The Use of Critical Spatial Theory in a Canonical Reading of Genesis 1:1–2:25
and Revelation 21:1–22:5

A thesis submitted to the University of Surrey for the degree of Doctor of
Philosophy in the School of Theology by:

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ABSTRACT

St Mary's University, Twickenham, UK
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"The Use of Critical Spatial Theory in a Canonical Reading of Genesis 1:1–2:25 and Revelation 21:1–22:5"

This thesis contributes toward the canonical interpretation of the Protestant canon by arguing for a placial reading of its bookends, Gen 1:1–2:25 and Rev 21:1–22:5. The thesis argues that canonical interpretation is best conducted by scholarly attention to two canonical missions. Both missions are portrayed in progress throughout the canon, and both relate conceptually to each other. Both produce their own subplot within the canonical narrative, one of which is about place and has been underdeveloped in canonical interpretation. To address this lacuna, the thesis focuses on the opening and closing of the canon, where place is the primary topic of discussion. To produce placial readings of these canonical bookends, the thesis must clarify what place is and explore how to analyze placial components and properties in canonical texts. Chapter One investigates the theory of place in the disciplines of philosophy and human geography, articulating placial components and properties and then establishing terms to use during the analysis of canonical texts. In Chapter Two the thesis explores the trends and lacunae in placial analysis within biblical studies since the "spatial turn." In Chapter Three the thesis presents my proposal for placial analysis of canonical texts. In Chapter Four I employ my proposal to analyze the first creation account of Genesis, where the narration portrays God creating a placial world and issuing a placial mission to humankind for continued placemaking. Occurring at the opening of the canon, this text launches the placial mission and subplot. In Chapter Five I apply my proposal to the second creation account, in Gen 2:4b–25, wherein the placialization of God's created world advances through the formation of a specific regional territory as a place for God and humans. In Chapter Six the thesis applies my proposal to the closing narrative of the canon, in Rev 21:1–22:5, wherein the mission and subplot of place achieves its long-awaited denouement in the canon. The ultimate objective of the thesis is to establish the importance of this placial mission and subplot for canonical interpretation, and then to create a process for future placial studies of the canon.
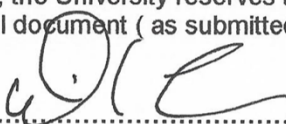
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with perfect delivery. There are the people at Wattage Coffee, Patina Green, and Filtered Coffee, who kept me fed and alert. There also are friends who helped me financially, providing gifts sufficient to pay for an entire year's tuition and several academic books. Equally important has been my community group with whom my wife and I still do life together. Their encouragement, prayers, and frequent gifts helped to make this journey possible. These saints are Jan and Gordy Purcey, Patricia and Bill Simmons, Val and Don Westfall, and Diane and Sam Fisher.

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Now, I turn to express thanks to my family. I am positive that I could not have done this without their love and support. They were and are everything good in my life. Even though my own parents and grandparents are deceased, my first thanks go to them. I have always loved them and have felt like I am walking in their footsteps. I wish they could be here now, but there will be a big thank you and hug when we meet again. Then there are my grandchildren, which, as they say, are "the crown of the aged" (Prov 17:6). My crowns have names, which are: Lucy, Olive, Mae, August, Vivian, Eleanor, Kruz, and Beckham (born days before my Viva). My children have been at the center of my and my wife's lives since the 1980s, and they remain there even though they are now grown adults and fine Christians in their own right. Their names are: Daniel Larsen and his wife Monica, who have become our "go to" place for family "get togethers" and where many a wonderful hour has been spent discussing theology on your back porch (Daniel is becoming a first rate theologian in his own right); Dr. Matthew Larsen and his wife Lauren, who are academic role models, are partners in risk taking, and make every occasion with them a memorably good time; and, Elizabeth Andino and her husband Danny, whose words of encouragement and expressions of love have been given

repeatedly and when most needed amidst their own work toward God's placial mission, helping people caught in addictions to find life and recovery. May our tribe continue!

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As one hopefully can see, I am perhaps the most blessed man in the world. And that is a good thing.

David Larsen

Dallas, TX

November 23, 2020

ABBREVIATIONS

The abbreviations used in this work follow the *SBL Handbook of Style* (2nd ed.). The following is a list of abbreviations not found therein.

AAAG	*Annals of the Association of American Geographers*
CC	Continuum Collections
DHG	*Dictionary of Human Geography*
GLT	*A Glossary of Literary Terms*
HistTh	*History and Theory*
JHI	*Journal of the History of Ideas*
NCI	New Critical Idiom
OAS	Oxford Aristotle Studies
RGS	The Royal Geographic Society
RHG	*Reading Human Geography*
RSHG	Routledge Studies in Human Geography
RSS	Religion and Spatial Studies
SARASS	School of American Research Advanced Seminar Series
SAHS	Scripture and Hermeneutics Series

INTRODUCTION

This thesis contributes toward the canonical interpretation of the Bible by arguing for a placial reading of the canonical bookends, Gen 1–2 and Rev 21–22. Although focusing on canonical interpretation, this contribution will be useful to biblical studies generally because it insists upon the reinstatement of full placiality in the process of analyzing place. The thesis uses the Protestant canon as its textual base, an assumption that I address in more detail immediately below.

I will argue that canonical interpretation is best conducted by scholarly attention to two canonical missions. Both missions are portrayed in progress throughout the canon, and both relate conceptually to each other. Both produce their own subplot within the canonical narrative. One of these missions is about place, presenting the placialization of God's world from creation to its culmination as a terrestrial dwelling place where God and humans will live. This mission and subplot have been underdeveloped in canonical interpretation, and this thesis aims to address this. The second mission, which is more developed in canonical studies, is about the salvation of humankind.

The Protestant Canon

By "canon" the thesis refers to the Christian canon of the Protestant church today, as opposed to Judaism's Hebrew Bible or a larger Christian Bible as is used by the Orthodox Church and by the Roman Catholic Church, both of which would include the Apocrypha or deuterocanonical scriptures.[1] In addition, the ordering of the books as

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[1] For an overview of "canon" and "canonization" as used in the thesis, see Hubert James Keener, *A Canonical Exegesis of the Eighth Psalm: YHWH's Maintenance of the Created Order through Divine Reversal*, JTISup 9 (Winona Lake, IN: Eisenbrauns, 2013), 1–38, especially 17n94 and 33–35. For discussion of the canonization of the sixty-six books of the Protestant canon, and on the canonical interpretation of them, see Georg Fischer, "Disputed Issues of Biblical Theology," in *Theology of the Hebrew Bible: Volume 1: Methodological Studies*, ed. Marvin A. Sweeney, RBS 92 (Atlanta: Society of Biblical Literature, 2019), 20–25; Gerald O'Collins, *Inspiration: Towards a Christian Interpretation of Biblical Inspiration* (Oxford: Oxford University Press, 2018), 130–65; Külli Tõniste, *The Ending of the Canon: A Canonical and Intertextual Reading of Revelation 21–22*, LNTS 526 (London: Bloomsbury T&T Clark, 2016), 1–17 and 132–38; Stephen G. Dempster, "The Canon and Theological Interpretation," in *A Manifesto for Theological Interpretation*, eds. Craig G. Bartholomew and Heath A. Thomas (Grand Rapids: Baker Academic, 2016), 131–48; John C. Peckham, *Canonical Theology: The Biblical Canon, Sola Scriptura, and Theological Method* (Grand Rapids: Eerdmans, 2016), 1–139; Jeff S. Anderson, *The*

they appear in the Protestant canon is assumed, with the result that the canon has Genesis as its opening and has Revelation as its closing. Thus, Gen 1–2 and Rev 21–22 are respectively the beginning and end of the canon.[2]

Additionally, the thesis assumes that canonical interpretation focuses on the final form of each book and of each book's relationship to the whole canon. I acknowledge a historical process that produced the final form of each individual book, and furthermore acknowledge that these individual books went through further historical processes of compilation into collections of books, ultimately into the authorized final form of the whole Protestant canon. The thesis thereby assumes distinct voices for each book as well as assuming a polyphonic voice for the whole canon.[3] Whenever needing to distinguish between the historical timeframe of the final form of an individual book from the later final form of the entire canon, clarification will be made as applicable in the discussions in the chapters that follow. Thus, by "canonical interpretation" of a biblical text I mean the present-day interpretation of any biblical text within the single piece of literature commonly known today as the Protestant Canon, utilizing its authorized final form.[4]

Method and General Overview of the Thesis

In Chapters One and Two, I provide interdisciplinary overviews of the theory of place. In Chapter One, I review the theory outside of biblical studies, in the disciplines of

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Blessing and The Curse: Trajectories in the Theology of the Old Testament (Eugene, OR: Cascade Books, 2014), 8–11; Michael J. Kruger, *The Question of Canon: Challenging the Status Quo in the New Testament Debate* (Downers Grove, IL: IVP Academic, 2013; idem, *Canon Revisited: Establishing the Origins and Authority of the New Testament Books* (Wheaton, IL: Crossway, 2012); Marvin A. Sweeney, *Tanak: A Theological and Critical Introduction to the Jewish Bible* (Minneapolis: Fortress, 2012), 5–36; Christopher R. Seitz, *The Character of Christian Scripture: The Significance of a Two-Testament Bible*, STI (Grand Rapids: Baker Academic, 2011), 70–78; idem, "The Canonical Approach and Theological Interpretation," in *Canon and Biblical Interpretation*, SAHS 7 (Milton Keynes, UK: Paternoster, 2006), 58–105; James D. G. Dunn, "The Problem of 'Biblical Theology,'" in *Out of Egypt: Biblical Theology and Biblical Interpretation*, eds. Craig Bartholomew et al., SAHS 5 (Grand Rapids: Zondervan, 2004), 175–76; Brevard Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis: Fortress, 1992), 55–78; and James Barr, *Holy Scripture: Canon, Authority, Criticism* (Philadelphia, PA: Westminster, 1983)

[2] For discussion on the relationship of the opening and closing chapters of the canon, and of their importance in canonical interpretation, see Tõniste, *The Ending of the Canon*, 132–38.

[3] Keener, *A Canonical Exegesis*, 3–23.

[4] Seitz, "The Canonical Approach and Theological Interpretation," 58-105, esp. 65-68 and 96-98.

philosophy and geography. It begins with the discipline of philosophy, giving special focus to how the theory of place evolves over time. Today, the theory allows one to distinguish how place refers to *meaningful space*, and it observes that place comprises three components, and it has multiple properties. Continuing in Chapter One, I then conduct a review of the concept in the discipline of geography (both physical and human geographies), with special focus being given to human geography where place is analyzed as meaningful space. I note that modern human geography provides a starting method for placial analysis, which I will modify in Chapter Three to apply to canonical interpretation. In Chapter Two, I conduct an in-depth review of current applicable literature within biblical studies, noting several trends but also key lacunae in current practice.

In Chapter Three, I present my method for placial analysis in detail, and in the process, I address the lacunae in the current practice. The method builds from the concept of a canonical subplot of place, based on a grand canonical mission about the placialization of God's created world. Also, in the chapter I present a new process for analyzing any place in a canonical text. This process employs twelve perspectives to assess the richness of placiality in a text. The method also includes a faith-oriented perspective that is designed for use on canonical texts, being a perspective about which the canon informs its readers. This method includes situating the analysis of a canonical place within the canon's subplot of place. In addition, my method also introduces a new perspective, called "futurespace," which views a place in present canonical time in view of its future at the end of the placial subplot and mission, which is in the eschaton.

In Chapters Four through Six, I employ my theory and method to analyze the opening and closing chapters of the canon. In these chapters the placial subplot is the primary topic of the text. The method allows for the interpretation of the rich placiality portrayed in God's place, and the selection of these chapters allows for an investigation of God's place across canonical time. At the opening of the canon (Gen 1–2), a placial trajectory begins, and the placial journey then culminates in the arrival of God's terrestrial place at the closing of the canon (Rev 21:1–22:5). This trajectory thereby provides a foundation for future work on a canonical analysis of other texts between the connecting end points.

Objectives for the Thesis

This thesis has three aims. First, it argues for the inclusion of a subplot of place in canonical interpretation. This subplot provides the large placial context for everything that transpires within the canon. The thesis presents the concept of a canonical subplot of place in relation to its own canonical mission—the placialization of God's terrestrial world throughout the canon. Second, this thesis argues that canonical interpretation of place needs to analyze the subplot of place with an appropriate richness in placiality, as will be discussed. Canonical places are meaningful places, and the interpretation of any canonical place needs to bring out the fullness of its placiality. Third, the thesis argues for an advanced method that acknowledges a future-oriented (faith) aspect in the analysis of canonical places. This aspect emerges out of a mission to placialize God's original creation with a form of placiality that interconnects over time with a climactic, utopian-like place of God on earth at the end of the canon.

CHAPTER 1: THE THEORY OF PLACE AND THE SPATIAL TURN OUTSIDE OF BIBLICAL STUDIES

Since the middle of the twentieth century, there has been a "spatial turn" in the humanities and social sciences.[1] Occurring simultaneously with similar "turns," like the literary turn and cultural turn, the spatial turn refers to "the move from a 'container' image of space toward an acknowledgment of its mutability and social production."[2] Many attribute its beginning to an originally unpublished lecture by Michel Foucault in March 1967, which was later published in French in 1984, entitled "Des Espace Autres,"[3] and then again in English in 1986 in *Diacritics*, entitled "Of Other Spaces."[4] As human geographer and biblical scholar Matthew Sleeman writes, the importance of this turn is that it brings "a new concern with space *and place* as explanatory factors for life."[5] As Sleeman's statement asserts, a key element in the spatial turn involves the role of place.[6] This chapter provides a basic overview of interdisciplinary developments within the disciplines of philosophy and geography that surround the spatial turn. Focused

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[1] For an overview of the spatial turn, see Barney Warf and Santa Arias, "Introduction: the reinsertion of space in the humanities and social sciences," in *The Spatial Turn: Interdisciplinary Perspectives*, eds. Barney Warf and Santa Arias, RSHG (New York: Routledge, 2009), 1–6; Charles W. J. Withers, "Place and the 'Spatial Turn' in Geography and in History," *JHI* 70: 4 (October 2009): 637–58; and, Beat Kümin and Cornelie Usborne, "At Home and in the Workplace: A Historical Introduction to the 'Spatial Turn,'" *HistTh* 52 (Oct 2013): 305–18.

[2] Kümin and Usborne, "At Home and in the Workplace," 307.

[3] Michel Foucault, "Des Espace Autres," *Architecture-Mouvement-Continuité*, 5 October 1984, 46–49.

[4] Michel Foucault, "Of Other Spaces," *Diacritics* 16: 1 (1986): 22–27. For discussion of Foucault's entire body of work with focus given to the spatial turn, see Stuart Elden, *Foucault: The Birth of Power* (Cambridge: Polity Press, 2017). For analysis of Foucault's influential article on "heterotopia," see Edward Soja, *Thirdspace: Journeys to Los Angeles and Other Real-And-Imagined Places* (Malden, MA: Blackwell, 1996), 154–63; and, Eric Smith, *Foucault's Heterotopia in Christian Catacombs: Constructing Spaces and Symbols in Ancient Rome*, RSS (New York: Palgrave MacMillan, 2014), 18–26.

[5] Matthew Sleeman, "Paul, Pentecost, and the Nomosphere: The Final Return to Jerusalem in the Acts of the Apostles," in *The Urban World and the First Christians*, eds. Steve Walton, Paul R. Trebilco, and David W. J. Gill (Grand Rapids: Eerdmans, 2017), 21 [italics mine]. Sleeman is uniquely qualified to assess the importance of the spatial turn for biblical studies, having earned doctorates in both geography (University of Cambridge, 1996) and biblical studies (University of London, 2007).

[6] "Space" and "place," when used in this thesis, are not used synonymously. "Place" will represent *meaningful* space, whereas "space," will offer no comment on the meaningfulness of a spatial area, instead meaning only "homogenous, measurable extension," being a frequent meaning in Western philosophical tradition; see Jeff Malpas, *Heidegger's Topology: Being, Place, World* (Cambridge: The MIT Press, 2006), 3. My definition of "place," along with its distinctions from "space," will be discussed more fully below.

attention shall be given to identifying the components and properties of place, and to identifying terminology and methodological principles that have emerged since the spatial turn.

This chapter begins with the discipline of philosophy to identify the components and properties of place. What do philosophers now conceive as the essence of place? What are the key properties of place that have advanced the spatial turn? These developments do not imply that placial components and properties have changed since the spatial turn. Nor do they imply that discussions about place before the spatial turn were entirely absent. Place, like time, is a fundamental part of human existence and of experience, and as such, it has been present within philosophic discussions to one degree or another, even if indirectly so.[7] What has changed since the spatial turn are philosophic articulations about the essence of place and its key properties. The intention here is to raise awareness of all that place is and how to observe it, for the benefit of the canonical interpretation of Gen 1–2 and Rev 21–22 later in the thesis.

The Theory of Place in Philosophy

The theory of place has seen a resurgence in philosophic discussions since the spatial turn.[8] Special focus in these discussions is on analyzing what "place" is, especially in relation to the other two components of reality, time and relations.[9] Two primary contributions emerge that warrant attention. The first comes from the analysis of the *essence* of place, seeking a definition of place and an analysis of its key components.[10]

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[7] Jeff Malpas, *Heidegger's Topology*, 6–10; idem, *Place and Experience: A Philosophic Topography*, 2nd ed. (London: Routledge, 2018), 48–80; and, Edward S. Casey, *The Fate of Place: A Philosophical Journey* (Berkeley, CA: University of California Press, 1998), 243–84.

[8] For an analysis of philosophic discussions about place throughout history, see Casey, *The Fate of Place*, especially 197–342; for a brief overview, see Tim Cresswell, *Place: An Introduction*, 2nd ed. (Malden, MA: John Wiley & Sons, 2015), 23–61.

[9] For an analysis of the three primary components of reality (space/place; time/history; and, social structure/relations), see Henri Lefebvre, *La production de l'espace* (Paris: Anthropos, 1974), 46–57; Soja, *Thirdspace*, 53–82; Martin Heidegger, *Time and Being*, trans. Joan Stambaugh (Albany, NY: State University of New York, 2010), 99–126; and, Malpas, *Place and Experience* (2018), 48–80.

[10] Since an official definition of place has not yet occurred across all academic disciplines, such as in science (e.g., geometry and physics), in the humanities (e.g., literature, geography, and philosophy), and in the social sciences (e.g., psychology and sociology), this thesis provides a working definition of place. For discussion on the need for a standardized definition, see Phil Hubbard and Rob Kitchin,

The second contribution involves exploration of the properties of place and its components, some of which will have an impact on discussions later in this thesis, such as the role of mobility, change, boundaries, and perspective.[11] As will be shown below, there are three "components" of place and multiple "properties." These components and properties are not synonyms for each other but are in fact separate concepts.

Contribution No. 1: The Three Components of Place As a Definition

In 1987, John Agnew famously noted that "place" is the combination of location, locale, and sense of place.[12] Since then philosophers and geographers, such as Tim Cresswell, have affirmed Agnew's observation. Cresswell defines place as "a meaningful segment of space combining location, locale, and sense of place."[13]

Cresswell's definition can be criticized on two matters: 1) His definition is an oversimplification of a very complex concept, as one quickly notices when reading the standard definition of place in *The Dictionary of Human Geography*; and 2) his definition involves circularity, using the word "place" in his definition when he includes a "sense of place" as part of his definition. Nevertheless, I accept his definition due to its simplicity, clarity, and familiarity to many readers,[14] and I will incorporate

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"Introduction: Why Key Thinkers?" in *Key Thinkers on Space and Place*, ed. Phil Hubbard and Rob Kitchin (Los Angeles, CA: Sage, 2011), 7; and, Matthew Sleeman, "Critical Spatial Theory 2.0," in *Constructions of Space V: Place, Space and Identity in the Ancient Mediterranean World*, ed. Gert T. M. Prinsloo and Christl M. Maier, LHBOTS 576 (New York: Bloomsbury, 2013), 60.

[11] For analysis of place, see Gaston Bachelard, *La poétique de l'espace* (Paris: Presses Universitaires de France, 1958); Edward Relph, *Place and Placelessness* (London: Pion, 1976; reprint with new preface in 2008 by Sage); idem, "The Critical Description of Confused Geographies," in *Textures of Place: Exploring Humanist Geographies*, ed. Paul C. Adams, Steven Hoelscher, and Karen E. Till (Minneapolis: University of Minnesota Press, 2001), 150–166; Edward Casey, *Getting Back into Place: Toward a Renewed Understanding of the Place-World*, 2nd ed. (Bloomington: Indiana University Press, 2009); and David Seamon, *Life Takes Place: Phenomenology, Lifeworlds, and Place Making* (London: Routledge, 2018).

[12] John Agnew, *Place and Politics: The Geographical Mediation of State and Society* (Boston, MA: Allen & Unwin, 1987), especially 26–28.

[13] Tim Cresswell, *Geographic Thought: A Critical Introduction*, Critical Introductions to Geography (Malden, MA: Wiley-Blackwell, 2013), 280.

[14] For definitions of placial terms, including "place," the thesis will use *The Dictionary of Human Geography*, 5th edition (Chichester: Wiley-Blackwell, 2009), hereafter *DHG*. For discussion about the essence of place, both regarding its components and their interconnectedness with time and social structure, see Malpas, *Place and Experience* (2018); and Casey, *Getting Back into Place*. For overviews of

"meaningfulness" into the discussions of the three placial components—location, locale, and sense of place.

Furthermore, for this thesis, the *meaningfulness* of place will be oriented by virtue of a canonical reading. Thus, the canon portrays God as the creator of place, infusing meaningfulness into the space. The characters of the narrative inhabit meaningful places, based on the portrayal of a direct or indirect relationship to God, and the same is implied for a reader of the canon. All four characters (narrator, God, characters in the text, and a reader) naturally incorporate meaningfulness, "being there" ("Dasein")[15] in the inhabited places of the canonical text. This clarification also allows place to continue interconnectedly through time and across multiple humans with their experiences of place. In some sense, place itself will transcend any human's experience of it, pointing ultimately in the canon to God's "meaningful experience" of place. Furthermore, this alteration to Cresswell's definition will permit a human that is portrayed in a text to leave a place temporarily, even to come back to the place, while allowing the place itself to remain there in that site as portrayed in a text. Place is also capable of being analyzed according to relationships and to the ideological forces that shape it, frequently being describing in philosophic discussions as "lived space."[16]

This definition utilizes the fact that place has three essential components yet being one placial monad. The first component, "location," can be real or imaginary, and it refers to the component of place that objectively identifies where a place is in relation to other places in space. This is what we typically might call the geometric coordinates of a real (or imaginary, in the case of a fictional text) place, or in modern context, GPS coordinates. This component can also be called "site." To use a modern illustration, the

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what place is according to twenty-seven philosophers and human geographers, see Seamon, *Life Takes Place*, 43–46.

[15] Heidegger, *Sein und Zeit* (Halle: Niemeyer, 2006), 102–110.

[16] Wilfred M. McClay, "Introduction: Why Place Matters," in *Why Place Matters: Geography, Identity, and Civic Life in Modern America*, ed. Wilfred M. McClay and Ted V. McAllister (New York: Encounter, 2014), 1–9; Edward Casey, "How to Get from Space to Place in a Fairly Short Stretch of Time: Phenomenological Prolegomena," in *Sense of Place*, ed. Steven Feld and Keith H. Basso, SARASS (Santa Fe, NM: School of American Research Press, 1996), 13–52. For further explanation of place as "lived space," see Lefebvre, *La production de l'espace*, 46–57; and Edward Soja, *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places* (Malden, MA: Blackwell, 1996), 53–82.

location of New York City (NYC) is Latitude: 40°42.8562′ N, and Longitude: 74°0.3582′ W. But as one quickly realizes, NYC is a place that is much more than its simple GPS coordinates, which leads to the second component of place, "locale."

"Locale" refers to the material objects and people contained at a site. Continuing the illustration of NYC, its locale comprises its diverse contents: taxis, subways, skyscrapers, slums, parks, offices, restaurants, shipyards, smells (good and bad), museums, apartments, signs, lights, fumes, whistles, and so on. Locale is more than the GPS coordinates, and it is three-dimensional, extending beyond the spot of a precise GPS coordinate. More importantly for this thesis, locale will refer to the material objects and people that comprise a place described in a text of the canon.

"Sense of place," the third key component of a place, refers to the subjective feelings associated with a place, including a person's memories associated with a place's past, as well as ideologies and structures that shape its present and prepare a place for its future. The sense of place is entirely subjective, and being subjective, this is a matter of perspective and is open to being changed. For example, a canonical reader's sense of place with reference to Jerusalem most likely changes when walking throughout Jerusalem, perhaps from Calvary to the place of the empty tomb. A place can be real, imaginary (like in a work of fiction), and even virtual (like in modern computer gaming). Continuing my illustration of NYC, its sense of place, though invisible to the eye, is deep and varies from person to person. Some feel inspired by the sense of place, while others feel oppressed. Some have good memories about past Broadway shows and good meals, while others think of pain and violence. Some sit on planning and zoning committees where plans for the city are discussed and implemented, while others protest those same plans. If NYC were suddenly devoid of all people while retaining all other parts of its locale, the sense of place would likely seem eerie, on an existential level. Thus, a place can differ in its sense of place from person to person and can even vary over time, even varying for the same person throughout their lifetime.

Having clarified what the three components of place are, we must also affirm that place is a monad.[17] It is never only location without the other components, nor only locale nor only sense of place.

Lastly, as mentioned briefly above, in this thesis a distinction exists between the word "place" and the word "space." Unless noted otherwise, the thesis will use the word "space" to mean a site (location) without regard to any meaningfulness associated with the site. In philosophic discussions, as well as in discussion of human geography and of biblical studies, this distinction is not always made. Thus, when reading the literature, one needs to determine cautiously how each author is using these terms. I will use the word "space" to mean site, and I will use the word "place" as described above by Cresswell, as "a meaningful segment of space combining location, locale, and sense of place"—or more simply, as location plus locale plus sense of place.

Contribution No. 2: The Properties of Place

A second contribution from philosophy is its analysis of the properties of place. Several of these properties are particularly important for this thesis, including that: a) Place is open but bounded, being interconnected with other places; b) it is three-dimensional; c) it is subject to change from both inside and outside influences that arise over time; and, d) the analysis of place involves the use of perspective for its interpretation. These properties are different than the constituent elements of a place (i.e., its location, locale, and sense of place), being applicable to each component individually as well as collectively for the monad.

The first of these properties is that place is open, bounded, and interconnected with objects that are within and outside of the placial monad. Malpas has most recently elaborated on this notion.[18] He concludes:

> The concept of place is essentially the concept of a bounded but open region, *within which* a set of interconnected elements can be situated. That such a concept necessarily involves a form of 'containment' . . . Containment involves

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[17] Seamon, *Life Takes Place*, 43–51.

[18] See also Seamon*, Life Takes Place*, 52–65; and Doreen Massey, "A Global Sense of Place," in *Reading Human Geography: The Poetics and Politics of Inquiry*, eds. Trevor Barnes and Derek Gregory (London: Arnold, 1997), 315–323.

the establishing of a certain differentiated form of spatiality and associated directionality, able to be expressed in terms of 'within', 'without', 'internal', and 'external', and incompatible with the abstracted notion of space as extended and homogenous field.[19]

Being bounded yet open, a place has borders that are real yet porous. They are open to influences, from both inside and out. Malpas continues, "Thus, the essential *boundedness* of place allows the entry into the *unboundedness* of the world. . . . To be in place is therefore to be *at the threshold of the world . . .*"[20] Furthermore, place provides a situation within which its internal objects can interconnect with each other.

Relating this to the earlier illustration of NYC, the placiality does not end instantly at the outside border of its five boroughs, even though NYC as a city is bounded by its borders; but, as a place, its placiality and presence goes beyond its physical borders. For example, as one approaches NYC on an inbound train from Connecticut, one begins to sense when the place NYC is getting closer, because certain NYC-like aspects, such as graffiti and population density, are appearing and growing in frequency and intensity. There are typical objects of NYC's locale that are beginning to appear and interconnect with each other. Furthermore, there are signs of a NYC lifestyle, culture, and mindset, despite being outside of the border.

A second property of the monad is that place is three-dimensional. While this may be obvious, this property builds on the common observation that a map is not a place. Maps are two-dimensional, whereas place is three-dimensional. Being three-dimensional, place is more than a flat site on the surface of the earth. Place includes three-dimensionality which introduces sights, sounds, smells, and textures throughout the placial landscape. To return to the NYC illustration, place includes the tops of the tree in Central Park which are observed when looking down from the top floors of a skyscraper; NYC as a place is not just the ground. The three-dimensionality also goes downward into the subway system, as well as upward to the airspace above the Empire State Building.

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[19] Malpas, *Place and Experience*, 172, [italics his].

[20] Malpas, *Place and Experience*, 209, [italics his].

A third property of place is openness to change. All three components of place (location, locale, and sense of place) are capable of change. Change in location is less well known, but it can be discussed as mobility. For example, mobility is part of a nomadic lifestyle, whenever one's home moves from one site to another site, while remaining the nomads home.[21] This would apply in the OT in its discussion of the tabernacle, a type of mobile home for God. Change, however, typically is discussed when the material objects of a locale change as old objects disappear and are replaced by new objects, changing the placiality of the locale while retaining the same locational site. In addition, change can occur in a place's sense of place. Perhaps events at a place change how people feel about the place. This particular property of place involves the interfacing of place with time, introducing history into placial analysis. Furthermore, the reality of change also introduces the concept of agency into the theory of place because people as agents can shape places, and places can shape people. Returning to the NYC illustration, NYC changed dramatically after September 11, 2001.[22]

A fourth property of place is that it involves perspective, and typically it involves multiple perspectives. As noted already, place is more than a static site, more than an empty container that holds its inner contents, as, for example, Aristotle proposed.[23] Nor can place be extrapolated to a cosmic level as an absolute concept of void, as Newton speculated.[24] Rather, place is uniquely individualized, and it is experienced phenomenologically by its observers, as, for example, Kant, Merleau-Ponty, Heidegger, Tuan, and others have proposed.[25] By involving experience and phenomenology, place

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[21] For discussion of nomadism in placial theory, see Gilles Deleuze and Felix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*, trans. Brian Massumi (Minneapolis: University of Minnesota Press, 1987), 351–423.

[22] On September 11, 2001, as part of a larger attack on the USA by the Islamic terrorist group, Al-Qaeda, the 110-story north and south towers of the World Trade Center were destroyed, collapsing within an hour and forty-two minutes of the attack, killing thousands.

[23] Aristotle, *Physics* 4.1-5; see also Benjamin Morison, *On Location: Aristotle's Concept of Place*, OAS (Oxford: Clarendon Press, 2002), 133-73.

[24] Isaac Newton, *The Principia*, trans. I Bernard Cohen and Anne Whitman (London: University of California Press, 1999), 408–415.

[25] Malpas, *Place and Experience*, 30–41; Seamon, *Life Takes Place*, 8–18; Paul C Adams, Steven Hoelscher, and Karen E. Till, "Place in Context: Rethinking Humanist Geographies," in *Textures of Place*, xiii–xxxiii; see also Edward Casey, "Body, Self, and Landscape: A Geophilosophical Inquiry into the Place World," in *Textures of Place*, 404–405.

invites perspective, which then invites the phenomenological experience of familiarity, as well as of habitus.[26] Thus, the interpretation of place, by involving experience, phenomenology, and time, becomes crucial in the analysis of a place.[27]

Since place involves perspective, the role of perspective requires that an observer forms an opinion about the place, thereby creating their individual perspective. The same place, however, may be viewed by two separate observers in entirely different ways due to differing perspectives. Thus, a place can be a contested place, being conceived favorably by some and unfavorably by others. Ideology, personal preference, and past experiences and memories are a few of the factors that shape an individual's perspective concerning a place. Applying this information to our NYC illustration, there may be millions of perspectives on NYC, ranging from some that are wonderful to others are not. Each perspective is personal.

By analyzing these components and properties of place, placial analysis becomes a "way of understanding" an environment.[28] When a "place" is a lived space (habitation), it is a setting for cultural and/or individual habits (habitus). The analysis of place requires the interpretation of the ideologies present, of the expectations involved, along with the preferences, resistances, oppressions, freedoms, opportunities, and plans for its future that are active in a place.

To further underscore the value that theory of place brings to biblical studies, the next section provides an overview of the history of philosophic discussions concerning the theory of place, why the "spatial turn" occurred and why it is likely to have a lasting impact in biblical studies, as will be discussed further in the next chapter.[29] As will be shown, philosophic discussion has shifted over time to focus on individual components

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[26] Casey, "Body, Self, and Landscape," 409–13; and Allan Pred, "Place as Historically Contingent Process: Structuration and the time-geography of becoming place," *AAAG* 74 (1984): 279–297.

[27] For discussion of the relationship of change, place, and human experience, see Malpas, *Place and Experience*, 54–57; and Robert David Sack, *Place, Modernity, and the Consumer's World: A Relational Framework for Geographical Analysis* (Baltimore, MD: Johns Hopkins University Press, 1992), 29–53.

[28] Cresswell, *Place*, 18.

[29] Casey, in *Fate of Place*, documents the history of philosophic discussions about place in Western civilization; see also Stuart Elden, *The Birth of Territory* (Chicago: The University of Chicago Press, 2013). For a similar summary that includes philosophic discussions within church history, see Craig G. Bartholomew, *Where Mortals Dwell: A Christian View of Place for Today* (Grand Rapids: Baker Academic, 2011), 167–242.

and properties of place. The spatial turn has brought a renewed desire to focus on all placial components and properties, and this impacts how biblical studies analyzes place before and after the spatial turn, as will be shown in Chapter Two.

<div align="center">Historical Context of the Spatial Turn</div>

According to current philosophers of place, such as Malpas, Casey, and Seamon, place presupposes existence and is essential for it.[30] For them, place provides the context for all human discussion because place involves a form of placial reality, whether that form of reality is physical, fictional, metaphorical, or even virtual. Even when humans discuss the realm of the gods, including biblical discussions about the realm of the biblical God, these philosophers would note that the discussions typically use language that reflects place, even if the place is the realm of spirit beings. Like time, place has been providing a context, to one degree or another, for philosophical and theological discussions throughout human history, being a part of human existence, a part of human conceptualization, and thereby a part of human discussions, either directly or indirectly.[31]

Place Up to the Spatial Turn. Casey analyzes shifts in what aspects of place were being discussed throughout the entire history of philosophic discussion. This section, however, will concentrate on the philosophic discussions leading up to the spatial turn in the twentieth century.[32] Casey documents that in Western civilization space was the primary topic of discussion, during the medieval ages through the Enlightenment, focusing on space as absolute void.[33] Place, on the other hand, was still being discussed

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[30] Malpas, *Place and Experience*, 13 and 202–9; and, Casey, *Getting Back into Place*, 15, states, "The point is that place, by virtue of its unencompassibility by anything other than itself, is at once the limit and the condition of all that exists." See also Seamon, *Life Takes Place*, 47–9, who writes that "any manner of specific places and specific place experiences presupposes the primary ontological structure of place and emplacement—an inescapable existential situation that subsumes both human experience and the material world in which that experience happens" (47).

[31] Regarding the understanding that time and place are parts of human existence and therefore are assumed presuppositionally, being inherent in human discussions, see Mette Bundvad, "Defending the Concept of Time in the Hebrew Bible," *SJOT* 28: 2(2014): 280–297.

[32] Casey, *Fate of Place*, 3–201.

[33] Casey, *Fate of Place*, 75–193.

in an Aristotelian manner, in other words as a localized container, overlooking its openness, social dimensions, ideologies, and multiplicity of perspectives.[34] Space, not place, received the most attention.

Reacting to the emphasis on space as extension and absolute void, phenomenology then responded, bringing individual experience back into the discussion, especially through the writings of Kant, Husserl, and especially Merleau-Ponty.[35] Simultaneously, there was a growing interest in time as history, which contributed to redirecting attention from space as absolute void, as had been the case, to place as a locale where individual experiences occur.[36] By the end of the nineteenth century and into the first half of the twentieth century, physicists began exploring the theory of relativity in relation to time and space, and this also redirected philosophic focus from time and space in their absolute sense, onto regionalized, localized places where individual experiences occur.[37]

By the middle of the twentieth century, new directions in the analysis of place were developing and evolving in philosophic discussions. Initially, discussion focused on regions, theorizing that the environment determined human behavior, but this led to views that had been used to justify racism and to promote the colonizing ideology of manifest destiny.[38] In light of the social implications, philosophic discussion then turned to scientific positivism, interpreting place via social and cultural statistics.[39] Still limiting

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[34] Casey, *Fate of Place*, 197–201.

[35] Casey, *Fate of Place*, 202–242.

[36] Regarding the liberation of place from space and time, see Barney Warf and Santa Arias, "Introduction: The Reinsertion of Space in the Humanities and Social Sciences," in *The Spatial Turn*, 1–6; Paul Hamilton, *Historicism*, 2nd ed., NCI (New York: Routledge, 2002); and Johan Brinkman, *The Perception of Space in the Old Testament: An Exploration of the Methodological Problems of Its Investigation, Exemplified by a Study of Exodus 25 to 31* (Kampen, The Netherlands: Kok Pharos, 1992), 12–15.

[37] David Harvey, *The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change* (Cambridge: Blackwell, 1990), 201–323; and, Nigel Thrift, "Space: The Fundamental Stuff of Geography," in *Key Concepts in Geography*, Nicholas J. Clifford et al., 2nd ed. (Los Angeles: Sage, 2009), 85–96. For discussion of Einstein's theory of relativity as a challenge to the absolute nature of space and time, see Huggett, *Space from Zeno to Einstein: Classic Readings with a Contemporary Commentary* (Cambridge: The MIT Press, 1999), 253–266; also, Jammer, *Concepts of Space*, 127–251.

[38] Mike Heffernan, "Histories of Geography," in *Key Concepts in Geography*, 3–20.

[39] Ron Johnston, "Geography and the Social Science Tradition," in *Key Concepts in Geography*, 48–54.

individual experiences from the discussion, regions, rather than the individuals within the region, were assessed to determine a place's identity.[40] Critiques followed, noting that individuals were being overlooked amidst the generalized statistics, as individuals opposed and even resisted the identity of the larger group that was being typified in the statistics.[41]

The Merge with Human Geography during the Spatial Turn. As mentioned, the beginning of the spatial turn has generally been marked by Foucault's lecture in 1967. At that time, discussions in philosophy were merging with discussions in human geography. First, philosophic discussion began to press for insertion of personal experience into an analysis of place. This same trend was also happening in human geography, giving birth initially to humanistic geography.[42] The initial application, however, was then critiqued for its monolithic treatment of all human experience, being vulnerable to flattening contested perspectives. The next step, philosophically and geographically, was to embrace fully the multiplicity of perspectives within a locale, simultaneously acknowledging the reality of networks and ideologies that produce place.[43]

As mentioned at the beginning of this discussion, philosopher Jeff Malpas, perhaps the leading voice in today's philosophic discussions about place, builds his thinking on the philosophic analysis of Martin Heidegger and of John Agnew.[44] For Malpas place is a unity, is composed of location, locale, and sense of place, and is changeable in light of the agents of change who are within a place.[45] Place is both

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[40] A similar "regional" approach was occurring in historiography within the Annales School in France during the late nineteenth and twentieth centuries; see Michael Heffernan, "Annales School," in *DHG*, 29–30; Withers, "Place and the 'Spatial Turn,'" 645–46; and, Kümin and Usborne, "At Home and in the Workplace," 308.

[41] Noel Castree, "Place: Connections and Boundaries in an Interdependent World," in *Key Concepts in Geography*, 157–58.

[42] Castree, "Place: Connections and Boundaries," 158–60; Jo Sharp, "Humanistic Geography," in *DHG*, 356–58.

[43] Alison Blunt, "Geography and the Humanities Tradition," in *Key Concepts in Geography*, 66–68.

[44] Malpas, *Heidegger's Topology* (2006); and, *Place and Experience* (2018).

