his people.

The texts in 2 Chronicles 5–7 and Acts 2, 4, 10–11 and 16 were chosen because they exemplify the dynamics of divine-human interaction at the beginning of a new era: divine glory and human

praise in God's new house on the one hand, and the divine Spirit and human praise in God's new people on the other. In connection with this, divine presence is perceived in terms of God's indwelling glory and God's indwelling Holy Spirit, and human praise is understood as worship in terms of service rendered to God. It will be evident that the present article is a biblical-theological investigation and not a liturgical study.

2. The presence of God's glory in the praises of his people in the Old Testament

2.1 1 Kings 8 and 2 Chronicles 5–7
The narratives in 1 Kings 8 and 2 Chronicles 5–7 describe the dedication of the house of the Lord built by king Solomon. God promised to dwell in his house[6] – in other words, for 'his name to be there' (1 Kgs 8:12, 16-20; 2 Chr 6:5-10). In general, the *shem* terminology refers to the name of God as representing or even replacing the divine person.[7] The verbal expression in 1 Kings 8:12, שָׁכַן 'to inhabit', is used of God dwelling permanently in his house.[8] In this case, the expression refers to a specific, centralised form of God's presence among his people, namely his glory-cloud dwelling in his temple, rather than to a replacement.[9] Here, the *shem* language intends to create a tension, which counteracts the idea that the omnipresent God could be pinpointed or even reduced to a temple (1 Kgs 8:27).[10] Accordingly, 1 Kings 8 (8:10-13), and particularly 2 Chronicles 5–7 (5:13-14 and 7:1-3), depict the fulfilment of the Lord's house with his glorious presence in the context of his people's prayer and praise.[11]

The praise terminology is even more explicit and elaborate in 2 Chronicles 5–7 than in 1 Kings 8. In both narratives the manifestations of God's glorious presence are portrayed as bringing the priestly ministry of sacrifice to a halt (1 Kgs 8:10-11 and 2 Chr 5:14; 7:2) and, in one narrative, as prompting human praise (2 Chr 7:3). Priestly sacrifice as part of the temple worship was an act of mediation and service rendered to the Lord. In a similar way, Levitical praise was part of this 'worship service'.[12] A structural analysis of 2 Chronicles 5–7 shows that 2 Chronicles 5:14a and 7:2a each form the centre of a twofold chiasm, which highlights 'priestly impotence' framed by 'divine potency'.[13]

The connection between divine presence and human praise is portrayed both ways in 2

Chronicles 5–7, where the sequence of events places human praise once before and once after the filling of the Lord's house with his glorious presence. This relationship is supported by the exegetical evidence, which shows a detailed description of praise as part of the temple worship:[14] in 2 Chronicles 5 holy Levitical praise, vocal and instrumental, accompanied by priestly trumpets (2 Chr 5:12-13a), is followed by the Lord's glory filling his house (2 Chr 5:13c-14b); in 2 Chronicles 7 divine manifestations, such as fire consuming the sacrifices and glory filling the temple (2 Chr 7:1), are followed by the prostrate praise of the people (7:3). These manifestations, which evoke the theophanies of Mount Sinai in Exodus 19:16-20 and of the Tabernacle in Exodus 40:34-36, must have provoked this most reverent physical expression of praise and fear of the Lord. Hence, not without a certain irony, the Lord's glorious presence produced 'powerless priests' on the one hand and 'praising people' on the other.

Both narratives also contain covenant aspects, such as the covenant promises made by God to David:[15] the reference to the ark of the covenant (1 Kgs 8:1-9; 2 Chr 5:2-10), a house for the name of the Lord (1 Kgs 8:16-20; 2 Chr 6:5-10), Solomon's prayer to the Lord (1 Kgs 8:22-53; 2 Chr 6:14-42) accompanied by sacrifice and praise offerings (1 Kgs 8:5, 15, 23, 56, 62-64; 2 Chr 5:6, 11-13; 7:1-7) and God's response (1 Kgs 9:3-9; 2 Chr 7:12-22).[16] Both human prayer and praise and the divine response contain covenant formulae in the form of blessings and curses.[17] In sum, in the book of Kings the covenant is a prevailing theme. Similarly, the First Book of Chronicles shows continuity between the covenants with Moses and David and his dynasty, while most of Second Chronicles exposes the covenant infidelity of the divided Davidic dynasty and its consequences. As a result, these covenantal aspects suggest that human praise cannot be considered *the* precondition for divine presence, not at all in 1 Kings 8 and not even in 2 Chronicles 5–7. Although the narratives in Chronicles show a reciprocal connection between divine presence and human praise, this occurs in the context of the holy covenant relationship.

2.2 Joshua 6, 2 Chronicles 20, 1 Samuel 16 and 2 Kings 3

The texts in the heading, which are almost entirely without temple background, demonstrate a consecutive connection between the praise of God's people and manifestations of his presence in the context of battle or spiritual conflict. All of them have an implicit covenant background in the form of the Holy War motif: the covenant God identifies himself with his people, making their wars his own (cf. Ex 14:14 and 15:1-21).[18] In other cases of divine war, we see the reverse order, when the defeat of the Egyptians precedes the hymns of praise by Moses and Miriam (Ex 14:30-31 and 15:1-21).

