

This dissertation addresses the question of the presence of YHWH in the Book of Exodus and the Old Testament. The introduction surveys the history of the question within the context of modern hermeneutical discussion. After considering the impact of J. Wellhausen on subsequent scholarship regarding the theology of the proposed D and P documents, considerable attention is given to the tradition-historical views of G. von Rad, M. Noth, and the scholars who succeeded them. The prevailing view is one which assumes theological polarisations/tensions between Deuteronomistic and Priestly traditions (that is, between *name*-theology and *glory*-theology) which serve as a compass for exegesis of presence passages. Within tradition-historical analyses, polarisation of transcendent meeting-dwelling from immanent abiding-dwelling reflects tradition pre-histories which are coalesced to serve the ideology of the priestly viewpoint of a lost sanctuary during the exile. Underlying this polarisation are notions of YHWH's enthronement (ancient ark ideas and later D name-theology), while manifestation notions correspond to the tent of meeting (later priestly glory-manifestation theology): that is, such polarities are "mutually repellent" motifs until coalesced in P. Lack of consensus about the priestly interpretation of the presence in the tabernacle (abiding or temporary), as well as the relationship of Deuteronomistic notions to Exodus, has made room for alternative positive proposals (see p. 96).

The survey is followed by a study of the use of presence-language within the discourse of Exodus 25-40, with special attention given to key terms such as לִפְנֵי יְהוָה, לִפְנֵי יְהוָה, שָׁכַן, כְּבוֹד, יָשַׁב, שָׁכַן, אֲרוֹן הָעֵדוּת, and אֲרוֹן הָעֵדוּת. This textual exposition follows a canonical, literary consideration of structure and theology, involving a broad range of reciprocating and congruent motifs, symbols, and metaphors in Exodus texts, including the ark, tent of meeting, atonement cover, cherubim, bread of presence, *perpetual* lamps, incense, *perpetual* offerings, priesthood, and sanctuary articles, the *word* of divine speech, *glory* of YHWH, *name* of YHWH, *face* of YHWH, sacred place, time, and people, abiding-perpetual (static) *vs.* dynamic occasional (active) meeting presence, transcendent *vs.* immanent presence, local *vs.* universal-presence, covenantal (promise[s]) and cultic aspects of sacred-presence, intensified *graded*-presence *vs.* *essential*-immutable-presence, mediated *vs.* unmediated presence, theophanies of presence (corporeal) *vs.* the unseen presence (incorporeal), the actual presence in the tabernacle (and elsewhere) *vs.* the essential-ubiquitous-presence, the role of *time* and *place* in relation to presence, and the relation of *law* and presence. These motifs can be understood within a theological dynamic (biblical and systematic) of creation, covenant, and redemption involving the promises of land and the stipulations for the sanctuary-cult. This dynamic is linked with YHWH's covenant-promise to be Israel's God *witnessed* to by the covenant-testimony-law and *signified* by the holy, covenant-presence as *testimony* to YHWH's incommensurable and gracious-mutual-presence.