[45] For Malpas's treatment of the definition of place via descriptions and comparisons, see *Place and Experience*, 25–40, 50–53, 214–15, and 219.

objective and subjective, and it is "integral to the very structure and possibility of experience."[46] People can join and depart from a specific place and, due to the presence of people, place is the openness that allows for social interconnectedness.[47] Not simply something to be beheld by an independent, neutral observer, place "encompasses the experiencing creature itself."[48] Place is interpreted through the eyes of each individual's own perspective, and thus the interpretation of place is often analyzed via narrative.[49]

<div align="center">Summary of Philosophic Discussions</div>

To summarize, philosophic discussion of place today acknowledges that place has three components and multiple properties, and four of those properties are especially relevant to placial analysis of canonical texts. Place, although having three components and multiple properties, is always a monad. While the analysis of place in philosophic discussion has shifted its focus through the centuries, place itself has always been the same. Thus, an analysis of any place can and should assume the presence of these three placial components along with their placial properties. Unfortunately, in philosophic discussions over the centuries, different aspects of absolute space and localized place have received more attention than other aspects. Since the spatial turn, however, all three components with their multiple properties have emerged, while also treating place as a monad.

Place is now viewed to be vast, extensive, and based on multiple unique perspectives on any placial monad. Today, one can virtually ask, "What isn't place?" since place, time, and social structure are vast and extensive, being part of the very foundation of reality, existence, and knowing. Simultaneously, new tools have been created in human geography for placial analysis. These developments in human geography then lead to the next section—an overview of the theory of place in human geography since the spatial turn.

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[46] Malpas, *Place and Experience*, 31–33.

[47] Malpas, *Place and Experience*, 34.

[48] Malpas, *Place and Experience*, 35.

[49] Malpas, *Place and Experience*, 55–8.

The Theory of Place in Human Geography

Physical geography, unlike human geography, addresses the physical location of a place, and geographers have been writing physical geography for thousands of years.[50] For example, Herodotus and Ptolemy provide ancient examples of the writing of physical geography.[51] Medieval scholars also copied earlier maps of the physical geography of the Roman world and its roadways, while other geographers drew world maps that put Jerusalem in the center of the map, commonly referred to as *mappa mundi*.[52] Enlightenment scholars, such as Alexander von Humboldt, charted and wrote detailed physical descriptions of the newly discovered lands in the New World. And today's physical geographer employs advanced scientific technologies, such as global positioning systems, to create chorographical output (written or visual, such as Google Earth), even charting the ocean's currents and floor.[53]

Human geography, on the other hand, focuses on describing the existential aspects of places on earth, examining the objects in specific settings, perceiving culture, assessing ideological expressions, and observing the sense of place where people live.[54] These existential dimensions, though inherent in every place, have proven to be challenging to analyze, being subjective and as diverse as the number of observers who have a perspective. Therefore, typically, human geographers select a perspective to analyze a place amidst a plurality of potential perspectives, as demonstrated in the most recent edition of *Introducing Human Geography*, which has fifty-nine chapters demonstrating human geography according to fifty-nine unique perspectives for doing

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[50] Geography has long been described as writing (-graphy) about the earth (geo-), or "writing (physical) geography" as used here.

[51] For example, Herodotus described the history of Egypt linked to Egypt's general physical geography (*Histories*, 2.5–34), including detailed measurements of distances (*Histories*, 2.6–9); and Claudius Ptolemy, *The Geography*, trans. Edward Luther Stevenson (New York: Dover Publications, 1991).

[52] Richard J. A. Talbert, *Rome's World: The Peutinger Map Reconsidered*, repr. (Cambridge, UK: Cambridge University Press, 2014); and, Cresswell, *Geographic Thought*, 23.

[53] John Agnew, "Areal Differentiation," in *DHG*, 35–36.

[54] For an overview of the development of human geography within geographic studies since 1950, see Phil Hubbard, Rob Kitchin, Brendan Bartley, and Duncan Fuller, *Thinking Geographically: Space, Theory, and Contemporary Human Geography*, CC (New York: Continuum, 2002), 3–93.

geographic writing.[55] A by-product of the plurality of perspectives is the potential for incoherence due to the lack of a grand theory to unify them, resulting at times in conflicting geographies.[56]

At this point, I provide a brief overview of the theory of place in geography, both physical and human. Both forms of geography are noticeable in of geographic writing throughout the centuries. However, after the spatial turn, human geography develops terms and methods that are especially useful for placial analysis, which I will incorporate into a method for placial analysis of canonical texts.

Placial Theory within Selected ANE and Ancient Greek Geographies

Very early geographic evidence appeared in pictographs of cosmic geography such as those from ancient Egyptian hieroglyphics.[57] These pictures recorded maps of the heavens, pictures of images of the gods who control the world, pictures of the land on which humans live, pictures of humans and of the Underworld. Portraying the universe pictorially, they expressed dimensionality (up/down; inside/outside) along with religious or ideological views about ownership of the local place by god(s). The result yielded visual representations of both physical and human geography, especially focusing on their portrayal of their world with a sense of place that the world is controlled by god(s).

In the Babylonian myth, *The Epic of Gilgamesh* (circa 2100 BCE[58]), for example, the text recorded information that pertained to both physical and human geography. The narrative recorded encounters and disputes between the gods, Gilgamesh, and his friend Enkidu (Tablets 1–4), along with a journey to the mysterious and magical Cedar Forest (Tablet 5); then, and after Enkidu's death Gilgamesh traveled into foreign lands, ultimately to the "ends of the earth" where the scorpion people live (Tablet 8–10), after

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[55] Paul Cloke, Philip Crang, and Mark Goodwin, eds., *Introducing Human Geographies*, 3rd ed. (London: Routledge, 2014), contains fifty-nine themes by which human geography has been analyzed.

[56] Barnes and Gregory, "Reading Human Geography", in *RHG*, 1–2.

[57] Othmar Keel, *The Symbolism of the Biblical World*, 15–60.

[58] James Bennett Pritchard, ed., *The Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (Princeton: Princeton University Press, 1969), 73.

which he traveled to the world of darkness and death (Tablet 10).[59] While there, Utnapishtim the Faraway told Gilgamesh about an ancient flood epic (Tablets 11–12).

The narrative offered information of physical geography that formed the narrative's setting, including aspects of cosmic geography; but, it was also full of human geographic details about how the gods ruled and controlled creation, about the earth's mysterious and unknown lands and peoples, and about how place included the realm of the gods. These human geographic details conveyed the sense of place that this was a place of mystery and danger, illustrated, for example, by the account of the mysterious cedar forest where a monstrous guardian lived (Tablet 5).

Similarly, *The Sargon Geography* provided a written record of physical boundaries between various territories that Sargon ruled,[60] written in its present form "during the Neo-Assyrian period" but containing "place-names as early as Old Babylonian times."[61] Though the primary discussion identified the physical borders, it also portrayed a rhetoric that communicated a sense of place, that these territories were all ruled by Sargon (lines 33 and 43–44). Sargon set the borders, and Sargon also established territoriality (controlled access).[62] Geographic details presented physical geography, while also presenting social information such as the people's hairstyle and diet (lines 57–59). This represented the mixture of what today would be classified as physical and human geography.

In *The Journey of Etana and the Eagle into the Heavens*, the text's storyline presents examples of physical and human geography,[63] dating in an original version as early as the Old Babylonian period.[64] The text describes physical features of cosmic geography as Etana notices the physical geography when ascending above the earth's surface. Simultaneously, however, as Etana and the eagle travel upward from land into

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[59] *ANET*, 39–72; see also http://www.ancienttexts.org/library/mesopotamian/gilgamesh/.

[60] Wayne Horowitz, *Mesopotamian Cosmic Geography*, 2nd printing (Winona Lake, IN: Eisenbrauns, 2011), 68–75.

[61] Horowitz, *Mesopotamian Cosmic Geography*, 93.

[62] Sack, *Human territoriality*, 5–51.

[63] J. V. Kinnier Wilson, *The Legend of Etana: A New Edition* (Chicago: Bolchazy-Carducci Publishers, 1985), 5–16.

[64] Wilson, *The Legend of Etana*, 27–29.

the heavens above, the text describes each new successive heavenly plateau.[65] While being full of descriptions that would be classified today as physical geography, the text portrays a world ruled and controlled by the gods who will dictate the fate of Etana, features associated today with human geography.

The famous *The Babylonian Map of the World* (circa late eighth century BCE[66]), one of the first known maps of the Ancient Near East, provided an aerial depiction of the known world on its front side.[67] This depiction gave insight into the ancients' awareness of the concept of what is called today physical geography. Furthermore, the map also contained explanatory notes on its reverse side that portrayed a political ideology by the map-maker, namely, that the territory was under the dominion of the god Marduk.[68] Additionally, the map recorded an unknown and mysterious "nagu" that existed at the edge of the world, creating a sense of place that is mysterious and potentially dangerous, a distant unspecified area of land about which little is known.[69] Thus, the map could today be labeled as belonging both to physical and human geography.

Likewise, in the ancient Greek epics of *Iliad* and *Odyssey*, traditionally attributed to Homer (circa 750 BCE[70]), Homer wrote of Odysseus' mythic journey into foreign lands and ultimately into the Underworld. The physical geography was cosmic in scope (up/down as well as horizontal), portraying both the earth's surface as well as that of the underworld. In addition, a sense of place portrayed a placial world with a sense of destiny and divine control over both earth and underworld by the gods.

While it would be anachronistic to require these texts to use the modern terminology of physical and human geography, it is important to note that the concepts

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[65] Geography not only includes physical descriptions of land (North, South, East, West) but also can include cosmic geography of the heavens (Up) and underworld (Down); cf. Horowitz, *Mesopotamian Cosmic Geography*, 3–19, for examples of Assyrian and Babylonian texts on cosmic geography.

[66] Horowitz, *Mesopotamian Cosmic Geography*, 26.

[67] Horowitz, *Mesopotamian Cosmic Geography*, 20–25.

[68] Horowitz, *Mesopotamian Cosmic Geography*, 26–40.

[69] Horowitz, *Mesopotamian Cosmic Geography*, 30–33. The sense of mystery, which the map creates, can certainly be inferred from the fact that the "nagu" are presented as unknown: Are they distant islands, unknown continents, or symbols that signify the edge of the world?

[70] Peter Green, *Ancient Greece: An Illustrated History* (London: Thames & Hudson, 1973), 47–48).

are present. To the extent that conclusions can be drawn in retrospect, the ancient view of place appears fully placial, with a balance of both physical and human geography.

Placial Theory within Greek and Roman Geographies

The concept of place continued to have a focus on both physical and human geography during this period. Herodotus (circa fifth century BCE[71]), considered to be "the father of history," was also well known for his focus on physical geography in *The Histories*.[72] However, in Book II, amid his discussions of Egypt's physical geography, Herodotus also discussed human geographic matters when he compared Egypt's religious culture with Greek culture.[73]

Multiple examples of physical geography appeared in ancient Greek and Roman writings, as the science of physical geography advances. Plato (traditionally dated as having lived from 428–348 BCE[74]) contributed to discussions of physical geography when he asserted that the inhabited world is smaller than the physical earth.[75] Pythagoreans added that there even may be unknown continents yet to be discovered and mapped.[76] Eratosthenes (circa third century BCE[77]) calculated the physical circumference of the earth, while also creating geographic nomenclature for physical geography, such as latitude and longitude, which he used to organize the world according to climate zones.[78] This data on physical geography was then used to assist trade and travel throughout the Roman empire. This in turn linked physical geography with economics and politics, both of which would today be classified as human

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[71] John Marincola, "Introduction," in *Herodotus: The Histories*, trans. Aubrey De Séloncourt (London: Penguin, 1996), ix–xiii.

[72] For example, see Herodotus, *Histories* 2.11–14 and 22–23.

[73] Herodotus, *Histories 2:35–99*, especially 35–6.

[74] S. Marc Cohen, Patricia Curd, and C. D. C. Reeve, eds., *Readings in Ancient Greek Philosophy: From Thales to Aristotle*, 4th ed. (Indianapolis: Hackett, 2011), 127.

[75] Plato, *Phaidon* 109b–110a.

[76] Roller, *Eratosthenes' Geography*, 5n24.

[77] Roller, *Eratosthenes' Geography*, 1.

[78] For a discussion of Eratosthenes, see Roller, *Eratosthenes' Geography*, 15–30; however, caution needs to be exercised since most of Eratosthenes' writings are from later secondary sources.

geography. Claudius Ptolemy (circa second century CE[79]) wrote *The Geography*, focusing exclusively on physical geography and contributing mathematical precision to the cartography of regions.[80]

Similar examples of human geography could be found as well. A prime example is by Strabo (64 BCE–24 CE[81]), who wrote seventeen volumes about both physical and human geographic descriptions of the known world. He assumed the interconnectedness of humans with their environments, focusing first on Europe (volumes 3–10), then on Asia (volumes 11–16), and last on Africa (volume 17).[82] Strabo's motivation seemed to be ideological, to establish a global perspective on the Roman empire. His work provided numerous, detailed examples of both physical and human geographic information in the places that he analyzed.[83]

Placial Theory of the Middle Ages: The Rise of Physical Geography

During the medieval period, geographic work focused predominantly on the reproduction of earlier Roman and Greek cartographic maps. Eventually new geographic writing came out of the Arab world, involving the re-visualization of itineraries used by earlier ancient travelers.[84]

During this time period, the skill of cartography (map making) advanced, but it also simultaneously reflected ecclesiastical premises, thereby continuing the link between physical geography and human geography.[85] When a *mappa mundi* would be

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[79] Joseph Fischer, "Introduction," in *Claudius Ptolemy: The Geography*, trans. Edward Luther Stevenson (New York: Dover, 1991), 3–15.

[80] Claudius Ptolemy, *The Geography* (Mineola, NY: Dover, 1991). For evaluations of Ptolemy's contribution to geography, see, Joseph Fischer, "Introduction," in *Claudius Ptolemy: The Geography*, trans. and ed. Edward Luther Stevenson (New York: Dover, 1991), xiii; and also, William A. Koelsch, "Squinting Back at Strabo," *Geographical Review* 94: 4 (2004): 502–3.

[81] Koelsch, "Squinting Back at Strabo," 502.

[82] Strabo, *The Geography of Strabo. Literally Translated, with Notes, in Three Volumes.*

[83] Koelsch, "Squinting Back at Strabo," 502–18.

[84] Leo Bagrow, *History of Cartography*, revised and enlarged by R. A. Skelton (London: Transaction Publishers, 2010), 41–50; and Beau Riffenburgh, *Mapping the World: The Story of Cartography*, RGS (London: Andre Deutsch, 2014), 22–31.

[85] Cresswell, *Geographic Thought*, 23–28; and, Riffenburgh, *Mapping the World*, 22.

produced, being a flat representation of the spherical globe, it often showed a configuration of the world that, when placed on a flat map, revealed a "T" with Jerusalem in the center, giving the impression of a cross.[86] Furthermore, the maps often served the purpose of guiding religious pilgrims to Jerusalem, again illustrating the basis of religious ideology underlying map making.[87] Toward the end of this period, traders and seafarers began to rely upon maps of land and sea to shorten their trips to the far East, seeking thereby to achieve greater economic efficiency. World maps, such as the Peutinger Map, were produced.[88] By the end of this period of time, economic factors, along with other causes, were shifting the focus of geography onto physical geography predominantly, to enable better and faster trade routes.

Meanwhile, in the Arab world, Ptolemy's geographic tradition continued as geographic exploration advanced.[89] Information about human geography, in the form of information about other cultures, advanced, as did information gained for physical geography from ongoing explorations into China, India, and sub-Saharan Africa.[90] Soon European traders interacted with their Arabian counterparts, as Europeans discover the potential that the East holds. In the process the Europeans' desire for accurate maps accelerated the importance of physical geography.[91]

By the end of this period cartography had become a significant economic tool, and these maps facilitated the riches from colonized territories in the New World. Cartography became essential as Western civilization entered the Renaissance.[92] This further diminished the role of existential aspects of place in favor of physical geography and philosophic interest in space as abstract, absolute void.

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[86] Riffenburgh, *Mapping the World*, 22–24.

[87] John Inge, *A Christian Theology of Place*, Explorations in Practical, Pastoral, and Empirical Theology (Burlington, VT: Ashgate, 2003), chapter 4; also, Bartholomew, *Where Mortals Dwell*, 302–309.

[88] David N. Livingstone, *The Geographic Tradition: Episodes in the History of a Contested Enterprise* (Malden, MA: Blackwell, 1992), 31–52; and, Richard J. A. Talbert, *Rome's World: The Peutinger Map Reconsidered*, repr. (Cambridge, UK: Cambridge University Press, 2010).

[89] Cresswell, *Geographic Though*, 26–32.

[90] Cresswell, *Geographic Thought*, 26–28; Bagrow, *History of Cartography*, 53–58; and Riffenburgh, *Mapping the World*, 18–22.

[91] Livingstone, *The Geographic Tradition*, 51–52.

[92] Livingstone, *The Geographic Tradition*, 32–35 and 54–62.

Physical Geography Dominates during the Enlightenment

During the Renaissance and then the Enlightenment, the ideologies of capitalism and colonialism prompted European countries to stake claims amongst themselves to the newly discovered territories of the New World. [93] This action, in turn, created a need to delimit international boundaries in these new territories, while simultaneously remaining indifferent to existing boundaries of native inhabitants who were being colonized and often displaced. World maps of Europeans were constantly being revised to reflect changes in their newly claimed territories. Geographic explorations were funded by European governments, as geographic societies about physical geography emerge. Maps and globes became a sign of personal affluence, as evidenced in paintings.[94] Physical geography reached its high point in academic importance at this time.[95]

Placial Theory during Modernism: The Rise of Human Geography

During the eighteenth and nineteenth centuries, and as discussed in the prior sections above on philosophy, a merging occurred in geography with philosophy. Under the teaching of Immanuel Kant (1724–1804), who lectured both in geography and philosophy at the University of Königsberg,[96] his theories in philosophy distinguished between external reality from the internal perception, and Thisthis distinction continued in his treatment of geography, which distinguished between physical geography as external and human geography as based on internal perception. His critique of Newton's view on absolute space challenged the domination of abstract space, which, in turn, began liberating the importance of place from the shadow of absolute space and void.[97] Kant's geographic writings began with physical geography, although in theory Kant

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[93] In this section and the next, I will be following Livingstone's narrative of the developments of the fields of physical and human geography.

[94] Livingstone, *The Geographic Tradition*, 32–62 and 99.

[95] Livingstone, *The Geographic Tradition*, 32–34.

[96] Livingstone, *The Geographic Tradition*, 113–19.

[97] Cresswell suggests that for Kant "space was not an object but an intuition, a way of perceiving that everyone has programmed into their brains" (*Geographic Thought*, 38).

divided geography into subfields that would include aspects that today would be considered to be human geography, such as the sub-fields of moral, political, and commercial, decoupling the study of geography from teleology and theology.[98]

Next, Charles Darwin's publications *On the Origin of Species* (1859) and *The Descent of Man* (1871)[99] contributed, indirectly, to the re-emergence of human geography. Darwin's theory of evolution was used initially by some social Darwinists in a geographical context. According to these Darwinists, more powerful races, countries, companies, or economies would naturally become superior to the less powerful ones, which, at the time, was then used to justify Western colonialism, racism, economic oppression, and slavery.[100] In response, however, this development contributed a desire for a better understanding of what place is, of how racism fits into geography, and of how geography itself is to be re-conceived, preparing the way for the spatial turn.

One theory that emerged in reaction to social Darwinism is environmental determinism, the idea that the environment determines the people. Alternate theories also arose, such as regional geography rather than world geography, based on the assumption that "people make choices about how to best utilize the natural resources that define a region . . . questioning the one-way explanations of environmental determinism."[101] Criticisms of regional geography soon followed. First, the perspective of a regional geographer was described as being that of landscape, which assumed an objective geographer on the "outside-looking-in" to provide an unbiased statistical analysis of the region.[102] The regional geographers, when setting up the parameters for their analysis, were prone to be unaware that their own objective and unbiased view

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[98] Livingstone, *The Geographic Tradition*, 115–17.

[99] Charles Darwin, *The Origin of Species*, Signet Classics, 150th anniversary edition (New York: New American Library, 2003); *The Descent of Man*, Penguin Classics (New York: Penguin Putnam, 2004).

[100] For detailed analysis, see Livingstone, *The Geographic Tradition*, 139–259; for a succinct overview, see Cresswell, *Geographic Thought*, 41–56.

[101] Cresswell, *Geographic Thought*, 62; Livingstone, *The Geographic Tradition*, 260–303.

[102] Concerning landscape, see John Wylie, "Landscape," in *DHG*, 409–411.

from "nowhere" was actually a subjective view from "somewhere."[103] Second, regional geography overlooked the individuals of a region in favor of a regional description.

By the time that the spatial turn had begun in philosophy in the second half of the twentieth century, geographic discussions were dialoguing extensively with philosophic discussions about the concept of place. Parallel with these discussions, human geography was also assessing new methods to interpret the human places of the world.

<div align="center">Geographic Theory and the Spatial Turn</div>

After 1948,[104] geography changed significantly, both cartographically (due to the world wars) as well as ideologically and culturally. Deep ideological debates arose between capitalism and Marxism, and cultural discontent surfaced over racial and gender issues, prompting deeper investigations of contested places where space is lived. Two world wars and the Great Depression created a sense of place involving conflict, hopelessness, and socio-economic distrust. Technological advances, such as radio, TV, and global travel, compressed space and time.[105] These factors motivated geographers and philosophers to re-assess further the meaning and importance of place in light of the existential, perspectival aspects of human geography.[106]

Human Geography as a Science. Initially, a group of geographers attempted to rebuild geography into a science, analyzing places statistically to determine why the people are as they are.[107] This approach was labeled "Spatial Science," and it dominated

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[103] J. Nicholas Entrikin, "The Betweenness of Place," in *RHG*, 299–314; Cresswell, *Geographic Thought*, 69–76

[104] According to Neil Smith, the year 1948 is considered to be a turning point in the discipline of Geography due to Harvard University's elimination of its entire Department of Geography, claiming "geography may not be an appropriate university subject" (155); see Neil Smith, "'Academic War Over The Field of Geography': The Elimination of Geography at Harvard, 1947-1951," in *Annals of the Association of American Geographers*, 77:2(1987):155-72.

[105] David Harvey, *The Condition of Postmodernity*, 240–83.

[106] Harvey, *The Condition of Postmodernity*, 10–38.

[107] Fred Schaefer, "Exceptionalism in geography: a methodological examination," *AAAG* 43 (1953): 226–49.

geography from 1950 to 1970.[108] Spatial Science could be summarized by three philosophic assumptions: *certainty* ("certainty about the power of its empirical observation and its analytical methods"), *coherence* ("systematic search for a hidden order underlying the endless differences in the world"), and *cumulation* ("inquiry as inherently cumulative . . . in the deeper sense of integrating individual discoveries into a single and systematic science of the spatial").[109] These assumptions, however, were quickly challenged by philosophic developments in postmodernism, creating suspicion over the underlying assumptions. This realization resulted in two subsequent modifications to human geography.

Humanistic Geography. By the 1970s, geographers, such as Yi-Fu Tuan,[110] David Ley, and Marwyn Samuel,[111] were asserting that geography had lost sight of the human amid its science.[112] Rejecting spatial science's positivism, they focused instead on the individual experience of people. This modification was labeled humanistic geography.[113]

Initially humanistic geography focused almost entirely on humans at the expense of both physical data and the mutual influence of the environment with humans.[114]

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[108] See Ron Johnston, "Central Place Theory," in *DHG*, 76, for the following definition of central place theory: "A theoretical statement of the size and distribution of settlements within an urban system in which marketing—especially retailing—is the predominant urban function. The theory assumes that both customers and retailers are utility-maximizers, making it a normative statement against which actual patterns can be compared."

[109] Barnes and Gregory, "Reading Human Geography," in *RHG*, 1–2.

[110] Yi-Fu Tuan, *Space and Place: The Perspective of Experience* (Minneapolis: University of Minnesota Press, 1978).

[111] David Ley and Marwyn S. Samuels, eds., *Humanistic Geography: Prospects and Problems* (London: Croom Helm, 1978).

[112] Barnes and Gregory, in their introduction to *RHG*, 2, refer to this as "post-positivistic geography."

[113] Cresswell writes, "A key reason for the emergence of humanistic geography was the belief that other approaches, including spatial science and various forms of structuralism (such as Marxism), had, sometimes willfully, erased the human from the human world," *Geographic Through*, 105. He continues, "[all humanistic geographers] share . . . a desire to put humans and human consciousness, feeling, thoughts, and emotions at the center of geographical thinking," ibid., 109. See also Steven Daniels, "Arguments for a Humanistic Geography," in *RHG*, 364–76, who writes, "Humanists reject the reduction of space and place to geometrical concepts of surface and point; humanist conceptions of space and place are thick with human meanings and values," 366.

[114] As one can see from the comparison with discussions above on philosophic developments at this time, both philosophy and geography are merging in terms of their discussions and conclusions; see pp. 22–23 above.

Therefore, in response, later humanistic geographers created new terms and new methods for use in the study of human geography, especially focusing on narrative as a means to assess the lived environment.[115] In addition, literary texts, art, film, photography, along with philosophic writing and hermeneutics, became windows for geographers to explore humans in regard to place.[116]

Human Geographies. By the end of the twentieth century, human geography had become fragmented into multiple geographies, with each geography based on one (of many) perspectives, yet devoid of a grand theory to assess them.[117] The geographer also was now part of the geographic landscape, which, in turn, adds yet another dimension to an analysis.

The current state of affairs in human geography is that in the twenty-first century, contradiction in perspectives, a lack of a grand theory to provide a method to sort out the data, and incompatibility prevail, and this situation is by design and is in alignment with philosophic discussions.[118] Geographer Mike Heffernan even claims this may be a sign of the strength of modern human geography.[119]

Today's geographers use the theory of place, as articulated in philosophy, to study carefully a particular physical location, while observing its locale from many perspectives, and then reflecting cautiously on its various senses of place. In addition, today's geographers seek to connect one local place with its surrounding places, even with a global sense of place, and all of this is while acknowledging any place can change over time.[120] This development has produced a new set of terms and a new set of methods, to which I now turn.

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[115] Daniels, "Arguments for a Humanistic Geography," 373–74.

[116] Adams, Hoelscher, and Till, "Place in Context: Rethinking Humanist Geographies," xv–xviii; Livingstone, *Geographic Tradition*, 357.

[117] In the third edition of *Introducing Human Geographies*, fifty of fifty-nine chapters are devoted to fifty different human geographies, highlighting the diversity of perspectives due to a loss of grand theory to bind them. Paul Cloke, Philip Crang, and Mark Goodwin, eds., *Introducing Human Geographies*, 3rd ed. (New York: Routledge, 2014), chapters 10–59.

[118] Sharp, "Humanistic Geographies," 357; David Ley, "Fragmentation, Coherence, and Limits to Theory in Human Geography," in *RHG*, 98–100.

[119] Mike Heffernan, "Histories of Geography," 16–17.

[120] J. Nicholas Entrikin, "The Betweenness of Place," 299–314; Massey, "A Global Sense of Place," 315–23.

The New Concepts and Terms

Today, one of the most significant tools that has emerged in human geography for use in analyzing place is trialectics. To understand trialectics, one begins with dialectics. In the dialectic method, two opposing views are discussed (thesis/antithesis) and brought to resolution (synthesis); but in trialectics one resists and rejects the notion that limits the number of choices to two (binary) perspectives, insisting on the presence of a third perspective, "Il y a toujours l'Autre."[121] Trialectics is first conceived theoretically in a defense of Marxism by Henri Lefebvre (1974), with English translation in 1991,[122] which is then modified by David Harvey for use in an economic and political context.[123] Edward Soja adapted Lefebvre's versions of trialectics to create his own: the trialectics of being and the trialectics of spatiality.[124]

In Soja's first trialectics, the trialectics of being, one focuses on ontology to discuss a trialectic of being: spatiality/historicality/sociality. This trialectic focuses on existence and can be assessed by place (spatiality) plus time (historicality) and social relations (sociality). In Soja's second trialectics, his "trialectics of spatiality," one focuses on knowing (epistemology), resisting a dialectic of reality between perceived space and conceived space, in order to include a contested space of the "other," which Soja then labels "lived space." Typically, lived space exists in between contested ideologies. Thus,

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[121] Soja, *Thirdspace*, 53, 60–70. Regarding the "Other," Soja wrote in *Thirdspace*, 7, "In [Lefebvre's] personal (re)conceptualization of the relation between centers and peripheries comes one of his most important ideas, a deep critique not just of this oppositional dichotomy of power but of all forms of categorical or binary logic. As he always insisted, two terms (and the oppositions and antinomies built around them) are never enough. *Il y a toujours l'Autre*, there is always an-Other term, with Autre/Other capitalized to emphasize its critical importance." The Other represents anyone who is outside of the first two, which led to Soja's phrase "thirding," which represents an acknowledgment of the many individuals and subgroups that possess potentially unique viewpoints.

[122] Lefebvre, in *La production de l'espace*, 48–49, proposed two expressions for categorizing trialectics: The first concerns a discussion of space *according to its production*, namely, Spatial Practice/"la practique spatiale"; Representations of Space/"Les representations de l'espace"; and, Representational Space/"Les espaces de representation." Lefebvre's second trialectics concerns a discussion of space according to the human body, namely, Perceived/"perçu"; Conceived/"conçu"; and Lived Space/"vénu," *La production de l'espace*, 50.

[123] David Harvey, *The Condition of Postmodernity: An Enquiry into the Origins of Cultural Change* (Cambridge: Blackwell Publishers, 1990).

[124] Edward Soja, *Postmodern Geographies: The Reassertion of Space in Critical Theory* (Brooklyn, NY: Verso, 1989); and especially, *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places* (Malden, MA: Blackwell Publishing, 1996), 70–82.

Soja's trialectic of spatiality combines perceived space (the uninterpreted reality that one sees) plus conceived space (the interpreted reality according to ideologies and design) plus lived space (the place where individuals have unique perspectives, often contested). This new theory of place by Soja provides new terms to use when analyzing a place.

Soja's Trialectics of Spatiality—Firstspace, Secondspace, and Thirdspace. According to Soja's "trialectics of spatiality" one analyzes a location from the placial aspects of locale and sense of place, investigating these placial components from three perspectives (rather than two): firstspace, secondspace, and thirdspace.[125] **Firstspace** represents place as perceived by the human senses, noticing the locale. This perspective focuses on the "real" material world,[126] which according to Lefebvre's terminology is called "the perceived space" and "spatial practice."[127] **Secondspace** represents an interpretation of that same place based on the dominant ideology, the designer's (personal, cultural, governmental) intentions, the expressions and representations of the designer's vision for the environment and the people who live there,[128] which according to Lefebvre's terminology is "conceived space" or "representations of space."[129] **Thirdspace**, which is the space of the Other (any third individual), represents the same place as it is lived and experienced by others, taking into consideration the presence of many "others," all of whom have points of view and needs. The process that assesses thirdspace is what Soja calls "thirding-as-othering."[130] According to Lefebvre's terminology, thirdspace is called "lived space" and "representational spaces."[131]

Benefits of Using Soja's Trialectics. The significance of Soja's trialectics is that secondspace and thirdspace require the human geographer and biblical scholar to go beyond the raw physical details of a site (the perceived space, or firstspace) to analyze ideologies, plans for the future, memories of the past, conflicting trajectories, and the act

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[125] Soja, *Thirdspace*, 74–82.

[126] Soja, *Thirdspace*, 6.

[127] Lefebvre, *La production de l'espace*, 48.

[128] Soja, *Thirdspace*, 6.

[129] Lefebvre, *La production de l'espace*, 48–49.

[130] Soja, *Thirdspace*, 5–6 and 10–13.

[131] Lefebvre, *La production de l'espace*, 49.

of living life in a specific place. Secondspace represents the view, vision, and intentions of the dominant authority, and thirdspace represents the views, feelings, and frustrations of non-dominant perspectives. This awareness compels the biblical scholar to interpret place by a multiplicity of human and spiritual orientations rather than simply describing what is perceived (as though a place existed in a vacuum). Furthermore, there is also an openness to connect each locale with the outside world.

    Shortcomings of Using Soja's Trialectics. Despite the significant benefits, Soja's trialectics have been criticized by other human geographers.[132] First, Soja's trialectics of spatiality tend to focus on structural space rather than individual spaces, holding a global, macro view of structures at the expense of individual, unique experiences of place. This omission fails to assess individual contested perspectives besides those of the groups. Second, trialectics, while presenting "tools for isolating each of the three aspects of space, . . . (lacks the ability to assess) the mechanics of their collusion (with each other)."[133] Third, trialectics, despite protests to the contrary, results in a privileged analysis of thirdspace at the expense of firstspace and secondspace, which means "huge swathes of the social sciences are simply dismissed for their narrow focus on what is dubbed firstspace (i.e., the "real" material world) or secondspace (i.e., "imagined" representations of spatiality) . . . For Soja, thirdspace is *the* privileged space."[134]

Conclusion: The Way Forward

With the arrival of the spatial turn, a focus on the theory of place has emerged in multiple disciplines, including the disciplines of philosophy and geography. Place now has returned to these disciplines with its rich placiality. It has three placial components, all of which can be analyzed, while still asserting that a place is a monad. In addition, the exploration accounts for the fact that a place has multiple properties, and these too need to be accounted for. Thus, a thorough analysis will study a place from multiple

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[132] Alan Latham, "Edward W. Soja," in *Key Thinkers on Space and Place,* 383–85.

[133] Christopher Meredith, "Taking Issue with Thirdspace: Reading Soja, Lefebvre and the Bible," in *Constructions of Space III: Biblical Spatiality and the Sacred*, edited by Jorunn Økland, J. Cornelius De Vos, and Karen J. Wenell, LHBOTS 540 (London: Bloomsbury T&T Clark, 2016), 79.

[134] Latham, "Soja," 384.

perspectives, and this has produced a need for a new type of hermeneutic: placial hermeneutics.[135]

In canonical discussions, one therefore must account for this richness of placiality. It should address the openness that a place has with outside influences from beyond the place's boundary, interconnecting a present place with its past and with its future.[136] In the next chapter, I will ask if there are aspects in placial analysis that are unique to the perspective of canonical interpretation.

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[135] Malpas, *Place and Experience*, 36–37 and 212–15.

[136] Malpas, *Place and Experience*, 219.

CHAPTER 2: CRITICAL SPATIAL THEORY IN BIBLICAL STUDIES

The previous chapter provided an overview of the theory of place in the disciplines of philosophy and geography. Special attention was given to the time frame of the "spatial turn," resulting in the emergence of critical spatial theory.[1] In what follows, I trace the application of critical spatial theory in biblical studies.[2] The objective is to identify trends and lacunae in its current use.

Underlying Conditions for the Emergence of Placial Theory

Until the second half of the twentieth century, the literature using critical spatiality in biblical studies was meager.[3] Since then, and especially since the turn of the millennium, the body of literature has grown significantly, with the result that a comprehensive

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[1] "Critical Spatial Theory" and "critical spatiality," as these terms will be used in this thesis, refer to the addition of the social and subjective elements of space in the analysis of space. For a succinct description, the definition and description of these terms, see Mark K. George, "Space and History: Siting Critical Space for Biblical Studies," in *Constructions of Space I: Theory, Geography, and Narrative*, eds. Jon L. Berquist and Claudia V. Camp, LHBOTS 481 (New York: T&T Clark, 2007), 15, who writes, "To be sure, scholars have been interested in space, such as sacred space, for some time. . . . Where the recent critical study of space, sometimes called critical spatiality, differs from that prior work is that the question of space itself has become of interest. . . . Central to the critical work biblical scholars are undertaking on space, then, is the understanding of space as a social, cultural creation and product." See also Jon L. Berquist, "Critical Spatiality and the Construction of the Ancient World," in in *'Imagining' Biblical Worlds: Studies in Spatial, Social and Historical Constructs in Honor of James W. Flanagan*, eds. David M. Gunn and Paula M. McNutt, JSOTSupp 359 (Sheffield: Sheffield Academic, 2002), 15; and, Zhenshuai Jiang, *Critical Spatiality in Genesis 1–11*, FAT2 99 (Tübingen: Mohr Siebeck, 2018), 3.

[2] On the connection between critical spatial theory's emergence outside of biblical studies with its emergence within biblical studies, see Matthew Sleeman, "Critical Spatial Theory 2.0," 49–51; David M. Gunn and Paula M. McNutt, "Introduction: 'Imagining' Biblical Worlds: James Flanagan," in *'Imagining' Biblical Worlds*, 1–9; Jon L. Berquist, "Critical Spatiality and the Construction of the Ancient World," 14–29; and Jon L. Berquist, "Introduction: Critical Spatiality and the Uses of Theory," in *Constructions of Space I*, 1–12; and Mark K. George, "Space and History: Siting Critical Space for Biblical Studies," in *Constructions of Space I*, 15–31.

[3] See, e.g., Philip Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity*, The Hulsean Lectures 2000 (London: SCM, 2001), 1–32, especially 1–3; Halvor Moxnes, *Putting Jesus in His Place: A Radical Vision of Household and Kingdom* (Louisville: Westminster John Knox, 2003), 6–12; John Inge, *A Christian Theology of Place*, Explorations in Practical, Pastoral and Empirical Theology (Burlington, VT: Ashgate, 2003), 28–32; John Berquist, "Preface," in *Constructions of Space I*, ix; and Craig G. Bartholomew, *Where Mortals Dwell*, xi.

review is no longer possible or needed.[4] Therefore, this review focuses on key developments that influenced its application in biblical studies.

For centuries during and after the Enlightenment, discussions about canonical places focused mainly on two of the three components—location and locale—and neglected the sense of place, the social/relational component of place.[5] This general neglect of the social component of place continued into the eighteenth and nineteenth centuries, heightened by a growing shift in focus to history (and time) as the organizing principle for biblical studies.[6] This situation became the catalyst for the spatial turn in biblical studies.

The same contributing forces that birthed the spatial turn in philosophy and other humanities were at work in biblical studies too. This development first became noticeable in the exploration of the social component of reality's triad—space, time, and social structure. For example, Fernand Braudel of the Annales School in France analyzed social structures and change via "longue durée," proposing slowly developing changes.[7] Change in time and place was examined based on interconnected but deep social forces that were ever present, almost imperceptibly but constantly working over the course of multiple historical epochs, even across multiple cultures and thus across multiple places. Braudel's view stood in distinction from the then-standard analysis of history according to "courte durée" (the short span of history) and "l'historie événementielle" (the history

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[4] See, e.g., Matthew Sleeman, *Geography and the Ascension Narrative in Acts*, SNTS 146 (Cambridge: Cambridge University Press, 2009), 26; Eric C. Stewart, "Reader's Guide: New Testament Space/Spatiality," *BTB* 42 (2011): 114–115; and Mark George, "Introduction," in *Constructions of Space IV: Further Developments in Examining Ancient Israel's Social Space*, ed. Mark George, LHBOTS 569 (New York: Bloomsbury, 2013), xi; and, Schreiner, "Space, Place and Biblical Studies," *CurBR* 14 (2016): 351–60.

[5] Bartholomew, *Where Mortals Dwell*, 165–239; see also, George, "Space and History," 15–31.

[6] See, e.g., George, "Space and History," 15–31; Kort, "Sacred/Profane," 32–24; Moxnes, *Putting Jesus in His Place*, 6–8; Stewart, *Gathered Around Jesus: An Alternative Spatial Practice in the Gospel of Mark*, Matrix (Eugene, OR: Cascade, 2009), 40–41; and Schreiner, *The Body of Jesus: A Spatial Analysis of the Kingdom in Matthew*, LNTS 555 (London: Bloomsbury, 2016), 5–7.

[7] Fernand Braudel, "Historie et Sciences Sociales: La Longue Durée," in *Annales. Historie, Sciences Sociales*, 13: 4 (1958): 725–53; idem, *On History*, 25–54; Dale Tomich, "The Order of Historical Time: The *Longue Durée* and Micro-History," in *The* Longue Durée *and World-Systems Analysis*, ed. Richard E. Lee (Albany, NY: State University of New York Press, 2012), 9–33; and, Peter Burke, *History and Social Theory*, 2nd ed. (Ithaca, NY: Cornell University Press, 2005), 1–20; Kümin and Usborne, "At Home and in the Workplace: A Historical Introduction to the 'Spatial Turn,'" 308.

of events). Braudel's views encouraged biblical scholars to revisit their assumptions about the essential components of reality, opening the door for exploring reality's third component, social structure. Similarly, John Elliot,[8] James Flanagan,[9] and Bruce Melina[10] contributed to the emergence of social-scientific theory and cultural anthropology, again exploring biblical texts through the lens of social structure rather than primarily through the lens of history.[11]

As time, space, and social structure came to be treated as equal components of reality, place began to be explored as a new lens for biblical studies, with interest growing in how space is a meaningful place. Momentum for place's emergence was then aided by the ongoing emergence of place in other disciplines, as noted in Chapter One. Thus, the stage is set for the development of critical spatial theory in biblical studies.