If one regards the war cry as a specific kind of battle praise, the battle narrative of Joshua and the people of Israel at Jericho (Josh 6) fits this category. The ark of the covenant involved in the 'praise march' (6:6) symbolises divine presence and implies a covenant context, which is also expressed through the priests' trumpets (6:9). The week-long march campaign (6:14-15) without and, finally, with war cry, is followed by supernatural phenomena and conquest (6:20). One may plausibly suppose divine intervention, which would testify to a connection between a specific form of human praise and divine presence in a covenant context.

The battle narrative in 2 Chronicles 20 shows Jehoshaphat and the people facing a similar military challenge (verses 1-2). This text demonstrates even more clearly that pre-battle praise (20:6-12, 18-19, 21-22a) was succeeded by a 'prophetic input' in the form of a divine promise (20:14-17) and by a supernatural victory (20:22b-23). This account represents a divine war narrative, because a ritual lament with a threefold anticipatory praise is followed by a prophetic oracle of salvation and a victory thanks to divine intervention.[19] Interestingly, the text has both a temple and a non-temple background, which substantiates the claim that the connection occurs in both settings.

The narratives in 1 Samuel 16 with David playing the harp before Saul (16:23b) and in 2 Kings 3 with Elisha and the minstrel (3:15-19) make clear that worshipful music had spiritual consequences: human praise was succeeded by manifestations of divine presence, whether in terms of making an evil spirit leave (1 Sam 16:18, 23c) or of releasing divine counsel through prophecy (2 Kgs 3:15-19) followed by a supernatural conquest (3:24-27).[20] As a result, the connection between human praise and divine presence is evidenced in situations of military and spiritual conflict with a covenant background, which reminds of the divine war motif.

2.3 The Psalms

Remarkably, in the Book of Psalms there is little evidence of a correlation between praise and presence, except in Psalm 22. As a psalm of lament verse 3 (God dwelling in or being enthroned above Israel's praises)[21] conveys a connection between divine presence and human praise in a covenant setting. A covenant background is also implied in the Psalms of praise 136 and 145–150 through exhortations to God's people to praise their Lord. Yet human praise and divine presence do not occur together here. The situation is similar in the Book of Ezekiel, which portrays the departure of the Lord's glorious presence (Ez 10), but in the context of judgment and not of praise. The return of this presence is then portrayed in the context of repentance and covenant renewal (Ez 11 and 43).

3. The presence of God's Spirit and the praise of God's people in the New Testament

The Book of Acts depicts the initial and repeated filling of God's new people with the Holy Spirit in the context of their praise.

3.1 Acts 2

The initial bestowal of the Holy Spirit on the disciples at Pentecost in Acts 2 provides a hermeneutical key for the other narratives about the Spirit, such as Acts 10–11. In Acts 2, this initial infilling of the disciples with the Holy Spirit (2:4a), introduced through the similes of wind and fire (2:2-3),[22] was immediately followed by their glossolalic praise (2:4b). This allows the inference that the former prompted the latter, which is supported by 2:4c.[23] This order of first the presence of the Spirit and subsequently praise occurs against the background of a new covenant relationship. The background in Acts 2:16-41 (supported through the quote from Joel 2:28-32) comprises human repentance (2:38a), divine salvation (2:38b) and prophetic empowerment (2:38c) through the Davidic Messiah Jesus Christ (2:25, 34 with quotes from Ps 16:8-11 and Ps 110:1).[24] These distinct elements can be discerned as 'three in one', but must not be separated. Thus, the presence of the Holy Spirit literally 'inspired' human praise, and this in a (re)new(ed) covenant, which corroborates the connection between divine presence and human praise.

3.2 Acts 10 and 11

The narrative in Acts 10 and its repetition in Acts 11 depict the initial bestowal of God's Holy Spirit on Gentiles. The glossolalic praise of the Gentiles around Cornelius is the clear evidence of the gift of the Holy Spirit poured out on them (10:46).[25] Even more explicitly than in Acts 2, the presence of the divine Spirit is said to have inspired human praise. The use of the same metaphor of outpouring in Acts 10:45 and in 2:17, and of the same baptismal metaphor in 11:16 as in 1:5, indicate the incorporation of Gentiles into God's people and even the expansion of God's house and temple.[26]

This metaphorical 'extension of the temple' had been prepared through Peter's triple metaphorical vision in Acts 10:10-16 and 11:5-10: a variety of clean and unclean animals was set before a reluctant Peter with the threefold divine command to eat. According to the *halakhah*, a Jew would become ritually 'unclean' by entering the house of a Gentile just as by eating 'unclean' food.[27] By means of this vision God challenged Peter's socio-cultural prejudices and convinced him that he had changed the rules of purity and acceptance (10:34-35): just as the food is declared clean, the Gentiles are declared clean in God's sight. Consequently, Peter's purity would not be jeopardised by entering the house of Cornelius, who was going to be filled with divine presence through God's Spirit. For this reason, the concept of a metaphorical divine indwelling may be implied in the story, although Luke does not explicitly use temple/house metaphors. In any case, again the infilling with the divine Spirit inspired human glossolalic praise in the context of the new covenant. This validates the connection between God's presence in a holy new people and their praise.

