

1. Record Nr.	UNINA9910456667303321
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Titolo	Between Heaven and Earth : Divine Presence and Absence in the Book of Ezekiel / / by John F. Kutsko
Pubbl/distr/stampa	Winona Lake, Ind. : , : Eisenbrauns, , 2000 ©2000
ISBN	1-57506-520-7
Descrizione fisica	xiv, 185 p
Collana	Biblical and Judaic studies from the University of California, San Diego ; ; 7
Disciplina	224/.406
Soggetti	Presence of God - Biblical teaching Hidden God - Biblical teaching Criticism, interpretation, etc. Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Frontmatter -- Contents -- Preface and Acknowledgments -- Abbreviations -- 1. The Inquiry and Its Background -- 2. Idolatry and Theodicy -- 3. Idolatry and Theophany -- 4. Idolatry and Theonomy -- 5. Summary and Conclusion -- Appendix: Removal, Repair, and Return of Divine Images -- Indexes
Sommario/riassunto	With the destruction of the Jerusalem Temple and the exile of members of the Israelite community to the land of its enemies, whose gods were represented as divine statues, the prophet Ezekiel faced a challenge: how to respond to the enemies' taunts that Israel's God was absent, whereas the foreigners' gods self-evidently were present. Thus, to ask the question, "Where is God" was to face several complex and tangled problems. How is God to be represented? How is Yahweh to be differentiated from other deities? What is Yahweh's relationship to Israel in exile?Kutsko sets out to answer these questions within the theme of divine presence and absence, particularly as it relates to the kabod theology in Ezekiel. He shows that God's absence becomes, for Ezekiel, an argument for his presence and power, while the presence of idols indicated their absence and impotence. Ezekiel extends this

proposition into a corollary: God's presence is not consigned to sanctuary, for God is a sanctuary. In this regard, absence from the Temple is a message of judgment and the precursor to a message of restoration. If God can become a sanctuary, his presence in exile becomes a message of victory even over imperial powers. This conceptualization of Yahweh, then, ends up defining the power and position of Israel's God in distinctively universal terms. In this contribution, the book of Ezekiel plays a central and previously unappreciated role in the development of Israelite theology, and monotheism in particular.