As awareness grows, entire studies begin to appear in various branches of biblical studies. Some, for example, focus on biblical theology, analyzing the theology of place canonically.[12] Others re-examine theological concepts, such as the Kingdom of God[13] or the Tabernacle.[14] Some studies focus on particular canonical places, exploring these places through the lens of critical spatiality, examining a location's full placiality, and especially exploring its sense of place.[15] Place comes to be seen as a habitus that could

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[8] John Hall Elliott and Society of Biblical Literature, *Social-Scientific Criticism of the New Testament and Its Social World*, Semeia 35 (Decatur, GA: Scholars Press, 1986).

[9] Gunn and McNutt, "Introduction," 1–12.

[10] Bruce J. Malina*, The New Testament World: Insights from Cultural Anthropology*, 3rd ed., revised and expanded (Louisville: Westminster John Knox Press, 2001).

[11] Stephen C. Barton, "Social-Scientific Criticism," in *Dictionary for Theological Interpretation of the Bible*, eds. Kevin J. Vanhoozer et al. (Grand Rapids: Baker Academic, 2005), 753–755.

[12] E.g., Bartholomew, *Where Mortals Dwell*, 7–163.

[13] Karen Wenell, "Contested Temple Space and Visionary Kingdom Space in Mark 11–12," *BibInt* 15 (2007): 323–337; idem, *Jesus and Land: Sacred and Social Space in Second Temple Judaism*, LNTS 334 (New York: T&T Clark, 2007); idem, "The Kingdom of God As 'Space in Motion': Towards a More Architectural Approach," in *Constructions of Space III*, 135–50; idem, Karen J. Wenell, "Kingdom, Not Kingly Rule: Assessing the Kingdom of God as Sacred Space," *BibInt* 25 (2017): 206–233; see also, Schreiner, *The Body of Jesus*.

[14] Mark K. George, *Israel's Tabernacle as Social Space*, AIL 2 (Atlanta: Society of Biblical Literature Press, 2009).

[15] John L. Berquist and Claudia V. Camp, eds., *Constructions of Space II: The Biblical City and Other Imagined Spaces*, LHBOTS 490 (New York: T&T Clark, 2008).

now be explored to investigate cultural habits.[16] To facilitate this new interest in applying critical spatiality to biblical texts, there arose a common method to analyze place, giving birth to what Matthew Sleeman has recently termed Critical Spatial Theory (CST 1.0), as will be shown in the next sections.[17]

This literature review presents the development by following two paths: i) The emergence of critical spatiality as a *theory* within biblical studies, and ii) the emergence of a specific *method* for applying critical spatiality within biblical studies. In the literature review, key trends and lacunae will be noted.

Early Use of Placial Theory

An early practitioner of placial analysis was Mircea Eliade (1907–1986), who developed a theory for analyzing sacred space as a phenomenological reality.[18] His works began the process of moving critical spatiality past a focus only on setting (location and locale) toward the inclusion of sense of place.[19] In his view sacred spaces existed as they are sensed by religious people. This required the role of perspective, even competing perspectives of sacred versus profane. According to Eliade's theory a sacred place involved the numinous, aligning with the earlier work of Rudolf Otto on sacred space.[20]

Jonathan Z. Smith responded critically to Eliade's theory of the sacred.[21] Smith argued that humans themselves were responsible for establishing their rituals and sacred

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[16] Moxnes, *Putting Jesus in His Place*.

[17] Sleeman, "Critical Spatial Theory 2.0," 49–66.

[18] For discussion of Jerusalem as the sacred center of the world, charting development of this concept from HB to rabbinic literature, see Michael Tilly, *Jerusalem—Nabel der Welt: Überlieferung und Funktionen van Heilistumstraditionen im antiken Judentum* (Stuttgart: Kohlhammer, 2002).

[19] Mircea Eliade, *The Myth of the Eternal Return*, trans. Willard R. Task, Bollingen Series (Princeton, NJ: Princeton University Press, 1954); idem, *Patterns in Comparative Religion*, trans. Rosemary Sheed (New York: Sheed and Ward, 1958); idem, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (Orlando, FL: Harcourt Brace Jovanovich, 1959); and idem, *Myth and Reality*, trans. Willard R. Trask (Long Grove, IL: Waveland Press, 1963).

[20] Eliade, *Sacred/Profane*, 8–10; and, Rudolf Otto, *The Idea of the Holy* (Oxford: Oxford University Press, 1923).

[21] Jonathan Z. Smith, *Map Is Not Territory: Studies in the History of Religion* (Chicago: University of Chicago Pres, 1978); idem, *To Take Place: Toward Theory in Ritual* (Chicago: University of Chicago Press, 1987), 1–23; and, see also Christl M. Maier, *Daughter Zion, Mother Zion: Gender, Space, and the Sacred in Ancient Israel* (Minneapolis: Fortress, 2008), 14–17.

spaces, rather than sacred space being created by a hierophany, as Eliade had proposed. For our purposes, however, it is not necessary to debate the strengths of Eliade's or Smith's respective theories. Their views of place involved a discussion of sacred space in a manner in which place was analyzed in its three components: location, locale, and sense of place. Furthermore, Smith added the concept of placial changes through human placemaking, an aspect that I will incorporate in my method.[22] In summary, the theory of place advanced not only by its inclusion of sense of place but also by its inclusion of key properties of place—change, the importance of perspective, the context of ideology as illustrated by the rules governing the sacred versus the profane, and the role of humans in placemaking.

In 1974, W. D. Davies produced a comprehensive monograph on a theology of land, and in 1977 Walter Brueggemann followed with an equally significant theology of land in response to Davies' work.[23] In their own ways, both books included existential components of place (i.e., its sense of place) in their discussions. Additionally, both involved key placial properties that are being explored by philosophers and human geographers, such as the ability of a place to change over time, along with a place's interconnectedness to other places.

Davies asserted that the Old Testament focused on the physical land of Israel as a promised place, which then became symbolic of the spiritual territory for those who are in Jesus. When Davies asserted that the land, along with Israel and temple were "symbols especially of eternal life, of the eschatological society in time and eternity, beyond space and time,"[24] Brueggemann responded, asserting, "Of course Davies is correct that inheritance has been boldly redefined. But we cannot therefore deny the central and enduring referent, which is land, unless we are to succumb to an otherworldly hermeneutic."[25] Brueggemann insisted on a more robust and placial

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[22] Smith, *To Take Place*, 24–46.

[23] W. D. Davies, *The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine* (Berkeley, CA: University of California Press, 1974); Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith* (Minneapolis: Fortress, 1977).

[24] Davies, *The Gospel and the Land*, 366.

[25] Brueggemann, *The Land*, 167.

conception. He invoked interdisciplinary insights by psychologist Paul Tournier, whose

analysis of "home" allows him to discuss the land of Israel placially. For Brueggemann,

since the Old Testament was capable of being viewed through this psychological lens, he

was able to use critical spatial theory to explore perception and experience. His focus

was on the experience of emplacement, displacement, and re-emplacement.[26]

Importantly, Brueggemann tantalizingly added that place might reasonably be

investigated as *the* central issue of the Old Testament.[27]

In 1985, Paul Santmire wrote *The Travail of Nature: The Ambiguous Ecological*

Promise of Christian Theology, partially in response to Lynn White's 1967 criticism that

Christianity was to blame for the current ecological crisis.[28] Santmire's response

included his view that in the creation accounts of Genesis God created a locale that had

a sense of place, exemplifying an inherent worldview in nature whereby God creates

place.[29] Santmire's concept of place was based on viewing creation through the lenses of

ideologies and of lived experience.

While Santmire's response involved primarily a theology of *nature* and of *ecology*

(rather than a theology of *place*), his response employed themes that related to place:

that God is the creator of a place; that land and fecundity are important biblical themes,

focusing on locale and sense of place; that nature is a source of praise to God,

representing the use of perspective; and, that creation as God's place awaits its cosmic

renewal.[30] For Santmire, the Kingdom of God was on earth and thus included the

physical world (aligning with the placial components of location and locale), but it also

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[26] Brueggemann, *The Land*, 1–13 and 165–69; and, Paul Tournier, *A Place for You: Psychology and Religion* (New York: Harper and Row, 1968).

[27] Brueggemann, *The Land*, 3.

[28] H. Paul Santmire, *The Travail of Nature: The Ambiguous Ecological Promise of Christian Theology*, Theology and the Sciences (Minneapolis: Fortress, 1986), 1–12; and Lynn White, Jr., "The Historical Roots of Our Ecological Crisis," *Science* 155 (1967): 1203–07. In 1989, Geoffrey Lilburne also wrote a theology of land that bridged Santmire's interest in nature with Brueggemann's interest in place, asserting that theology needs to construct a theology of land that affirms a sense of place as a home place; see Geoffrey R. Lilburne, *A Sense of Place: A Christian Theology of the Land* (Nashville: Abingdon, 1989).

[29] Santmire, *The Travail of Nature*, 208–10.

[30] Santmire, *The Travail of Nature*, 189–199.

was a realm over which Christ ruled (which aligns with the placial component of sense of place, including perspective and worldview).[31]

In 1985, William Dumbrell produced a brief biblical theology, *The End of the Beginning: Revelation 21–22 and the Old Testament*, exploring the relationship of Rev 21–22 to five canonical themes, four of which were placial (e.g., New Jerusalem; New Temple; New Israel; and New Creation).[32] Dumbrell's book sought to answer the canonical question, "Why is [Rev 21–22] such an appropriate way not only to finish the Book of Revelation but to conclude the story of the entire Bible?"[33] His placial themes provided the answer, implying that the canon has a placial context. This important perspective for canonical interpretation remained underdeveloped in biblical studies, and my own proposal aims to develop this perspective further in Chapter Three.

In 1992, Johan Brinkman published *The Perception of Space in the Old Testament*. As the title suggested, Brinkman's focus was on the *perception* of space, by which he referred to cosmic geography as a cosmic location and locale. The initial perception is comparable to what human geographers might label "firstspace," but then he works through an additional lens, comparable to what could be labeled "secondspace." Unfortunately, his analysis focuses on cosmic geography, which results in his downplaying the individual whose lived *experience* determines what could be labeled by geographers as "thirdspace."[34]

Another step forward occurred in 1995 when Norman Habel wrote his biblical theology of land, *The Land Is Mine: Six Biblical Land Ideologies*.[35] Habel's analysis employed the notion of multiple perspectives of the same land (location and locale), based on competing ideologies (perspectives) in the canonical texts of the Old Testament. His theory aligned with key principles in human geography, identified by

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[31] Santmire, *The Travail of Nature*, 200–208.

[32] William J. Dumbrell, *The End of the Beginning: Revelation 21–22 and the Old Testament*, The Moore Theological College Lectures 1983 (Eugene, OR: Wipf & Stock, 2001).

[33] Dumbrell, *The End of the Beginning*, in his "Introduction," which has no page listing.

[34] Brinkman, *The Perception of Space*, 17–19. In several ways Brinkman's focus is similar to Luis I. J. Stadelmann, *The Hebrew Conception of the World: A Philological and Literary Study*, AnBib 39 (Rome: Pontifical Biblical Institute, 1970).

[35] Norman Habel, *The Land Is Mine: Six Biblical Land Ideologies*, OBT (Minneapolis: Fortress, 1995).

him as six ideologies, each of which was independent of the other perspectives.[36] He also assumed the ability of a place to change over time, a key property in placial analysis, while still having the same location (the land of Israel). This book will be followed by a key article in 2000 on Gen 1 in the Earth Bible series (see below).

In 1996, Kalinda Stevenson wrote *The Vision of Transformation: The Territorial Rhetoric of Ezekiel 40–48*. She advanced placial analysis by incorporating territoriality as a key rhetorical device for interpreting Ezek 40–48. Using the concept of territoriality in human geography, she investigated the placial rhetoric of the narrator through the narration's focus on horizontal details rather than vertical details. She concluded that vertical dimensions were irrelevant to the narrator's rhetoric, while the horizontal dimensions were primarily used to express controlled access.

Seth Kunin's 1998 book on place, *God's Place in the World: Sacred Space and Sacred Place in Judaism*, forcefully called attention to placial theory and the benefits that can be achieved from the use of interdisciplinary analysis when studying place.[37] Additionally, Kunin used the theory of structuralism advocated by Levi-Strauss to study sacred space, exploring biblical texts, rabbinic literature, and modern Judaism to outline the structure of sacred space. Regardless of issues with structuralism itself, Kunin's process relied on aspects of placiality that were being investigated in human geography, such as its ability to change over time, along with the role of perspective in placial analysis, which further advances the interaction of biblical studies with human geography in placial analysis.

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[36] Walter Brueggemann, in the foreword, writes, "Habel's book considerably advances the study of the theme [land], reflecting both Habel's own insightful and imaginative scholarship and the ways in which socio-critical scholarship has advanced in the last two decades. Specifically, his use of the governing term *ideology* reflects an important turn in scholarship"; see Walter Brueggemann, "Editor's Foreword," foreword to *The Land Is Mine: Six Biblical Land Ideologies*, by Norman C. Habel, OBT (Minneapolis: Fortress, 1995), ix. Similar to Habel, Maurice Halbwachs conducted socio-critical analyses on ideologies and collective memory (Maurice Halbwachs, *La topographie légendaire des évangiles en Terre sainte: Étude de mémoire collective* [Paris: Quadige / PUF, 1941]).

[37] Seth D. Kunin, *God's Place in the World: Sacred Space and Sacred Place in Judaism*, Cassell Religious Studies (New York: Cassell, 1998). On structuralism, see Claude Levi-Strauss, *The Savage Mind*, Nature of Human Society (Chicago: The University of Chicago Press, 1966).

In 2000, Norman Habel wrote a second important work for placial analysis. He wrote an article in the second volume of *The Earth Bible* series entitled "Geophany."[38] Although this article contributes little directly to critical spatial theory itself or to the development of a method for placial analysis in biblical studies, the article does lay a foundation for my own method, as will become clear in Chapter Three. The point of the article was to analyze the biblical text of Gen 1, showing that the appearing of earth (geophany) is *the* point of the first creation account.[39] Although Habel treated earth more as a planet than a place, focusing on the earth's location and locale, his analysis was then capable of being incorporated into my method to explore placiality within the context of a canonical mission and subplot of place. Unfortunately, his assertion that the primary focus of the first creation account was on geophany rather than on humans has gone largely under-developed.

In 2000, John Riches published *Conflicting Mythologies: Identity Formation in the Gospels of Mark and Matthew*.[40] He used critical spatial theory to explore several key placial themes (e.g., themes of sacred space; attachment to land; kingdom of God), and then he investigated how those themes developed an early ethos, culture, and Christian identity.[41] In his analysis, Riches made use of Clifford Geertz's cultural anthropology to generate "thick descriptions,"[42] further advancing the use of interdisciplinary techniques for placial analysis. Place, along with feelings about place, were important components that shaped Christian identity. Critical spatiality's footprint expanded its canonical range to focus on specific biblical theologies in the New Testament.

At the turn of the millennium, the *grand tour du siècle*, Philip Sheldrake wrote *Space for the Sacred: Place, Memory, and Identity*, based on his Hulsean Lectures at

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[38] Normal Habel, "Geophany," in *The Earth Story in Genesis*, The Earth Bible 2, eds. Norman C. Habel and Shirley Wurst (Sheffield, UK: Sheffield Academic, 2000), 34–48.

[39] Habel, "Geophany," 34–35.

[40] John K. Riches, *Conflicting Mythologies: Identity Formation in the Gospels of Mark and Matthew* (Edinburgh: T&T Clark, 2000).

[41] Riches, *Conflicting Mythologies*, 1–20.

[42] Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973), 3–30.

Cambridge earlier in 2000.[43] Although not an exploration of specific biblical themes, such as the Kingdom of God or Land, nor of any key biblical passage(s) via critical spatiality, such as Gen 1, nor even an advancement in method, his book stood as an endorsement of critical spatiality as a theory. Particularly important was his understanding of place, being defined by philosophers and human geographers since the spatial turn, which established the new definition of place for biblical studies.

In addition, Sheldrake provided new avenues for the exploration of place. For example, he focused on the relationship of place to memory and identity, asserting that the "concept of place refers not simply to geographical location but to a dialectic relationship between environment and human narrative."[44] Embracing three components of place—location, its locale, and its sense of place[45]—Sheldrake noted that place involves placial properties, not just components. He used these properties to discuss place in relation to culture and narrative, encouraging the link between canonical narrative with canonical places.[46] Places were to be analyzed as interconnected with their past, containing vestiges of their past in their locale, along with memories of the past which shape the sense of place.[47] His analysis also relied upon the view that place is a monad, composed of all its parts and properties. Sheldrake opened the new millennium with a call of full emergence of place, pointing the way ahead for the theory and method as they mature.

The Rise of CST 1.0

As noted above, CST 1.0, or "Critical Spatial Theory 1.0," is a label that Matthew Sleeman has recently employed to describe the currently dominant method for placial analysis in the discipline of biblical studies.[48] As a method, CST 1.0 has been developing

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[43] Philip Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity*, The Hulsean Lectures 2000 (London: SCM, 2001).

[44] Sheldrake, *Spaces for the Sacred*, 1, and 6–8.

[45] Sheldrake, *Spaces for the Sacred*, 2.

[46] Sheldrake, *Spaces for the Sacred*, 1–32.

[47] Sheldrake, *Spaces for the Sacred*, 3–4, and 16–20.

[48] Sleeman, "Critical Spatial Theory 2.0," 49.

over the past twenty years from near infancy into an established, and commonly employed, method for placial analysis, as will be shown here. Currently, however, CST 1.0 has both strengths and weaknesses according to Sleeman. Consequently, Sleeman recently issued a call for a complete upgrade in the current method, using the label CST 2.0 to illustrate the magnitude of the advancement that he envisions (i.e., an entire upgrade rather than a patch, to continue the computer metaphor).[49] My method, presented in Chapter Three, is my response to Sleeman's call. I will retain his nomenclature hereafter in this thesis, either using CST 1.0 to describe the current practice or using CST 2.0 to describe my proposed upgrade.

The Seminars and the Constructions of Space Series

During the years of 2000–2005 a joint seminar was held between the Society of Biblical Literature and the American Academy of Religion, entitled "Constructions of Ancient Space Seminar."[50] The purpose was to explore the theory of critical spatiality and then suggest a method of analysis. From this seminar, five books of conference papers were published, the first appearing in 2007 and the last in 2016, entitled *Constructions of Space I–V*. As a result of this seminar, other seminars spread across the globe, providing momentum to the newly emerging field of placial analysis.[51]

Three important developments have transpired as a result of the SBL/AAR seminar, as will become clear below. The first development was that the theory of critical spatiality, grounded in philosophy and in human geography since the spatial turn, came to be articulated more clearly for its application in biblical studies.[52] The second

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[49] Sleeman, "Critical Spatial Theory 2.0," 49–50.

[50] During the 1990s (1990–99) AAR, ASOR (American Schools of Oriental Research), and SBL conducted a joint seminar, entitled "Constructs of the Social and Cultural Worlds of Antiquity" using an interdisciplinary effort to explore social structures in the ancient world. In its last two years the group focused on critical spatiality; see Gunn and McNutt, "Introduction," 6–8. In 1999, the new (above mentioned) seminar was formed to explore critical spatiality and methods for application to ancient texts.

[51] Berquist, "Preface," *Constructions of Space I*, xi–x; Jorunn Økland, J. Cornelis de Vos, and Karen Wenell, "Introduction," in *Constructions of Space III*, xiii–xvi; and Christl M. Maier and Gert T. M. Prinsloo, "Introduction: Place, Space, and Identity in the Ancient World," in *Constructions of Space V*, xi.

[52] Of particular importance were Jon Berquist, "Critical Spatiality," 14–29; all of the articles in *Constructions of Space I*; all of the articles in *Constructions of Space IV*; and Sleeman, "Critical Spatial Theory 2.0."

development was that critical spatiality began to be applied to individual biblical texts, rather than to theological works as had previously been the case. This second development resulted in several single essays, articles, and books that analyzed single places in isolation, disconnected from their interconnections with other places and from their own placial journey over time. This oversight was reinforced by a presupposition of contemporary human geography that resists any grand narrative, overlooking the connection with a canonical narrative of place. The third development was that the process employed a method and terminology for its analysis, and through repetition a common method and terminology emerged, with Soja's trialectics becoming the more common nomenclature, as the footnotes below will indicate.[53]

The Emergence of a Preferred Method and Terms

From the start of the seminar, the participants placed an emphasis on critical spatiality as an interdisciplinary effort that employs theory and methods from philosophy and human geography.[54] In Berquist's "Introduction" to *The Constructions of Space I: Theory, Geography, and Narrative*, he stresses how Sojan trialectics provide "an important basis for moving forward in expanding critical spatialities" in biblical studies.[55] Quickly, Sojan trialectics became the unofficial method of placial analysis in *Constructions I* and thereafter.[56] As Chris Meredith pointed out in *Constructions III*, which was the last volume to be published, "It would not be an exaggeration to say that for the past ten years or so the writings of Henri Lefebvre and Edward Soja have

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[53] See Chapter One on Soja's theory and trialectics.

[54] Berquist, "Preface," in *Constructions I*, ix–x.

[55] Berquist, "Introduction: Critical Spatiality and the Uses of Theory," in *Constructions I*, 8.

[56] In *Constructions I*, nearly all of the articles used Sojan trialectics: Jon L Berquist, "Introduction: Critical Spatiality and the Uses of Theory," *Constructions I*, 3–5; Mark K. George, "Space and History: Siting Critical Space for Biblical Studies," *Constructions I*, 24–28; Mary R. Huie-Jolly, "Formation of Self in Construction of Space: Lefebvre in Winnicott's Embrace," *Constructions I*, 61–67; Mary R. Huie-Jolly, "Language as Extension of Desire: The Oedipus Complex and Spatial Hermeneutics," *Constructions I*, 68–84; Thomas A. Dozeman, "Biblical Geography and Critical Spatial Studies," in *Constructions I*, 87–108; Burke O. Long, "Bible Maps and America's Nationalist Narratives," *Constructions I*, 110; William R. Millar, "A Bakhtinian Reading of Narrative Space and Its Relationship to Social Space," *Constructions I*, 132; Steven James Schweitzer, "Exploring the Utopian Space of Chronicles: Some Spatial Anomalies," *Constructions I*, 145–48.

provided the main theoretical basis for biblical spatial studies."[57] Meredith further noted that Soja, not Lefebvre, had become the dominant figure, influencing terminology toward Soja's terms of firstspace, secondspace, and thirdspace, whose concepts and terms were discussed in Chapter One.[58]

In Mark George's essay in *Constructions I*, George provides a succinct statement of the goal of the current method used for placial analysis: "The task of spatial analysis . . . (is) . . . to understand the society that produced that space and how it did so."[59] This statement, while helpful, favors an analysis that focuses on specific individual places at specific points in time and as uniquely produced by specific societies with little attention given to interconnectedness. Thus, it is telling that George's focus is less oriented toward exploring the outside influences, is less concerned with connecting links to the past, is less oriented toward discerning perspectives from the canonical worldview rather than the culturally prevailing ideology, and is less directed toward situating place within a canonical trajectory based on the human mission of placemaking and in view of a canonical eschaton for place. George is likely not opposed to these nuances, but his articulation of the task tends to shape the direction that his analysis will follow. Furthermore, George's analysis was more macroscopic in its treatment of groups of people as homogenous, and consequently it tended to overlook the diversity of experiences by individuals whose interests and perspectives differ from the group. This pattern repeats itself throughout the series, becoming an establishing trend in CST 1.0.

It is also worth noting that, in *Constructions I*, Wesley Kort presents a brief but insightful assessment of the ingredients behind good placemaking, expanding the discussions about what the canonical place is into current placializing activity. The point is to help assess if current activities are positively or negatively portrayed in the canon.[60] While Kort's essay is a very helpful contribution to placial analysis, Kort's focus again is

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[57] Meredith, "Taking Issue with Thirdspace," 75; see also 75n1. Note: *Constructions III* (2016) was the last book published in the series, preceded by *Constructions IV* (2013) and *Constructions V* (2013).

[58] Meredith, "Taking Issue with Thirdspace," 76.

[59] Mark K. George, "Space and History: Siting Critical Space for Biblical Studies," in *Constructions I*, 15–31.

[60] Kort, "Sacred/Profane," 32–34.

dislodging the interconnectedness of the canonical place with its past and future. In other words, he disconnects it from the canonical mission and subplot about the placialization of God's world. This lacuna is an oversight that my proposed CST 2.0 addresses by contextualizing canonical places within the developing subplot.

By 2011, critical spatiality and CST 1.0 had matured into the standard method for placial analysis. Significantly, at this time Eric Stewart publishes his "Reader's Guide: New Testament Space/Spatiality," written to introduce placial analysis to biblical studies generally.[61] Smith's article is then followed in 2016 by three similar overviews of CST, further demonstrating the establishment of CST 1.0 as the unofficial method for placial analysis.[62]

To close this review of the seminars, in 2013, Matthew Sleeman, who is both a professional human geographer and NT scholar, issues his critique of CST 1.0, calling for an entirely new method, CST 2.0.[63] His point is that critical spatiality needs more than a minor adjustment in how the current method is being employed, which would produce CST 1.1. Rather, CST needs to be revamped entirely. A definition of terms needs to be standardized. Aspects of placiality have been overlooked in CST 1.0 and need to be incorporated into a new method, which he suggests should be labeled, "CST 2.0." The specifics that Sleeman lays out will be discussed more fully below, but the fact that the article appears in the final volume in the series, *Constructions V*, points to the need for a significant advancement in method, which this thesis aims to address.

<div align="center">Contributors Using Critical Spatial Theory Outside the Seminars</div>

While the seminar was in progress, Havlor Moxnes published *Putting Jesus in His Place* in 2003.[64] In the book, Moxnes noted that in general "in the modern period, priority has been given to time" at the cost of giving attention to place in biblical studies. He

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[61] Eric C. Steward, "Reader's Guide: New Testament Space/Spatiality," *BTB* 42 (2011): 114–23.

[62] Patrick Schreiner, "Space, Place and Biblical Studies," 340–71; idem, *The Body of Jesus*, 3–20 and 39–55; and Stephen C. Russell, *Space, Land, Territory, and the Study of the Bible* (Leiden: Brill, 2016).

[63] Sleeman, "Critical Spatial Theory 2.0," 49–66.

[64] Moxnes, *Putting Jesus in His Place*.

asserted that place needed to be explored more fully and carefully.[65] Using the lens of critical spatiality, Moxnes focused on biblical texts around Jesus' ministry to explore the kingdom of God via a new lens, the lens of "household," which is an important and established placial concept. Using Lefebvre's trialectics, Moxnes looked at the experience of the kingdom of God "from below, from the nonprivileged position, often as a protest against a practice and an ideology dominated by the elite."[66] For our purposes, Moxnes's analysis advanced the placial focus to explore a familiar topic (the kingdom) through a placial lens, household, to explore new perspectives, ideologies (dominant and contested), and a sense of place (home), which were issues easily overlooked and disconnected if they had been explored with the standard lens of chronology and setting.

In the same year, John Inge published a theology of place, *A Christian Theology of Place*.[67] Inge explored place diachronically, recasting past thinking about place in ancient Greek texts into a canonical and early Christian context.[68] Inge developed a sacramental view of place in which "the world can become a place of God's revelation to us."[69] Inge did not, however, investigate the world as a place in a canonical subplot of place, and only at the end of the book did he hint at the importance that human placemaking may contribute to a placial ethos in light of the eschaton.[70] Nevertheless, he used place and critical spatiality to investigate the world placially and explored aspects of the human mission of placialization of God's creation, which will be important to my method of CST 2.0.[71]

In 2007, Craig Bartholomew published "The Theology of Place in Genesis 1–3."[72] Then he expanded this article in his 2011 book *Where Mortals Dwell: A Christian View*

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[65] Moxnes, *Putting Jesus in His Place,* 6–8 (quote from p. 7).

[66] Moxnes, *Putting Jesus in His Place*, 109.

[67] Inge, *A Christian Theology of Place*.

[68] Inge, *A Christian View of Place*, chapters 1–2.

[69] Inge, *A Christian View of Place*, chapters 3–4; see also, Bartholomew, *Where Mortals Dwell*, 328.

[70] Inge, *A Christian View of Place*, 134–43.

[71] Inge, *A Christian View of Place*, chapter 5.

[72] Craig G. Bartholomew, "The Theology of Place in Genesis 1–3," in *Reading the Law: Studies in Honour of Gordon J. Wenham*, eds. Karl Möller and J. G. McConville, LHBOTS 461 (New York: T&T Clark, 2007), 173–95.

of Place for Today. In both, he provided an analysis of place in Gen 1–3 from a canonical perspective. In the article, he explored Gen 1–3 as a placial story about human inhabitation and emplacement, and then of displacement.[73] Humans and earth were central characters; however, God was *the* central character of the first creation account, Bartholomew asserted.[74] In both, the central role of God as a character who has a perspective on, and interest in, place itself, remained undeveloped, preferring instead to focus on human inhabitation.

Using similar descriptors as Casey and Brueggemann, Bartholomew argued, against Habel, that Gen 1–3 was not an earth story (geophany—the appearing of earth) but a place story (topophany—the appearing of place), with human habitation as its point.[75] Bartholomew, like Brueggemann before him, asserted that "it would be quite right to see place as a major contender for the central theme of biblical faith."[76]

In 2011, Bartholomew developed his article into a book that presented a theology of place. In Part One, "Place in the Bible," he built a theology of place from the canon. He aligned with Malpas's definition of place—place is location, locale, and sense of place.[77] As in his earlier article (2007), he again employed an anthropological lens for interpreting canonical places canonically. His thesis was that the entire canon has a placial plot, and this plot was about human emplacement, displacement, and re-emplacement, inviting current canonical interpretation to incorporate this plot in future analyses. Bartholomew reaffirmed that God, not humans, was the central character of the creation account.[78] Ultimately, he argued that place in the canon fits within a mission to placialize the world toward its ultimate advancement as a place in which God dwells with humans.[79] Nevertheless, his analysis of place in the canon remained focused on human inhabitation, with little focus on a mission, or subplot, by God to have a

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[73] Bartholomew, "The Theology," 179–92.

[74] Bartholomew, "The Theology," 181.

[75] Bartholomew, "The Theology," 192–94.

[76] Bartholomew, "The Theology," 193.

[77] Bartholomew, *Where Mortals Dwell*, 186–88.

[78] Bartholomew, *Where Mortals Dwell*, 13–14 and 31.

[79] Bartholomew, *Where Mortals Dwell*, 163.

terrestrial place in which God dwells with humans in God's place. Bartholomew's focus was consistently on human inhabitation within the placial story. In terms of method for the placial analysis of canonical texts, Bartholomew did not rely on Sojan theory, method, or terms, although he is familiar with them.[80] Instead, his interdisciplinary interactions involved predominantly the works of Edward Casey.

In Part Two, Bartholomew analyzed the theory of place throughout Western philosophic tradition, largely following Casey's analysis.[81] In Part Three he analyzed key applications of placemaking today, asserting that modern placemaking builds "forward to the destiny God always intended for it."[82] He did not analyze place or placemaking as human geographers do today (see Chapter One), nor did he explore places in light of their placial journey portrayed in the canon from the canonical mission of place, as will be presented in Chapter Three. Nevertheless, his book represents an important foundation upon which this thesis generally agrees and builds, as will become clear in the following chapters.

Starting in 2007, Karen Wenell published the first of several works that addressed the kingdom of God through the lens of critical spatiality, especially from the perspective of social aspects.[83] In the article, "Contested Temple Space and Visionary Kingdom Space in Mark 11–12," Wenell explored the contested perspectives of place that were associated with the Jerusalem Temple at the time of Jesus, as recorded in Mark 11–12. The role of political and religious ideology was analyzed through the lens of secondspace (according to conceptions by first-century Judaism) and then through the lens of thirdspace (contested space by the various groups who live within Jerusalem). Similarly, in her 2007 book *Jesus and Land: Sacred and Social Space in Second Temple Judaism*, she discussed how Marcan readers were led to conceive of the kingdom of God

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[80] Bartholomew, *Where Mortals Dwell*, 129n62.

[81] Bartholomew, *Where Mortals Dwell*, 165–239; and Casey, *The Fate of Place*.

[82] Bartholomew, *Where Mortals Dwell*, 246.

[83] Karen Wenell, "Contested Temple Space and Visionary Kingdom Space in Mark 11–12," *BibInt* 15 (2007): 323–337; idem, *Jesus and Land: Sacred and Social Space in Second Temple Judaism*, LNTS 334 (New York: T&T Clark, 2007); idem, "The Kingdom of God As 'Space in Motion': Towards a More Architectural Approach," in *Constructions of Space III*, 135–50; and, idem, Karen J. Wenell, "Kingdom, Not Kingly Rule: Assessing the Kingdom of God as Sacred Space," *BibInt* 25 (2017): 206–233.

as a place. Unlike Davies's spiritualized land, with its minimal emphasis on physical location or locale, she asserted that the kingdom of God had social meaning and implications. In her 2016 essay in *Constructions of Space III*, she again emphasized that the kingdom of God was a place, now stressing that it contained physicality and was not simply a rule/reign. Wenell focused directly on sacred space in light of its physical placial component, arguing for an understanding of the kingdom "as a significant space, rather than as an idea, concept, or metaphor that discusses a spatial understanding . . . sacred, bounded (and with a point of entry), particular yet universal, and ideal."[84]

In 2015, Patrick Schreiner also presented his spatial analysis of the Kingdom of God, concluding that the physical kingdom was physically present placially by virtue of the placiality of the person of Christ and by means of the new social relations that are produced through Christ's followers who continue to reside in the world.[85]

Additionally, in 2017 Stephen Russell similarly analyzed the social production of space from the perspective of physical spatial expressions of monarchic power, such as architecture in the OT, which are made tangibly visible in demonstration of the king's social power and control over a physical territory.[86] Russell's study focused on place on a larger scale across an extended period of time.

In the years following the seminar, critical spatiality was also being used to explore canonical texts, theological topics, and sociological issues. For example, in 2008 Christl Maier analyzed the implications of gender by means of spatial analysis within ancient Israel, focusing on the metaphor of Zion as a female, using the trialectics of Lefebvre/Soja and the theory of mental mapping to show "that the female personification of the city creates a new image of Zion."[87] In 2009, Mark George explored Israel's tabernacle via critical spatiality, investigating the tabernacle's sacred

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[84] Wenell, "Kingdom, Not Kingly Rule," 207.

[85] Schreiner, *The Body of Jesus*.

[86] Stephen C. Russell, *The King and the Land: A Geography of Royal Power in the Biblical World* (Oxford: Oxford University Press, 2017), 1–3.

[87] Christl M. Maier, *Daughter Zion, Mother Zion: Gender, Space, and the Sacred in Ancient Israel* (Minneapolis: Fortress, 2008), 4.

space amidst its mobility.[88] Additionally, in 2013, Kyle Harper published *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity*, a book on the contested space of sexuality in the first few centuries (CE) of ancient Rome, extending the concept of critical spatiality into theological discussions of morality.[89]

In 2009, Matthew Sleeman employed Sojan trialectics to provide a theological lens for his interpretation of the book of Acts, with special attention being given to theological problems associated with Christ's absence and presence. He explores sense of place in Acts, proposing how it undergirds the portrayal of the rhetoric of the apostles and of the actions of the church in Acts.[90] Sleeman stressed that the places in Acts a) are examples of contested space because the work of Christ as Lord is creating a new ethos in creation;[91] b) link with a theological mission to assert Christ's lordship to the ends of the earth;[92] and c) reveal how ideological differences can explain contested places and events in Acts.[93] Sleeman's method created a template for a placial, theological reading.[94]

In 2018, Zhenshuai Jiang published *Critical Spatiality in Genesis 1–11* in which he used Lefebvre's trialectics, applying Lefebvre's method with narrative theory to present how space is treated literarily.[95] Jiang's version of critical spatiality, similar to Vernon Robbins's and Annang Asumang's later use of rhetography, focused almost entirely on the text as a signifier,[96] exploring how both the Priestly and non-Priestly

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[88] Mark K. George, *Israel's Tabernacle as Social Space*, AIL 2 (Atlanta: Society of Biblical Literature Press, 2009).

[89] Kyle Harper, *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity*, Revealing Antiquity 20 (Cambridge: Harvard University Press, 2013).

[90] Matthew Sleeman, *Geography*; and for a summary of Sleeman's book, see Stewart, "Reader's Guide: New Testament Space/Spatiality," 9; and, Schreiner, "Space, Place and Biblical Studies," 357–58.

[91] Sleeman, *Geography*, 33–34, 55.

[92] Sleeman, *Geography*, 40.

[93] Sleeman, *Geography*, 49–60.

[94] Sleeman, *Geography*, 56.

[95] Jiang, *Critical Spatiality in Genesis 1–11*, 1–227. Regarding spatial narrative theory, see Gabriel Zoran, "Towards a Theory of Space in Narrative," in *Poetics Today* 5:2(1984): 309–335. For a critique of narrative theory's indifference to the emplotted nature of a text in space and time, see Paul Ricoeur, *Time and Narrative*, trans. Kathleen McLaughlin and David Pellauer, vol. 2 (Chicago: The University of Chicago Press, 1984), 29–60.

[96] Jiang, *Critical Spatiality,* 4–12; Vernon K. Robbins, "Rhetography: A New Way of Seeing the Familiar Text," in *Words Well Spoken: George Kennedy's Rhetoric of the New Testament*, ed. C. Clifton Black and Duane F. Watson, Studies in Rhetoric and Religion 8 (Waco, TX: Baylor University Press,

authors treat space. He did not include a canonical approach, nor did he develop the placiality of referents as they were portrayed by the text.[97] While his use of spatial narrative theory is helpful and insightful, the approach also omits the analysis of the canonical places amid their location in the canonical subplot of place, as will be discussed in Chapter Three. This may also account for his omission of human mission of placialization in Gen 1:26–28.

Thus, in summary of the present maturation of critical spatiality in biblical studies, it is fair to assert that biblical studies now have the heritage of a common methodology, which frequently (but not exclusively) adopts Sojan trialectics as its theory along with its terminology. Therefore, one can summarize the core trends and lacunae in the use of critical spatial theory in biblical studies.

Summarizing the Trends and Lacunae

Perhaps the most notable trend is the predominant use of Sojan trialectics. Occasionally, practitioners of CST 1.0 employ the trialectic of Lefebvre, but primarily CST 1.0 is characterized by its use of Soja's trialectics. However, as Meredith and Sleeman have already noted, Sojan trialectics have value but also limitations, requiring their judicious and critical use.[98] Second, at the heart of CST 1.0 is its commitment to be interdisciplinary. This collaboration is important, but the assumptions in these other disciplines need to be assessed critically as they are incorporated into biblical studies.[99] Third, CST 1.0 today focuses predominantly on individual places in canonical texts.

2008), 81–106; and Annang Asumang, *Unlocking the Book of Hebrews: A Spatial Analysis of the Epistle to the Hebrews* (Eugene, OR: Wipf & Stock, 2008).

[97] Jiang, *Critical Spatiality,* 5.

[98] Meredith, "Taking Issue with Thirdspace," 75–82; and, Sleeman, "Lucan Narrative Spatiality in Transition," 151–53; idem, "Critical Spatial Theory 2.0," 54–60.