3.3 Acts 4

In Acts 4, amid persecution and spiritual conflict with the religious authorities, the new Christian community calls out to their Lord, which results in an earthquake and their being filled anew with the Holy Spirit. The earthquake and the renewed filling with the Spirit are sandwiched between the worshipful prayer and bold preaching of the new Christians, which surely indicates a correlation between these events. Accordingly, the exaltation of God (4:24-30) and the expression of faith amid adversity (4:1-3) brought about the two powerful effects of seismic activity and a repeated infilling with the Holy Spirit (4:31),[28] which implies

not only covenant background, but also the divine origin of these theophanic manifestations. Together with the Spirit-refilling, these events create verbal echoes of Acts 2. In addition, the spiritual conflict recalls the divine war narratives discussed above, particularly 2 Chronicles 20 and 2 Kings 3. Consequently, Acts 4 validates that there is a temporal correlation between human praise and the presence of the divine Spirit in a covenant context, with the former initiating the latter.

3.4 Acts 16

In another situation of spiritual conflict and persecution, the apostle Paul and his companion Silas were imprisoned. This harsh condition did not make them launch a lament, but a nocturnal praise concert instead, which resulted in an earthquake, the opening of the prison doors and the salvation of the prison keeper and his family. The sequence of events in Acts 16 shows that praise was immediately followed by the tremor with 'liberating' effects in more ways than one. Divine intervention can be assumed,[29] not least because this narrative was preceded by a divine instruction to the missionaries to go to Macedonia (16:9-10). Apparently, the hymnic prison praise of Paul and Silas (16:25)[30] was influential in bringing about the shaking and opening of the doors, the breaking of their fetters (16:26) and, finally, the salvation of the prison keeper's family (16:30-33). The fact that their faith was expressed through praise suggests a covenant setting. Therefore, the theophanic manifestations in a situation of spiritual conflict preceded by praise recall the divine war motif and support a connection between prayer/praise and divine presence, although no refilling with the Spirit is mentioned in this case.

3.5 Ephesians 5

In a series of cohortative passages in the Letter to the Ephesians divine activities are presented as motivation for human activities; the latter are called for by means of negative and positive imperative pairs like 'don't be unwise, but wise' (5:15). The literary structure of Ephesians 5 suggests that this wisdom in everyday life is related to the infilling with God's Spirit, praise, thanksgiving and holy living. Accordingly, Ephesians 5:18-21 shows that:
- filling with the Spirit is called for: 'do not get yourselves drunk with wine, but get yourselves filled with Spirit' (5:18),[31]
- along with mutual edification through spiritual praise songs: 'as you encourage each other with

praise songs inspired by the Spirit' (5:19a),[32]
- and offered to God candidly: 'and sing to the Lord and praise him wholeheartedly' (5:19b),
- with thanksgiving to the Father through the Son: 'and thank God the Father always for everything through our Lord Jesus Christ' (5:20),
- and mutual dedication: 'and submit to one another out of reverence for Christ' (5:21).

The five participles which follow the two imperatives in Ephesians 5:18-21 entail an imperative-coordinated or modal-instrumental interpretation: 'be filled with Spirit (and) sing praise', or, 'as you sing praise' etc.[33] This infilling with the Spirit comes about in the context of praise, which reveals a reciprocal correlation between divine presence and human praise. Besides, it points to covenant relationships at the horizontal and the vertical level, i.e. the relationship between God Father, Son and Holy Spirit and his people on the one hand, and the relationships among his people on the other.

In sum, Acts and Ephesians confirm that there is a connection between divine presence in the form of an initial infilling with the Holy Spirit and human praise, with the former prompting the latter; conversely, there is also a connection between human praise and a refilling with the Holy Spirit and/or theophanic manifestations, with the former initiating the latter. Both are portrayed in the context of the divine-human covenant relationship.

4. Biblical-theological perspective: three intertextual themes

From the above sections three themes emerge: the connection between divine presence and human praise, the divine indwelling, and the covenant between God and his people. These three themes reverberate between the mentioned texts from both Testaments and can be characterised as intertextual in that they emit echoes and enter into dialogue with each other within the canon.[34] Still, not every theme appears in every instance. In most texts, the connection between presence and praise is obvious. Many texts contain the theme of divine indwelling, whether literal or metaphorical. In all the texts, the theme of covenant emerges.

4.1 First theme: the connection between divine presence and human praise

Just as in the Old Testament God's glorious presence inspired his people's praise, so did his Holy Spirit in the New Testament. And just as his people's praise stimulated God to fill his dwelling

again with his presence, their praise induced a fresh filling with the Spirit and/or other divine manifestations.

The following intertextual links can be identified: in 1 Kings 8:10-15, 2 Chronicles 5:14–6:4 and 7:3, the cloud of God's glory in the temple inspired his people's praise; similarly, in Acts 2:4 and 10:44-46, the Holy Spirit in the disciples/Gentiles inspired their praise. Again, in 2 Chronicles 5:12-14 and 7:1-2, Joshua 6:8-21 and 2 Chronicles 20:5-18, 21-23, 1 Samuel 16:23 and 2 Kings 3:15-24, the praise of God's people stimulated God's glorious cloud to fill the temple afresh or provoked other manifestations of divine presence;[35] similarly, in Acts 4:31 and 16:25-26 (Eph 5:18-20), his people's praise stimulated the Holy Spirit to fill them afresh and/or other theophanic manifestations.