[99] For gardening, see Bartholomew, *Where Mortals Dwell*, 268–74; for architecture, see Susan J. White, "Can We Talk About a Theology of Sacred Space?" in *Searching for Sacred Space: Essays on Architecture and Liturgical Design in the Episcopal Church*, ed. John Ander Runkle (New York: Church Publishing, 2002), 19–35; and Murray A. Rae, *Architecture and Theology: The Art of Place* (Waco, TX: Baylor University Press, 2017); for archeology, see Susan J. White, "Can We Talk About a Theology of Sacred Space?" in *Searching for Sacred Space: Essays on Architecture and Liturgical Design in the Episcopal Church*, ed. John Ander Runkle (New York: Church Publishing, 2002), 19–35; and Murray A. Rae, *Architecture and Theology: The Art of Place* (Waco, TX: Baylor University Press, 2017); for psychology, see Victor Counted and Fraser Watts, "Place Attachment in the Bible: The Role of Attachment

When assessing trends in the use of CST 1.0 in biblical studies, one can also notice current lacunae, especially ones relevant for canonical interpretation. A general assessment of the lacunae has already been given by Matthew Sleeman, mentioned at the beginning of this chapter, suggesting that they are significant enough that an entirely new version of critical spatiality is needed in biblical studies, which he labels CST 2.0.[100] He identifies the following six changes that have been identified for CST 2.0: a) A more dynamic concept of place needs to incorporated into the analysis of place;[101] b) new advancements in method need to re-assess critically the assumptions of philosophers and human geographers upon which CST 1.0 rests, testing them against the canon's portrayal of placial assumptions;[102] c) the canonical mission and subplot needs to include a biblical telos for place, connecting place's origin as God's created world with its final version as the New Jerusalem in the eschaton, which may require an advancement in Sojan trialectics;[103] d) placial analysis of individual places needs to interconnect the canonical place under investigation with other canonical places, including past and future within a theological journey for place;[104] e) placial analysis needs to incorporate a perspective for the canon's portrayal of God, which will then become secondspace instead of the assumption of a "view from nowhere" (independent and neutral analysis of places, devoid of any final perspective);[105] and perhaps most significantly, f) trialectics, as developed by Lefebvre, Harvey, and Soja, but as practiced in biblical studies, needs to offset human geography's resistance against the "god-trick" at the level of the interpretive presupposition.[106]

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to Sacred Places in Religious Life," *JPT* 45 (2017): 218–232; and for urban planning, see Eric O. Jacobson, *The Space Between: A Christian Engagement with the Built Environment* (Grand Rapids: Baker Academic, 2012).

[100] Sleeman, "Critical Spatial Theory 2.0," 49–66.

[101] Sleeman, "Critical Spatial Theory 2.0," 49.

[102] Sleeman, "Critical Spatial Theory 2.0," 50.

[103] Sleeman, "Critical Spatial Theory 2.0," 54–58.

[104] Sleeman, "Critical Spatial Theory 2.0," 56–57.

[105] Sleeman, "Critical Spatial Theory 2.0," 56.

[106] Sleeman, "Critical Spatial Theory 2.0," 61–63.

Accepting these observations by Sleeman, I would add the following lacunae that CST 2.0 needs to address. *"Imagining" the subjective aspects of a place, especially of its sense of place, is a necessary step in CST 2.0.* Subjective aspects of all three components of place (location, locale, and sense of place) are real, even though invisible, intangible, and immeasurable. This is especially true of sense of place. These subjective aspects require multiple perspectives to assess them. This complicates the process of its analysis and at times may appear repetitive, yet this benefit is worth the risk of repetition. To employ multiple perspectives, one must use imagination to explore the subjective elements, lest the analysis remain partial. CST 2.0 accepts this non-positivistic wrinkle. The role of imagination has been an important part of CST 1.0, and it will need to advance further.[107]

My version of CST 2.0 will assume a theological, canonical perspective. The interpretation of a place in a canonical text will use the available canonical "hard data" to guide the interpreter's analysis. Although an interpreter's re-creation is arguably a tentative reconstruction of the ancient place, including a re-creation of its sense of place, the process of re-creation is not a weakness but rather an improvement, being intended to move the interpretation beyond an older but limited view of reality (reality as location and locale only) toward a portrayal of a comprehensive view of reality (reality as location, locale, and sense of place), shortening the distance in the "map-territory relation" as per Alfred Korzybski.[108]

When using CST 2.0 canonically, *God is portrayed as having a perspective for place.* The perspective of God must be constructed from the canon itself. Although God's ideology is portrayed as a placially contested perspective, it is portrayed canonically as the primary ideology, even amid the contest portrayed between Gen 3 and Rev 21–22. Human geographers and philosophers, as Sleeman noted, have already debunked the idea that there is such a thing as a "view from nowhere." The orientation of canonical interpretation, however, invites and informs this very task by means of a divine perspective that is constructed by the narratives of the text.

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[107] Gunn and McNutt, "Introduction," 1; and Berquist, "Critical Spatiality," 21–29.

[108] Alfred Korzybski, *Selections from Science and Sanity: An Introduction to Non-Aristotelian Systems and General Semantics*, 2nd ed. (Fort Worth, TX: Institute of General Semantics, 2010).

When assessing places in canonical texts, one needs to remember that when canonical texts point to places, *they are portrayed as dynamic places that are interconnected with their own external and internal influences, including past and future.* Philosophers and human geographers have established that places are naturally porous, being constantly open to changes from external and internal influences. However, when it comes to the study of ancient places in canonical texts, the data is greatly limited, often being limited to the ancient text alone. This creates difficulty in imagining the dynamic nature of an ancient place. Though difficult, canonical placial analysis will start with the fixed data as narrated in the canonical text. This starting point will then permit a judicious use of "imagination" to explore all external influences present.

Canonical interpretation views *place as having an eschatological telos toward which it is heading, creating a placial journey toward an ultimate placialization.* When CST 1.0 emerged as an interdisciplinary application of human geography and philosophy, it did not automatically associate place with a telos. In other words, CST 1.0 did not conceive of place in terms of the canonical portrayal—as created by God and as directed toward a final eschatological advancement in placiality—but the canon does. CST 2.0 needs to account for a teleological aspect. Human geography generally has resisted this type of narrative for all versions of geography, although in principle it does allow for religion to represent its own perspective within human geography, as would be the case in canonical interpretation.[109] CST 2.0 will propose a method to account for this.

In canonical interpretation, *the telos for place is very specific: to become God's terrestrial place in which God dwells with humans.* The canonical subplot of place is God-centric, as God's creation becomes God's permanent dwelling home. Humans are then emplaced into God's place, but the placial subplot itself is about God's place. Thus, God's place is a "thing," and as a thing it includes all placial components and properties. Furthermore, as a place, God's place includes God and humans. CST 2.0 needs to

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[109] Sleeman, "Critical Spatial Theory 2.0," 61; see also Lily Kong, "Religion," in *DHG*, 642–43; and "Mapping 'New' Geographies of Religion: Politics and Poetics in Modernity," *PHG* 25:2 (2001): 211–12.

account for these distinctives. In the canonical subplot of place humans are portrayed as placemakers, placial agents in the canonical mission for the placialization of God's world. Canonical interpretation explores humans as agents, and the quality of their placemaking activities is also part of focus of CST 2.0.

Lastly, CST 2.0 needs to bring out the multitude of perspectives on a place's three components, including exploring the many properties of place, when analyzing a place in the canon. *Placiality, to be assessed fully, requires that multiple perspectives be employed*. This process invites the use of imagination to bridge the gap between the textual signifier versus its referent as portrayed in the text. This process is tedious, but the results will bring out the depth of placiality inherent in the canonical texts. In Chapter Three, I will address these lacunae with my proposal for CST 2.0.

CHAPTER 3: MY PROPOSAL FOR CST 2.0

This chapter presents my proposal by which place is analyzed within biblical studies. It assumes place to be open, dynamic, relational, and interconnected, rather than contained, static, non-relational, and uninfluenced by outside factors. Equally important, my method works within canonical interpretation of the Christian canon as discussed in the Introduction, incorporating a distinctly religious, phenomenological perspective on place. Additionally, it assumes a canonical subplot of place with a specific placial mission to be accomplished.[1] This proposal is my response to Sleeman's call for an advanced method for placial analysis, which he labeled "Critical Spatial Theory 2.0" (or, CST 2.0) and which I will retain, as noted in Chapter Two.[2]

The proposal will use an interdisciplinary approach that incorporates contributions from philosophy and human geography, as discussed in Chapter One. It also addresses lacunae within the current practice of critical spatial theory in biblical studies (CST 1.0), as identified in Chapter Two. In addition, a new concept will be introduced, "futurespace," which is a term that builds on Sojan trialectics (firstspace, secondspace, and thirdspace) and is incorporated with a new, distinctively canonical perspective, as will be discussed below.[3]

This chapter begins by clarifying how my proposal for CST 2.0 compares to CST 1.0. Next, the chapter discusses how my proposal addresses a lacuna within canonical interpretation generally, noting that the canonical narrative has an underdeveloped subplot of place that contextualized canonical interpretation.[4] I will give special attention

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[1] For discussion of a "phenomenological perspective," see Christopher Tilley, *A Phenomenology of Landscape: Places, Paths, and Monuments*, Explorations in Anthropology (Oxford: Berg Publishers, 1994), 10–11; and, Robert Johnston, *A Question of Place: Exploring the Practice of Human Geography* (Oxford: Blackwell, 1991), 101, who writes, "full appreciation of place will involve exploration of the inter-relationships among the physical environment, the built environment, and the people."

[2] Sleeman, "Critical Spatial Theory 2.0," 49–66.

[3] Technically speaking, futurespace would only be a lacuna if one assumes a Christian canonical perspective for biblical studies as discussed in the Introduction.

[4] By "narrative" and "plot," I refer to Kevin Vanhoozer's statement, "Narratives—stories and histories alike—are not just chronologies but *configurations* of characters and events. A narrative has a particular kind of unity or coherence thanks to its plot; it is the plot that brings order to what would otherwise be a confused and arbitrary diversity of actions and incidents," Kevin Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox, 2005), 93; see also James L. Resseguie, *Narrative Criticism of the New Testament: An Introduction* (Grand

to the relationship between this placial subplot (and its mission) with the more familiar canonical plot of salvation. To elucidate the relationship, I will relate the placial subplot to N. T. Wright's concept of an outer story throughout the canon. The chapter will conclude with a brief statement about the process for analyzing the texts of Gen 1–2 (Chapters Four and Five) and Rev 21–22 (Chapter Six).

CST 2.0 for Canonical Interpretation

The Protestant canon comprises sixty-six individual books, and this fact allows an interpreter to focus on individual books, narratives, missions, and themes accordingly. Yet the canon can also be read as a single book.[5] These individual books of the canon, with their own individual narrative, mission(s) and themes, contribute their own "voices" polyphonically to form the grand canonical narrative.[6]

Contributions of a Canonical Approach to Critical Spatial Theory

My distinct contribution to canonical interpretation is a focus on the underdeveloped subplot of place in the canonical narrative, based on a placial mission about the

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Rapids: Baker Academic, 2005), 197–210; Terry Eagleton, *Literary Theory: An Introduction* (Minneapolis: University of Minnesota Press, 2008), 90–92; M. H. Abrams and Geoffrey Galt Harpham, *A Glossary of Literary Terms*, 11th ed.(Stamford, CT: Cengage Learning, 2015), 233–35; Mary Klages, *Literary Theory: The Complete Guide* (London: Bloomsbury, 2017), 250–51; and David Ball, *Backwards and Forwards: A Technical Manual for Reading Plays*, 2017 ed. (Carbondale, IL: Southern Illinois University Press), 19–31.

[5] Vanhoozer, *The Drama of Doctrine*, 16–25 and 266–78; N. T. Wright, *Paul and the Faithfulness of God*, Christian Origins and the Question of God, vol. 4 (Minneapolis: Fortress, 2013), 1:3–177, 456–537, and 2:1043–1127; Michael W. Goheen, *Reading the Bible Missionally*, The Gospel and Our Culture Series (Grand Rapids: Eerdmans, 2016); and, Külli Tõniste, *The Ending of the Canon: A Canonical and Intertextual Reading of Revelation 21–22*, LNTS 526 (London: Bloomsbury, 2016), 1–33.

[6] For a discussion of "Middle Narratives" within the canon, see John Goldingay, "Middle Narratives as an Aspect of Biblical Theology," in *Biblical Theology: Past, Present, and Future*, eds. Carey Walsh and Mark W Elliott (Eugene, OR: Cascade, 2016), 203–13. In addition to middle and grand canonical narratives (i.e., plots with specific missions to be accomplished), the canon also presents canonical themes, but themes differ from narratives by the fact that themes do not have a mission to be accomplished that shapes a corresponding plot; see Abrams and Harpham, "Theme," in *GLT* 230, which clarifies that a theme "is more usefully applied to a general concept or doctrine." For this reason, this chapter does not focus on themes but rather on a placial mission with its corresponding placial subplot.

"production of (God's) place" on earth, as I will develop below.[7] The other subplot is the more familiar subplot of salvation.

The subplot of place is assumed to be present throughout the entire canon, providing a context for interpretation. Sometimes the subplot is in the foreground of a text, but more often it is in the background. By existing throughout the canon, the subplot allows one to chart the ongoing, continuous journey in the production of place.

This subplot is the primary topic of the first creation account. Chapter Four analyzes topophany (the appearing of place) in this account, with God as the placemaker who creates place as his terrestrial place. Then in the second creation account of Gen, discussed in Chapter Five, the subplot advances the placialization of God's world by the planting of a garden and with the formation of a human to tend it. The rest of the canon charts the ongoing placial journey in which God's place advances through multiple iterations; however, this will not be discussed in this thesis. In Chapter Six on Rev 21–22, the thesis analyzes the placial journey as it reaches a consummation in the form of a worldwide home wherein God dwells with people.

Since any place can change over time, and typically does, my method allows for analyzing the iterations that God's place undergoes throughout the canon. The proposal also focuses on bringing out the full placiality inherent in the place of God as portrayed in the opening and closing bookends of the canon.

<div align="center">Addressing the Lacunae of CST 1.0</div>

The presentation of CST 2.0 begins with noting how it addresses the lacunae in CST 1.0 that were mentioned at the close of Chapter Two.

1. *Canonical Interpretation Needs to "Imagine" Subjective Aspects into Placial Analysis.* Current practice focuses primarily on verifiable, objective aspects of place,

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[7] The phrase "the production of (God's) place" refers to the divine and human activity of the production of place (i.e., placemaking) as God's terrestrial place. The phrase "production of place" alludes to the ground-breaking book in placial theory by Henri Lefebvre, *La production de l'espace*, 4th ed. (Paris: Anthropos, 2000).

which focus on a place's location and locale.[8] By hesitating to extrapolate beyond these objective aspects into the subjective ones, CST 1.0 misses some of the rich placiality inherent in canonical places. By exploring the four perspectives of firstspace through futurespace according to all three placial components, my method prompts an interpreter to consider subjective aspects from diverse perspectives of an image conjured by the text, in multiple sectors of a place, regionally as well as individually.[9]

Furthermore, my method focuses on a place as it is portrayed in a canonical text. Thus, the method is not entirely divorced from the historical context, but it assumes the historical context as it is portrayed by the canon. A reader of the canon therefore uses the final form of the text—of a canonical book before canonization is completed and then of the book in its context within the entire canon itself—to interpret a portrayal of place, situating a place within the placial journey that the canon began in the creation accounts and concludes in the eschaton. The method relies upon interconnectivity of place within the total canonical plot of place. In addition, CST 2.0 prompts the interpreter to explore as "lived experience," and this includes place as lived by the characters portrayed in the text, extrapolating their sense of place within the canonical setting.

2. *Canonical Interpretation Needs a Perspective on Place by God.* In CST 1.0 the analysis of canonical places tends to avoid reference to God's perspective in the interpreter's placial analysis. This general resistance stems from a reluctance over the "god-trick" as a controlling metanarrative.[10] However, the canon regularly portrays God as having a perspective, even as an active character in the canon who is responding to placial developments. This is a reality of the canonical narration itself. Thus, an ideology associated with God will be part of CST 2.0.

Before proceeding further, however, a statement is needed about how this thesis will use the term "ideology," especially when applying it to God as the dominant power

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[8] Occasionally, as was discussed in Chapter Two about Mark George's analysis of the tabernacle, CST 1.0 uses textual data to imagine the sense of place, but this is the exception rather than the norm.

[9] Gaston Bachelard, *The Poetics of Space*, trans. Maria Jolas (Boston, MA: Beacon, 1964), xv–xxxix.

[10] Matthew Sleeman, "Critical Spatial Theory 2.0," 60–64.

behind secondspace. As Terry Eagleton demonstrates, the term, ideology, is difficult to define for many reasons,[11] required that I state clearly how I will be using the term.

Building off of the definition of ideology in *Dictionary of Human Geography* that broadly observes that ideology "is now more widely used to refer to any system of beliefs held for more than epistemic reasons,"[12] I will first maintain that the canon portrays God's system as the dominant system of ideas. God's system, or God's ideology, is sometimes directly articulated in the canonical texts, while on other occasions it is indirectly illustrated or simply subtly implied. God's ideology thereby is portrayed as emerging out from the character and nature of God, as illustrated when the canon defines good or evil as determined "in the eyes of God"[13] or as illustrated by the fact that the tree of the knowledge of good and evil is portrayed as a creation by God (Gen 2: 17). In other words, the canon portrays God's system as one that is directly tied to God as the major character of canonical texts.

Continuing, Terry Eagleton has further noted that "ideology" is very close to what is called "worldview,"[14] except that "worldview" is "usually preoccupied with fundamental matters such as the meaning of death or humanity's place in the universe, whereas ideology might extend to such issues as which colour to paint the mailboxes."[15] Thus, in this thesis, by the phrase "God's ideology" I shall also refer to the "collective symbolic self-expression"[16] of God's activities and directives that promote and legitimate God's power and governance rule,[17] which is then further specified by God's intent to build a specific sort of terrestrial place in which to dwell.

By relating worldview and ideology to place, this study thereby introduces, among other things, the notions of placial planning, of placemaking, of rules for governance, of aesthetics for making a locale appear as the designer intends, of the

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[11] Terry Eagleton, *Ideology: An Introduction*, 2007 ed. (London: Version, 2007), 1–61 and 221–24; and see Clive Barrett, "Ideology," in *DHG*, 366–68.

[12] Barrett, "Ideology," in *DHG*, 366.

[13] Ingrid Faro, "The Question of Evil and Animal Death Before the Fall," *TJ* 36: 2 (2015): 195–99.

[14] Eagleton, *Ideology*, 22–24 and 29.

[15] Eagleton, *Ideology*, 23.

[16] Eagleton, *Ideology*, 23.

[17] Ibid, 23.

organizational layout, of habitus and the formation of a sense of place, of associated culture, and of political management. These notions, of course, appear first in Gen 1–2 and culminate in Rev 21–22, as the following chapters will show.

3. *Canonical Interpretation Needs to Analyze Canonical Places as Dynamic and Interconnected*. CST 1.0 does not focus on the interconnections of a place with other places, much less with the past and eschatological future. However, every canonical place is dynamic, capable of changing its locale and sense of place, while retaining the same location (or the same relative location in the case of nomadic places).

My proposal assumes placial openness. It also assumes a canonical subplot of place that situates any canonical place within this larger placial subplot within the grand canonical narrative. Because of this, CST 2.0 accounts for the fact that a canonical place is not static in time nor disconnected from other places in the canon, including being disconnected from its own past and ultimate future in the eschaton.[18]

4. *Canonical Interpretation Needs to Include a Specific Telos for Place*. Since the canonical subplot of place reveals a specific culmination toward which canonical places are heading, CST 2.0 has created a new perspective, futurespace, which will address this, as will be discussed in the next section below. Thus, any canonical place becomes interconnected between the origination of God's place in Gen and the culmination of a dwelling place of God along with humans in the eschaton, and the characters of the text often sense this interconnection and are portrayed as responding to this sense of place.

5. *Canonical Interpretation Needs to Assess the Richness of Placiality in Canonical Places*. Whenever CST 1.0 has attempted to explore the placiality of a canonical place, it typically has focused on one group or on one person. Furthermore, it has typically explored only a limited number of placial components (often focusing on locale), analyzing this component from one of Soja's trialectics. Unfortunately, this has limited the exploration of the rich placiality that the referent of the words of the text has. CST 2.0 views place as a rich concept, capable of being analyzed with three placial

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[18] The contextualization of any canonical place, according to CST 2.0, assumes that the placial mission of Gen 1:28 creates a trajectory for analyzing a canonical place in terms of the intended placialization of God's world, based on a placial mission that begins in Gen 1–2 (see Chapters Four and Five) and culminates in Rev 21–22 (see Chapter Six).

components and multiple properties, yet also viewed as a monad. This often requires education and imagination to reimagine the placiality. The placial monad is a complex thing, which incorporates God and humans as agents of change who dwell in a place.[19] CST 2.0 will employ multiple perspectives to assess each placial component—firstspace, secondspace, thirdspace, and futurespace (as I will propose below), seeking to bring out the richness of placiality that exists in the referents to which the canon points.

<div align="center">Introducing "Futurespace"</div>

Futurespace can be defined as a *present sense of place in the viewer when that person views a place through a religious belief about its ultimate future*. I introduce this term in conjunction with the Sojan terms of firstspace, secondspace, and thirdspace.[20] Futurespace is a fourth perspective, one that is both religious and canonical in its orientation, derived from an eschatological view of place that is presented in the canon. The concept of futurespace would not apply to all human geographic work or to modern philosophic discussion; it is an entirely canon-based perspective that the canon itself encourages its reader to assume. Thus, futurespace is informed by a religious orientation derived from a reading of the canon.

To understand futurespace, one begins with the assumption that in the canon a placial connection exists between a present place (location, locale, and sense of place) with its future iterations, ultimately culminating in the eschaton. This assumes a canonical portrayal of place that guides placial analysis. Futurespace allows the characters in the canonical texts, as well as the readers of the canonical texts, to project about the canonical place in the text in view of its future version of place, based on the interconnectedness of place, even if the continuity requires purging, purifying, and

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[19] For a detailed discussion of place as object and subject, along with discussions about place and agency that are based on the observation that place includes other people, includes one's own self, includes other creatures, and includes inanimate objects and events (all of which thereby incorporates agency), see Malpas, *Place and Experience*, 31–35, 53–58, chapters 2 and 5–8, especially pp. 31–35 and 53–58.

[20] Victor Matthews proposed, in passing, the use of the term "Future Space" as a new term to describe "the receptacle of 'remembered space,'" which is different than the way that I will be using the term; see Victor H. Matthews, "Remembered Space in Biblical Narrative," in *Constructions of Space IV*, 62.

perfecting.[21] In other words, futurespace is a *present* sense of place, is experienced in present time by the characters in the text *and* by the present readers *of* the text, but is based on the canonical subplot of place that portrays a future version of place.

To clarify, I shall compare futurespace to George Eldon Ladd's now dated but still famous and catchy phrase that the kingdom of God can be understood as "the presence of the future." By this Ladd refers to the present aspect of the future kingdom of God in the here and now.[22] "Futurespace" turns Ladd's "the presence of the future" into "the future of the present." Futurespace presumes an interconnectedness between a present place with its future iterations, again, based on a canonical interpretation for the future of place itself. The referent points for the trajectory of futurespace are creation, the present version of place, and its eschatological culmination. The interconnectedness of place influences the placialization process by God and humans during the placial journey.

Futurespace invites the interpreter of texts to measure a canonical place in terms of a canonical ethic, ethos, and sense of place, which emerges immediately in the canon's portrayal of place in Gen 1–2. Concerning the three components of place, futurespace includes all three.

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[21] Cf. Is 60–66; Rev 21–22 (see Chapter Six); and 2 Pet 3:5–14. For a list of references to the eschatological conflagration in prophecies of the Hebrew Bible, Second Temple Jewish, Stoic, and Iranian writings, see Gene L. Green, *Jude and 2 Peter,* BECNT (Grand Rapids: Baker Academic, 2008), 318–331; and Richard J. Bauckham, *2 Peter and Jude*, WBC 50 (Dallas, TX: Word, 1998), 299–301. For recent discussions about the process of transition from the old earth to new earth: i) through transformation of the existing world, see Douglas J. Moo, "Nature in the New Creation: New Testament Eschatology and the Environment," *JETS* 49:3 (2006): 449–88; ii) through annihilation followed immediately by recreation and restoration, see Edward Adams, "Retrieving the Earth from Conflagration: 2 Peter 3:5–14 and the Environment," in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, eds. David G. Horrell et al. (London: T&T Clark, 2010), 108–120; iii) the figurative use of conflagration to signify socio-political actions, whereby God purges the evil system of Rome to deliver God's people, see N. T. Wright, *Paul and the Faithfulness of God*, 165–75. With regard to the continuation of place as a basis for futurespace, all three views affirm some form of continuity via the appearance of place after the conflagration, and thereby affirm what we mean by futurespace, despite envisioning different interpretations about the process that leads to the final new earth.

[22] George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans, 1974). For a summary of criticisms about Ladd's view, see Patrick Schreiner, *The Body of Jesus: A Spatial Analysis of the Kingdom in Matthew*, LNTS 555 (London: Bloomsbury, 2016), 4–5, especially 5n9. For discussion of the phrase "kingdom of God" with application to placial analysis, see Karen J. Wenell, "Kingdom, Not Kingly Rule: Assessing the Kingdom of God as Sacred Space," *BibInt* 25: 2 (2017): 206–33.

A Biblical Illustration of Futurespace. As an illustration of futurespace, consider Heb 11:8–10 and 13–16. The concept of futurespace helps an interpreter to understand important aspects of the author's reflection on the story of Abraham which appears in Gen 11–15. The text of Genesis, to which the writer of Heb alludes, notes that Abraham had left his homeland in Ur to move to Haran with his father and extended family (Gen 11:28–31). But then, at God's prompting, the text of Genesis states that Abraham left Haran, leaving most of his family behind, to search for the specific promised land that God would (and, according to the Genesis text, did) show to him, a promised territory that, thereafter, God repeatedly re-affirmed would belong to Abraham and his descendants (ארץ [MT]/γῆ [LXX], as used in Gen 12:1–7; 13:14–18; 15:7–21).[23]

As the writer of the text of Hebrews (11:8–10) reflected on this account in Genesis, the writer notes that Abraham departed from Haran and headed toward an unknown but specific place (ἐξελθεῖν εἰς **τόπον** ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν **μὴ ἐπιστάμενος ποῦ ἔρχεται**). Then, through a conscious choice of faith (πίστει), he took up residence in the promised territory, except doing so as a resident foreigner, a stranger who lived in tents (παρῴκησεν εἰς γῆν τῆς ἐπαγγελίας **ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας**).

His life as a permanent expat was a life as an alien in the place (τόπος) of promise. All of these phrases are highly placial. The lifestyle of tent living created a sense of place in him (and in his family and presumably in his neighbors as they observed him), based on his belief (πίστει, v. 8, . . . πίστει, v. 9, . . . πίστει, v. 11) that he was to remain there, in that location, and wait for a city of God (11:10) that God would design and build. This belief reflected a worldview about promise and place, exemplifying secondspace. This, in turn, created a version of thirdspace for Abraham and his immediate family, producing a nomadic lifestyle of tent-living in the here-and-now, rather than Abraham building his own more permanent structure while he continued to remain there in the promised territory. Instead, he stayed in that location and locale (πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς), while waiting

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[23] The placial nuances of ארץ (MT) will be discussed more fully in Chapter Four.

for a new locale and sense of place when God would design and build an actual city, a city that looked and seemed heavenly (11:10, 13–16).

Viewing Hebrews's source text placially, a reader of Genesis notes how Abraham's worldview shaped Abraham's view of the promised place. Abraham's worldview was that God is the owner of all heaven and earth (Gen 14:22), that God's allotment of place is final, and that God's intention, expressed in a promise, is to give the land to Abraham as his homeland, which is an ideology of trust (Gen 15:6).

In addition to secondspace and thirdspace, however, while living in tents in this place, Abraham also "sensed" that there was to be yet another iteration of place to occur in the same promised location. This one would be his homeland, not just a promised location, but it would come to be in the future (11:10). This understanding of place acknowledges a fundamental feature of place itself: A place can change over time as its locale and sense of place takes on different features, such as a locale of a city designed and built by God and being heavenly in its sense of place. They were seeking a future fatherland (πατρίδα ἐπιζητοῦσιν), and this revealed a here-and-now sense of futurespace in them (Heb 11:13–16), which influenced their decision to live in tents as resident foreigners. In short, read from a canonical perspective, futurespace was a present-day "sense" that Abraham had in which the promised place would change in terms of its locale and sense of place at some point in the future when a final, eschatological manifestation occurred at that very same location. For the writer of Hebrews, Abraham's sense of what I am calling futurespace was so strong that it shaped his decision to reside in tents among foreigners (secondspace and thirdspace).

Additional Interconnectedness

As referenced earlier, my proposal for CST 2.0 also incorporates interconnectedness. Whereas connectedness refers to one connection only, interconnectedness refers to the multiplicity of connections that are simultaneously present. While this opens placial analysis up to the possibility of repetitiveness, each connection and corresponding perspectives ensures that the placial analysis is thorough.

Interconnected with the Past. Like futurespace, which interconnects a place with its future, a place also interconnects with its past. An interconnection with the past, for

example, can be expressed through rituals that reaffirm the past through personal memories, repeated stories, and cosmic myths that cause people to view their world through the lens of a place's past. Interconnection with the past can occur through iconography and memorabilia that visualize the past. One can see a modern illustration in the burning of the Notre Dame Cathedral in Paris in 2019, during which onlookers experienced a powerful sense of interconnectedness with thousands of faithful attendees throughout the centuries who also beheld and adored the Cathedral.

Thus, when one reads any ancient text or analyzes an ancient place or artifact, CST 2.0 seeks how the present place is experiencing an influence from its past. One finds an illustration of this in the OT's presentation of the process by which the tabernacle, portrayed in the OT as God's dwelling place, travels with the nation toward the promised land. As Mark George documents, the tabernacle receives a surprisingly large number of verses in the Pentateuch compared to the Temple.[24] George points out that the text encourages the reader to interpret placially Israel's travel with the tabernacle, since place contributes to a social and theological sense of sacred place.[25] In Israel's act of repeating similar steps when traveling with the tabernacle, the reader is encouraged to imagine each new construction of the tabernacle in the context of the frequent, similar occasions of the past.[26] In so doing, a present place—the place of the tabernacle in a canonical text—connects with its past to reinforce a sacred sense of place via its rootedness in the past.

Furthermore, as George continues, for the traveling Israelites who are portrayed in the narrative, the portability of the tabernacle, along with the placement of the

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[24] Mark K. George, *Israel's Tabernacle as Social Space*, AIL (Atlanta: Society of Biblical Literature, 2009), 1–2. George suggests that the explanation for this surprising length (the number of verses in Exodus on the tabernacle narratives is 457 verses, compared to ninety-four for Solomon's temple and fifty-four for the Second Temple in the historical writings), among other explanations, includes the fact that "the tabernacle narratives do not simply describe the creation of a divine dwelling and worship space. They do more. The narratives express a social configuration and Priestly understanding of Israelite society, social organization, and Israel's role in the divine creation," 8. See also Gary A. Anderson, "To See Where God Dwells: The Tabernacle, the Temple, and the Origins of the Christian Mystical Tradition," in *Temple and Contemplation: God's Presence in the Cosmos, Church, and Human Heart*, ed. Scott W. Hahn, Letter & Spirit (Steubenville, OH: St. Paul Center for Biblical Theology, 2008), 14–45.

[25] George, *Israel's Tabernacle*, 71–135.

[26] George, *Israel's Tabernacle*, 72–75.

internal features in the tabernacle, would create anew the same locale as the place of the tabernacle, despite movement in the placial component of location.[27] In this way the travelers would remember where everything is supposed to be situated, recalling when it was last deconstructed.[28] By re-creating the tabernacle with the same locale and with the same sense of sacred space via ritual, the placiality of God's dwelling interconnects its past with its present placiality, while also interconnecting with its surroundings.[29] Through the placial details of the tabernacle, and later of the temple, a reader is encouraged to see shadows present that are reminiscent of the garden of Eden (Gen 2–4) and of the creation account in Gen 1:1–2:4.[30] In fact, when viewed canonically, the placial position of the tabernacle outside of the camp (Num 33:7) relative to the tribes encourages NT readers to experience an interconnectedness between their own lives with Israel's past via reading the placiality of the tabernacle metaphorically (Heb 13:10–13).[31]

   Interconnected with External and Internal "Others" in the Present. Recently, Peter Frankopan has written on the importance of ancient trade routes to the development of world history, especially noting the importance of the Silk Roads to all of Eurasia.[32] The existence of ancient trade routes provides new impetus for CST 2.0 to recognize external influences on the canonical places of the text, even influences coming from sources throughout Eurasia. While this study employs a canonical perspective that focuses on the influences found in the texts themselves, my proposal for CST 2.0 recognizes that the boundary of canonical places are open, and thus are open to external

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[27] George, *Israel's Tabernacle*, 75–79. For discussion about the stability of place despite existence as a nomadic setting, see Tuan, *Space and Place*, 156–58; Deleuze and Guattari, *A Thousand Plateaus*, 380–87.

[28] George, *Israel's Tabernacle*, 79–87.

[29] George, *Israel's Tabernacle*, 89–94.

[30] Jeff Morrow, "Creation as Temple-Building and Work as Liturgy in Genesis 1–3," *Journal of the Orthodox Center for the Advancement of Biblical Studies*, 2 (2009): 1–13; M. A. Fishbane, "The Sacred Center: The Symbolic Structure of the Bible," in *Cult and Cosmos: Tilting Toward a Temple-Centered Theology*, ed. L. Michael Morales, BTS 18 (Leuven: Peeters, 2014), 389–408; L. Michael Morales, *The Tabernacle Pre-Figured: Cosmic Mountain Ideology in Genesis and Exodus*, BTS 15 (Leuven: Peeters, 2012), 245–77; G. K. Beale, *The Temple and the Church's Mission: a Biblical Theology of the Dwelling Place of God*, NSBT 17 (Downers Grove, IL: InterVarsity Press, 2004), 123–26.

[31] George, *Israel's Tabernacle*,

[32] Peter Frankopan, *The Silk Roads: A New History of the World* (London: Bloomsbury, 2015); and, idem, "The World That We Have Lost," in *History Today* 65: 10 (Oct2015): 37–43.

influences that were present at the time of the canon's portrayal of a place. The opportunity for external influences to be present is in keeping with an application of Doreen Massey's modern theory about the "global sense of place"[33] for an ancient canonical context. In other words, a canonical place is an open place, open to external but contemporaneous influences present at the time portrayed in the text.

In addition to these types of external influences on biblical places, there are internal influences from within a place's own location and locale. These internal influences include migration, inventions, acts of nature, rebellions, religion, arts, rhetoric, and governmental laws and taxation. CST 2.0 seeks to explore changes that may be occurring due to these influences from within, and to investigate this from their impact both on the macro level of culture and society as well as on the micro level that impacts individual lives. These influences are often visible in the form of contested areas of everyday lived experiences, but they can be visible in non-contested areas as well.

<center>Iterations of Place over Time</center>

My proposal for CST 2.0 also accounts for the reality of iterations in placiality as time progresses. Returning to the earlier illustration of the dwelling place of God, the tabernacle begins construction according to specific instructions that reflect an ideology and an ethos that pervades the Pentateuch and the canon, as others have noted.[34] In particular, this ideology reflects the type of place that is to be God's place, and these instructions can be labeled with the current Sojan term "secondspace."[35] In addition, since the tabernacle is moveable and is located relative to other things in the vicinity, the

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[33] Massey, "A Global Sense of Place," 315–23.

[34] Seth D. Kunin, *God's Place in the World: Sacred Space and Sacred Place in Judaism* (London: Cassell, 1998); Gary A. Anderson, "To See Where God Dwells: The Tabernacle, the Temple, and the Origins of the Christian Mystical Tradition," in *Temple and Contemplation: God's Presence in the Cosmos, Church, and Human Heart*, ed. Scott Hahn, Letter and Spirit 4 (Steubenville, OH: St. Paul Center for Biblical Theology, 2008), 13–46; Mark K. George, *Israel's Tabernacle As Social Space*, ed. Benjamin D. Sommer, AIL 2 (Atlanta, GA: Society of Biblical Literature, 2009); Benjamin D. Sommer, *The Bodies of God and the World of Ancient Israel* (Cambridge: Cambridge University Press, 2009), 80–108; L. Michael Morales, *The Tabernacle Pre-Figured: Cosmic Mountain Ideology in Genesis and Exodus*, BTS 15 (Leuven: Peeters, 2012); and Albert Kamp, "The Conceptualization of God's Dwelling Place in 1 Kings 8: A Cognitive Approach," JSOT 40: 4 (2016): 415–38.

[35] Num 25:8 and 29:45–46.

process of constructing, deconstructing, moving, and reconstructing God's dwelling place recognizes that place goes through iterations. This allows for a moveable terrestrial home of God.[36] Eventually, the terrestrial dwelling place of God receives a fixed building with a fixed locale in a fixed location in Jerusalem, once the temple is built as God's terrestrial dwelling place of God (מקום).[37] Over time iterations of placiality unfold,[38] and my proposal for CST 2.0 accounts for this by placing the placial journey onto the canonical subplot of place with its trajectory toward the culmination in the form of placialization of God's dwelling with humans in the eschaton.

The Placial Subplot and CST 2.0

My proposal for CST 2.0 incorporates a placial mission that shapes a placial subplot throughout the canon. To introduce this proposal, I will compare it to the generally familiar concepts of worldview, mission, and narrative in the writings of N. T. Wright.[39]

In this comparison, my proposal relates my canonical subplot for place to Wright's outer (framing) narrative. Like with Wright's outer narrative, my placial subplot is a framing narrative, based on a placial mission that contextualizes the large

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[36] Bartholomew, *Where Mortals Dwell*, 68–71.

[37] As used in Deut 12:11 and Ps 26:8.

[38] G. K. Beale, *The Temple and The Church's Mission*. For similar discussion on the changing nature of God's sacred territory, see Karen Wenell, "Kingdom, Not Kingly Rule: Assessing the Kingdom of God as Sacred Space," *BibInt* 25 (2017): 206–233, especially 225–29; Wenell, "Contested Temple Space and Visionary Kingdom Space in Mark 11–12," *BibInt* 15 (2007): 323–337; for similar discussion about the journey and trajectory of the concept of the kingdom of God in biblical texts (especially the gospels), see Wenell, "The Kingdom of God As 'Space in Motion,'" in *Constructions of Space III*, 135–49.

[39] In *Paul and the Faithfulness of God*, Wright devotes approximately 340 pages to this concept, making his articulation a clear reference point for comparison. For a thorough explanation of N. T. Wright's concept of worldview, narrative, and story, particularly on his concept that the outer narrative is the narrative of creation, see N. T. Wright, *Paul and the Faithfulness of God*, 1:3–177, 456–537, and 2:1043–1127. His thought, developed most fully in *Paul and the Faithfulness of God* in 2013, has been developing throughout several of Wright's earlier books, such as Wright, *The New Testament and the People of God*, Christian Origins and the Question of God (Minneapolis: Fortress, 1992), 38–44; idem, *Jesus and the Victory of God*, Christian Origins and the Question of God (Minneapolis: Fortress, 1996), 137–44; idem, *Paul: In Fresh Perspective* (Minneapolis: Fortress, 2009), 6–13; idem, *Justification: God's Plan and Paul's Vision* (Downers Grove, IL: IVP Academic, 2009), 23–4, 34–5, and 59–67. Since *Paul and the Faithfulness of God* in 2013, Wright has continued developing (and establishing) the concept by interacting with critical reviews; see Wright, *Paul and His Recent Interpreters: Some Contemporary Debates* (Minneapolis: Fortress, 2015), 98–101; idem, "The Challenge of Dialogue," in *God and the Faithfulness of Paul*, eds. Christoph Heilig, J. Thomas Hewitt, and Michael F. Bird (Minneapolis: Fortress, 2017), 731–35.

canonical narrative, just as his outer narrative acts as a frame for his inner plots and missions. In my proposal, however, there are two large missions in the canon, one placial and the other salvific. Each canonical mission, according to my proposal, drives its own canonical subplot throughout the large canonical narrative. Together these two grand canonical missions combine in one book, the canon, forming the canon's grand narrative. Furthermore, these two canonical missions exist in a logical relationship with each other, as will be explained below, so that each single mission is only a part of the large canonical narrative. For this reason I shall refer to them as subplots. The placial subplot continues in the background throughout the canonical narrative.

Wright's Outer Narrative and Inner Subplots

A worldview, according to Wright, is shaped by an intertwining, interdependent, and mutually shaping nexus of four concepts: praxis, symbols, story, and questions.[40] Wright particularizes the Christian worldview by four concepts: history, story, narrative, and theology. With these four concepts he builds his concept of mission and its narrative, addressing the "why" question.[41] In the case of Christianity, Wright articulates a Christian worldview that begins in the OT with an outer story about God and creation that acts as the "framing narrative" for the rest of the canon.[42] Wright then explains that the outer story of the canon is interlaced within by several inner missions and narratives, each of which is set within his larger outer framing narrative.[43]

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[40] Wright, *Paul and the Faithfulness of God*, 24–47. To explain further Wright's thought, worldview happens at a presuppositional level, both corporately and personally. Wright explores what is involved in the formation of a worldview, fashioning one's presuppositions. At the risk of oversimplifying Wright's thinking and explanations, his theory is that a canonical worldview developed based on key events in biblical history, especially on the Christ-event; then they solidified by the interpenetrating relationship of the portrayed acts of God in history with an emerging theology based on a set of basic beliefs. This mixture of the portrayed acts of God with theology then provides the basis for stringing together the portrayed events of history into a specific, overarching story, which in turn has many narratives that relate to each other throughout the canon (*PFG*, 28–30). This process produces a worldview, which then becomes a lens for interpreting life further, including a lens for interpreting the Bible (*PFG*, 24–68 and 456–68). When Wright applies this process to the entire Christian canon, the grand story of the Christian canon, with its many subplots, reveals an "outer story: God and creation," (*PFG*, 475) and many "interlocking stories" or "inner subplots" (*PFG*, 473–74).

[41] Wright, *Paul and the Faithfulness of God*, 26–36 and 475–76.

[42] Wright, *Paul and the Faithfulness of God*, 475–85.

[43] Wright, *Paul and the Faithfulness of God*, 485–537.

Advancing Wright's Concept

As noted earlier, in my proposal there are two missions that are actively present and in progress throughout the canon, and, more importantly, both missions create their own subplot. As stated, in my proposal both subplots have a logical relationship to each other, evidence for which is presented in the next section. My objective now is simply to provide a mental map of the proposal.[44]

The first canonical mission and its subplot are placial, relating to Wright's outer framing narrative for the canon. The placial mission and subplot begin immediately in the canon, starting with the first creation account of Genesis and will be presented more fully in Chapter Four. The mission is to placialize the world into a terrestrial place of God wherein God will experience creation by dwelling within it along humankind. This placial mission produces its own canonical subplot that commences in Gen 1–2, that continues throughout the canon, and that finally comes to completion in Rev 21–22. Philosophically, this can be conceptualized as God's plan to experience localized placiality, what modern philosophers might label as God's desire to experience *Dasein*, "being there, there" (localized in the "there" of creation, open to it and experiencing it).

The second group of inner missions and narratives in Wright's thesis will be treated by me as one group, representing a second mission that creates a second subplot in the canon. I shall collectively refer to this second group as the mission of salvation and the subplot of salvation.[45] By this label, I am using "salvation" figuratively as a

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[44] My proposal intentionally avoids any claim about the total number of missions and narratives within the canon, other than asserting that there are two grand canonical missions with their canonical subplots that are present. For a canonical reader, the canon discloses many themes and also reveals many individual short-term missions with their own short-term plots, frequently being found in individual books of the canon.

[45] Missional theologians frequently affirm a grand narrative of salvation (sometimes called "the metanarrative" of the Bible), which I am classifying as the inner subplot. See, for example, Richard Bauckham, "Mission as Hermeneutic for Scriptural Interpretation," in *Reading the Bible Missionally*, ed. Michael W. Goheen, The Gospel and Our Culture Series (Grand Rapids: Eerdmans, 2016), 45; George R. Hunsberger, "Mapping the Missional Hermeneutics Conversation," in *Reading the Bible Missionally*, 52–53; Christopher J. H. Wright, "Reading the Old Testament Missionally," in *Reading the Bible Missionally*, 107–123; N. T. Wright, "Reading the New Testament Missionally," in *Reading the Bible Missionally*, 175–81; and Heath Thomas, "The Telos (Goal) of Theological Interpretation," in *Reading the Bible Missionally*, 200–201.

synecdoche for all aspects of the human predicament which is commonly addressed by missional scholars.[46]

Viewed canonically, the second (inner) mission and subplot of salvation arises contextually in response to the man and woman's action of disobeying God by eating the forbidden fruit of the tree of knowledge of good and evil (Gen 2:16–17; 3:6–13). As a result of this specific act of disobedience, the canon then presents God judging them to death (Gen 2:17; 3:19), creating a need in the placial subplot to redeem and restore the humans who were to have been the subplot's placemakers (Gen 1:26-28; 2:5, 15).

The human's disobedience in Gen 3 also creates a need within the subplot of place to fix the impact that their disobedience had on creation. The canonical context notes immediately that God will cause negative placial implications on the ground (אדמה) which carry throughout the canon (Gen 3:16–19; Rom 8:20-22; and Rev 21:1), creating issues of liminality and sacred/profane space (as will be discussed below in Chapter Four. Though Gen 3 initiates a nexus of many theological concepts and specific missions relative to the mission/subplot of salvation, including implications on many short-term narratives within individual books of the canon, my proposal will group them together in order to discuss the collective relationship with the original framing mission and subplot of place.

Thus, for clarity in this mental map of my proposal, the inner subplot of salvation could have been named in this thesis in terms of its relationship to the placial subplot.

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[46] E.g., David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, American Society of Missiology Series 16 (Maryknoll, NY: Orbis, 1991), 389–400; Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 22–69; Sandra L. Richter, *The Epic of Eden: A Christian Entry into the Old Testament* (Downers Grove, IL: IVP Academic, 2008); Edward W. Klink III and Darian R. Lockett, *Understanding Biblical Theology: A Comparison of Theory and Practice* (Grand Rapids: Zondervan, 2012); Craig Bartholomew, *Introducing Biblical Hermeneutics: A Comprehensive Framework for Hearing God in Scripture* (Grand Rapids: Baker Academic, 2015), 51–84 and 335–377; Michael J. Gorman, *Becoming the Gospel: Paul, Participation, and Mission*, The Gospel and Our Culture Series (Grand Rapids: Eerdmans, 2015), 11–12 and 23–25; J. Ryan Lister, *The Presence of God: Its Place in the Storyline of Scripture and the Story of our Lives* (Wheaton, IL: Crossway, 2015); Michael Goheen and Christopher J. H. Wright, "Mission and Theological Interpretation," in *A Manifesto for Theological Interpretation*, eds. Craig G. Bartholomew and Heath A. Thomas (Grand Rapids: Baker Academic, 2016), 171–96; Craig Ott, ed., *The Mission of the Church: Five Views in Conversation* (Grand Rapids: Baker Academic, 2016); and Michael Goheen, ed., *Reading the Bible Missionally*, The Gospel and Our Culture Series (Grand Rapids: Eerdmans, 2016). See also N.T. Wright, *Paul*, 37–47, for discussion of how "redemption" and "soteriology" became the lead concept for labelling the synecdoche.

In this case, the mission and subplot of salvation might be labelled the mission and subplot of fixing Gen 3 and its complications to the placial mission and subplot; see, for example, God's judgment of death to the humans (Gen 2:17; 3:14-17). Thus, if the placial mission and subplot is to come to completion in the canon, the canon introduces this second mission and subplot to fix these complications. This would be the mission to fix the fallout from eating the forbidden fruit.[47] No matter the label, however, the context of Genesis reveals a clear and logical relationship between these two grand missions and subplots, and this relationship appears in the canon immediately.

To illustrate the relationship of the two canonical missions and subplots, consider a romantic novel set in World War II (WWII). As one reads the love story, there are two missions and plots. The mission of the lovers is to give love, receive love, and be together. Yet, their love story is set within a mission of WWII that surrounds the lovers' story. The lovers participate in both plots as the novel develops, although set within one romantic novel. The missions and their plots remain distinct, even being independent of each other as missions and plots.

Returning to the correlation of my proposal with Wright's, my proposal for CST 2.0 advances Wright's outer narrative by exploring creation's placiality as God's place. First, my proposal provides more specific analysis of what was created in the outer narrative. Wright's outer mission and narrative envisions God and creation generally, but my proposal specifically looks at creation as God's own place. My proposal adds that in the canon humans are created to advance God's place in terms of its placiality so that creation ultimately reflects God's worldview, and thus my proposal labels this task as the human mission. My proposal therefore invites a placial interpretation of the canon whereby creation is viewed as advancing toward becoming more like God's place. In other words, my proposal explores "full placiality" for the places of the canon.[48] Second,

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[47] In keeping with missional theologians greater familiarity with grand narrative about salvation, I shall continue to refer to the second mission and subplot as the mission and subplot of salvation rather than the mission and subplot to fix Gen 3's fallout to the placemakers, to God's place on earth, and to creation generally.

[48] By "full placiality" I refer to all three components of a place (location, locale, and sense of place) along with the common properties of place, as discussed in Chapter One. In the case of God's place, the placiality is to reflect God's ownership so that its locale and sense of place is to be consistent with God's

my proposal also analyzes the placiality of individual canonical places, assessing the degree of progress (or regression) in humanity's mission of placemaking. Third, my proposal assesses the overall interconnectedness of canonical places and charts temporally their position along a trajectory of placial progress, measured by the benchmark of reflecting creation as God's place. The trajectory of placial progress has its consummation at the end of the canon after the world is purged, purified, and perfected, resulting in God and humans dwelling together in God's home. All three of these advancements require a placial analysis in which place is viewed as discussed in Chapter One.

Additionally, Wright does not unpack what exactly is portrayed as the mission for creating God's world. How exactly is the creation of place, or more specifically of God's place, an objective to be accomplished in the large canonical narrative? I assert that the canon portrays that God's purpose was (and is) for creation to become a specific sort of place, which means that it is to become a specific sort of thing. To be even more particular, creation is to become God's terrestrial place, eventually becoming God's home within creation. This invites an analysis of creation as the place of God, assessing it according to all the components of placiality. Furthermore, I assert that advancing God's terrestrial place involves humans as placemakers. This, in turn, invites the canonical reader to analyze the quality of the place (locale and sense of place), encouraging an analysis and assessment of human placemaking throughout the canon, as place interconnects with its past, with its present influences, and with its future.

Canonical Evidence of a Framing Placial Mission and Subplot

Is there canonical evidence to support my proposal? If so, does the canonical evidence elucidate the logical relationship between these two grand missions and subplots? And, is this an important distinction to make when doing canonical interpretation? The answer to all three questions is yes, and I offer three foundational facts in support.

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ideology. "Full placial analysis" will then analyze God's place from all perspectives, meaning the perspectives of firstspace through futurespace.

First, the placial mission has a unique and external objective—the placialization of God's new creation. The mission statement appears immediately at the start of the canon, being issued immediately upon the creation of humankind in the first creation account (Gen 1:26–28). As the original mission for humans, it provides a framework for the rest of canonical interpretation. Nothing precedes this mission statement for humans, and in its initial context of Genesis the placial mission did not yet require other canonical missions for successful execution of its missional objective. This mission provides a context for understanding the purpose of humankind.[49]

Furthermore, the mission is placial. The creation of humankind is linked to a specific placial objective, to placialize God's creation, which will be discussed in more detail in Chapter Four. The *objective* (mission) involves the making of a placial thing (God's place), a state of placiality throughout God's world. Thus, by positioning this information at the beginning of the canon, the canonical reader is informed how to frame the rest of the reading of the canon.

To clarify the independence and uniqueness of this canonical mission and subplot from the mission and subplot of salvation, the canonical subplot continues unfolding independently throughout the canon. The placial narrative begins independently with God's act of creating place, followed by God's independent acts that transform raw place into God's place, which Chapter Four will analyze in detail. ארץ, which represents God's place in the first creation account (Gen 1:1–2:4a), makes its first appearance as a desolate "no-place" in Gen 1:2.[50] Immediately God starts the transformation of ארץ into God's place throughout both creation accounts (Gen 1–2). Humans are created to be placemakers (Gen 1:26–28), independent of the mission and subplot of salvation; and immediately the human begins the independent mission of placialization (Gen 2:4–25). The mission, when read canonically, was to advance the placialization throughout God's regional territory, as will be discussed in Chapter Five.

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[49] Richard S. Briggs, "Humans in the Image of God and Other Things Genesis Does Not Make Clear," *JTI* 4: 1(2010): 111–126.

[50] As "No-Place," Gen 1:2 does not refer to a place with non-dimensionality or as before space, as briefly considered by Casey, *The Fate of Place*, 3–4. Instead, Gen 1:2 refers to a real place with dimensionality and location, except as the place existed prior to the beginning of its transformation by God into the first stage of being God's terrestrial place.

However, upon the failure of the humans in Gen 3, the placial mission is compromised when the ground (אדמה) is cursed by God in response to the humans (Gen 3:17–19). The ground continues as though an independent character, representing the humans' repeated sinful actions (Gen 4–11).[51] God is portrayed as planning a new place, ארץ, to which God will lead Abraham (Gen 12:1). The plan eventually includes the formation of a new place as a nation of placemakers who are to subdue the promised land (Exodus through Judges).[52] Being like God in terms of the placialization of the new place, the Israelites are even given detailed instructions about which tribe and family gets what subdivision of land (Josh 14–19). God is further portrayed as providing specific instructions to construct a dwelling home in which God will reside (tabernacle, then temple).[53] The canon then describes the expansion and solidification of God's territory— the physical Kingdom of Israel with its own King (Joshua through the Gospels), although this plan is again met with human failures in creating the placiality that God approved (Ezek 10:1–22). Later, the canon reveals a plan for a worldwide kingdom of God's place despite ongoing conflicts with evil powers, structures, and kingdoms.[54] Finally, God's place achieves its original objective, after a purging, purifying, and perfecting (Rev 4–20). At this point, the text portrays God having a new place that is permanent, perfected, and that has true placemakers who are ready to bring their wealth into God's city. By Rev 22:5, the objective of the placial mission has been accomplished (γέγονεν), achieved in the form of God having God's own terrestrial place.[55] In summary, there is a specific and clear placial mission to be achieved: the making of God's terrestrial place. The importance of this mission causes the need for a second mission, since the human placemakers have been compromised in the canon's placial subplot.

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[51] Mari Jorstad, "The Ground That Opened Its Mouth: The Ground's Response to Human Violence in Genesis 4," *JBL* 135:705–15.

[52] E.g., Num 32:22, 29; Josh 18:1. See also Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 369–87.

[53] E.g., Exod 25–40; 1 Ki 8:1–13; Pss 24:3; 26:8; 132:5. See also G. K. Beale, *The Temple and The Church's Mission*, 81–167.

[54] E.g., Matt 28:16–20; Acts 1:8; Eph 1:19–23.

[55] Rev 16:17; 21:6.

To clarify the implications, God's placialization begins during the first five days of the first creation account, before humanity's creation.[56] On the sixth day, the placialization mission extends to humans too, but placialization did not *require* humans on days one through five. That said, canonical interpretation views the mission of placialization as advancing to incorporate humans into this mission on the sixth day— they too are to advance the placiality of God's creation, ארץ.[57]

The mission of salvation, a phrase that I am using to represent the nexus of missions and narratives that rectify humanity's problem of disobedience, represents collectively the inner canonical mission within the outer subplot plot of place. This inner mission has a completely different *objective*—the total salvation of God's people. Thus, the NT claims that Jesus came to this world for the purpose of seeking and saving the lost (Luke 19:10) and came to give his life as a ransom for many (Matthew 20:28; Mark 10:45). Stated differently, the placial mission and the second mission of salvation are uniquely different from each other.

Although uniquely different, however, they relate directly to each other. When one compares the two objectives for each mission, the outer mission and its subplot are a thing, the formation of placiality in God's world. The inner mission and its subplot are relational, being about the relationship of God and humans. When one views their relationship to each other within the large canonical narrative, the inner mission and subplot solves the problem that occurred in the outer mission and subplot when the human placemakers disobeyed God and incurred their death penalty. The inner mission has the outer mission as its reason for being.

A second foundational fact to support the concept that the canon portrays an outer placial mission and subplot to frame the large canonical narrative, is that the placial mission has a different *termini a quo* than the inner mission and subplot of salvation.[58] In a canonical reading, the outer subplot of placialization of God's creation

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[56] Gen 1:1, 2, 10, 11, 12, 15, 17, 20, 22, 24, 25.

[57] Gen 1:26–28.

[58] Bartholomew ("Theological Interpretation and a Missional Hermeneutic," in *Reading the Bible Missionally*, ed. Michael W. Goheen, The Gospel and Our Culture Series [Grand Rapids: Eerdmans, 2016], 79) has recently suggested that in the canon, technically speaking, creation should be interpreted

begins at a point in time before the inner subplot, commencing with a detailed account of God's initial acts of placemaking in Gen 1. In the first creation account (Gen 1:3–2:4a), humans are created to be placemakers at a point in time before their need for salvation. In the second creation they are portrayed in the early activities of placialization, in alignment with their placial mission. These two creation accounts are key texts, portraying the human mission in progress but before the need for salvation. Thus, the mission and subplot of place has its own *termini a quo*, distinct from the mission and subplot of salvation. Chapters Four and Five will analyze these two creation accounts as accounts that pertain primarily to the placial mission and subplot, as will be discussed in Chapter Five.[59]

While one might counter that the actual difference in time is neither great nor is a matter of extended discussion in the canon, this observation is because these narratives intertwine with each other throughout the canon in counterpoint fashion, as will be discussed below. In canonical time, however, the *termini* are in fact not the same. The outer framing mission and narrative precedes the inner missions and narratives, and this difference in time also serves to alert a canonical reader to the fact that the outer mission and narrative of place and placemaking is a distinct, framing narrative.

A third foundational fact for affirming the independence of the placial mission from other missions in the canonical narrative, is that there are sections in the canon that relate principally to the placial mission, and only indirectly to other missions. In other words, there are portions of the canon that provide the canonical reader with information best explained by its relationship to the outer framing mission of placialization. For example, the degree of specificity about the division of land according

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outside of the salvation narrative, and that the salvation narrative should be interpreted as being completed with the return of Christ in Rev 20. He does not expand on this suggestion, however.

[59] One might argue that the two narratives also have different *termini ad quem* as well, based on a difference in timing and aspect between the two denouements of each narrative. The narrative of salvation is fully completed, resulting in a lasting state of completion (γέγοναν), Rev 21:6, being described in its grand finale in Rev 20–21:8. This is the denouement of the narrative of salvation. Thereafter, there are reminders in Rev 21:9–22:5 of the mission of salvation, such as the repeated reference to Jesus as the Lamb; but the denouement itself is completed (γέγοναν). The mission of placemaking, on the other hand, seems to be presented as continuing indefinitely by virtue of the "open door" policy through which gates the nations (continue to) bring in the glories into the city (Rev 21:24–26). This may suggest that its denouement is not yet completed, illustrated by ongoing actions of human placemaking; but, in fairness, the data for this is inconclusive.

to tribe and family in Josh 13–19 finds its greatest relevance in the placial narrative, allotting placemaking assignments of location and locale to specific individuals. One might note that these land assignments also relate to the inner narrative of salvation by providing a place where people might dwell with God, but this argues for the primacy of the narrative of place by focusing on the provision of a *place* to dwell with God. Thus, in the canon there are sections that provide the reader with information that primarily relates to the placial mission and its subplot. While this observation in and of itself does not prove that the placial mission and subplot are an outer framing narrative for the nexus of inner missions and narratives, it does, when combined with the prior two points, support the concept that the placial mission and narrative is a unique narrative that acts within the canon as a framing plot.

Having presented evidence for the independence of the mission of placialization, I now turn to explain how it has an intertwining relationship with the inner mission of salvation. Their relationship within the canon can be viewed as one of counterpoint, and this use of multiple missions and subplots in one grand canonical narrative is common to many great works of art and literature.

The Relationship of the Two Subplots: Counterpoint

How might this *relationship* of the two narratives be described from a literary perspective? The relationship of the two narratives, which form two large plots within the canon, can be described as "counterpoint." Counterpoint is a musical term for when two or more voices sing independent songs that blend together to form a new song.[60] Both narratives retain unique voices and are in a polyphonic relationship. The outer (placial) narrative grounds (provides the initial cause for), holds together (provides the

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[60] For a discussion on "counterpoint" as a musical metaphor of independent voices in a polyphonic relationship, see Steven Laitz, *The Complete Musician: An Integrated Approach to Tonal Theory, Analysis, and Listening* (Oxford: Oxford University Press, 2003), 96–115. Though not identical to my proposal of two controlling narratives in counterpoint across the entire canon, see Barbara Green's analysis of Bakhtin's theory of dialogism and polyphonic voices within individual texts for an application of how to interpret canonical texts amid the intertwining of the dual narratives of CST 2.0; see Barbara Green, *Mikhail Bakhtin and Biblical Scholarship: An Introduction*, SemeiaSt 38 (Atlanta: Society of Biblical Literature, 2000), 43–57. For similar discussion on the relationship of the outer narrative to the inner subplots, see Wright, *Paul and the Faithfulness of God*, 456–75, especially 473.

on-going need for), and contextualizes (provides the theological setting for) the inner (salvation) narrative. The inner (salvation) narrative solves the problem of the displaced human workers of the outer narrative, so that humans might be restored as placemakers. Together, both narratives intertwine into a single literary book (the canon), displaying their polyphonic nature. Analyzed from the perspective of the single canon, the relationship of these two narratives, along with their own respective missions, presents the reader with a single, large story of the canon. Thus, there are at least two narratives, two missions, but one canon.

To illustrate the polyphonic aspect of the relationship between these two narratives in counterpoint, consider the musical *Les Misérables*. In the second act, there is a song, "One More Day," in which the various characters are singing their personal message from songs earlier in the play, except now simultaneously with each singing their earlier message in a new song. Singing in counterpoint with each other, the finale presents multiple voices, from distinct messages in prior songs, now singing in unison and producing a new effect. The effect is a unified song based on varying messages, producing a new song and message by counterpoint. In the case of the Bible, both narratives retain their unique voices, but the combined effect of these counterpoint voices is that the song of the canon's inner narrative of salvation is situated within the singing of the outer narrative of place and placemaking, allowing the listener (the reader of the canon) to hear both songs in harmony and unison. This same technique is found in many great works of literature, where the main characters are set within a larger narrative of place.[61]

Having discussed how the placial mission and subplot frame the canon, how does one analyze place in the canon? How does one do placial analysis according to CST 2.0? In particular, how does one apply CST 2.0 to the opening and closing of the canon, as the opening and closing endpoints of the placial journey in the subplot of place?

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[61] A comprehensive list of examples is too vast to list, ranging from the earliest literature, such as *The Epic of Gilgamesh*, to recent movies such as *The Green Book* (2018) and *Star Wars* (1977–2019), which contain human interest plots set within larger placial narratives.

Applying CST 2.0 to the Canon's Bookends

In the following chapters on Gen 1–2 and Rev 21–22, I will employ my proposal. Normally, in canonical chapters after the opening and before the closing, the method would begin by "bracketing" the details of the inner (salvation) narrative in order to focus on the details of the outer (placial) narrative, when analyzing the subplot of place in canonical texts where both missions are in progress.[62] Since the placial mission is the primary topic in Gen 1–2 (Chapters Four and Five) and Rev 21:1–22:5 (Chapter Six), bracketing is not necessary. In these chapters the thesis is able to focus on the direct portrayal of God's place, analyzing its placiality from the perspectives of firstspace, secondspace, thirdspace, and futurespace, giving special attention to the interconnectedness of place and to the placial mission and narrative.

In my analysis I will include sections that offer insights gained by analyzing these texts from twelve points of view, with each point concentrating on a separate component of place and from the four perspectives of firstspace through futurespace. Each chapter's analysis also includes a placial reading of the canonical text.

Procedurally, these twelve points of consideration can be visualized as coming from a grid. As columns on the grid, each of the three components of place (location, locale, and sense of place) is considered with its own column. Then, as rows on the grid, each of the four perspectives of a place (firstspace through futurespace) is considered with its own row. Thus, for example, the grid will analyze Gen 1 as canonical place according to its location, with location analyzed according to firstspace, to secondspace, to thirdspace, and to futurespace. The same process will be followed with the second and third components of the place in Gen 1, a place's locale and its sense of place when viewed according to firstspace, to secondspace, to thirdspace, and to futurespace.[63]

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[62] "Bracket" is being used in the sense that E. Husserl applied it, as ἐποχή, by which the inner narrative is momentarily put into a parenthesis so that the details of the outer narrative can be more easily seen and analyzed; see Donn Welton, ed., *The Essential Husserl: Basic Writings in Transcendental Phenomenology*, Studies in Continental Thought (Bloomington, IN: Indiana University Press, 1999), 63–65.

[63] Although my grid is uniquely designed for religious studies, David Harvey provides similar charts for assessing large places according to political geography, see Harvey, *The Condition of Postmodernity*, 218–225.

Conclusion

I have presented here a new method of critical spatial theory in biblical studies, CST 2.0. This proposal builds on the current practice of critical spatiality in biblical studies, CST 1.0. Of special importance, CST 2.0 interconnects place throughout the canon with its origin in Genesis and with the successful accomplishment of the missional objective of place in the eschaton. In the process, while CST 2.0 aims to account for all external and internal influences that may change a place, it also attempts to account for the journey of place over time through its various iterations that are portrayed in the canon.

Place in the entire canon is never viewed statically, but always dynamically. God and humans are its placemakers, which frequently accounts for the differences of plans for place that appear in the canon. Given the complexity of the analysis of place in biblical texts, a new method is created, building upon the work of N. T. Wright, but re-organizing his narratives and subplots in order to account for fully expanded views of placiality. The new method presupposes two canonical missions and two narratives. A process was developed to foster an analysis of place according to four perspectives on the three components of place, creating twelve perspectives in the analysis. In the next three chapters I will use CST 2.0 to explore Gen 1–2 (Chapters Four and Five) and Rev 21:1–22:5 (Chapter Six) placially.

Although outside of the scope of this project, CST 2.0 can and should be applied to the passages in between the bookends of the canon. These sections of the canon are texts in which both the outer and inner narratives are in progress and are addressing complications that have arisen in these narratives. Since each narrative has its own underlying master mission, these in-between passages should be interpreted in light of each mission with its narrative. This process involves bracketing both missions and narratives from each other within any passage. This task, however, will need to wait for another day.

CHAPTER 4: PLACE AND PLACEMAKING IN GENESIS 1:1–2:4A

In this chapter and the following chapter, I apply CST 2.0 to the two creation accounts of Genesis as the opening of the canon.[1] This chapter, which focuses on the first creation account in Genesis, concerns the creation of a terrestrial place by God within an already materially existing, but placially undeveloped and raw, world. In the next (fifth) chapter the focus turns to very early advancements in the placialization of God's world. God forms a specific land within the large placial creation of God. Together, these two passages from Genesis provide the context for the canon, launching the canonical subplot of place. Chapter Six will then turn to the close of the canon in Rev 21:1–22:5, presenting the culmination of this canon-long subplot, as God finally comes to dwell permanently with humanity on earth in God's dwelling place.

The canonical bookends of Gen 1–2 (the opening bookend) and Rev 21–22 (the closing bookend) provide a canonical reader with direct focus on the placial subplot, without needing to bracket the two missions and subplots from each other in order to focus on the subplot of place.

The text of Gen 1–2 that I will be using as the final form of the Old Testament text is *Biblia Hebraica Stuttgartensia*.[2] Many scholars have suggested that the final form of the Hebrew text of Genesis is the work of a redactor(s) who appended earlier creation sources together, and while this is likely correct, this does not have impact here, since

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[1] In this thesis "the two creation accounts" refer to Gen 1:1–2:3 as the first account and to Gen 2:5–25 as the second, with Gen 2:4 serving as a bridge between these two accounts. For recent discussions about underlying sources here, the contribution of editorial work with the sources, and the role of Gen 2:4 as a bridge, see the following: John Day, *From Creation to Babel: Studies in Genesis 1–11* (London: Bloomsbury T&T Clark, 2013), 18–19, who sees Gen 2:4a as the conclusion of the first creation account and Gen 2:4b as the beginning of the second account; Barry Bandstra, *Genesis 1–11: A Handbook on the Hebrew Text*, Baylor Handbook on the Hebrew Bible (Waco, TX: Baylor University Press, 2008), 116–18, who interprets Gen 2:3 as the end of the first creation account and Gen 2:4 as in the beginning of the second creation account; Todd L. Patterson, *The Plot-structure of Genesis: 'Will the Righteous Seed Survive?' in the Muthos-logical Movement from Complication to Denouement*, BibInt 160 (Boston, MA: Brill, 2018), 39–41. For the view that Gen 2:4 is an editorial bridge between the sources, see Terje Stordalen, *Echoes of Eden: Genesis 2–3 and Symbolism of the Eden Garden in Biblical Hebrew Literature*, Biblical Exegesis & Theology 25 (Leuven: Peeters, 2000), 215–16; and, Tryggve N. D. Mettinger, *The Eden Narrative: A Literary and Religio-historical Study of Genesis 2–3* (Winona Lake, IN: Eisenbrauns, 2007), 13n8. This thesis follows Stordalen and Mettinger.

[2] *Biblia Hebraica Stuttgartensia: SESB Version 2.0*, 5th ed. (Stuttgart: Deutsche Biblegesellschaft, 1997).

the analysis is of the final form. Thus, while many suggest that Gen 1:1–2:4 comes from the P source,[3] and Gen 2:4–3:24 comes from a non-P source, this too does not impact this study.[4] However, this chapter assumes that the book of Genesis is capable of being analyzed literarily and canonically.[5] In fact, for at least one scholar, the editing was so well done that it is virtually impossible to conclude, with any degree of certainty, what was the wording of the original sources rather than the wording of the editor.[6] Again, since this thesis involves a canonical interpretation of Gen 1–2 and Rev 21–22, my focus is on the final form of the text of these creation accounts, and the thesis accepts "as is" the final form after the editing had become finalized. Thus, source criticism is not necessary for this thesis.

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[3] The reference to "the P source" avoids complications over the P^g source (referring to the original P text) versus P^s source (referring to later additions by tradents that were added to P^g before being incorporated into the final form of Genesis); for discussion, see Zhenshuai Jiang, *Critical Spatiality*, 30; and, Suzanne Boorer, *The Vision of the Priestly Narrative: Its Genre and Time*, AIL (Atlanta: Society of Biblical Literature Press, 2016), 34–48.

[4] For current discussion of underlying sources behind the canonical text of Genesis and their relationship to each other that resulted in the final (redacted) form of the text of Genesis, see Jiang, *Critical Spatiality*, 29–44 and 83–95; Boorer, *The Vision of the Priestly Narrative*, 1–109; Jeffrey Stackert, *A Prophet Like Moses: Prophecy, Law, and Israelite Religion* (Oxford: Oxford University Press, 2014), 19–26; Marvin A. Sweeney, *Tanak: A Theological and Critical Introduction to the Jewish Bible* (Minneapolis: Fortress, 2012), 50–52; Joel S. Baden, *The Composition of the Pentateuch: Renewing the Documentary Hypothesis*, ABRL (New Haven: Yale University Press, 2012), 13–44; idem, *J, E, and the Redaction of the Pentateuch*, FAT 68 (Tübingen: Mohr Siebeck, 2009); Seth D. Postell, *Adam As Israel: Genesis 1–3 as the Introduction to the Torah and Tanakh* (Eugene, OR: Pickwick, 2011), 5–42; Robert S. Kawashima, "Sources and Redaction," in *Reading Genesis: Ten Methods*, ed. Ronald Hendel (Cambridge: Cambridge University Press, 2010), 51–61; and Philippe Guillaume, *Land and Calendar: The Priestly Document from Genesis 1 to Joshua 18*, LHBOTS 391 (London: T&T Clark, 2009), 1–11. For a succinct overview of the history of the Documentary Hypothesis, see Christophe Nihan, *From Priestly Torah to Pentateuch: A Study in the Composition of the Book of Leviticus*, FZAT2 25 (Tübingen: Mohr Siebeck, 2007), 1–19; and Thomas Christian Römer, "The Elusive Yahwist: A Short History of Research," in *A Farewell to the Yahwist? The Composition of the Pentateuch in Recent European Interpretation*, eds. Thomas B. Dozeman and Konrad Schmid, SymS 34 (Atlanta: Society of Biblical Literature, 2006), 9–27.

[5] For discussion of the literary unity of Genesis, based on editorial work, see Patterson, *The Plot-structure of Genesis*; see also Elizabeth R. Hayes and Karolien Vermeulen, eds., *Doubling and Duplicating in the Book of Genesis: Literary and Stylistic Approaches to the Text* (Winona Lake, IN: Eisenbrauns, 2016); Pekka Pikkanen, "Reading Genesis–Joshua as a Unified Document from an Early Date: A Settler Colonial Perspective," *BTB* 45: 1 (2015): 3–31; Hulisani Ramantswana, "Humanity Not Pronounced Good: A Re-Reading of Genesis 1:26–31 in Dialogue with Genesis 2–3," *OTE* 26: 2 (2013): 425–44; Postell, *Adam As Israel*, 22–74; Kawashima, "Sources and Redaction," 61–69; and C. John Collins, *Genesis 1–4: A Linguistic, Literary, and Theological Commentary* (Phillipsburg, NJ: P&R Publishing, 2006), 1–37. For references on discussions about the literary integrity of Gen 1–3, see L. Michael Morales, *The Tabernacle Pre-Figured: Cosmic Mountain Ideology in Genesis and Exodus*, BTS 15 (Leuven, Belgium: Peeters, 2012), 75n112.

[6] Patterson, *The Plot-structure of Genesis*, 8–10.

In this chapter and the next, the redactor(s) of the final form will be referred to in the singular person, namely, as "the narrator."[7] The narrator admittedly is a creation of the text itself.[8] Nevertheless, a canonical reading listens to the narrator. Thus, the narrator, rather than the redactor, shall be assumed in the analysis below, unless specifically stated otherwise.

In addition, there will be occasions in the analysis that require distinguishing the final form of the text of Genesis as an individual book, whenever that was, from its reception history, including its reception with a fixed position as the canon's first book (book order occurred centuries after the inception of the final form of Genesis). The "final form" of the text of Genesis refers to the earliest point in time when redactions had been completed and the text of Genesis had become available for reading. When referring to the text of Genesis after canonization into the Protestant canon, with Genesis as the opening book of the canon's grand narrative, the chapter will refer to this version of Genesis as "the canon" or "the canonical version of Genesis." If needing to clarify interim stages, the discussion will clarify this distinction by such references as "the early readers of Genesis."

Section One: Context

The book of Genesis begins with two back-to-back creation accounts, both of which portray the creation of place. As will be shown below, in the first creation account of Genesis God creates a placial world that has the potential to become God's placial home through further acts of placialization. In the second creation account God advances this process of placialization by developing a regional place within the larger world of God's creation, and this regional place is for God and its human occupants to dwell together. Thus, in these two creation accounts I do not mean that God's place is a place only for

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[7] The use of a singular noun, "narrator," is not meant to imply only one redactor. However, if there were many redactions and redactors, the final form portrays a text that has a singular voice, which is the voice of its narrator; see Baden, *J, E, and the Redaction of the Pentateuch*, 255–86.

[8] The definition of narrator, as used here, is "the master of the tale in general"; see Mettinger, *The Eden Narrative*, 12, who based his definition on Meir Sternberg's definition (*The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading*, ISBL [Bloomington, IN: Indiana University Press, 1987], 74–75).

humans alone; it is a placial world that is created and designed by God that begins a placial journey of advancing placialization so that God and humans might dwell there together.

This becomes a basic part of the placial subplot of the canon. The first account presents the creation of a placial world within an existing world, and this is the topic of this chapter. The second account will then advance the placial subplot by portraying the creation of a new placial region within God's larger placial world, and this will be the topic of the next chapter. In this next Section One, I will discuss the importance of the placial subplot in light of the fact that the first creation account opens the canon.

The Macro Context: The Beginning of Canonical Subplot of Place

In the opening verse, the narrator writes, "In the beginning God created the heavens and the earth." With this statement the narrator employs a merism, את השמים ואת הארץ ("heavens and earth").[9] The merism, as used here in the context of the first creation account, is a figure of speech for the totality of place and placiality, referring to the world of life.[10] Thus, the creation account is about more than the creation of the totality of space, time, and materiality. The merism refers to the totality of placiality, celestial and terrestrial placiality (Gen 1:1).[11]

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[9] "Merism is the art of expressing a totality by mentioning the the two extremes of an idea, quality or quantity; consequently polar expression is the most usual form of merism"; see Jože Krašovec, "Merism—Polar Expression in Biblical Hebrew," in *Biblica* 64: 2 (1983): 232. Examples of commentators that interpret "the heavens and the earth" in Gen 1:1 as a merism include: Gordon J. Wenham, *Genesis 1–15*, WBC 1 (Waco, TX: Word, 1987), 15; Claus Westermann, *Genesis 1–11: A Continental Commentary*, trans. John J. Scullion (Minneapolis: Fortress, 1994), 101; and, Bruce K. Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 59. Hereafter, I will refer to this merism with the English phrase "heavens and earth," even though the Hebrew expression varies slightly in the first creation account: את־השמים והארץ in Gen 1:1 / השמים והארץ, in Gen 2:1, 4a / ארץ ושמים, and in Gen 2:4b as will be discussed in Chapter Five.

[10] Cf. Michaela Bauks, *Die Welt Am Anfang : Zum Verhältnis Von Vorwelt Und Weltentstehung in Gen 1 Und in Der Altorientalischen Literatur*, WMANT 74 (Neukirchen-Vluyn: Neukirchen Verlag, 1997), 145–46.

[11] There is considerable discussion about the interpretation of the referent to which the merism in Gen 1:1 points—what exactly was created in Gen 1:1? For the view that the merism in Gen 1:1 points to the initial creation of time, space, and matter, see Collins, *Genesis 1–4*, 50–55; and Wenham, *Genesis 1–15*, 11–13 and 15. For a similar but slightly different view that sees Day One beginning in Gen 1:1, resulting in a form of ארץ that is inchoate, see Mark F. Rooker, "Genesis 1:1–3: Creation or Re-Creation? Part 1," *BSac* 149 (1992): 316–23; idem, "Genesis 1:1–3: Creation or Re-Creation? Part 2," *BSac* 149 (1992): 411–27; Day, *From Creation to Babel*, 6–8; and, Jeremy Lyon, "Genesis 1:1–13 and the Literary

More specifically, the account begins with a statement that the actions of creating are performed by God, resulting in the placial product representing the design and construction of God. By the end of the sixth day, the narration reveals that God's work is finished for now, with the result that the placiality of God's place is determined to be "very good" (Gen 1:31), finished (Gen 2:1-2), and ready to be blessed by God as holy (Gen 2:3). It is noteworthy, as will be discussed later, that the merism excludes Sheol.[12] Thus, the first creation account begins with focused attention to the placial subplot of the canon.

The Micro Context: The Focus of the Account Is Topophany

As will be discussed below, the first creation account focuses the reader's attention on the emergence of God's place, especially of God's terrestrial place (ארץ / "earth").

Boundary of Day One," *JETS* 62: 2(2019): 269–85. For the view that Gen 1:1 is a summary heading to the entire creation account, see John H. Walton, *Genesis 1 As Ancient Cosmology* (Winona Lake, IN: Eisenbrauns, 2011), 122–52 ; Bruce K. Waltke, "The Creation Account in Genesis 1:1–3," *BSac* 132 (1975): 25–36, 136–44, 216–28; 133 (1976): 28–41. For this thesis the discussion is irrelevant, because our analysis focuses on the placiality that emerges during the creation week (Gen 1:3–31), when new additions to the locale appear, advancing the development of a sense of place. Consequently, for the thesis, the merism signifies the totality of placiality exhibited by creation, not just the totality of materiality (the beginning of matter), nor just spatiality (the beginning of space), nor simply temporality (the beginning of time).

[12] The first creation account omits the creation of Sheol, consistent with the narrator's portrayal of creation as "good" and becoming "very good" on Day Six (Gen 1:31). The narrator clearly assumed the reader of the final form of Genesis knew about Sheol as a place (a location with a locale and sense of place), as seen by the fact that Sheol received no introduction when it first appears in Gen 37:35; 42:38; 44:29, 31, as though it already existed and was known by the narrator and reader. For a discussion of the OT portrayal of Sheol, see Luis I. J. Stadelmann, *The Hebrew Conception of the World: A Philological and Literary Study* (Rome: Pontifical Biblical Institute, 1970), 165–76; and, Eugene H. Merrill, "שְׁאוֹל," in *NIDOTTE*, ed. Willem VanGemeren (Grand Rapids: Zondervan, 1997), 4:6–7. This omission is canonically intriguing due to the introduction of death in Gen 3, along with the larger canonical context of the HB which discusses elsewhere the grave and the netherworld. If Sheol is included in the creation week, it would seem odd to call this "good" along with all else, similar to its exclusion in Rev 21:3–8, the close of the canon. Instead, while God's presence is omnipresent, even being present in Sheol, Sheol is never portrayed as a place where God would inspect and ultimately dwell, and this seems to account for its omission in the first creation account, supporting the view that the merism excludes Sheol but points to all of God's newly created place.