The connection between divine presence and human praise is displayed in the following table:

	1 Kgs 8-9	2 Chr 5-7	Josh 6	2 Chr 20	1 Sam 16	2 Kgs 3	Ps 22	Acts 2, 10	Acts 4, 16	Eph 5
Divine glory filling temple	v	v								
Supernatural phenomena:										
Supernatural fire	v	v						(v)		
Supernatural shaking			v						v	
Spiritual/ physical deliverance					v				v	
Divine intervention victory			v	v	v	v			v	
Divine presence/ filling with the Spirit							v	v	v	vv
(Temple) sacrifices	v	vv				v				
Praise	v	vv	(v)	vv			v	v	v	vv
Anticipatory/ prophetic praise			(v)	v	(v)	v			v	

4.2 Second theme: the divine indwelling

Again, just as the new house of God was filled with divine glory, so the new people of God were filled with the Holy Spirit. The following intertextual links can be identified: in 1 Kings 8:10-11, 2 Chronicles 5:13c-14 and 7:1-2, the temple was filled with God's glory; similarly, in Acts 2:4, 4:31 and Ephesians 5:18, his people were filled with the Holy Spirit.

The connection between presence and praise involves literal and non-literal divine dwellings. Metaphorical divine dwellings already occur in the Old Testament: Israel is described as a growing landscape (e.g. Num 24:5-7; Isa 54:1-3; Jer 3:16-18; Zech 1:16; 2:1-5, 10-13).[36] Likewise, the temple as divine dwelling has the tendency to expand in a metaphorical way, as we have seen above. Also, God's presence in the form of eschatological divine glory has the inclination to expand: Numbers 14:21 predicts that all the earth will be filled with the glory of the Lord (cf. Isa 6:3). Habakkuk 2:14 prophesies that the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea (cf. Isa 11:9). And Haggai 2:9 prophetically anticipates a greater glory of the new temple. Then, in the New Testament, Jesus uses 'temple' metaphorically to refer to his own person and body (Mt 26:61; Mk 14:58; Jn 2:19, cf. the Johannine terminology of being 'in Christ' in Jn 15:4 and 'in the Spirit' in Jn 4:23-24). In Acts, without Luke using the temple metaphor, the concept of divine dwelling undergoes a further change from a literal to a metaphorical understanding. In the Letters, the relevant metaphors include 'temple' (1 Cor 3:16; 6:19; 2 Cor 6:16), 'dwelling' (Eph 2:21-22), '(eternal) house in heaven' (2 Cor 5:1), 'God's building' (1 Cor 3:6) and 'living stones' (1 Pet 2:4-6). Finally, the Lord's presence is comprehended as the ultimate 'temple', which does not

require any further building (Rev 21:10-11). Thus, both Testaments testify to the theme of the divine indwelling, both literal and metaphorical, as filling with God's glory or filling with God's Spirit.

4.3 Third theme: the covenant

As has been established, the connection between presence and praise always occurs within a covenant relationship between God and his people: covenant markers were identified in each text we analysed. Such covenant markers are:[37]

- the transfer of the ark to the new temple (1 Kgs 8:1-9; 2 Chr 5:2-10),
- the entire dedication ceremony of the temple (1 Kg 8; 2 Chr 5–7),
- covenant formulae in the form of blessings/promises (divine presence: 1 Kgs 8:12-21.29; 2 Chr 6:1-11, 20, 40-41 and 7:16),
- the continuity of the Davidic dynasty (1 Kgs 8:25; 2 Chr 6:10, 16),
- answered prayers (1 Kgs 8:30-53; 2 Chr 6:19-42, 7:14-15),
- covenant formulae in the form of curses/warnings (defeat and loss of land: 1 Kgs 8:46; 2 Chr 6:22-27, 36 and 7:19-22),
- animal sacrifices (1 Kgs 8:62-64; 2 Chr 7:1, 4-5, 7) and praise offerings (1 Kgs 8:15; 2 Chr 5:12-13; 6:14; 7:3, 6),
- motifs of Holy War (Josh 6:2-7; 2 Chr 20:14-17) and of spiritual or other conflict (1 Sam 16:18-23; 2 Kgs 3:17-18; Acts 4:1-3; Acts 16:19-24),
- covenant extension reflected in initiation rites such as Spirit baptism (Acts 1:5; 11:16) and water baptism (Acts 2:38; 10:47-48).

Accordingly, God's presence, his people's praise and the covenant relationship appear to form a relational paradigm:[38] the revelation of divine presence evokes human praise as a response, which eventually leads to a holy covenant relationship with the following elements: God's faithful love and holy presence on one side and his people's holy life of worship and praise as a response on the other.[39] Nevertheless, there are also other possible responses, which range from indifference to rebellion (e.g. in Judges).

5. Summary and conclusion

The above shows that divine presence in all its manifestations does not depend on human preconditions like worship and expressions of praise, although there is a correlation.

In the Hebrew Bible, in 1 Kings 8 and 2 Chronicles 5–7 the divine glory is portrayed as prompting human praise and bringing priestly ministry to a halt. Additionally, in 2 Chronicles 5–7 human praise is depicted in temporal correlation with divine presence, before and after the filling of the Lord's house with his glory. Hence, human praise can be regarded as having initiated manifestations of divine presence and, again, divine presence can be seen to have prompted human praise – a reciprocal correlation. Besides, the covenant context is visible in the detailed description of temple worship and its pertinent covenant markers. For that reason, human praise cannot be considered *the* precondition for divine presence.