Quickly, אֶרֶץ, and not שָׁמַיִם, takes the focus of the account.[13] In so doing, God's place is a terrestrial place that will frame the canon as the placial subplot.[14]

As for שָׁמַיִם, it too is part of the newly created world (Gen 1:1), one that the narrator portrays as being filled with its own unique contents as its locale (Gen 1:6–8, 14–23).[15] It is the counterpart to אֶרֶץ. By the fifth and sixth days, the heavens are essentially omitted, referenced only by a note that this is the space where birds fly (Gen 1:20, 26). Furthermore, שָׁמַיִם is entirely absent from the human mission statement found in Gen 1:26–28, becoming secondary to the subplot of place that will develop throughout the rest of the canon.

In this regard my discussion here aligns with the conclusions presented in Norman Habel's article, "Geophany."[16] Habel rejects the notion that the primary focus of the account is anthropocentric, being about the creation of humans, asserting instead that only God and אֶרֶץ are the narrator's primary characters, not humans.[17] He further contends that the humans' part in this creation account is in conflict with the main story about אֶרֶץ.[18] My contention, however, is that his understanding of אֶרֶץ is not placial enough. I will argue that his analysis of אֶרֶץ stresses its locale and cosmic location, but it under-develops the existential part of אֶרֶץ, its sense of place. Further, I contend that the

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[13] David Tishio Tsumura, "Chaos and Chaoskampf in the Bible: Is 'Chaos' a Suitable Term to Describe Creation or Conflict in the Bible?" in *Creation, Chaos, Monotheism, Yahwehism: Conversations on Canaanite and Biblical Themes*, eds. Rebecca Watson and Adrian Curtis (Berlin: deGruyter, forthcoming), 7–8.

[14] For an extensive literary analysis of the first creation account, see Paul Beauchamp, *Création et separation: étude exegetique du chapitre de la Genèse* (Paris: Aubier-Montaigne, 1969), 17–148; Jean L'Hour, *Genèse 1–2,4a* (Leuven: Peeters, 2016), 37–51; and also Patterson, *The Plot-structure of Genesis*, 32–37.

[15] Viewed canonically, שָׁמַיִם is portrayed as a celestial dwelling place of God (e.g., Deut 26:15; Ps 80:15[14]; Is 63:15; Mt 6:1, 8). It is a place where God is located on a throne within the present canonical time (Ps 11:4; 103:19; Is 6:1; 66:1; Rev 4–5); see Daniel I. Block, "Eden: A Temple? A Reassessment of the Biblical Evidence," in *From Creation to New Creation: Biblical Theology and Exegesis*, ed. Daniel M. Gurtner and Benjamin L. Gladd (Peabody, MA: Hendrickson, 2013), 21–27.

[16] Norman Habel, "Geophany: The Earth Story in Genesis 1," in *The Earth Story in Genesis*, eds. Norman C. Habel and Shirley Wurst (Sheffield, UK: Sheffield Academic, 2000), 34–48. His article excludes Gen 2:1–3; however, Howard Wallace, in the second article of *The Earth Story*, continues Habel's argument and focuses on Gen 2:1–3; see Howard N. Wallace, "Rest for the Earth? Another Look at Genesis 2:1–3," in *The Earth Story in Genesis*, 49–59.

[17] Habel, "Geophany," 35–48; see also, Wallace, "Rest for the Earth?" 52–53.

[18] Habel, "Geophany," 35 and 45–48.

humans' part in the story is not in conflict with—but rather, as placemakers, is supportive of—the directed mission of placemaking. Thus, I would slightly alter his title to *"Topo*phany" from "Geophany."

My analysis, as with Habel's, agrees that the focus of the narrative in the first creation account is not primarily about the creation of humans. Certainly, humans are characters in the narrative, but they are only one of many characters, along with God, ארץ and שמים, plants and other non-human living creatures.[19] Admittedly, only humans are made by God in the image of God, distinguishing them from the rest of creation. Also, admittedly their appearance in the account occurs nearly at the end of the narrative, after which the narrator only presents God's instructions on what foods humans and animals may eat (Gen 1:29–30). Additionally, the humans are even given the important task of advancing the placialization of God's world through subduing and ruling (Gen 1:28), a task for which their creation in the image of God equips them.[20] Furthermore, by the end of Gen 3 humans will become central characters in the canon's grand narrative.

However, although the creation of humans is important to the topic of the first creation account, topophany remains the main point of the account, as will be shown. Humans appear only briefly and have no activities performed within the seven days of creation. Their creation by God also lacks any specific comment by the narrator to the

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[19] J. Gordon McConville, *Being Human in God's World: An Old Testament Theology of Humanity* (Grand Rapids: Baker Academic, 2016), 12–18.

[20] The task of determining the precise meaning of *imago Dei* in Gen 1:26 is outside the scope of this study. However, the purpose of humans relates contextually to being made in *imago Dei*, enabling humans to accomplish the specific tasks listed in Gen 1:26–28 as the human mission; see Richard S. Briggs, "Humans in the Image of God and Other Things Genesis Does Not Make Clear," *JTI* 4: 1 (2010): 111–26; and, McConville, *Being Human in God's World*, 18–29. For detailed discussions of the Hebrew terms and their theological import for *imago Dei*, see J. Richard Middleton, *The Liberating Image: The* Imago Dei *in Genesis 1* (Grand Rapids: Brazos, 2005); Catherine L. McDowell, *The Image of God in the Garden of Eden: The Creation of Humankind in Genesis 2:5–3:24 in Light of* mīs pî pīt pî *and* wpt-r *Rituals of Mesopotamia and Ancient Egypt*, Literature and Theology of the Hebrew Scriptures: Siphrut 15 (Winona Lake, IN: Eisenbrauns, 2015); idem, "'In the Image of God He Created Them': How Genesis 1:26–27 Defines the Divine–Human Relationship and Why It Matters," in *The Image of God in an Image Driven Age: Explorations in Theological Anthropology*, eds. Beth Felker Jones and Jeffrey W. Barbeau (Downers Grove, IL: IVP Academic, 2016), 42; Peter J. Gentry and Stephen J. Wellum, *Kingdom hrough Covenant: A Biblical–Theological Understanding of the Covenants* (Wheaton: Crossway, 2012), 177–208; and W. Randall Garr, *In His Own Image and Likeness: Humanity, Divinity, and Monotheism*, CHANE 15 (Leiden: Brill, 2003).

effect that God declares their creation as "good," grouping them with other created entities so that literarily the narrator merely seems "to generate suspense and anticipation in the story."[21] Furthermore, the entire placial complex is what receives the ultimate declaration that the placial complex is very good, not only the humans.[22] Immediately upon the completion of God's creative activities in Gen 1:3–31, during which time God constructed a terrestrial place, God concludes the sixth day by considering (וראה אלהים) the whole placial monad (Gen 1:31a), which God declares "very good" (את־כל־אשר עשה, and the LXX translates the text with a neuter plural, τά πάντα ὅσα ἐποίησεν; Gen 1:31b). The narrator adds that when God finished working, God rested and blessed the seventh day, thereby making that day holy (Gen 2:1–3). Literarily, the text's silence to single-out the creation of humans as "good" creates an openness in the first account for the upcoming tragic events of the second creation account.[23]

Thus, humans should not be viewed as *the* primary point of this account, no less the climactic moment in the first creation account, despite having a substantive role in the rest of the canonical grand narrative. Habel forthrightly asserts the same at the beginning and end of his article,[24] and the bulk of his analysis supports this claim.[25] Furthermore, Habel's analysis is consistent with the focus of other ancient Near Eastern and Greek cosmogonies and cosmologies of the day.[26]

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[21] Ramantswana, "Humanity Not Pronounced," 432.

[22] E.g., Ramantswana, "Humanity Not Pronounced," 426–31.

[23] The declaration/evaluation by God appears often: Gen 1:4 (day 1); 1:10, 12 (twice on day 3); 1:18 (day 4); 1:21 (day 5); 1:25 (day 6, just prior to the creation of humans); and 1:31 (day 6, in reference to all that had been created on days 1–6); Ramantswana, "Humanity Not Pronounced," 432.

[24] Habel, "Geophany," 34–35 and 45–48.

[25] Habel, "Geophany," 35–45; see also, Wallace, "Rest for the Earth?" 53.

[26] Recent monographs and articles continue to explore the interaction of Gen 1 with other ANE cosmogonies. Recent examples, since 2000, include: C. John Collins, *Reading Genesis Well: Navigating History, Poetry, Science, and Truth in Genesis 1–11* (Grand Rapids: Zondervan, 2018), 114–23; John H. Walton, *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible*, 2nd ed. (Grand Rapids: Baker Academic, 2018); idem, *Genesis 1 As Ancient Cosmology* (Winona Lake, IN: Eisenbrauns, 2011); McDowell, *The Image of God in the Garden of Eden*, 178–81; Iain Provan, *Discovering Genesis: Content, Interpretation, Reception* (Grand Rapids: Eerdmans, 2015), 49–78; Jean L'Hour, *Genèse 1–2,4a*, 11–23; Robert Gnuse, *Misunderstood Stories: Theological Commentary on Genesis 1–11* (Eugene, OR: Cascade, 2014); Mark S. Smith, "Is Genesis 1 a Creation Myth? Yes and No," in *Myth and Scripture: Contemporary Perspectives on Religion, Language, and Imagination*, ed. Dexter E. Callender, Jr. (Atlanta: Society of Biblical Literature Press, 2014), 73–102; Bernard F. Batto, *In the Beginning: Essays on Creation Motifs in the Ancient Near East and the Bible*, Literature and Theology of

Additionally, this conclusion that the focus of the creation account is on topophany also implies that the account should not be analyzed as primarily intended to give a canonical basis for Sabbath keeping.[27] Certainly, for the early readers of the final form of Genesis, the importance of keeping the Sabbath surely finds support in this first creation account, a connection that Exod 20:8–11 and 31:16–17 makes clear. The narrator of Genesis even portrays the seventh day as being a different day than the other six days, demonstrated by God's rest in place of further activity (Gen 2:1–3).[28] The importance of the seventh day is highlighted throughout the entire first account through the repeated use of "the power of seven."[29] For some commentators, this alone is sufficient grounds for the claim that the point of the whole first creation account is the birth of the Sabbath.[30]

However, it is difficult to limit the focus of the account simply to the creation of humans and their need to keep the Sabbath. First, as John Day points out, given the

the Hebrew Scriptures: Siphrut 9 (Winona Lake, IN: Eisenbruans, 2013); William P. Brown, *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder* (Oxford: Oxford University Press, 2010), 21–32; Gordon H. Johnston, "Genesis 1 and Ancient Egyptian Myths," *BibSac* 165(2008): 178–94; Nihan, *From Priestly Torah to Pentateuch*, 59–61; Middleton, *The Liberating Image*; Bernd Janowski, "Das biblische Weldbild : Eine methodologische Skizze," in *Das biblische Weltbild und seine altorientalischen Kontexte*, eds. Bernd Janowski and Beate Ego, FAT 32 (Tübingen: Mohr Siebeck, 2001), 3–26; and, James E. Atwell, "An Egyptian Source for Genesis," *JTS* 51: 2 (2000): 441–77.

For analysis of the cosmogonies and cosmologies in ANE literature and iconography, see Othmar Keel and Silvia Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East*, trans. Peter T. Daniels (Winona Lake, IN: Eisenbruans, 2015); James B. Pritchard, ed., *The Ancient Near East: An Anthology of Texts and Pictures* (Princeton, NJ: Princeton University Press, 2011); Wayne Horowitz, *Mesopotamian Cosmic Geography* (Winona Lake, IN: Eisenbrauns, 2011); and, Bill T. Arnold and Bryan E. Beyer, eds., *Readings from the Ancient Near East: Primary Sources for Old Testament Study* (Grand Rapids: Baker Academic, 2002), 13–70. For analyses of Sumérian and Akkadian cosmogonies in terms of their relationship to Gen 1, see Marie-Joseph Seux, "La création du monde et de l'homme dans la littérature suméro-akkadienne," in *La Création dans L'Orient Ancien*, Congrès de L'ACFEB, Lille (Paris: Association catholique française pour l'étude de la Bible, 1987), 41–78; for Ugaritic cosmogonies, see Jésus-Luis Cunchillos, "Peut-on parler de mythes de création à Ugarit ?" in *La Création dans L'Orient Ancien*, 79–96; and, for Egyptian cosmogonies, see Bernadette Menu, "Les Cosmogonies de l'Ancienne Égypte," in *La Création dans L'Orient Ancien*, 97–120; and Othmar Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms*, trans. Timothy J. Hallett (Winona Lake, IN: Eisenbrauns, 1997), 16–60.

[27] Habel, "Geophany," 45; and Wallace, "Rest for the Earth?" 50–59.

[28] Wallace, "Rest for the Earth?" 49–50.

[29] E.g., William P. Brown, *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder* (Oxford: Oxford University Press, 2010), 37; and, Wenham, *Genesis 1–15*, 7.

[30] Guillaume, *Land and Calendar*, 33–52; and, Westermann, *Genesis 1–11*, 169–71.

amount of verses dedicated to cosmogony (Gen 1:1–25), followed by the creation of humans and the giving of the human mission to advance placialization of ארץ (Gen 1:26–28), the instructions about food for the life of humans and animals (Gen 1:29–30), additional comments about God's satisfaction with God's entire placemaking project (Gen 1:31), and then the narrator's own comments about God's decision to rest from any additional work (Gen 1:30–2:3), it is difficult to avoid the conclusion that the basic point of the account is cosmogonic.[31] Second, Wallace points out, "Of primary concern in the account of the seventh day is the notion of the completion of creation. . . . In stressing this sense of completion it is implicit that no one act or part of creation brings the greatest accolade from God," implying that human observance of the seventh day, although canonically important, would be a diversion from the totality of what God did.[32] Third, Wallace adds that it is significant that the narrator does not use the noun שבת, only the verb, and that the verb occurs with God as the one who keeps the Sabbath, not with humans.[33]

Although this is an argument from silence, if the focus of this creation account was primarily to ground the canonical commandments about Sabbath observance in the structure of creation, it is curious that the narrator did not comment on humans' observance along with God's. Instead, Day Seven (Gen 2:1–3) simply discusses God's restful exercise of dominion over the newly created terrestrial place.[34] The narrator stresses that the completion of cosmogonic activities has as its counterpart God's rest on Day Seven (Gen 2:1–2). With nothing left undone, restful dominion exists. The narrator then also explains (כי) that God sets apart the seventh day as holy (Gen 2:3a), for (כי) God had completed all cosmogonic activities that God had intended to do (Gen 2:3b). Thus, the focus of this creation account ends with God resting, yet it makes no comment

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[31] Day writes, "Philippe Guillaume is surely going too far, however, when he states that 'Gen 1 [*sic*] is a sabbatogony more than a cosmogony.' Important as the Sabbath is, the amount of space devoted to the preceding cosmogony—a whole lengthy chapter of Genesis 1—implies that this is the primary point of the narrative," *From Creation to Babel*, 17.

[32] Wallace, "Rest for the Earth?" 52–53; see also Ellen van Wolde, *Stories of the Beginning: Genesis 1–11 and Other Creation Stories* (Ridgefield, CT: Morehouse, 1996), 31–32.

[33] Wallace, "Rest for the Earth?" 56. The noun שבת does not appear at all in Genesis, making its first canonical appearance in Exod 16:32, and receiving an etiology first in Exod 31:12–17.

[34] Wallace, "Rest for the Earth?" 50–59; Walton, *Genesis 1 as Ancient Cosmology*, 178–87.

on the humans resting. To assert that *the primary* point of the creation account is Sabbath observance *by humans* rests on its own argument from silence. In other words, the end of topophany is the point that receives the focused attention in the account and in the placial subplot.

However, my analysis, unlike Habel's, calls additional attention to placiality of this place, meaning the creation of place as God's world requires a reading that brings out the placiality that is creation. ארץ is more than just a site in cosmic geography, as though it has only the placial component of location or only of location and locale. ארץ is a cosmic *location* that has the specific contents of Gen 1 as its *locale*, and ארץ has a distinct *sense of place* by the end of the account.[35] The referents to which the words of the account point require imagination to fully assess the referents' placiality.[36] In other words, ארץ is not simply the container, but rather ארץ is a place with its contents that are listed in Gen 1 and that is portrayed by the narrator to have been created by God, for God, and full of an existential sense of place. ארץ exudes with the signifiers from the first account that this place is God's place, as will be shown in Section Two below. By the end of the first account, in Gen 2:1, ארץ has come to signify the terrestrial place of God, located within creation and having a specific locale that was just described in the first creation account, being full of the plants, animals, humans, and non-living creation.[37] Furthermore, the distinctive sense of place for ארץ, as portrayed by the narrator, is "good" (טוב), being declared seven times throughout the account.[38] When

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[35] E.g., Wallace, "Rest for the Earth?" 52–53.

[36] Bachelard, *The Poetics of Space*, xv–xxxix.

[37] The merism of "the heavens and earth" in the OT combines with וכל־צבאם in Gen 2:1, emphasizing *everything and everyone within these polar extremes* of "the heavens and the earth" (השמים והארץ). In the context of the first creation account, the pronominal suffix (ם / "their"), affixed to צבא, points to the contents of the respective celestial and terrestrial locales (Gen 1:3–31). For discussion of the fluidity of the term in the HB, צבא, see Cat Quine, "The Host of Heaven and the Divine Army: A Reassessment," *JBL* 138: 4 (2019): 741–55. In Gen 2:1 the noun (צבא / "host") plus the noun (כל / "all") emphasizes the contents of the locale. Elsewhere in Genesis צבא is used in a military context to refer to a general and his army in organized array (Gen 21:22, 32; 26:26). Elsewhere in the canon צבא is used to refer to the array of the stars of the sky (Deut 4:19; 17:3; Ps 33:6; Neh 9:6), including their potential association with heavenly beings (1 Kgs 22:19; 2 Kgs 17:16; 21:3; Is 13:13; 45:12; Hag 2:6). Therefore, when Gen 2:1 is viewed placially, צבא refers to the contents of the locale. This interpretation for ארץ in Gen 2:1, in turn, helps to interpret its use in Gen 2:2–3, representing the whole complex associated with God's place. For a similar conclusion see C. John Collins, *Genesis 1–4*, 49n41.

[38] טוב occurs seven times in the first account: Gen 1:4, 10, 12, 18, 21, 25, 31. For the semantic range of "good" (טוב), see David J. A. Clines, ed., *The Dictionary of Classical Hebrew: Volumes 1–8*

these two creation accounts are seamed together in Gen 2:4, the narrator uses the word ארץ in Gen 2:4a to connote the entire terrestrial complex that God fashioned throughout the account, and it stands in tandem with its placial counterpart, שמים (Gen 2:4a), to represent the totality of God's place in all creation.[39]

In summary, the topic of topophany is basic to the narrative of the first creation account, and it underscores the importance of the placial subplot to the overall narrative of the canon. Thus, since topophany is strategic for canonical interpretation generally, CST 2.0 is an important method of analyzing the full placiality that is inherent in the referents of this creation account.

Section Two: Applying CST 2.0 to the First Creation Account

Section Two develops in four steps. The first step identifies which specific places are to be analyzed for their placiality.[40] Once identified, the second step observes their placiality. The process of step two investigates all three placial components—location, locale, and sense of place—from four perspectives of place—firstspace, secondspace, thirdspace, and futurespace. In the third step the places that appear in the account will be re-contextualized back into the narration itself, with the goal being to establish placiality in the canonical subplot of place. As a fourth step, an analysis of Gen 1:26–28

(Sheffield, England: Sheffield Academic Press; Sheffield Phoenix Press, 1993–2011), 3:351–354; see also Robert P. Gordon, *New International Dictionary of Old Testament Theology and Exegesis*, ed. Willem Van Gemeren (Grand Rapids: Zondervan, 1997), 353–57. Using second creation account as a contextual guide by the redactor, the fruits of Eden are "good" (Gen 2:9a, using טוב to refer to the fact that the fruit is suitable as food and emotionally satisfying); the specific fruit of the tree of knowledge enables one to know "good" (Gen 2:9b and 17, using טוב both to refer to the opposite of evil as well as to something that is in harmony with God's preferences); the gold of Havilah is "good" (Gen 2:12, using טוב to refer to beauty and quality of the gold, making it suitable for use); and, the state of Adam being alone is not "good" (Gen 2:18, using טוב to refer to the suitability, satisfaction, and contentment of marital companionship, which is then negated in order to express "not good" as a description of being alone). The common denominator is suitability, being appropriate for the situation in view; see also Wallace, "Rest for the Earth?" 52n7; and, Terence E. Fretheim, *Creation Untamed: The Bible, God and Natural Disasters*, Theological Explorations for the Church Catholic (Grand Rapids: Baker Academic, 2010), 12–17, which stress that harmony and proper functioning are the meaning of טוב in Gen 1.

[39] The use of ארץ stands for the placial totality of God's terrestrial world, thereby also signifying ארץ as placial monad—being the whole complex of location, locale, and sense of place.

[40] In narrative genre place is typically portrayed as real, whereas in other genres a place may be virtual (as in apocalyptic texts) or imaginary (as in poetic texts). In the first creation accounts the text presents many places as real, leaving unstated the unknown realm of God outside of the creation (Gen 1:1).

is provided to focus on the placial mission which will contextualize the placial aspects of the placial subplot in the rest of the canon.

Step One: Identifying the Placial Referent

At the most basic level, the primary "place" in the narration of the first creation account is signified by the Hebrew word ארץ. Admittedly, there are other places mentioned in the creation account's narration, such as "the heavens" (השמים in Gen 1:1, 8–9, 14–15, 17, 20, 26, 28, 30; 2:1, and 2:4a), "deep" (תהום in Gen 1:2), "the waters" (המים in Gen 1:2, 6–7, 9–10, and 20–22), "the seas" (הימ in Gen 1:10, 22, 26, and 28), and "the expanse" (הרקיע in Gen 1:6–8, 14–15, 17, and 20). Nevertheless, by the end of the first account, on Days Six and Seven, as well as in the hinge verse (Gen 2:4), ארץ is the placial center around which the plots of both accounts orient themselves. Thus, ארץ is the central location for our placial analysis, as was previously discussed above by Habel and my own analysis.[41]

For a modern reader, there is an immediate obstacle involving the translation of the ancient word ארץ with a modern English world. Classical Hebrew dictionaries give three possible meanings for the Hebrew word ארץ: a) a "territory" (i.e., a regional area within the larger known world, typically a region that is identified as being under the control, influence, or characteristics of someone or something);[42] b) "earth, world" (i.e., the total land of the known world); and c) "ground, soil" (i.e., used in a directional sense, such as "to the ground" with a locative).[43] Since the content of the first creation account is cosmogonic, the second meaning is appropriate, which begins the identification process. But of the two choices, "earth" or "world," which is preferred for the present discussion?

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[41] ארץ is where the humans live and conduct their mission (Gen 1:26–28). It is also the place where the food exists for humans and animals (Gen 1:29–30).

[42] "Territory" is also discussed in human geography as similar to "region." For definitions, see George Henderson, "Region," in *DHG*, 630–32; and Derek Gregory, "Regional Geography," in *DHG*, 632–36. There is no entry for "territory" in *DHG*.

[43] DCH; BDB; KBL; NIDOTTE; TDOT; TLOT; and TWOT.

Based on specific details in the creation account's narration, "world" rather than "earth" is superior for several reasons.[44] What makes the translation important is that the modern words need to avoid overlooking, inadvertently, ancient placial aspects associated with ארץ in the narration, simply due to modern associations with the translation. This oversight has already been shown to be a tendency asserted by many philosophers and human geographers, as discussed in Chapter One. In other words, the analysis needs to avoid blinders on the modern reader that would prevent seeing the full placiality of the place that the narrator portrays God as creating. Thus, in the following discussion about place in the first creation account, ארץ will be translated as "world."

The rationale for choosing "world" over "earth" is threefold. First, for a modern interpreter, "earth" typically is identified as *planet* earth, and this may stress location while downplaying locale and sense of place. World, on the other hand, is more open to conveying all three components of place (location, locale and sense place). World also invites the inclusion of nuances of human construct and culture, such as the world of masculinity/femininity, the world of imagination, or the world of economics.[45] Second, the specific size and shape of ארץ, as a location portrayed in the final form of Genesis, points to something significantly different than what the modern word "earth" implies as the location of the place of the text. ארץ, as the place created by God in the first account, is one continental landmass according to the creation account, entirely surrounded by seas (Gen 1:6–10); earth, however, implies seven continents. Therefore, again, ארץ is better translated by "world" to avoid inadvertently influencing the modern interpreter with regard to the location in question. Third, the actual referent to which the Hebrew word ארץ points, directs the early readers of Genesis to a referent that likely had a sense of place that the modern word "earth" leaves little room for. In the text ארץ has an uncertainty about what lies beyond the seas in Gen 1:6. In the final form of the text of Genesis, an early reader thought of ארץ in terms of a place with "edges" and

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[44] Paul H. Seely, "The Geographical Meaning of 'Earth' and 'Sea' in Genesis 1:10," WTJ 59: 2 (1997): 233–55.

[45] See Paul Cloke, Philip Crang, and Mark Goodwin, eds, *Introducing Human Geographies*, 3rd ed. (London: Routledge, 2014), for a sample list of fifty-nine human geographies, all of which could be labelled "the world of . . ." but would not be translated as "the earth of . . . ."

"corners,"[46] with outer "borders"[47] beyond which lay the "ends (of the world)."[48] This discloses an uncertainty in the early readers of Genesis about ארץ that is consistent with other ANE portrayals of the unknowns associated with ארץ,[49] and this view of the physical structure of the earth would potentially influence early readers. Thus, in this first creation account, ארץ should be considered by modern readers as world, to explore more easily the placiality of the actual referent via CST 2.0.

With "world" as the mental image for the size of the location, the placiality of ארץ will change as the account develops, even though the locational component remains fixed. As indicated above, before the creation week begins, ארץ exists initially as a location with an inchoate form of place, identified barely by its locale and sense of place. In this inchoate, initial version of place, ארץ is portrayed by the narrator as "desert-like and uninhabited" by God (Gen 1:2).[50] As the action of the account commences, changes to the placiality of ארץ occur, so that by the close of the sixth day dramatic alterations have occurred that significantly change ארץ placially, and yet ארץ remains the same location but now with a new locale and a new sense of place. A reader can see this change using the same placial word throughout, ארץ. It was used in Gen 1:2 and referred

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[46] Cf. Is 11:12.

[47] Cf. Ps 48:11; 65:6.

[48] Cf. Is 40:28; 41:5, 9; Job 28:24. See also Stadelmann, *The Hebrew Conception of the World*, 134–35.

[49] Horowitz, *Mesopotamian Cosmic Geography*, 43–66; and, Keel, *The Symbolism of the Biblical World*, 16–60.

[50] For discussion about the meaning of תהו ובהו, "unproductive and uninhabited," see David Tsumura, *Creation and Destruction: A Reappraisal of the Chaoskampf Theory in the Old Testament* (Winona Lake, IN: Eisenbrauns, 2005), 9–35, especially 33–35. Recently Day has argued that the point of the phrase תהו ובהו is to assert that ארץ was not yet normal, meaning it was not yet like what it will be by the end of the first account, i.e., not yet having the placiality that the canonical reader is familiar with; see Day, *From Creation to Babel*, 8–9. Tsumura's conclusion is similar, that "the phrase . . . simply means 'emptiness' and refers to earth, which was a desolate and empty place, 'an unproductive and uninhabited place'" (*Creation and Destruction*, 35). While תהו occurs twenty times in the *BHS* with a range of referents, it only occurs three times, including Gen 1:2, in conjunction with ובהו. In both Is 34:11 and Jer 4:23, the second word, ובהו, clarifies the referent, so that the combined phrase, תהו ובהו, in Is 34:11 and Jer 4:23 has a referent that is a real location with a material locale that is undeveloped, uninhabited, and yet materially real. At the very least, the translation "formless and void" is not adequate, since it implies a locale that is not materially real. In Gen 1:2, as in Is 34:11 and Jer 4:23, the location and locale are materially real, and the locale is raw, lonely, and uninhabited. For this reason, I will use placial terms to stress the locale and sense of place as materially real but as placially "unproductive and uninhabited." As Day has implied, ארץ, being תהו ובהו, is placially inchoate.

to ארץ as a place with the locale and sense of place that was unproductive, desolate, and uninhabited (by God), and yet by the end of the week, in Gen 2:1, ארץ is "very good," placially speaking. Although ארץ changed significantly in its locale and sense of place, the text continues to use the same word, ארץ, to point to its placiality, remaining the placial counterpart of שמים (heavens), and which, when used together, summarizes the totality of place that God created. The first creation account may rightly be summarized as an account of "topophany" (the appearing of place *as God's place*), despite the locational component remaining the same.

To summarize, ארץ is the primary place among the places that are mentioned in the narration of the first creation account. Furthermore, this place is distinguished textually as a place created by God in the realm of creation, and as a place, ארץ points to a specific location with a unique locale and sense of place that came to pass by God. To prepare for analyzing the placiality of ארץ, the modern reader is encouraged to prepare oneself to think of ארץ as "world" of God's creation rather than simply as the "earth."

Step Two: General Notes from the Analysis of the First Account by CST 2.0

In this step, the goal is to articulate the placiality of ארץ. Each component of place (location, locale, and sense of place) will be analyzed, one component at a time, using the four perspectives of place (firstspace, secondspace, thirdspace, and futurespace). In this process, a textual detail may potentially be assessed multiple times. While prone to seeming repetitive, the process ensures that full placial analysis occurs.

Location. Location is the placial component that refers to the specific site in space where a place exists, and the first perspective on location is firstspace, offering an uninterpreted observation about location.[51] A *firstspace view* of ארץ privileges the objective analysis of what the text is portraying.[52] The initial perception of ארץ is

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[51] Admittedly, no view of place is entirely devoid of interpretation since a "view from nowhere" is impossible. Nevertheless, the point here is to observe placial data while limiting the exploration of its deeper significance; see Robert David Sack, *Place, Modernity, and the Consumer's World: A Relational Framework for Geographical Analysis* (Baltimore, MD: Johns Hopkins University Press, 1992), xii–xiii.

[52] Soja, *Thirdspace*, 74–78. Soja writes, "*Firstspace epistemologies* and ways of thinking have dominated the accumulation of spatial knowledge for centuries. They can be defined as focusing their primary attention on the 'analytical deciphering' of what Lefebvre called Spatial Practice or perceived

announced in Gen 1.1.[53] ארץ, in conjunction with השמים, is introduced immediately as

the totality of locations for place, את השמים ואת הארץ. ארץ is then portrayed in Gen 1:2

in its placial location prior to the first day of creation in Gen 1:3.[54] In vv. 1–3 ארץ refers

locationally to a cosmic site (Gen 1:2), and by the end of the creation week, in Gen 2:1–

4a, ארץ still refers to the same cosmic location.

To begin the analysis of location, the merism includes the totality of every

location within the concept as God's place. In other words, from the perspective of the

subplot of place, cosmic locations point to locations that would be classifiable as God's

place. Thus, three "other" canonical locations are omitted from the creation narrative.

The first exclusion is the location of Sheol, as noted earlier. The second is the location of

God's prior realm before the creation of the merism (Gen 1:1–2). The third, though

unstated, is the location where the narrator is,[55] presumably in another realm outside of

creational time[56] and space.[57]

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space, a material and materialized 'physical' spatiality that is comprehended in empirically measurable *configurations* [italics his] . . ." (74).

[53] The literary relationship of Gen 1:1 with vv. 2–3 is complex and impacts only the interpretation of the initial temporal state of ארץ. For discussion of בראשית in Gen 1:1, see Victor P. Hamilton, *The Book of Genesis, Chapters 1–17*, NICOT (Grand Rapids: Eerdmans, 1990), 102–108. For discussion of grammatical relationships of vv. 1–3, based in part on the interpretation of the preposition phrase בראשית, see Jeremy D. Lyon, "Genesis 1:1–3 and the Literary Boundary of Day One," *JETS* 62: 2 (2019): 269–85; Day, *From Creation to Babel*, 6–8; Walton, *Genesis 1 As Ancient Cosmology*, 123–27; Bandstra, *Genesis 1–11*, 41–48; Collins, *Genesis 1–4*, 50–55; Michaela Bauks, *Die Welt Am Anfang : Zum Verhältnis Von Vorwelt Und Weltentstehung in Gen 1 Und in Der Altorientalischen Literatur*, WMANT (Neukirchen-Vluyn: Neukirchen Verlag, 1997), 65–146; Westermann, *Genesis 1–11*, 93–97; Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker Academic, 1998), 718–23; Victor P. Hamilton, *The Book of Genesis: Chapters 1–17*, NICOT (Grand Rapids: Eerdmans, 1990), 102–08; and Wenham, *Genesis 1–15*, 11–13. My reading above, however, does not require resolution of these issues, since my reading focuses on the generally accepted fact that there was an initial form of ארץ that existed in an inchoate state in Gen 1:2 after which ארץ transforms from an inchoate place in Gen 1:2 into a developed place by Day Seven (Gen 2:1–3). The first creation account records this placial transformation.

[54] For reading purposes, my reading of Gen 1:3 understands ויאמר אלהים, "and God said," to be by the narrator and for the purpose of announcing the inception of the events of the week of creating place by God.

[55] For discussion of the narrator's location as a vantage point for the narrative, see Resseguie, *Narrative Criticism*, 167–77.

[56] Ina Willi-Plein, *Sprache als Schlüssel: Gesammelte Aufsätze zum Alten Testament* (Neukirchen-Vluyn: Neukirchen, Vorlag, 2002), 11–17.

[57] Jiang, *Critical Spatiality*, 47.

The narrator's location employs the vantage point of landscape to view the events of the narrative,[58] which will be discussed more fully below in Step Three. This location enables the narrator to mark the locational boundaries between God's unknown realm in reference to the new realms of heaven and ארץ. The narrator will present this boundary as a dark watery boundary (Gen 1:2).[59]

As the creation week commences (Gen 1:3–2:3), placial advancements by God occur. However, the location of ארץ remains relatively fixed in space, although adjusting in the size of the location when dry land appears (Gen 1:9–10). The locale and sense of place will change, but location stays fixed and becomes a centering point in the canonical narrative. The narrator's implied location, however, changes, moving inward. First, the narrator's location moves across a dark watery boundary that exists between God's realm and ארץ. Then the narrator presumably crosses the boundary and enters the created realm, at which point God provides light (Gen 1:3), allowing the narrator and the reader to see more closely into the location and to observe changes to the locale and sense of place. Quickly, the narrator's location progressively moves inward into the created realms, leaving a view of landscape to gain a view of location as a participant in the locale. By the sixth day the narrator's location is so close that the narrator overhears a conversation between God and humans in which the humans are given their mission and their instructions about what they may eat (Gen 1:26–30). This concludes the sixth day and our view of firstspace.

Moving to view location *according to secondspace* (space as conceived, representing worldview and ideology), location is portrayed as uncontested territory, reflecting a worldview in which God is the supreme, uncontested ruler over all locations. There is no theomachy to be resolved elsewhere in order to establish God's uncontested location, as, for example, in other ANE and Greek cosmogonies, with which early

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[58] For discussion of the theory of landscape in human geography, see John Wylie, "Landscape," in *DHG*, 409–411.

[59] This use of a watery boundary above and below, being a figure for boundaries between God's realm and creation's realm, occurs in other ANE cosmologies; see Keel, *The Symbolism of the Biblical World*, 16–60. This imagery would be a familiar part of cosmic geography for early readers of the final form of Genesis.

readers of the final form of Genesis might have been familiar.[60] There are no births of gods by *hieros gamos* in some prior location, in comparison with the gods in *Enuma Elish*[61] or in Hesiod's *Theogony*.[62] There is no god of the sea that exists in some location near ארץ in comparison with Canaanite myths.[63] According to the text, the only prior cosmic locations are God's realm outside of creation, plus the cosmic locations of a non-placialized ארץ. This locational information begins a mental map for the canonical reader for understanding the canonical narrative, and especially for understanding its subplot of place.

The organization of these cosmic locations forms an early picture of God in the canon based on decisions that God makes about location so that a particular habitus emerges that is locationally fixed. Locational orderliness is particularly clear using the merism in Gen 2:1, where the text adds, "and all their array" (וכל־צבאם). This phrase indirectly includes, as noted earlier, the locations of the array, picturing them via the imagery of an ordered army lined up (including locationally) and ready to follow orders. This portrayal, no doubt, includes implications for the other two placial components, locale and sense of place, but it certainly also includes location as the text portrays everything as arranged by God into their sites. Furthermore, viewing location according to secondspace, the text informs its reader of God's organization of cosmic geography, including directionality: Sky is up vertically; sea is outward horizontally; waters are below and beyond. Directionality receives a common null point around ארץ, based on organizing actions by God.[64]

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[60] E.g., Benjamin D. Sommer, *The Bodies of God and the World of Ancient Israel* (Cambridge: Cambridge University Press, 2009), 270n97; see also, David Toshio Tsumura, "Chaos and Chaoskampf in the Bible," in *Conversations on Canaanite and Biblical Themes: Creation, Chaos and Monotheism* (Berlin: de Gruyter, forthcoming).

[61] Gösta Gabriel, *enūma eliš—Weg zu einer globalen Weltordnung: Pragmatik, Struktur und Semantik des babylonischen „Lieds auf Marduk"*, ORA 14 (Tübingen: Mohr Siebeck, 2014), 116–144

[62] Hesiod, *Theogony*, in *Homeric Hymns and Homerica*, trans. Hugh G. Evelyn-White (Cambridge: Harvard University Press, 1914), 78–153.

[63] E.g., Tsumura, *Creation and Destruction*, 41–57.

[64] For a general discussion of religious geography and cosmic orientation, see Gert T. M. Prinsloo, "Place, Space and Identity in the Ancient Mediterranean World: Theory and Practice with Reference to the Book of Jonah," in *Constructions of Space V*, 3–25; and Thomas B. Dozeman, "Biblical Geography and Critical Spatial Studies," in *Constructions of Space I*, 87–108. For discussion of the cosmic location of ארץ,

Concerning the view of location *according to thirdspace* (thirdspace views location as the location of lived space and of "others"), thirdspace would view location as the location of individuals. Since in the first creation account there are no marginalized "others," thirdspace in the first creation account is the location of sympathetic individuals. An example would be a view of the location of ארץ where a possible divine council observes God in action.[65] A second example of thirdspace includes location of non-human creation. Greater focus on thirdspace will be given to the two other placial components, locale and sense of place.

Last, moving to view location *according to futurespace* (which is a view of the future of a present place and is a distinctively religious view), this view is best observed when reading Genesis canonically. The narrator concludes the first account by situating the current location of ארץ onto a forward-looking trajectory that includes location.[66] This trajectory begins in the immediate creation account and then projects a placial journey that will involve major cosmic changes for locations within creation, as will be discussed in Chapter Six. Through the interconnectedness of place there is an implied continuum in the canonical subplot of place that is greatly strengthened by the fixedness of ארץ as a location.

While a view of location of ארץ according to futurespace is vague and indirect in the text, it is supported by a canonical reading of the opening words in Gen 1:1 which portray ארץ at a beginning. The narrator uses בראשית, rather than other options like בתחלה or בראשנה. And as Sailhamer (and Rashi) has pointed out, בראשית is typically used in the context of first and last rather than in the context of first in a series.[67] If this

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portrayed in the canon as a sacred center with Jerusalem as a center point of the world, eventually becoming the center, see Tilly, *Jerusalem—Nabel der Welt*, 87–253.

[65] Textually, this location is where the "us" of Gen 1:26 would be, assuming "us" refers to a Divine council; see Day, *From Creation to Babel*, 11–13.

[66] ארץ, being a monad for the place of God (location, locale, and sense of place), is portrayed in this text of Gen 1:28 as the only direct object of the commands that God gives to humans about filling [מלא] the earth and about subduing [כבש] it. These use of ארץ as a monad for the place of God, includes all three components of place.

[67] John H. Sailhammer, "Genesis" in *EBC*, ed. Frank E. Gaebelein, vol. 2 (Grand Rapids: Zondervan, 1990), 23.

is a correct understanding of בראשית in Gen 1:1, then the narrator's words allow for a final version of place in the opening verse.

Locale. Locale refers to the contents existing at a location. Previously, ארץ was identified as the primary location, and the account focuses primarily on the locale, including inanimate creation and living creatures, both non-human and human.[68]

A view *according to firstspace* begins at the cosmic level with a view of the locale of the place, ארץ, in Gen 1:2 prior to the start of the creation week.[69] At that time ארץ was materially real but was raw and uninhabitable for God's purposes (תהו ובהו)—God is not there yet (Dasein).[70] Whatever contents might have existed within the location of ארץ at the time of Gen 1:2a, they are qualitatively described as raw, dangerous, and uninhabitable, rather than itemized. The specific contents of the locale as they existed beyond the dark, watery boundary (Gen 1:2b) remains unstated. From this nondescript but uninhabitable placial context, separation commences within the placial collective that is expressed by the merism (את־השמים ואת־הארץ).[71] The large placial monad separates into various individual cosmic locales, such as God's realm which is outside of creation (Gen 1:1), the realms of תהום and מים (Gen 1:2), the realm of שמים which is separated from ארץ on Days Two and Three (Gen 1:6–10), the realm of ים (Gen 1:10) and the realm of ארץ (Gen 1:10). As the week unfolds further, the narrator portrays construction of a locale through the personalizing performance of God. On days 1–3 the

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[68] In CST 2.0 the narrator and readers never become part of the account's locale, even though they are often so close to the locale that they seem to be able to see, sense, touch, smell, and thereby interpret it. My reasoning for this is that: a) The narrator and reader are not able to change the locale's details; and, b) the locale is unable to interact with the narrator and reader. Nevertheless, the locale becomes part of the narrator's and reader's imagination. Thus, the narrator and reader assume an external position for a view of locale that is the view of landscape.

[69] Several commentators have viewed Gen 1:1 as pointing to a time prior to Gen 1:2, most likely describing *creatio ex nihilo* (e.g., see Lyon, "Genesis 1:1–3 and the Literary Boundary of Day One," 269–85; Collins, *Genesis 1–4*, 50–55; and Wenham, *Genesis 1–15*, 11–13); see also Day, *From Creation to Babel*, 6–8, who notes that the text is consistent with *creatio ex nihilo* but advises that this doctrine of "creation out of nothing" was not a topic on the narrator's mind; similarly, see J. Alberto Soggin, *Das Buch Genesis: Kommentar* (Darmstatt: Wissenschaftliche Buchgesellsch, 1997), 21–30. Even if Gen 1:1 occurs temporally prior to Gen 1:2, the textual data about the locale of ארץ in Gen 1:1 is the same as the textual data in Gen 1:2. Consequently, the above analysis begins with Gen 1:2.

[70] Tsumura, *Creation and Destruction*, 9–35. The significance of this applies more to sense of place than to its locale.

[71] E.g., Beauchamp, *Création et separation*, 149–231.

locale's containers are formed, situated, and then on days 4–6 the containers are filled with specific content, as many have noted.[72]

By the end of the week, after God has completed all work, the narrator refers back to the merism, using the same unified collective, השמים והארץ, except now the locale has changed placially from its raw, dangerous condition prior to Day One (Gen 2:1–3). The placial monad has a new type of placiality, a world of life.[73] Narratively, the focus for the subplot of place is on the locale, as it transforms into a place for animal and human life (Gen 1:24–28), a place of food (Gen 1:29–30) for sustenance, and a place ready to be advanced, which will be the topic of the second creation account's action (Gen 2:4–25).

In the process of the placialization of ארץ, placial boundaries in the locale become important points of emphasis for the narrator. The first boundary, a preliminary and already existing boundary, is implied by the text, being a boundary that separates God's personal unknown realm from the realms of the material world of the heavens (שמים) and the world (ארץ). When God creates a placial monad for life (ארץ and שמים) and begins time (בראשית),[74] there is an implied boundary between their locales versus any locale in God's realm.[75] The boundary itself is described vaguely but uses locale as the vehicle of expression—the border is watery and dark, being a boundary that God's spirit controls and maintains (Gen 1:2).[76] The need for control suggests that there are features in the inner locale that potentially need or await controlling. Then, through a six-day process, the locale changes dramatically, becoming livable.

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[72] E.g., Wenham, *Genesis 1–15*, 6–7; Waltke, *Genesis: A Commentary*, 57–58; Collins, *Genesis 1–4*, 73; Walton, *Genesis 1 As Ancient Cosmology*, 152–78; Tremper Longman III, "What Genesis 1–2 Teaches (and What It Doesn't)," in *Reading Genesis 1–2*, 105; Jiang, *Critical Spatiality*, 46–47; Patterson, *The Plot-structure of Genesis*, 32–37.

[73] Bauks, *Die Welt Am Anfang*, 145–46

[74] Willi-Plein, *Sprache als Schlüssel*, 17, writes „Damit hat P die Fragen, die die altere Schöpfungserzählung wohl schon in seiner Zeit aufwarf, gelöst und auf den tag, an dem der Herrgott Himmel und Erde machte, hingeführt. Nach dem Vorspann des grossen P-Entwurfs der Erschaffung dere Welt als Rahmen für Raum und Zeit ist nun wieder deutlich, was für den älteren Erzähler selbstverständlich war: Die Schöpfung ereignet sich nicht in den Massen irdischer Zeit. Denn zu den, was Gott ,im Anfang' oder ,als einen Anfang' schuf, gehört auch die Geschichte der Zeit."

[75] For philosophic discussion of this quandary (how the Creator can be outside of space and time), including this quandary in other ancient cosmogonies, see Casey, *The Fate of Place*, 3–179.

[76] E.g., Day, *From Creation to Babel*, 9–10.

The placial changes described in the creation week focus mostly on locale, and then by extension to the locale's sense of place as will be discussed as the third component of place. The changes to locale begin with a separation in the watery boundary within which a material cosmic realm appears (Gen 1:6), bounded by a solid firmament, רקיע, between God's non-created realm and the internally created material realm.[77] Then, this inner realm appears as the world of seas and of dry ground, a material world visible to the narrator (Gen 1:6–9). This inner realm is further separated by the formation of several new locales, each existing interconnectedly with each other. The other realms are described as the waters above (Gen 1:7), the waters below (Gen 1:7), the sky (Gen 1:8), the seas that surround ארץ (Gen 1:9), and ארץ itself (Gen 1:9–10), which changes to dry ground and becomes the primary locale of the creation account (Gen 1:6–10). During this process several parts of the cosmic locale are given unique names by God (Gen 1:5, 8, 10), including ארץ,[78] with the act of naming by God as a notable signpost in the canonical subplot of the placialization of God's world.

Then, once ארץ is a dry world, the narrator develops its locale by portraying God filling the locale with plant life (Gen 1:11–13). Other locales of heaven and seas are also filled. These are populated by specific astral entities above, such as the sun, moon, and stars (Gen 1:14–19) that will serve for calendar functions, and by living creatures of the sea and air (Gen 1:14–23). These other locales are secondary to the primary locale of

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[77] There is debate about the meaning of the Hebrew word רקיע. In my treatment here I generally follow Day's conclusions (Day, *From Creation to Babel*, 2–3), that "the underlying verb *rqʻ* means 'to beat out' (used in the hiphil of the sky in Job 37:18), and in the piel and pual forms is used in connection with objects of gold, bronze and silver (Exod. 3:3; Num. 17.4 [ET 16.39]; Isa. 40.19; Jer. 10.9); similarly the Phoenician word *mrqʻ* is used of an object made of gold, possibly a bowl." However, I see the boundary that רקיע creates, to be a boundary between God's realm and the material realms of creation. Thus, רקיע refers figuratively to a solid dome, and it represents the otherwise indescribable boundary between God's pre-existing "other" realm versus the material realm of creation. For an alternate discussion of the meaning of the term רקיע, see Randall W. Younker and Richard M. Davidson, "The Myth of the Solid Heavenly Dome: Another Look at the Hebrew רָקִיעַ (rāqîaʻ)," in *The Genesis Creation Account and its Reverberations in the Old Testament*, ed. Gerald A. Klingbeil (Berrien Springs, MI: Andrews University Press, 2015), 31–56; Walton, *Genesis 1 As Ancient Cosmology*, 155–61; Collins, *Genesis 1–4*, 45–6n23; Westermann, *Genesis 1–11*, 117; Paul H. Seely, "The Firmament and the Water Above, Part I: The Meaning of raqia' in Gen 1:6–8," *WTJ* 53: 2(1991): 225–40; and Stadelmann, *The Hebrew Conception of the World*, 37–61.

[78] In Gen 1:5 "light" (אור) is named "day" (יום), and "darkness" (חשך) is named "night" (לילה). In Gen 1:8 "expanse" (רקיע) is named "heavens" (שמים). In Gen 1:10 "dry ground" (יבשה) is named "land" (ארץ), and "waters" (מים) are named "seas" (ימים).

ארץ, which is filled with non-human life (Gen 1:25–26), and then with human life (Gen 1:26–28). The focus in the subplot of place becomes the placialization of ארץ.

By the end of these changes to the locale, the habitus of the new place is portrayed as suitable for sustaining these creatures (Gen 1:29–30). The placiality of God's place fills out in the developing subplot of place. The account concludes by noting that the locale of ארץ has become a habitus for life (plant life; animal creations of the air, sea, and land; and human life), being very good (Gen 1:29–31), requiring nothing more (Gen 2:1–3).

Exploring a view of locale *according to secondspace*, more details can be detected from the locale in the developing placial subplot, revealing an underlying orderliness that reflects a system of habitus, blessing, fullness, planning, and design. God alone remains the responsible actor in the activities, and thus the locale solely reflects God's own preferences and ideology. There is no one else in the narrative to take responsibility for these selections as a portrait of the Designer emerges amid the sights and sounds of these living creatures, plants, and human life. Furthermore, God's blessing supplies the wherewithal for more to be added, given the commands to animals and humans to "be fruitful and multiply" (Gen 1:22, 28), punctuated literarily by the declaration that the locale of ארץ is inspected and determined to be "very good."

Analyzing the locale *according to thirdspace* (lived space), this perspective, though present, is downplayed as a minor perspective in this creation account. The view of humans, of non-human creatures, and of a divine council are part of the locale and could be included in a view of thirdspace. In the case of the account as portrayed, however, thirdspace is predominantly the lived space of God who designs and makes the locale. At the very least the subplot of place reveals God as interested in the locale, apparently enjoying the experience of observing the locale that is finally declared, "behold, it is very good" (והנה־טוב מאד).

That said, the presence of humans and non-human life certainly qualifies as a secondary perspective of thirdspace. Humans become placemakers who are to shape (וכבשה ורדו) the locale of the entire region of Eden (Gen 1:26–28), advancing aspects of

placiality regionally.[79] Non-humans (Gen 1:22), like humans, are blessed by God to be fruitful and multiply, as the text portrays the locale to be an environment of vitality and life. For a canonical reader, the ground itself will soon be portrayed as another character in the subplot of place, being commanded to bring forth living creatures (Gen 1:11–12, 24), suggesting that the ground has a responsibility in lived space.[80]

Viewing locale *according to futurespace*, this view observes the locale of this creation account through the lens of its future, envisioned in Gen 1:26–28 in light of human placialization. Futurespace uses a canonical and theological lens to project a future in the eschaton, after the debilitating events of Gen 3:17–19, while simultaneously incorporating the interconnected nature of the current place with its canonical future. Whatever changes to the locale might be anticipated in executing the human mission of placemaking, the perspective of futurespace evaluates the changes based on the pattern and values of God who first performed evaluations of placialization in the first creation account.[81]

Sense of Place. Sense of place, the third placial component, is typically the most overlooked, since it is the most subjective. As with location and locale, the sense of ארץ will be analyzed from the same four perspectives of firstspace through futurespace; however, unlike them, the analysis relies more on the use of an interpreter's imagination. Nevertheless, sense of place is part of the placiality to which the text points, providing additional information to fill out the placiality in the subplot of place.

According to firstspace, the narrator describes ארץ in ways that inform canonical readers with an impression of newness, different than the original sense of place in Gen 1:2, והארץ היתה תהו ובהו. As the account progresses, the newness builds in a reader's imagination, replacing the rawness, danger, unproductivity, and inhabitability of Gen 1:2 with changes that the narrator portrays as bringing to God a deep experience of

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[79] See Step Four below.

[80] Michael Welker, *Creation and Reality* (Minneapolis: Fortress, 1999), 40–44. The portrayal of ארץ as a character continues in Genesis 4; see Mari Jorstad, "The Ground That Opened Its Mouth: The Ground's Response to Human Violence in Genesis 4," *JBL* 135: 4 (2016): 705–15.

[81] For further discussion of the first creation account as a template for future versions of God's place, including the eschatological version, see also William P. Brown, *The Ethos of the Cosmos: The Genesis of Moral Imagination in the Bible* (Grand Rapids: Eerdmans, 1999).

satisfaction that builds until God exclaims (‫והנה־‬) that the new placiality of ‫ארץ‬ is "very good" in Gen 1:31 (‫והנה־טוב מאד‬).[82] This change in sense of place is also an important part of the subplot of place.

The text provides readers with limited direct statements about the sense of place. Nevertheless, as is often the case that less is more, the few direct statements feature repeated declarations by God that portray God as sensing this place is becoming "good," culminating in a notably climactic exclamation that God's assessment of the entire complex of ‫ארץ‬ is that it is "very good." There is a suddenness in God's reaction, ‫הנה‬, which prompts the narrator to record it as a notable element in the narrative, portraying God with deep, personal satisfaction, even enjoyment (‫טוב מאד‬, Gen 1:31). There was something about that place, and this is the dominant sense of place portrayed in the narration.

According to secondspace, the dominant perspective about the sense of place belongs to God's perspective, based on the fact that God is the creator and designer of "heaven, the land, and all their array" (Gen 2:1–3).[83] God alone commands, assesses, accepts, and moves onto the next days from the perspective of the narrative.[84] Since secondspace is the perspective of worldview and ideology, especially of the dominant worldview and ideology, CST 2.0 notes that the defining worldview and ideology for governance and systems belongs to God.

This allows CST 2.0 to assume that the measurement for sense of place is being established for use throughout the canon through this first creation account. In the world of the first creation account, there is a sense within the place that God cares about humans, non-human creatures, and all creation. Life is embedded with possibilities, blessing, and growth. The narrator underscores this point by twice repeating the

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[82] God's assessment of the entire placial complex, after completion of the inspection, reveals God's pleasure in response to the sense of place that God is portrayed as experiencing, recorded by the exclamation, "‫הנה‬," which links God's view (‫הנה‬) of ‫ארץ‬ with God's reaction that its sense of place as one that is very good (‫טוב מאד‬). For discussion of ‫הנה‬, see Bandstra, *Genesis 1–11*, 109; Collins, *Genesis 1–4*, 76n91; and Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 675–678.

[83] The theme of God as creator, designer, maker, and owner of place will occur throughout the canon, culminating in the close of the canon, e.g., Rev 14:7.

[84] Michael Welker, *Creation and Reality* (Minneapolis: Fortress, 1999), 6–20.

blessing of God (Gen 1:22, 28), affirming a view according to secondspace of continued commitment to life, opportunity, beauty, and, perhaps most importantly, satisfaction with the locale and sense of place of ארץ.

According to thirdspace, the primary perspective of lived experience in the account emerges from the text's portrayal of God's "lived experience" in ארץ. Throughout the inspection process, God lives the continuous experience of sensing approval, preceded by nonstop obedience by creation to God's commands. Strikingly, there is no sharp boundary between sacred and profane space, compared with ארץ prior to the beginning of the account (Gen 1:1–2) and contrasted with a reader's view of spatial boundary after Gen 3.[85] Viewed from the perspective of a reader, ארץ of the first account is the type of place where God would feel pleasure, and this leads canonically into the selection of a pleasure garden in the second account (Gen 2:8–9, 15) in which God walks regularly (Gen 3:8).

In addition to God's lived experiences, the text also portrays a sense of lived experiences for humans and other living creatures. Life in the world of God's creation has a sense that activates all human senses, being full of the smells, sights, sounds, tastes, and touch, all of which emerges from the things that the narrator itemizes. Furthermore, there is a sense of temporal rhythm to life, noting the stars and moon that shine at night and by the sun that rules the day (Gen 1:14–19). Many plants that yield seeds would likely produce flowers or cones to yield their seeds, which, in turn, implies a likely scent; and similarly, trees with fruit that is ready for eating (Gen 1:29–30) would likely have a scent. And, the narrator notes that God's place abounds with these sorts of plants (Gen 1:11–13). The plants abound with fragrances and visual effects, all of which serve to create a sense of habitus.[86] Bushes and leaves no doubt rustle when the wind

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[85] E.g., Adam senses the existence of boundary after eating the forbidden fruit (Gen 3:23–24); Moses' sense of spatial boundary occurs during his encounter with God (Exod 3:4–5); and Israel's sense of boundary in regards to spatial partitions relative to the tabernacle in their midst (Exod 20:10–14).

[86] For discussion on the legitimacy of imagining a sense of place from the narrator's portrayal of creation, exemplified through words that involve humans senses and then evoke a mental sense of place, such as the references to plants, seeds, and fruit in Gen 1:11–13, see Ellen van Wolde, *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition and Context* (Winona Lake, IN: Eisenbrauns, 2009), 1–103. She writes, ". . . from a cognitive point of view, perspective is viewed as a linguistic coding device that a community and culture has developed and that is applied in individual literary constructive

blows.[87] Bugs swarm (Gen 1:24), and birds chirp (Gen 1:21). The sea stays in its place, creating waves with their rhythmic sounds as they hit the seashore (Gen 1:10). Fruit is good for eating, being tasty on the tongue (Gen 1:29–30). This type of sense of place as lived experience begins as an established element in the canonical subplot of place.

Upon the conclusion of the sixth day of creation, the narrator informs a reader that God's final opinion is that nothing is lacking in its sense of place, that nothing needs to be done (Gen 2:2–3). That said, however, now the humans need to advance the placialization from here (Gen 1:26–28). This provides the humans with a sense of purpose as their lived experience, advancing liminality as part of their projected experiences in the unsubdued and unruled portions of the land of ארץ.[88]

Last, *according to futurespace* with its eschatological horizon, a canonical reader can observe vaguely and indirectly the continuation of placialization that heads toward a final version of placiality. Using the perspective of secondspace as their guide, the human characters in the account would be able to sense how to subdue (כבש) the yet-to-be-developed sections of ארץ (Gen 1:26–28). The longing for this sort of place to exist worldwide is an implied perlocution by the humans in the narrative, as they hear God articulate their mission and sense what is involved.[89]

Step Three: Reading the Subplot of Place in the First Creation Account

This third step incorporates the rich placiality uncovered in the narrator's words and now contextualizes them into the placial subplot, as it begins here in the first creation account. The ultimate purpose of reading with this lens is to help frame the canon within the mission and subplot of place. Three preliminary observations will help to guide this process.

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processes, so that in every cultural category, in every linguistic word and concept, in every text or editorial composition, and in every context-bound communicative speech event, perspective is inherent" (5).

[87] Although outside the first creation account, the narrator will soon note the *sound* of God's walking whenever God strolls in the garden (Gen 3:8), inviting a reader to imagine the noise heard from the weight of footsteps on foliage as God walks nearby.

[88] For a discussion of liminality in the OT, see Seth D. Kunin, *God's Place in the World: Sacred Space and Sacred Place in Judaism*, Cassell Religious Studies (London: Cassell, 1998), 27–36.

[89] J. L. Austin, *How to Do Things with Words*, ed. J. O. Urmson (Cambridge: Harvard University Press, 1962), 116–19.

First, Gen 1 pertains to the creation of *a meaningful segment* of space rather than simply the creation of *materiality*. ארץ already begins with pre-existing materiality; however, it was placially raw, empty and uninhabited by God, being devoid of God's social component of place. In terms of being God's place it was not a meaningful segment of space to God (Gen 1:2). Over the course of six days, though, ארץ will become meaningful to God, and I shall call this the place of God. God changes its placiality via changes to the locale that emanates a new sense of place. The following reading aims to bring out the placial experiential intangibles of ארץ as this meaningful land of God.

Second, the new place of God has a sense of freshness and newness. Everything in the locale contributes to this, and along with this sense of newness this is a sense of potentiality that is forward looking. This anticipates and even prompts a reader to envision a narrative of place and placemaking, awaiting the trajectory the future versions of ארץ will make. This trajectory will then continue immediately within the garden of Gen 2 and new placemaking (Gen 1:26–28).

Third, as the seven days progress the reading below will reflect movement in the position of the narrator as an outside observer. The narrator's view starts with a view of landscape (an outside view looking in) but ends with a view that is fully embedded within the locale.[90] The effect focuses the reader's attention on ארץ as a place (location, locale, sense of place) rather than simply as a site (planet earth). Furthermore, a similar close-up view is occurring in the creation narrative by God who inspects each change in placiality as ארץ becomes the new land of God.[91]

[1:1–2] *The Setting.* In Gen 1:1–2 the narration begins that will describe the six-day transformation of this place, ארץ. The storyline begins with a brief description of the original placiality of ארץ (Gen 1:2) prior to the changes that turn it into God's place. Gen 1:1–2 are not only the opening statements by the narrator for this creation account but also the verses that represent the opening of the canonical subplot of place. Even the

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[90] For discussion of landscape as the vantage point of an observer from the outside looking in, see Cresswell, *Place: A Short Introduction*, 10–11.

[91] E.g., Jiang, *Critical Spatiality*, 46–48.

first word, בראשית, directs the reader to the theme of a beginning, which indirectly hints at the advancing placialization of God's world.[92]

Moving past the opening word in the account, as well as in the canon, two places receive the narrator's focus, "the heavens (השמים)" and "the earth (הארץ)." At the initial portrayal of ארץ in Gen 1:2, the narrator portrays ארץ pre-inchoately, as a place that does not yet have suitable placiality for God, neither for residing in nor even for entering.[93] Instead, God controls ארץ from another realm. This interface is portrayed in the text by a boundary of watery darkness (חשך על־פני תהום) that stands between God's realm and ארץ.[94] The narrator declares (Gen 1:2b) that God's wind hovers (ורוח אלהים מרחפת) over the watery boundary (על־פני המים) between these realms, demonstrating placial control by God even over this foreign (to God) realm.[95] The use of boundaries here compares to a container's boundary, delimiting the location and locale of ארץ within.[96]

This situation changes once God begins fashioning ארץ into a livable, placial world of God. The placemaking activities by God will be the focus of the narrative in the first creation account. Thus, one might say that Gen 1:2 begins in mythic time, "*in illo tempore.*"[97] In those days, prior to all the placemaking events of the creation week, there

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[92] Sailhamer, "Genesis," 23.

[93] In Gen 1:1–2, "the heavens/השמים and the earth/הארץ" are portrayed by the narrator as an unspecified "in-between" place at this point in the narrative, a place that is "neither here nor there," placially speaking. For discussion of "in-between" places and their role in narratives, see James L. Resseguie, *Narrative Criticism of the New Testament: An Introduction* (Grand Rapids: Baker Academic, 2005), 95–100.

[94] The Hebrew phrase על־פני is quite common (135 times in the MT; twenty-two times in Genesis), frequently referring to a border or boundary of a realm; see, e.g., Gen 1:29; 6:1; 7:3, 18, 23; 8:9; 11:4, 8–9.

[95] On ורוח אלהים as a double reference to both wind and God's Spirit, see K. A. Mathews, *Genesis 1–11:26*, NAC (Nashville: Broadman & Holman, 1996), 135–137; Wenham, *Genesis 1–15*, 16–17.

[96] The analogy of a container is only for illustration purposes, to describe the delimiting of spatial areas within the boundary by the watery dark border in Gen 1:2. The illustration of placial boundary is similar to Aristotle's later (4th century BCE) definition of place (τόπος) as "the limit of the surrounding body" (at which it is in contact with that which is surrounded); see Benjamin Morison, *On Location: Aristotle's Concept of Place*, Oxford Aristotle Studies (Oxford: Clarendon Press, 2002), 133, with Morrison's translation of Aristotle's *Physics* IV 4.212.6. For a full discussion of Aristotle's theory of place, see Morrison, *On Location*, 133–73. As noted in Chapter One, place is more than simply a contained area.

[97] Regarding mythic time as "*in illo tempore,*" see Christiane Barth, "In Illo Tempore, At the Center of the World: Mircea Eliade and Religious Studies' Concepts of Sacred Time and Space," Historical Social Research 38: 3(2013): 59–75. Here in the first creation account, mythic time points to time before the making of God's place in Gen 1.

is God in the narrative, and there is ארץ, which begins as a desert-like and uninhabited place. Thus, Genesis begins with two placial realms—the placial realm of God and the placial realm of ארץ—which are separated in the narrator's description by a watery, dark interface. This further focuses the reader's attention on placiality, differentiating between the creation of All Place as expressed by the placial merism "heavens and earth" (Gen 1:1). The narrator next focuses the reader's attention on the quality of the placiality of creation, noting God as an outside observer of creational place (Gen 1:2) versus the place of God's realm from which God created All Place. From this outside realm, God then penetrates into the inhospitable placial merism, observing two inner places, the realms of שמים and ארץ.[98] In short, the focus is on placiality in Gen 1:1–2, not spatiality nor materiality.

As the portrayal of mythic time gives way to a new portrayal of time as narrated history, the canon launches its portrayal of God and God's action that will transform ארץ into a terrestrial place of God throughout Gen 1.[99] Although ארץ had already been existing before mythic time ends, during those previous ancient days ארץ was non-placial by God's standards according to the creation account's events, being previously chaotic and profane, desert-like, uninhabited, and located on the other side of a dark boundary away from God's realm.[100] Furthermore, the dark, watery boundary will

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[98] Jiang, *Critical Spatiality*, 47–48, ponders, "Space during creation refers to where God is when he creates the world. If he is in his own space before creation, then does he necessarily create the world in his space?"; see also, Stordalen, *Echoes of Eden*, 64–67, which, like Jiang, essentially describes God's realm in mythic time by means of terms appropriate to another dimension of existence.

[99] For further discussion of the Hebrew Bible's portrayal of the concept of time, see Mette Bundvad, "Defending the Concept of Time in the Hebrew Bible," *SJOT* 28: 2 (2014): 280–97; see also Klaus Bieberstein, "Mythical Space and Mythical Time: Jerusalem as the Site of the Last Judgment," in *Constructions of Space III*, 37–45.

[100] For discussion of the interpretation of darkness in Gen 1:2, see Nicolas Wyatt, "The Darkness of Gen I 2," *VT* 43: 4 (1993): 543–554. Darkness (חשׁך) has two basic denotations in the Hebrew Bible: a) literal darkness (cf. Gen 1:4, 5, 18), which frequently occurs upon the approach of God (cf. Exod 14:20; Dt 4:11; 2 Sam 22:12; Ps 18:12, where "darkness," along with "water" or "clouds," are combined together to represent a boundary between humans and God's placial realm); and b) figurative darkness to represent sin and judgment (Joel 2:2; Amos 5:18, 20; Is 45:3; 47:9). The placial reading that is offered here maintains the first type of lexeme. Gen 1:2 uses literal darkness as a figure of speech to describe a boundary between God's realm and the material realm of creation, שמים and ארץ. This interpretation is consistent with the usage of חשׁך throughout this creation account (Gen 1:4–5, 18). Furthermore, מים is also used throughout this creation account as literal water (Gen 1:6–7, 9–10, 20–22). Thus, darkness and water need not connote negative spiritual overtones in Gen 1:2. Whatever hints exist to *Chaoskampf*, they are for rhetorical effect, to demote ANE's alternative cosmogonies in light of Genesis's simple narration about darkness, water, and seas (see Tsumura, *Creation and Destruction*; Middleton, "Creation Founded in

become a familiar figure in the canon to signify the unknown aspects about a boundary between creation and God's realm outside of creation.[101] Of course, throughout the prior mythic time one might speculate where the materiality of שמים and ארץ had been located within this container, which is itself located on the other side of the dark watery boundary, but the narrator offers readers no further clues.

Before moving into the narrative of the six days in which placial formation of God's place occurs, the placement of the narrator is also worth noting. The narrator's location is implied initially within God's realm, allowing the narrator and reader the view of landscape. As with any landscape, this position provides security from whatever lies within the landscape, and this security is strengthened by the assurance from the text that the spirit, who hovers over the realm that is on the other side of the dark watery boundary, controls and contains the whole of this unknown world. Safe on the outside, the narrator provides information that describes the situation inside, using figures of speech apropos for early readers of the final form of Genesis to ponder—this uninhabited world is תהו ובהו (Gen 1:2).

[1:3–31] *Six Days for the Creation of God's Place.* As many have noted, the order of days with their specific events fits a pattern in which Days 1–3 describe the formation of a realm while Days 4–6 fill each realm.[102] With each passing day, the construction of God's place moves closer to becoming a world with a placiality that is suitable for God. Day by day, God shapes its placiality more and more to God's liking. While some commentators have helpfully noted that each day produces impressions on a reader

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Love: Breaking Rhetorical Expectations in Genesis 1:1–2:3," in *Sacred Text, Secular Times: The Hebrew Bible in the Modern World*, SJC 10 [Omaha, NE: Creighton University Press, 2000], 48–57).

[101] "Waters" in Gen 1:2 are pre-existing; see Phillis Trible, *God and the Rhetoric of Sexuality*, OBT (Philadelphia, PA: Fortress, 1978), 91. Darkness and waters in Gen 1:2 (תהום and מים) are "virtually synonymous here" (Wenham, *Genesis 1–15*, 17), offering similar imagery to Ps 104:3, 6 in which water (מים) is used figuratively as a boundary where God's realm and this world. In ANE cosmology water often was the condition from which creation begins; Richard Averbeck, "A Literary Day, Inter-Textual, and Contextual Reading of Genesis 1–2," *Reading Genesis*, 11–12; Keel, *Symbolism*, 16–60; Horowitz, *Mesopotamian Cosmic Geography*, 127; and Morales, *The Tabernacle Pre-Figured*, 20–27.

[102] Day, *From Creation to Babel*, 1–2; Tremper Longman, "What Genesis 1–2 Teaches (and What It Doesn't)," 104; Middleton, *The Liberating Image*, 74–77; Waltke, *Genesis*, 57; and Wenham, *Genesis 1–15*, 6–7. Interestingly, Middleton concedes the literary patterns but focuses on exceptions to the literary pattern in order to assert God's love toward creation here, "Creation Founded in Love," 57–62.

about what God is like,[103] my analysis includes a focus on the emergence of place and on what placiality should be, as well as including insight into what God is like.

Also, there is a growing consensus that the narrator is describing the creation of a cosmic temple in these two creation accounts of Gen 1–2.[104] John Walton, a recent proponent of this interpretation, summarizes two primary lines of evidence on behalf of this view: the rest of God (at the end of the first account) and the garden of Eden described with terms used to describe the temple of Israel.[105] In addition, Jeff Morrow notes that parallels exist with ANE cosmogonies that often envisioned creation as a temple in which an earthly temple serves as the center point of creation wherein the god(s) resided.[106] While any one piece of evidence may not be conclusive for this view,

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[103] Fretheim, *God and World*, 36–48; Batto, *In the Beginning*, 119–38, who focuses on God who is sovereign in Gen 1; see also, Childs, *Myth and Reality*, 43. For a canonical reading, compare Ps 19:1–6.

[104] For defense of the interpretation that Gen 1–2 portrays the creation of a cosmic temple for God, see Moshe Weinfeld, "Sabbath, Temple and the Enthronement of the LORD: The Problem of the *Sitz im Leben* of Genesis 1:1–2:3," in *Cult and Cosmos: Tilting Towards a Temple-Centered Theology*, ed. L. Michael Morales, BTS 18 (Leuven: Peeters, 2014; repr. from *Mélanges bibliques et orientaux en l'honnour de H. Cazelles*, eds. A. Caquot and M. Delcor, AOAT 212 [Kevelaer: Butzon & Bercker, 1981], 501–512), 149–59; Jon D. Levenson, "The Temple and The World," *JR* 64: 3 (1984): 275–98; Gordon J. Wenham, "Sanctuary Symbolism in the Garden of Eden Story," in *I Studied Inscriptions From Before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, eds. Richard S. Hess and David Toshio Tsumura, Sources for Biblical and Theological Study 4 (Winona Lake, IN: Eisenbrauns, 1994), 399–404; Wallace, "Rest for the Earth?" 58; G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, ed. D. A. Carson, NSBT 17 (Downers Grove, IL: 2004), ch. 2; Middleton, *The Liberating Image*, 77–88; Jeff Morrow, "Creation As Temple-Building and Work As Liturgy in Genesis 1–3," Journal of the Orthodox Center for the Advancement of Biblical Studies, 2: 1 (2009): 1–13; John Walton, *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* (Downers Grover, IL: IVP Academic, 2009); idem, *Genesis 1 As Ancient Cosmology*; idem, *Ancient Near Eastern Thought and the Old Testament*, 73–96, and 165–70; T. Desmond Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch*, 3rd ed. (Grand Rapids: Baker Academic, 2012), 120–126; Iain Provan, *Seriously Dangerous Religion: What the Old Testament Really Says and Why It Matters* (Waco, TX: Baylor University Press, 2014), 32–33; Richard Averbeck, "Chapter One," 27–28; and, Patterson, *The Plot-structure of Genesis*, 30–39.

[105] Walton, *Genesis 1 As Ancient Cosmology*, 178–92.

[106] Morrow, "Creation As Temple-Building," 7–9; and Morales, *The Tabernacle Pre-Figured*, 78–88. For Block's summary of the view that Eden is a cosmic temple, a view with which Block himself disagrees and provides his objections, see Block, "Eden: A Temple?" 3–21. For documentation of ANE cosmogonies as temple-building, which included the construction of an earthly temple as the center point in which the god(s) reside, see Victor (Avigdor) Hurowitz, *I Have Built You an Exalted House: Temple Building in the Bible in Light of Mesopotamian and Northwest Semitic Writings*, JSOTSup 115 (Sheffield, UK: Sheffield Academic Press, 1992); A. R. George, *House Most High: The Temples of Ancient Mesopotamia* (Winona Lake, IN: Eisenbrauns, 1993); Deena Regavan, ed., *Heaven on Earth: Temples, Ritual, and Cosmic Symbolism in the Ancient World*, OIS 9 (Chicago: University of Chicago, 2013); and, Michael B. Hundley, *Gods in Dwellings: Temples and Divine Presence in the Ancient Near East*, Writings from the Ancient World Supp 3 (Atlanta: Society of Biblical Literature, 2013).

the cumulative effect of multiple parallels makes the view compelling. Some have even suggested that the garden is the Holy of Holies for the cosmic temple.[107] This view would, of course, fit nicely with a placial analysis, since creation is a temple of God, making it a place of God which has a form of placiality that is handmade by God as its designer.

Yet, despite this growing consensus, the view is not without its skeptics, of which Daniel Block is an example.[108] He notes that the ANE parallels involve earthly buildings as the temples of the god(s), yet the first creation account does not present any earthly building, nor does it provide extensive references to architecture and the cosmos.[109] For all of the points in support of creation as a cosmic temple, Block finds possible alternative explanations, rendering the parallels less convincing.[110] He then further raises the hermeneutical question, "should we read Gn 1–3 in light of later texts, or should we read later texts in light of these?" concluding that, ". . . the fact that Israel's sanctuaries were Edenic does not make Eden into a sacred shrine. At best this is a nonreciprocating equation."[111] Resolving the matter, Block finds conclusive (*inter alia*) that the canon reveals God's residence to be in heaven, not earth (Dt 26:15; Ps 80:15[14]; Is 63:15). The canon portrays God's throne to be located in heaven, not earth (Ps 11:4; Ps 103:19; Is 66:1). He claims that an earthly temple was a symbol of God's dwelling in a fallen world.[112] In other words, according to Block, there is no need for an earthly temple in the first creation account, because there was no sin by the humans, no curse of God on the ground yet, and thus no need for the sacred space that a temple signifies amidst a fallen place.

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[107] Morales, *The Tabernacle Pre-Figured*, 88–91. Block, however, notes that the garden was next to, but not part of, the innermost sanctum of temples, which Block finds as contrary to Eden as a Holy of Holies: see Block, "Eden: A Temple?" 16–17.

[108] Block, "Eden: A Temple?" 3–30.

[109] Block, "Eden: A Temple?" 21–27.

[110] Block, "Eden: A Temple?" 7–17, who writes, "But this conclusion seems unwarranted; every supposed link is either illusory or capable of a different interpretation" (7).

[111] Block, "Eden: A Temple?" 21.

[112] Block, "Eden: A Temple?" 24–25.

CST 2.0, however, can provide a resolution to the disagreement. It begins with the interconnectedness of place, interconnecting the canon's final version of God's place (Rev 21–22) with its initial version (Gen 1–2). Viewed canonically, the new heavens and new earth in Rev 21–22 conclude in the canonical subplot with a perfected place of God, as will be discussed in Chapter Six. At that time of denouement, the canon presents God's place as a place without a temple (Rev 21:22) since (γάρ) God dwells openly and freely with humans. The implication from the interconnectedness of God's place employs a placial journey toward a place of God without a temple, starting with a temple-less place of God, which is interrupted by a placial disruption (Gen 3–Rev 20) that requires resolution.

Thus, as a middle way, in Gen 1–2 ארץ begins its placial journey toward worldwide placiality without a temple but with a placemaking mission (Gen 1:26–28). ארץ is portrayed as a place made by God that is designed by God for use by humans as a place of inhabitation during their placial mission. Before the placial disruption of Gen 3, there is no temple of God, even though ארץ is the first stage in the placialization of creation. Thus, the humans and God dwell there in a way that is so close that the humans are able to hear God's mission statement along with the perlocution of being equipped with God's blessing to enable procreation (Gen 1:22, 28; and 2:3) and to provide sustaining food (Gen 1:29–30).[113] So, the reader is able to affirm that the narrator has portrayed creation in the first creation account as the early stage of God's terrestrial place, even though it is without a temple.

As we begin a discussion of Day One, then, we take note of the continuing positioning of the narrator and reader. The narrator's and reader's placement from Gen 1:3 onward continues to employ the perspective of landscape, which zooms them closer and closer into the locale, enabling them to see the details of ארץ. The narrator and reader "see and hear" God inspecting and voicing approvals of the cosmic locale.

Day One (1:3–5). As the dark, watery boundary is penetrated by God and the narrator, God commands light to appear (ויאמר אלהים יהי אור), illuminating the place.

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[113] For discussion on the ongoing use of home as a metaphor for the theology of place based on the creation account, see Miroslav Volf and Matthew Croasmun, *For the Life of the World: Theology That Makes a Difference* (Grand Rapids: Brazos, 2018), 61–83.

Without a moment's hesitation or opposition, the narrator indicates that the command is immediately and exactly fulfilled, employing the first fulfillment verbiage concerning the construction of God's place (ויהי אור). The locale inside the boundary begins being placialized, and the narrator wishes the reader to know this, leaving the reader with a hint at the emerging sense of God's control and ownership over the place.

The narrator then focuses on God's continued placemaking activities—God observes what change in place had occurred (וירא אלהים את־האור), at which point the narrator notes God's immediate assessment and approval (כי־טוב) as topophany is taking place under the watchful design by God.[114] The result of Day One is that there are the placial features of dark and light within the inner realm (Gen 1:4b). The narrator can now see what is going on. Placialization continues further when God names (קרא) the light "day" and the darkness (קרא) "night." As discussed in Chapter One, philosophers of placial theory and human geographers have described naming as a fundamental first step in the placialization of a new area. Thus, the narrator's focus on the placialization of the new locale includes light and darkness to see the locale, and it includes naming, as ארץ starts being constructed as God's place.

Reflecting further upon the placialization during Day One, these activities reflect the planning of God as creator and designer of heaven and the world, and as such, the creation narrative presents a view of God's design according to secondspace. According to thirdspace, the narrator indirectly is inviting the reader to get to know the world. Meanwhile, as the end of the first day occurs (Gen 1:5b), a sense of order emerges in God's placialization of the area.

Placialization Summary, Day One (Gen 1:3–5): The primary topic in the narrative for Day One can be classified as discussing the totality of the place of God expressed by the merism, "heavens and earth." God is the sole actor in the text, and all of the activities of God can be classified as placemaking.[115] The sense of place changes, based on the portrayal of God's evaluation that the developments are good.