Joshua 6 and 2 Chronicles 20, narratives mainly without temple setting, but with battle context, show a consecutive connection between the praise of God's people and theophanic manifestations. Still, these accounts also present a covenant background through the motif of divine war. On a slightly different note, the narratives in 1 Samuel 16 and 2 Kings 3 verify that worshipful music entails spiritual/prophetic 'side effects' in situations of spiritual conflict.

Psalm 22:3, with God dwelling in/above his people's praise, testifies to a connection between human praise and divine presence, again in a covenant context.

In the New Testament, in Acts 2 and 10–11 (and Ephesians 5) the initial and repeated filling of God's new people with his Spirit prompts glossolalic praise. Acts 2 provides a hermeneutical key for other Spirit narratives in Acts and confirms that divine Spirit-presence 'inspired' human praise, because the initial filling with or outpouring of the Spirit is understood to have prompted glossolalia. In Acts 2, this connection is embedded in a new human-divine covenant relationship, which comprises human repentance, divine salvation and prophetic empowerment. In Acts 10–11, the initial Spirit-bestowal on Gentiles is also indicative of God's people/house being expanded.

Acts 4 evidences a reverse correlation: human praise initiated divine presence, because the exaltation of God is considered to have initiated seismic activity and a repeated Spirit-infilling. Likewise, Acts 16 proposes that hymnic praise initiated an earthquake with 'liberating' effects, but no Spirit-refilling. In both instances, faith expressed through praise in suffering suggests a divine origin of these manifestations and demonstrates covenant context. Again, a consecutive connection between human praise and divine presence

is validated. Ephesians 5:18-21 invites the believers to be filled with the Holy Spirit in association with praise, which involves Spirit-inspired mutual hymnic edification and praise songs offered to God. This correlation between human praise and divine Spirit-presence implies reciprocity and also testifies to covenant relationships.

In biblical-theological perspective we identified three intertextual themes as a result: the connection between divine presence and human praise, the divine indwelling, and the divine-human covenant relationship.

The theme of the connection between presence and praise reverberates between texts with literal temple context (1 Kgs 8 and 2 Chr 5–7), without temple context (Josh 6 and 2 Chr 20, 1 Sam 16 and 2 Kgs 3), and with non-literal temple context (Acts 2, 10–11, 4, 16 and Eph 5). The theme of the divine indwelling echoes between texts with literal temple context (1 Kgs 8 and 2 Chr 5-7) and non-literal temple context (Acts 2 and 10, 4 and 16, and Eph 5). The divine indwelling affects literal and non-literal dwellings in both Testaments, filled either with the Lord's glory or with his Holy Spirit.

The theme of the divine-human covenant relationship resonates between all the texts analysed. Elements of covenant setting have been identified, such as covenant formulae, motifs of divine war, animal/praise offerings and covenant extension. The covenant relationship involves God's holy presence and faithful love on one side and his people's holy praise and worship as a response on the other. Therefore, we may infer that God's presence, his people's praise and their covenant relationship form a relational paradigm, which corroborates that divine presence with the above manifestations does not depend on human praise alone.

More work remains to be done as the results of this study need to be considered within a liturgical setting and put into practice in Christian worship. The three intertextual themes are not to be taken as 'set in concrete' but as an invitation for discussion. Last but not least, this modest attempt to promote biblical theology as a distinct discipline with the help of a canonical and intertextual method intends to contribute to a restoration of our praise and a return of God's presence in theology and Church.

Dr Gabriele G. Braun has been a tutor in biblical languages. Her address is Zollweg 3, 90607 Rueckersdorf-Nuernberg, Germany, gabrielle.braun@t-online.de.

Endnotes

2   Approaches towards a biblical theology of worship have elucidated the background of Christian worship, contemporary (Hudson, Steven) or ancient (Wick), and explored Scripture regarding human praise or divine presence (Block, Peterson); see N. Hudson, 'Worship: Singing a New Song in a Strange Land' in K. Warrington (ed.), *Pentecostal Perspectives* (Carlisle: Paternoster, 1998) 177-203; J. Steven, *Worship in the Spirit. Charismatic worship in the Church of England* (Carlisle: Paternoster, 2002); P. Wick, *Die urchristlichen Gottesdienste – Entstehung und Entwicklung im Rahmen der frühjüdischen Tempel-, Synagogen- und Hausfrömmigkeit* (Stuttgart: Kohlhammer, 2002); D. Block, '*For the Glory of God.' Recovering a biblical theology of worship* (Grand Rapids: Baker Academic, 2014); D. Peterson, *Engaging with God. A biblical theology of worship* (Downers Grove: IVP, 1992). Only Davis tackles the topic of God's people's praise and God's presence in his analysis of current evangelical worship services in North America: J. J. Davis, *Worship and the Reality of God. An Evangelical theology of real presence* (Downers Grove: IVP Academic, 2010).

3   Childs perceives the canon as a collection of the final textual forms of both Testaments and as the authoritative norm for both Church and scholarship while not ignoring the process of canon formation: see e.g. B.S. Childs, 'The Canon in Recent Biblical Studies. Reflection on an era' in C. Bartholomew *et al.* (eds), *Canon and Biblical Interpretation* (Grand Rapids: Zondervan, 2006) 33-57. He distinguishes between the sources and the witness of Scripture using the metaphor of an orchestral symphony, where one first listens to each individual instrument/witness and then to all together 'in concert': B.S. Childs, *Biblical Theology. A proposal* (Minneapolis: Fortress, 2002) 78, 85, 264. See also C.R. Seitz and K.H. Richards, *The Bible as Christian Scripture. The work of Brevard S. Childs* (Atlanta: SBL, 2013); B.S. Childs, *Biblical Theology of the Old and New Testaments* (London: SCM, 1992). By contrast, James Barr avoids canonical boundaries, opting instead for an open canon; e.g. J. Barr, *The Concept of Biblical Theology. An Old Testament perspective* (London: SCM, 1999) 251. The present study leans more on Childs' approach.

4 Litwak perceives intertextual echoes within a 'framing-in discourse' in Luke-Acts allowing for a broader horizon than allusions and quotations, which works well with other narratives and also with Child's approach: K.D. Litwak, *Echoes of Scripture in Luke-Acts. Telling the history of* God's *people intertextually* (New York: T & T Clark, 2005). Additionally, Steins combines the canonical and the intertextual approach, which is based on broader canonical premises than those held by Childs: G. Steins, *Kanonisch-Intertextuelle Studien zum Alten Testament* (Stuttgart: Verlag Katholisches Bibelwerk, 2009); E. Ballhorn und G. Steins (Hrsg.), *Der Bibelkanon in der Bibelauslegung: Methodenreflexionen und Beispielexegesen* (Stuttgart: Kohlhammer, 2007); Ballhorn and Steins present a volume of Catholic and Protestant contributions to canonical Bible exegesis mainly from the German-speaking scholarly world; see the extensive review by M. Köhlmoos in *Theologische Rundschau* 74 (2009) 135-146.

5 I use the word infilling rather than fulfilment in order to bring out the parallel with indwelling.

6 See M. Hundley, *Gods in Dwellings: Temples and divine presence in the Ancient Near East* (Atlanta: SBL, 2013); M. Hundley, *Keeping Heaven on Earth: Safeguarding the divine presence in the priestly tabernacle* (Tübingen: Mohr Siebeck, 2011); cf. J.M. Hamilton, *God's Indwelling Presence. The Holy Spirit in the Old and New Testaments* (Nashville: B & H Publishing, 2006) 25-56; also G.K. Beale and M. Kim, *God dwells among us. Expanding Eden to the ends of the earth* (Downers Grove: IVP, 2014) 51-64 on God's presence in tabernacle and temple; G.K. Beale, *The Temple and the Church's Mission. A biblical theology of the dwelling place of God* (Downers Grove: IVP, 2004) 123-168; T.D. Alexander and S. Gathercole (eds), *Heaven on Earth. The temple in biblical theology* (Carlisle: Paternoster, 2004) 23-58.

7 Janowski perceives *shem* not in terms of 'Sublimierung' (sublimation), which may indicate replacement, but as 'Zentralisierungsformel' (formula of centralisation), which conveys a specific, centralised mode of divine presence: B. Janowski, *Gottes Gegenwart in Israel: Beiträge zur Theologie des Alten Testaments* (Neukirchen-Vluyn: Neukirchner Verlag, 1993) 128-130.

8 Walsh points out that the Hebrew verb יָשַׁב 'to dwell', or 'to be enthroned' also means 'to sit', which refers to Yahweh sitting on his throne and ruling in his temple; therefore, it relates to the Lord's permanent presence, whether as residence or rule: J.T. Walsh, *1 Kings* (Collegeville: Liturgical Press, 1996) 11. Besides, following Deut 20:5 and 28:30, it was normal in Israel to 'dedicate' a house by taking residence there: cf. V. Hurowitz, *I Have Built You an Exalted House* (Sheffield: JSOT Press, 1992) 266-

267. Then, some scholars assert that God's possession of the temple was a sign of acceptance of Solomon's offerings: J. Robinson, *The First Book of Kings* (London: Cambridge University Press, 1972) 95. Others hold that textual evidence in the OT often suggests that obedience, righteousness and mercy are better than sacrifice: F. Farrar, *The First Book of Kings* (London: Hodder & Stoughton, 1894) 212-213. Still, both aspects indicate covenant fidelity.

9 The terms עָנָן 'cloud' and כְּבוֹד־יְהוָה 'glory of the Lord' are used here in an almost synonymous way to describe theophany. This metaphorical rhetoric expressing the divine presence recalls Ex 19:16; 24:16-18; 40:34-38; Lev 9:23-24 and Num 9:15-23: cf. Robinson, *Kings*, 96; W. Brueggemann, *1 & 2 Kings* (Macon: Smyth & Helwys, 2000) 106.

10 Cf. Wick, *Urchristlichen Gottesdienste,* 56.

11 The author of Kings relied on written sources, e.g. annals of kings, like those of Solomon (1 Kgs 11:41), of the kings of Judah (1 Kgs 14:19 and 15:7, 23) or the kings of Israel (1 Kgs 16:20); these annals were common sources, which may also have been used by the author of Chronicles. Accordingly, Japhet considers Kings the most important of the Chronicler's sources: S. Japhet, *I & II Chronicles: A commentary* (Louisville: Westminster John Knox, 1993) 16.

12 See quote from Psalm 136:1. For worship terminology in general, see e.g. Wick, *Urchristlichen Gottesdienste*, 21-26: Wick presents detailed Hebrew and Greek terminology and their development, with 'service' and 'serving God' (עבוד resp. λατρεία/λειτουργεία) as one of the key terms; also I.H. Marshall, 'How far did the early Christians worship God?', *The Churchman* 99.3 (1985) 216-229, who discusses worship terminology in the NT and sees worship as λατρεία in line with the OT term עבוד as service to God and the community, which extends beyond a 'church service'.

13 For chiastic structures in Kings and Chronicles, see e.g. J.T. Walsh, *Style and Structure in Biblical Hebrew Narrative (*Collegeville: Liturgica, 2001) 28-29. On p. 68, Walsh calls the structure in 1 Kings 6-9 a 'framing inclusion', but there are inclusions in chiastic structures as well. Scholars have debated whether literary emphasis is achieved through two distinct events, which in this case would be a repeated glory-filling of the temple, cf. H.G.M. Williamson, *1 and 2 Chronicles* (Grand Rapids: Eerdmans, 1982) 216. Alternatively, one single event was mentioned twice from different perspectives, cf. R. Dillard, *2 Chronicles* (Waco: Word, 1987) 41. In any case, repetition creates emphasis.

14 וַתֵּבֶל מָלֵא עָנָן 'in praise and thanksgiving'; לְהַלֵּל וּלהדות 'the house was filled with a cloud'; יְהוָה מָלֵא אֶת־הַבַּיִת 'the glory of the Lord filled the house'; וּכבוֹד וַיִּשְׁתַּחוּוּ they bowed down in prostration'.

15 On the continuity of the Davidic covenant, see e.g. P.R. Williamson, *Sealed with an Oath: Covenant in God's unfolding purpose* (Downers Grove: IVP, 2007) 132-133.

16 Noth points to a connection between Solomon's prayer and praise in chapter 8 and God's response in chapter 9 independently from any temporal link: M. Noth, *Könige. 1. Teilband: 1-16* (Neukirchen-Vluyn: Neukirchner Verlag, 1968) 197; also Walsh, *1 Kings,* 117. Similarly S.J. de Vries, *1 Kings* (Waco: Word, 1985) 120, who extends the structure from 1 Kings 7:51b to 1 Kings 9:9; this extension could be justified given that God appeared twice to Solomon (1 Kgs 3:4-5 and 1 Kgs 9:1-9), in both instances in the context of Solomon's covenant fidelity.

17 See e.g. R. Rendtorff, *The Covenant Formula* (Edinburgh: T & T Clark, 1998) 57-92.

18 For God as holy warrior see T. Dozeman, *Joshua 1-12. A new translation with introduction and commentary* (New Haven: Yale University Press, 2015) 325-332.

19 Cf. also Dillard, *2 Chronicles*, 154-155; von Rad asserts that the ancient Holy War tradition went through a process of spiritualisation, during which the import of liturgical praise increased: G. von Rad, *Holy War in Ancient Israel* (Grand Rapids: Eerdmans, 1991) 131-133.

20 However, in 1 Samuel 18:10 no positive spiritual consequence is narrated following Saul's raging and David's play; for 1 Samuel 16:16 see e.g. C.F. Keil and F. Delitzsch, *1 and 2 Kings (*Peabody: Hendrickson, 1989) 304; regarding 2 Kings 3, Williamson, *Sealed with an Oath,* 164, maintains that the prophetic anointing was empowerment to speak on God's behalf.

21 The verb *yashab* requires a direct accusative object without preposition, which can mean 'to dwell', 'to inhabit' and 'to sit enthroned': C.F. Keil and F. Delitzsch, *Psalms* (Peabody: Hendrickson, 1989) 312. Placing the *´atnaḥ* under *yoshev* results in the different translation of the LXX: σὺ δὲ ἐν ἁγίοις κατοικεῖς, ὁ ἔπαινος Ἰσραηλ, see P. Craigie, *Psalms 1-50* (Waco: Word, 1983) 196. Furthermore, in view of the three-part division of the psalm of lament with abandonment, supplication and deliverance as well as praise, one may wonder whether God inhabits all of them.

22 Barrett refers to fire as symbolising divine cleansing and purification: C.K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, Vol. 1* (Edinburgh: T & T Clark, 1994) 114; accordingly, the fire-tongues symbolise purification and holiness, and the wind filling the house symbolises the disciples' infilling with the Holy Spirit; similarly, Levison describes the infilling with Spirit and fire as 'tandem partners that effect and accent the inspired state': J.R. Levison, *Filled with the Spirit* (Grand Rapids: Eerdmans, 2009)

330; again, I prefer the word infilling to fulfilment in order to bring out the parallel with indwelling; besides, fire evokes the theophanies on Mount Sinai in Exodus 19 and the Tabernacle in Exodus 40; also C. Keener, *Acts: An exegetical commentary. Vol. 1* (Grand Rapids: Baker Academic, 2012) 804.

23 ἐπλήσθησαν πάντες πνεύματος ἁγίου 'they were all filled with Holy Spirit'; λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ 'they were telling in our own tongues the mighty works of God': this initial infilling of the disciples with Holy Spirit followed by their praises is anticipated in Luke 1:64, 67-68 with Zechariah blessing God … and being filled with Holy Spirit … and blessing God again: εὐλογῶν τὸν θεόν … ἐπλήσθη πνεύματος ἁγίου … εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ.

24 Cf. L.R. McQueen, *Joel and the Spirit: The cry of a prophetic hermeneutic* (Sheffield: Sheffield Academic Press, 1995) 56. Williamson, *Sealed with an Oath*, 164, asserts that the Abrahamic covenant is alluded to, but the various prophetic allusions to covenant promises fulfilled in Acts 2 and elsewhere also refer to the messianic Davidic covenant; besides, the covenant promise of the bestowal of the Spirit is connected with the judgment motif of the Day of the Lord in Acts 2:20: Williamson, *Sealed with an Oath*, 42, 185-186.

25 μεγαλυνόντων (present active participle) 'to magnify'. Acts 10–11 do not use the Spirit metaphor 'filling', but three other metaphors: the Holy Spirit 'falling' (10:44, 11:15), the gift of the Holy Spirit 'poured out' (10:45) and 'being baptised with Holy Spirit' (11:16).

26 On a metaphorical redefinition of the term 'temple', see V. Gäckle, *Allgemeines Priestertum. Zur Metaphorisierung des Priestertitels im Frühjudentum und Neuen Testament (*Tübingen: Mohr Siebeck, 2014) 161-167, 310-313.

27 This argument is owed to G. Baltes and his presentation on ritual purity in Acts 10 at the conference of the Arbeitskreis für evangelikale Theologie in Marburg, Germany, 29 February 2016. Baltes referred to the *halakhah Mishna mOhol* 18:7 and to Josephus, *Bell*. 2:150.

28 'Sovereign Lord, Creator of heaven and earth', a title common in Jewish prayers and praise (*pesher* interpretation pointing to Psalm 2): cf. C. Keener, *Acts. An exegetical commentary. Vol. 2* (Grand Rapids: Baker Academic, 2013) 1166-1179; ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος 'they were all filled with the Holy Spirit'.

29 J.B. Polhill, *Acts* (Nashville: Broadman, 1992) 354, and E. Schnabel, *Acts* (Grand Rapids: Zondervan, 2012) 689, highlight that seismic activity was common in that region, but rarely experienced more timely, which points to divine intervention.

30 προσευχόμενοι ὕμνουν τὸν θεόν 'they were praying and singing hymns to God'.

31 Both middle imperatives in Ephesians 5:18 suggest a reflexive, tolerative, repetitive interpretation; see also W. Larkin, *Ephesians. A handbook on the Greek text* (Waco: Baylor University Press, 2009) 124.

32 Larkin, *Ephesians,* 125*,* suggests that the three nouns in verse 20 comprise all the singing that goes on in worship, since the syndetic listing of nouns appears to refer to synonymous attributes relating to festive songs of praise; however, at a closer look, these attributes reveal diverse interpretive shades. Still, all refer to Spirit-inspired praise tunes.

33 See also T. Gombis, 'Being the Fullness of God in Christ by the Spirit: Ephesians 5:18 in its Epistolary Setting', *Tyndale Bulletin* 53.2 (2002) 259-271, esp. 271.

34 See Steins' interpretation of intertextuality: 'Wenn es aber stimmt, dass der Kanon nach außen hin geschlossen, aber in sich offen ist, so gilt es, die Dialogizität der Texte im Sinne einer "konturierten Intertextualität" zu nutzen': G. Steins, *Die „Bindung Isaaks" im Kanon (Gen 22): Grundlagen und Programm einer kanonisch-intertextuellen Lektüre* (Freiburg: Herder, 1998) 23. Intertextuality as dialogue somehow recalls Childs' understanding of 'polyphony' and Litwak's perception of 'echoes', while Childs would understand canon in terms of the final textual form (see footnotes 3 and 4).

35 The intertextual theme between divine presence and human praise occurs within and without temple setting, therefore it does not depend on it.

36 Cf. Beale, *The Temple and the Church's Mission*, 123-167.

37 On covenant see e.g. W.J. Dumbrell, *Covenant and Creation. An Old Testament covenant theology* (Milton Keynes: Paternoster, 2013) or J. Goldingay, *Old Testament Theology. Vol. 1: Israel's Gospel* (Downers Grove: IVP, 2003); on covenant formulae see Rendtorff, *Covenant Formula*, 57-92.

38 Recent approaches to covenant emphasize its relational aspect; e.g. Oehming considers the 'marital' love of God the core of the covenant concept: M. Oehming, '"Siehe, deine Zeit war gekommen, die Zeit der Liebe" (Ez 16,8). Die "Psychologie" der Liebe als sachlicher Kern der Bundestheologie im Alten Testament' in C. Dohmen und C. Frevel (Hrsg.), *Für immer verbündet: Studien zur Bundestheologie der Bibel* (Stuttgart: Verlag Katholisches Bibelwerk, 2007) 151-160. Moreover, the influence of Martin Buber's relational approach (e.g. as expressed in *I and Thou*) on theologians in the twentieth century cannot be denied.

39 On the holiness of God's people, see e.g. J.B. Wells, *God's Holy People: A theme in biblical theology* (Sheffield: Sheffield Academic Press, 2000) 241-246.