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[114] The process of inspection of God is emphasized in the text by ראה, which occurs in Gen 1:4, 9, 10, 12, 18, 21, 25, 31; see Michael Welker, *Creation and Reality*, 9–13

[115] The phrase, "and there was evening and there was morning, day . . ." (. . . ויהי־בקר יום) (ויהי־ערב ויהי־בקר יום) occurs in the text at the end the first six days of the creation week (Gen 1:5, 8, 13,19, 23, 31), but it is missing at the end of the seventh day (Gen 2:2–4).

Day Two (1:6–8). Day Two continues the narrator's emphasis on placialization. The same word for the waters (מים) that is used metaphorically to signify a boundary between God's realm and the realm of material creation, including the realm of ארץ in Gen 1:2, appears again in Gen 1:6–8, delimiting ארץ further by creating internal boundaries. The waters are likely still metaphors that express the boundary between God's realm and created regions within cosmic geography, except now the narrator records that the waters separate in the middle (Gen 1:6), creating an internal placial boundary along with an inner expanse, רקיע.[116] The effect of this, among other things, creates placial directionality in Gen 1:7. Now there is an above, a below, and a middle according to the narrator's reference point. Place as the place of God, which had not previously been suitable for God, has begun to appear.[117] Religious geography has been created, filling its compass with a center point and with directionality, which will carry itself across the rest of the canon.

The narrative also emphasizes the placialization of ארץ with an infusion of a specific sense of place, in this case with a sense of God's control over the entire location and locale. The narrative communicates this to the reader by the short and succinct expressions of effortless placialization, "and it was so" (ויהי־כן).[118] This phrase will occur six times in this first creation account (Gen 1:7, 9, 11, 15, 24, and 30), and then it never occurs again in the Pentateuch. In the first creation account there is no consultation between God and others, and there is no opposition by anyone or anything to God, unlike in ANE cosmogonies. The place continues on Day Two to be under God's control.

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[116] For our purpose here, it is enough to affirm that one of the byproducts of רקיע is the formation of directionality (up/down) within cosmic geography.

[117]Technically speaking, placiality existed in Gen 1:2, but it was a place without God's proximity, lacking God from the social component; so from the narrator's perspective, it was not yet placial. Place, as God's place, begins in Gen 1:6, as Heidegger might ascribe through the formation of openness for the purpose of being there, *Dasein*, when the narrator portrays God as "being there" to experience. This also creates the experience of directionality, another step in placialization. For further discussion, see Malpas, *Heidegger's Topology*, 47–51.

[118] Elsewhere in the *BHS*, the phrase occurs only three times (Judg 6:38; 2 Kgs 15:12; and Amos 5:14) and always in reference to God's activity, which then indicates total compliance. The repetition of this phrase here underscores for a reader the developing sense of control over this place, which will be discussed further below about the sense of place.

Although ארץ is not yet mentioned as being in the middle of this expanse, שמים is. God resumes placialization by naming רקיע with a new name "שמים" in Gen 1:7–8, (ויקרא אלהים לרקיע שמים). For two days in a row, the first two days of the creation week, the narrative focuses on naming, again revealing topophany as primary for the narrator's portrayal of events.

Contextually, topophany is the focus of the narrative on Days One and Two, and placialization is by God who is the agent of change. On Day Two God continues to be portrayed as very actively engaged in placemaking: God commands, God says, God makes, God separates, and God calls. In fact, only through implication does the narrator suggest that God momentarily stops acting at the end of the Day, after the day's activities are finished, so that the conclusion of the day is simply, "there was evening and there was morning, a second day (ויהי־ערב ויהי־בקר יום שני)."

Placialization Summary, Day Two (Gen 1:6–8): The primary topic in the narrative for Day Two is the regionalizing of the totality of creation as the place of God into new cosmic locations. God remains the sole actor, and God's activities can be classified as placemaking.

Day Three (1:9–13). On Day Three topophany continues as ארץ makes its appearance as the world of God, being the result of continued placemaking. The new change of place is dry ground (ותראה היבשה ויהי־כן). As Habel says, "the hidden is made visible, the mysterious is uncovered."[119] As we have already noted, the narrator portrays "topophany." Again, the effortlessness of God's placemaking activity receives immediate emphasis again in the creation narrative, as the narrator continues unveiling God's unquestionable control, expressed by ויהי־כן. This phrase follows immediately after the command for היבשה to appear. With God as the owner and creator of this new placiality, a reader is able to use secondspace to see the effects of God's choices, reflecting God's worldview and revealing a glimpse of God's ideology for governance of ארץ.

The focus of the narrative on Day Three remains on cosmic regions. God directs the waters below to move (downward) to allow dry ground (יבשה) to appear above them. Then God commands the placialization of the locale with dryness of land (היבשה),

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[119] Habel, "Geophany," 41–42.

followed by placialization through an act of naming the dry ground, ארץ (Gen 1:9–10).[120] Although the text does not say where the vantage point of God and the reader are now, the impression that is given by the narrator is that they have moved closer into the realm of ארץ, enabling a view of the cosmic shifts within.

Considering the locale of ארץ, it too is being placialized into a habitable place for life, which will arrive shortly. As dry land is commanded to appear, the habitus is poised for placial decorations: plants (Gen 1:11–13), animals (1:24–25), and humans (1:26–28) will soon become part of the locale. Like home-building by readers of Genesis, the narrator portrays God likewise, commanding and evaluating each addition to the locale (Gen 1:10, 12) as God's place becomes more and more livable.

As ארץ is being placialized into the place of God with three-dimensionality (up, down, and horizontal), establishing the central reference point for religious geography, the "waters below" are moved downward and outward, and some are renamed "seas" (ימים). This act of renaming, described above, calls attention to the fact that God's place is surrounded by normal seas, demythologizing the water in contrast to other ANE mythologized seas, and this too builds the sense of place.[121] The horizon of ארץ appears with natural boundaries of water, which allows for mapping while also expressing control.[122] Terrestrial control via borders that create territoriality[123] begins here, and this will become a common theme within the canonical subplot of place, as will be discussed in Chapters Five and Six.

In Gen 1:10 God's third (and final) day of naming occurs, appearing twice.[124] However, as discussed above, this three-day focus on naming prepares the reader of Genesis for the humans' upcoming activity of naming, when they will name the animals

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[120] The use of an indefinite noun, ארץ, in absolute state, in conjunction with the verb קרא, points to the fact that ארץ is its new name.

[121] Tsumura, *Creation and Destruction*, 36–57.

[122] Casey, *Getting Back into Place*, 25–29.

[123] Robert David Sack, *Human Territoriality: Its Theory and History*, Cambridge Studies in Human Geography 7 (Cambridge: Cambridge University Press, 1986), 28–51.

[124] Before Gen 1:10, naming had previously occurred twice, once in Gen 1:3 and once in Gen 1:8. Now, in Gen 1:10, two final acts of naming occur, advancing the orientation and placialization of cosmic geography.

(Gen 2:19–20) as early steps by humans in the placialization of Eden. This also underscores how the creation narrative has topophany as its topic.

The placial developments in Gen 1:9–10 are highlighted and reinforced in the reader's mind by the narrator's second declaration that God has determined the placial changes to be "good." This announcement, in turn, provides further insight into the experience of God when evaluating the situation, again peering further into secondspace (God's worldview giving a cultural/political ideology to creation) and thirdspace (God's assessment of, and satisfaction with, how things are going).

Placialization Summary, Day Three (Gen 1:9–13): The primary topic in the narrative for Day Three can still be classified as the continued regionalization of creation as the place of God, forming additional regions in physical geography, followed by the first stages of filling the locale with plant life. God remains the sole actor according to the text, and the activities of God can be classified as placemaking. The sense of place continues to produce positive advancement, based on the portrayal of God's evaluation that the developments are good. On Day Three God's place receives cosmic landscaping as God commands ארץ to produce (תדשא הארץ) botanical life (Gen 1:11–12). The result is that the locale of ארץ becomes filled with non-human life. The narrator for the third time stresses the unquestioned obedience of ארץ to God's command (ויהי־כן). The continued repetition builds within the reader an impression that the prevailing sense of place in ארץ is that this place is fully controlled by its maker and owner (secondspace). The narrator drives this point home, noting that plants are now thriving and will continue to bring forth the multiplication of botanical life via seed-bearing, just as God had intended. Beauty in nature produces a new version of ארץ, no longer being a barren locale but rather a locale of bounty and beauty (Gen 1:12). To avoid the reader missing how God feels about this, the narrator concludes Day Three by announcing for a second time that God observes the changes (ראה) and then continues to feel that everything, so far, is "good" (Gen 1:10, 12).[125]

Day Four (Gen 1:14–19). The narrator shifts the reader's focus from the formation of cosmic regions (locations with minimal locale) on Days One to Three, to

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[125] E.g., Fretheim, *God and World*, 29.

filling these locations with content (i.e., additional locale) on Days Four to Six, furthering the placialization of God's world.[126] The cosmic location of the sky (שמים) is filled with its own locale—the sun, moon, and stars. These enhancements represent personalizing touches by God that are intended to serve three purposes: to separate day and night, creating daily temporal orientation (Gen 1:14a); to indicate signs for science and for annual calendars, creating a basis for liturgy (Gen 1:14b); and to provide light on ארץ, further enhancing the visual placiality on ארץ and by those on ארץ (Gen 1:15).

Most commentators have noted that the narrator describes these celestial entities (sun, moon, and stars) in a manner that serves an anti-mythical polemic by avoiding the names "sun" (שמש) and "moon" (ירח), preferring descriptive, functional names—the greater light (המאור הגדל) and the lesser light (שהמאור הקטן). They argue that, for early readers of the final form of Genesis, this choice by the narrator distances God's place from any association with ANE deities. If correct, an anti-mythical purpose would be another way by the narrator to shape a placial perspective by the reader on the heavens when viewed according to secondspace, suggesting the dominance of God's action in creation, describable in such a manner that the new place exists God's way, based on God's view of placiality, and has no competitors.[127] Also, for a canonical reader, these cosmic entities, as light-bearing sources that formed the cosmic locale of ארץ, establish the basis for the later liturgical calendar in the canon on the actions of God in the structure of placial location and locale.[128]

The text continues its discussion of the events of Day Four by listing three purposes for the newly established light-bearing sources. Each purpose relates placially to God's world, focusing on the experience of life there. Their functionality furthers the text's developing sense of God's rule over the place, presenting God as the designer and

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[126] The pattern of Days 1–3 represents creation of cosmic regions, followed by Days 4–6 representing the filling of those regions with content, which is a well-acknowledged pattern; see, Patterson, *The Plot-structure of Genesis*, 32–37. Viewed placially, the regions can be equated to placial locations, and the content that fills these regions, can be equated to locales.

[127] Hamilton writes, "Few commentators deny that this whole chapter has a strong antimythical thrust," *The Book of Genesis, Chapters 1–17*, 127; see also, Gnuse, *Misunderstood Stories*, 1–31, especially 27–28.

[128] Canonically viewed, the light sources also function as the basis for a liturgical calendar and for farming's seasonal cycles of planting and reaping; cf. Gen 2:5–8.

maker of these light sources so that they might provide a sense of rule over the daytime and nighttime. God's evaluation affirms God's satisfaction, announcing yet again God's approval by the illocution that it is "good" (Gen 1:18). Viewed according to secondspace, placial functions are functions that God selects, again giving an aura of dominion to the new place based on God's preferences, choices, and ultimate view of placiality. This can also be viewed according to thirdspace by noting that the choices reveal God's personal feeling of approval over what God has just seen.

At the end of this day, the narrator underscores again that the resulting placialization of the cosmic locale is produced effortlessly by God, "and it was so" (יהי־כן). God's ability to do this simultaneously creates a sense of undisputed and supreme control over the placialization process. Each celestial entity matches the purpose for which it was intended, further evidence of a placial plan founded on a worldview that, in turn, produces a perlocution fit for governance according to God's cosmic ideology.[129] No one will be able to say that anyone but God has created this place.

From the perspective of cosmic placiality, the events of the production of light sources on Day Four, as portrayed by the narrator, would lead a reader to imagine the emergence of diversity in colors, noticeable in the diversity of plant vegetation and flowers from Day Three, which become clear in the light of day on Day Four. Tactile differences become clearer in the plants. In addition, the readers who read according to thirdspace (lived space) might themselves imagine temperature variations now occurring between daytime and nighttime due to the difference in these respective light sources.[130] The placialization of ארץ itself prepares the place of God for the addition of "others," both non-human and human, that will follow on Days Five and Six, giving ארץ a sense of habitus as Day Four concludes.

Finally, the placialization of Day Four includes the development of a map for cosmic geography, which will hereafter carry itself throughout the rest of the canon:

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[129] A canonical reader might compare the embedded design for creation with the role of wisdom as God's fellow-worker in Prov 8:22–31 who embeds creation on God's principles.

[130] For discussion on the placial difference between the actual thing signified by a word versus the word as signifier, see Jonathan Z. Smith, "Map Is Not Territory," in *Map Is Not Territory* (Chicago: The University of Chicago Press, 1993), 289–309.

שמים is the region above; מים surrounds ארץ horizontally; and the sun rises in the east (where things begin) and sets in the west (where the day ends).

Placialization Summary, Day Four (Gen 1:14–19): The primary topic in the narrative for Day Four can still be classified as a discussion about the place of God, as the cosmic region of heaven is filled with its own locale that is then described in terms of their relationship to ארץ. God remains the sole actor according to the text, and the activities of God can be classified as placemaking. The sense of place continues to produce positive advancement, based on the portrayal of God's evaluation that the developments are good.

Day Five (Gen 1:20–23). Botany had filled the locale of ארץ on Day Three, and cosmic light sources filled ארץ on Day Four so that they would serve three specific functions. Now on Day Five, it is time for sea life and birds to fill the locales of the seas (מים) and of the realm (of air) above the earth (על־הארץ על־פני רקיע השמים). The process of placialization on Day Five involves the second use of the verb, ברא (Gen 1:21), now noting the creation of sea and bird life. The beauty of nature mixes with the beauty of life, as the various living creatures multiply. This produces the placial sense of vitality within the realm of God, and all of this is thanks to the blessing of God (ברך) that enables a habitus for life by the blessing of God that makes its first appearance in Gen 1:22.[131] The narrator continues to portray God's experience at the sight of the new place, repeating that God observes the placialization (ראה) and then announces the verdict of God's approval: the changes are good (וירא אלהים כי־טוב). This information is for the benefit of the reader's perception about the experience of God regarding placialization.

In addition, the narrator has given enough textual data to use one's imagination to surmise that this is a great place, full of life and abounding with the blessing of God. The narrator's repetition of the same summary statement about the placialization, כי־טוב, prompts a reader to see that the placiality of God's creation, with its "good" sense of habitus, is building, shaping within the place an overall ethos of order and beauty. Like

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[131] ברך will appear a second time in Gen 1:28 about the humans (and by extension on the animals), and then a third time in Gen 2:3 on the Sabbath Day. Thus, the blessings of God (ברך) occur on Days Five, Six, and Seven: Gen 1:22, 28; 2:3.

שמים above ארץ, and like מים around it, the place of God is not alone, being filled with "others" of the plant and animal world who are not only surviving but are thriving.

Placialization Summary, Day Five (Gen 1:20–23): The primary topic in the narrative for Day Five can still be classified as filling the other cosmic locales with life, enhancing the world as the place of God with fecundity. In the narrative God remains the sole actor, and God's activities can be classified as positive construction, as placemaking. Things are taking shape in God's world as a place of God, the opinion of God is decidedly that things are good.

Day Six (Gen 1:24–31). Before the narrator introduces humans into the placial plot, Day Six continues with populating the locale of ארץ with animal life, like the populating of the locale of ארץ with plant life on Day 3. To stress the association of animal life with the locale of ארץ, the narrator clarifies that God commands ארץ itself to produce these creatures, and in response ארץ does what God commanded it (ויהי־כן) in Gen 1:24. Plants and animals thus become connected with ארץ, forming a part of the locale. Then the stress on the placiality in the locale is emphasized by the narrator's fifth occurrence of the phrase, "and it was so" (ויהי־כן).[132] The result of the obeyed command is effortless and immediate, underscoring for the reader the sense of control and ownership that is present in God's world, ארץ.

Having established the placial connectedness of animal life with ארץ by becoming part of its locale, the text also makes clear that God also made (עשה) these same animals (Gen 1:25).[133] The threefold use of the object marker, את־, with each of the same categories of animal life as in Gen 1:24, is part of the narrator's way of emphasizing that animal life does not come from ארץ alone (Gen 1:24) but also from God (Gen 1:25).[134] ארץ provides the material, and God provides the נפש, which is the part that God

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[132] The occurrences of the phrase are in: Gen 1:7 (day 2); Gen 1:9 and 11 (day 3); Gen 1:15 (day 4); Gen 1:25 (day 6); and Gen 1:30 (day 7). For discussion of the narrator's use this phrase as a literary device, see Patterson, *The Plot-structure of Genesis*, 34–37, who offers one explanation for its absence in Day 1 and in Day 5, while accounting for the double repetitions in Day 3 and in Day 6.

[133] The order of the threefold list of animal life differs between Gen 1:24 and 1:25, but the same three groupings occur.

[134] On the use of את־ as an object marker that is used for emphasis, see Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 179.

provides in the second creation account also (Gen 2:19). The non-human locale of ארץ is now full. Living animals of all types are land-based residents within ארץ. ארץ has a sense of place that exudes fullness, life, and orderliness. This, in turn, forms the habitus in which reproduction is possible and anticipated. The narrator again notes that all of this forms the locale of ארץ and meets God's approval (Gen 1:25).

Day Six finishes with the creation (ברא) of humans. God's activity of making humanity is set within a specific context. God gives humanity a command to serve in additional placialization of the locale of ארץ by advancing placiality thoroughly and throughout ארץ (Gen 1:26–28), having enabled humanity with God's blessing. To this end humans are created in *imago Dei* with a view to the fulfillment of God's command to advance placiality.[135] This becomes the human mission, a major part of the canonical subplot of place, which will be discussed below in Step Four.

However, as the agents of change in the ongoing placialization of ארץ, the reader is introduced at the conclusion of the sixth day to the accumulated data about God's placemaking activities, and the reader sees that the humans now have a placial template to guide them in their own placemaking activities. The humans are male and female, and they are like members of God's family, of which both genders are necessary for this specific mission.[136] This is the outer canonical mission that will drive the placial subplot that will contextualize the rest of the canon.

In terms of secondspace, the blessing of God (Gen 1:28) enables the humans in their mission, which implies an ideology from God that enables the whole process. Indirectly, the blessing also extends to the animal world, although their world will be managed by humans who will extend God's sense of place to the benefit of the animal world. This may explain why the blessing of God (ברך) is not stated in Gen 1:24–25, while it was granted to living creatures of the air and of the sea (Gen 1:22). The goodness of God's worldview according to secondspace, which becomes a part of the experience of humans and non-humans, is reinforced by the narrator, who quotes God as saying that all provision for sustenance is being provided (Gen 1:29–30). This sense

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[135] Briggs, "Humans in the Image of God," 111–26.

[136] McDowell, *The Image of God in the Garden of Eden*, 117–37.

of place is then underscored by the sixth and final "and it was so" (ויהי־כן) in Gen 1:30, combining the sense of God's control and ownership with the sense of provision and sustenance. This is accomplished immediately and effortlessly.

In terms of thirdspace, this sixth day adds "others" into the creation narrative, both non-human and human. This, in turn, adds a key ingredient to placiality: relationships. ארץ is now filled with relational imagery: male and female, humans and God, perhaps even God and a royal council of beings, perhaps God with the persons of the Trinity, or perhaps God viewed with a majestic plural.[137] For canonical readers of the final form, imagination pictures what those days were like when God had instantaneous experiential reactions that "this is good." God seems happy in the narrative over what God is seeing, satisfied with and in God's place which had once been raw, undeveloped, and uninviting.

In terms of futurespace, the narrator alludes to other parts of ארץ that lack in its locale and a sense of place, implying the need for the human mission. An outward looking trajectory of placialization also coincides with the word "beginning" (בראשית) in Gen 1:1, as noted above. The humans will need the blessing of God to complete their mission of being fruitful and multiplying, of filling the earth, subduing, and ruling it. As the narrator portrays Gen 1:26–28 being heard by the humans, one imagines that they would envision what things would look like when they completed their mission, requiring futurespace to sense this and requiring placial sense to use the template of God's placial activities as an example.

Placialization Summary, Day Six (Gen 1:24–31): The primary topic in the narrative on Day Six remains the placialization of the place of God. The locale is ארץ, now filled with animals and with humanity to manage and continue the project. God remained the sole actor in the account, and the activities of God are clearly placemaking activities. The sense of place is declared forcefully as extraordinarily positive, being called "very good."

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[137] E.g., Waltke, *Genesis*, 64n38; Westermann, *Genesis 1–11*, 144–45; Wenham, *Genesis 1–15*, 27–28.

[2:1–3] *The Seventh Day (Gen 2:1–3).*[138] Upon the start of the final day of the first creation account, Day Seven, the narrator begins with the announcement that the placialization by God has been completed (ויכלו).[139] To reiterate the point, the narrator states it again, with a slightly different word order but with the same meaning (Gen 2:2)—placialization by God is finished. There will be no more work since the place is ready. The location has its locale with its sense of place so that it thoroughly reflects God's fingerprints (מכל־מלאכתו). Now God chooses to rest. The perspective of secondspace, derived from a summation of all creative activity, reflects orderliness and creativity, and it infuses the place with a sense of place that God likes, providing a glimpse into the worldview for creation and for governance. Indirectly, the rest of God implies that God settles into ruling over the world without further preparations required.[140] The terrestrial place of God is finished and ready for human placialization.

Furthermore, the narrator underscores the perspective of thirdspace by stressing that God remains very satisfied (Gen 1:31) to the point that God ceases from any further work. Three times in Gen 2:1–2 the narrator announces that God has stopped production of place. There is no mention of threats, real or imagined, from outside forces such as from ANE gods, or even from demonic forces found elsewhere in OT texts.[141]

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[138] As noted at the beginning of this chapter, Gen 2:4 is being treated here as a bridge verse by which the narrator links both creation accounts. Consequently, my placial analysis ends with Gen 2:3.

[139] The verb is passive, although the context implies that God is the one who completed the tasks. As Bandstra writes, "The effect of wording the process as a passive is to reintroduce *the heavens and the earth* as the Subject of the text; at issue is not who finished the creation, but that the work is finished and done"; Bandstra, *Genesis 1–11*, 110.

[140] This inference aligns with what an early reader of Genesis might know about the resting of other gods according to ANE texts, suggesting here in Genesis that God is now restfully ruling over God's new place; see Batto, *In the Beginning*, 139–58; and, John H. Walton, *Genesis 1 As Ancient Cosmology* (Winona Lake, IN: Eisenbrauns, 2011), 113–15 and 178–84; Howard N. Wallace, "Gen 2:1–3 — Creation and Sabbath," *Pacifica* 1(1988): 235–50.

[141] For example, Day, *From Creation to Babel*, 35–38, suggests that the serpent is likely a Gilgamesh-like evil spirit that is more than a literal serpent; see also, David Toshio Tsumura, "Chaos and Chaoskampf in the Bible: Is 'Chaos' a Suitable Term to Describe Creation or Conflict in the Bible?" in *Creation, Chaos, Monotheism, Yahwehism: Conversations on Canaanite and Biblical Themes*, eds. Rebecca Watson and Adrian Curtis (Berlin: deGruyter, forthcoming). For discussion of conflict in the Bible with demonic forces, see Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (Bellingham, WA: Lexham Press, 2015).

Though the narration does not mention that God takes up residence in this place, the narration certainly makes clear that ארץ is God's neighborhood in every sense of the word, that the sense of control and ownership hangs in the air, and that God's personal assessment is that everything about God's place is very good.

With placialization completed, the narrator announces a last act by God, to bless the time period of the seventh day (Gen 2:3). Unlike the previous two blessing statements, one on celestial and sea life on Day Five (Gen 1:22) and the other on non-human and human living creatures in ארץ on Day Six (Gen 1:28), this blessing is on the seventh day itself. This day becomes endowed for whatever the time period requires, as the day itself is set apart.[142] In other words, on the seventh day a new sense of place is added as a capstone to the prior senses. In a new placial way this day underscores that this place is God's place, and that henceforth the blessing of God provides a habitus for what lies ahead.

Placialization Summary, Day Seven (Gen 2:1–3): The primary topic in the narrative for Day Seven is still the place of God. God remains the sole actor according to the text, but the activity of God is that God's placemaking activity stops. The canonical subplot of place has begun. God's place, ארץ, is now completed with everything in place. The seventh day does not have an "evening and a morning" conclusion as the other six days (Gen 1:5, 8, 13, 19, 23, and 31). The placemaking activity of God is over for now, awaiting its resumption in the form of the work of humans in God's world.

Step Four: Placemaking as the Human Mission

Throughout the pages above, the thesis refers to the human role in the canonical mission and subplot. In this section, I shall discuss the specific commands of the mission, which, when taken together, comprise the canonical mission of placialization that, in turn, shapes the canonical subplot of place.

At the end of the first creation account, after God has completed God's activities of creating place, which goes beyond creating space or creating materiality, the narrator

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[142] The Piel verb, ויקדש, appears only here in the book of Genesis, contrasting with its frequent occurrence in other books of the Pentateuch. Here it signifies that YHWH "makes inviolable, makes holy, sets apart, purifies, sanctifies" this time period according to DCH (7:192).

records a human mission on the sixth day (Gen 1:28). This human mission is linked to *imago Dei*, implying that this is the mission for which humanity has been created.[143] According to the narrator, the mission has very specific tasks that humankind is to accomplish.

In the creation account, the canonical mission for humankind consists of five direct commands, all given by God to the humans: be fruitful (פרו), multiply (ורבו), fill the earth (ומלאו), subdue it (וכבשה), and rule (ורדו) over all living creatures in the sea, in the heavens, and on earth (Gen 1:28), as well as over the earth itself (Gen 1:26, ובכל־הארץ). Again, all five commands form a singular human mission by virtue of the fact that all five are given by God at the same moment in narrated time, all five are empowered by a singular "blessing" of God (Gen 1:28, ויברך), and all five are initiated by a singular illocutionary act of God (Gen 1:28, ויאמר),[144] thus comprising one singular mission for humankind.

To analyze the human mission, two questions arise. One, what exactly does the narrator present as the mission? And two, what things associated with ארץ need to be (forcefully) subdued, given the narrator's portrayal that the entire place of God is "very good"?

Regarding the first question, all five missional commands comprise the human mission in the first creation account and are placially oriented. Because the place of God has been a primary topic of the creation account, all are contextualized within the creation narrative as having ארץ as the general context. But also, all five commands have immediate impact on the placiality of ארץ as God's place. The first two commands, "be fruitful and multiply," are quickly followed by third command, "fill," and the text specifically relates this to earth as the object to be filled (ומלאו את־הארץ). In other words, for this third command to come to pass, the humans will need to be fruitful and multiply as a species, and then they will need to spread out throughout ארץ, which

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[143] Briggs, "Humans in the Image of God," 112–24; and, Walton, *Genesis 1 As Ancient Cosmology*, 175–78; and McDowell, *The Image of God in the Garden of Eden*, 136–41.

[144] For discussion of an "illocutionary act" as used in Speech–Act Theory when applied to biblical texts, see Richard S. Briggs, "Speech–Act Theory," in *Words and the Word: Explorations in Biblical Interpretation & Literary Theory*, eds. David G. Firth and Jamie A Grant (Downers Grove, IL: IVP Academic, 2008), 75–110.

foreshadows the early complication in the placial subplot and mission that occurs in the Babel pericope (Gen 11:1–9).[145] Thus, these first three commands alone forecast placial changes to the locale of ארץ and to its sense of place, if nothing else than by the presence of additional humans. The fourth and fifth commands, to "subdue it (the earth)" (וכבשה) and to "rule over" the animal kingdom, very clearly relate to the placial subplot in Genesis and the canon generally, especially when viewed in terms of changes to the locale and to the sense of place of ארץ.[146]

The human mission, as portrayed, points to the production of place (i.e., placemaking). In particular, the specific version of place that is to be produced, to apply to this creation account Henri Lefebvre's placial theory developed in his *Production de l'espace*,[147] is exemplified by the narrator in the first creation account. This version of place, which the human will re-produce via human placemaking, will shape future locales of ארץ and will produce a type of sense of place throughout the place of God, ארץ, that is consistent with the original version of God's place. The human mission involves developing further the place of God, and this can include changes to the locale and sense of place. Interconnectedness of place begins with the first creation account, is to extend throughout the canon, and is to culminate in Rev 21–22, when the canonical subplot is given full acknowledgment.

Considering the human mission via the modern terminology of sacred space developed by Mircea Eliade, the first creation account can be considered from the perspective of an *axis mundi*, portraying an inner sacred place that is a homelike area. From this perspective the human mission can be viewed as a mission to extend the placiality of God's sacred place, a process which Eliade describes as "*imago mundi.*"[148] The human mission then, being the basis of the placial subplot of the canon, is presented as advancing all aspects of placiality worldwide from its initial placiality as

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[145] For the readers of the early text of Genesis, the narrator's portrayal would likely cause them to imagine their own locations in light of the mission in Gen 1:26–28.

[146] The precise meaning of כבש and of רדה are important to the subplot of place generally but do not impact the point being made here, namely that the commands themselves, if obeyed, will produce placial changes ("the production of place") upon the locale and sense of place of ארץ.

[147] Henri Lefebvre, *Production de l'espace* (Paris: Anthropos, 1974).

[148] Regarding Eliade's treatment of sacred space, see Chapter Two above, pp. 7–10.

portrayed in both creation accounts (the second of which will be discussed below) into other areas of ארץ.

With regard to the second question, what needs to be (forcefully) subdued in the narrator's portrayal of ארץ as "very good," there have been several proposed answers. Recently it has been proposed that creation occurs when functions are established, so that the first creation account is not about the creation of matter nor about the moral character of that which already existed.[149] Thus, "very good" only pertains to a disclosure that what had been established during the first creation account was functioning well.[150] According to Walton, this would be consistent with the predominant cognitive understanding of creation in the ancient Near East, making this a possible understanding of both the narrator and early readers of Genesis.

A second possibility is that the "very good" refers to God's appraisal of an entire locale but only within a regional territory; it does not necessarily apply to the entire cosmos. According to this view, "very good" allows for existence of outer profane places that need to be subdued into conformity with the placial standards within the regional place of God portrayed during the events of the first account. According to this view, the first account is about the creation of a place of God within the larger world.

For our purposes, however, it is enough to note that something needs to change placially in God's place. This involves the interconnectedness of place that is implied between the current version of place at the end of the sixth day with placial advancements that will occur later in time. Thus, the interconnectedness starts at the time of cosmogony as portrayed in the events of the first account (Gen 1:1–2:4a), which then continues later in the Genesis narrative (e.g., Gen 2:4b–24; 9:1–7; 12:1–3), then in canonical time to the time of the early readers of the Genesis text (Gen 9:1–7 in LXX, which includes the placial mission of subduing the earth), and finally projects forward canonically to a final consummation in the new earth. This also includes establishing the sense of place as God's place.

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[149] Westermann, *Genesis 1–11*, 166; and, Walton, *Genesis 1 As Ancient Cosmology*, 119–92.

[150] H. Ramantswana, "From Bad to Good: A Dialogic Reading of Genesis 1," Journal for Semitics 21: 2 (2012): 237–68.

The human mission of Gen 1:28 also includes the perspective of futurespace. It inherently implies a forward-looking trajectory, with a habitus for producing placial changes in God's place. The changes themselves will anticipate the dwelling of God on earth. With the event of Gen 3:1–24, complications in the placial subplot, along with complications to and for the human placemakers, will develop, after which the placial subplot then charts a placial journey from Eden to the earthly New Jerusalem.

The placial journey throughout the canon records efforts to re-establish a terrestrial place of God. In the process, the canon describes the changes in the developing place of God, as seen, for example, in the "rebooting" of ארץ with Noah (Gen 6–9), in the call of Abraham to leave one place in pursuit of another place (Gen 12:1–3), in the specificity of the dwelling place of God in the tabernacle and the temple,[151] in the presence of God in the body of Christ (Jn 1:14; 2:18–22), and in the presence of God on earth in the body of the Church (Eph 2:19–22). Final dénouement is then portrayed in the canon when God dwells with God's people on the new earth in the new place of God, the New Jerusalem (Rev 21:3–4), which will be discussed in Chapter Six.

Finally, participating in the human mission calls for human effort as signified by the verbs כבש and רדה (Gen 1:28). The human's work of participation is what I am calling their activity of placemaking, or bringing to pass the placial changes associated with the locale and sense of place of ארץ. This activity involves changes to the locale of ארץ, to the sense of place of ארץ, to the boundaries of the location of ארץ as it moves worldwide. It also incorporates the placemakers as agents who are themselves part of the place of God, as agency and place fuse together.[152]

Conclusion

In the first creation account the narrator has asserted that God fashioned a placial world out of a placeless one. By the end of the account God's creation is full of placiality, with the sort that reflects God's own personal handiwork. The narrator's portrayal of God's

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[151] Richard E. Averbeck, "מקדש," in *NIDOTTE*, ed. Willem VanGemeren (Grand Rapids: Zondervan, 1997), 2:1078–1087.

[152] For discussion of human agency and place, see Malpas, *Place and Experience*.

actions, resulting in a new place of God, also reveals the depth of experience of pleasure and sheer satisfaction that God derives from living this experience. Each new aspect adds to the experience by God, exciting God's senses. Then with one last act on Day Six, God creates humanity with the intent to continue the placialization of God's world, and the canonical mission of placemaking begins for humanity. The narration concludes with the blessing of God on the seventh day, as God rests and now rules over the holy place and its placiality. Immediately upon the close of this account, the narrator begins a second creation account. The narrator appears to fast forward in time to an early stage in the mission of placialization, which will be the topic of the next chapter.

This chapter analyzes the continuation of the canonical subplot of place as it advances in the second creation account, presenting early advancements of placialization by God and then by humans. As with the first account, the primary focus remains on God's terrestrial place, but as will be discussed, God's place is now portrayed as a region within the larger world.[1] The chapter will demonstrate that a superior canonical reading emerges when reading the account through the use of CST 2.0 to bring out the full placiality of the referent portrayed by the text, as well as when it is read contextualized within the canonical subplot of place.

As mentioned in Chapter Four, Gen 2:4 functions as a seam to connect these creation accounts. The narration provides further continuity between the accounts by the repetition of ארץ.[2] However, a shift occurs from a worldwide cosmogonic referent (the primary topic of the first account) to a regional referent (the primary topic of the second account) within the cosmogonic place. Also, the narration itself provides clues to indicate that the second account occurs at a later point in time than the first. Nevertheless, placial continuity remains via the interconnectedness of place.

CST 2.0 and the Second Creation Account: God's Regional Place

This section applies CST 2.0 to the places in the second creation account. The analysis is limited to Gen 2:4–25, rather than including the entire Eden story (Gen 2:5–3:24).[3]

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[1] J. Gordon McConville, *Being Human in God's World*, 11–45.

[2] In the first account ארץ is used in Gen 1:1–2, 10–12, 15, 17, 20, 24–26, 28–30, and Gen 2:1. In this second account, ארץ appears immediately, twice, in the seam verse (Gen 2:4) to conclude the first account and to start the second, and then another three times in Gen 2:5–6. Guillaume, *Land and Calendar*, 125–28, maintains that "all mentions of the land within the creation story [of Gen 1] confirm that every occurrence of the word *ereṣ* is territorial rather than planetary," 128; this, however, is inconsistent with the narrator's portrayal of ארץ within a cosmogonic account, rather than a regional portrayal of ארץ in the second account, as will be discussed below. ארץ occurs again three times in Gen 2:11–14, after which it not appear until Gen 4:12–14, occurring 311 times in the book of Genesis.

[3] For discussions on the structural analysis of Gen 2–3, including an analysis of Gen 2:4–25, see Jerome T. Walsh, "Genesis 2:4b–3:24: A Synchronic Analysis," *JBL* 96 (1977): 161–77; Stordalen, *Echoes of Eden*, 214–29; Mettinger, *The Eden Narrative*, 16–28; Tsumura, *Creation and Destruction*, 77n2; and, Patterson, *The Plot-structure of Genesis*, 4–59. For discussion of literary unity of Gen 2–4, see Collins, *Genesis 1–4*, 189–91; Patterson, *The Plot Structure of Genesis*, 59–67; and Jean L'Hour. *GENÈSE 2.4b–4,26: Commentaire*, EBib 78 (Leuven: Peeters, 2018), 425–430.

Thus, this analysis excludes that portion of the second creation account that Christian tradition frequently labels "the Fall,"[4] thereby avoiding complications to a placial analysis of the canonical subplot of place once set alongside another canonical subplot of sin and redemption.[5]

In Gen 2:4b–25 the narrative introduces several places for our analysis. Since the narrative portrays these places as real places, the analysis allows for direct application of CST 2.0 to the text under the assumption that their referents are equally real within the world of the narrative.[6] Nevertheless, the use of placial theory would be equally capable whether Eden, the garden, the rivers, and its nearby territories refer to mythical places, to real geographic places in history, or to a mixture of both.[7]

<p style="text-align:center">Step One: Identifying the Places of the Second Creation Account</p>

The first step is to identify the places that appear in the narration. Gen 2:4 is the result of the narrator, and it acts as a bridge verse, joining the two creation accounts. More specifically, in Gen 2:4a the first account concludes with השמים/הארץ, and the second account begins similarly with ארץ/שמים in Gen 2:4b. By using the same words in the same merism, the narrator emphasizes the placial interconnection in the accounts. Furthermore, the narrator emphasizes the link in Gen 2:4 (both 2:4a and 4b) with Gen 1:1.

The repetition, however, is with adjustments that shift the placial focus between Gen 2:4a and 2:4b. In Gen 2:4a the word order of the merism, שמים/ארץ, reverses in Gen 2:4b to ארץ/שמים.[8] The narration also shifts the definiteness in the initial merism,

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[4] E.g., Cynthia R. Chapman, "The Breath of Life: Speech, Gender, and Authority in the Garden of Eden," *JBL* 138: 2 (2019): 241–2.

[5] Dexter E. Callender, Jr., *Adam in Myth and History: Ancient Israelite Perspectives on the Primal Human*, HSS 48 (Winona Lake, IN: Eisenbrauns, 2000), 39, states that "Genesis 2–3 provides the second and final direct glimpse in the canonical record into the ancient Israelite conception of the primal human," offering an unobstructed view of the outer placial subplot.

[6] For discussion about the significance of the Eden story for a canonical reader, see Stordalen, *Echoes of Eden*, 64–67.

[7] For discussion about Eden's garden as a real geographic place versus mythical place, see Stordalen, *Echoes of Eden*, 250–301.

[8] E.g., LaCocque, *The Trial of Innocence: Adam, Eve, and the Yahwist* (Eugene, OR: Cascade, 2006), 58 and 59n33; and Wenham, *Genesis 1–15*, 55. The only other occasion when the merism is

השמימ/הארץ, to become indefinite in Gen 2:4b, ארץ ושמים. The significance of the change in definiteness will be discussed below. However, for now, the change provides a clue to the reader about the identification of the primary place in the second account. At the very least, the narrator appears to be leading a reader to notice this change in the text and to wonder why.[9]

Thus, the first clue to the identification of the primary place in the second account is the use of two indefinite, absolute nouns in Gen 2:4b, ארץ ושמים.[10] The indefinite, absolute form of ארץ is rare in Genesis, and when it occurs elsewhere, it seems to be for narrative effect.[11] Therefore, the narration can be read, "in the day that YHWH God made an (indefinite) ארץ." Bandstra writes, "Notice that these nouns are indefinite, suggesting textually speaking that they have not yet been defined or made known to the reader. Of course, they had been repeatedly referred to in the preceding text, most recently in 2:4(a). Yet, this suggests that the text is starting over again and going back to beginnings."[12] In what follows, I will argue that this is significant, prompting a reader to wonder if a shift had occurred in the referent to the Hebrew ארץ.

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reversed in the Hebrew Bible as it is here in Gen 2:4b, occurs in Ps 148:13, which is inconclusive for our purposes since Ps 148:11–14 is focusing on the world of humankind who live on ארץ to praise God. This could account for the Psalm's reversal of the merism to focus from the vantage point of human. As Wenham notes, Ps 148:13 seems to refer to Gen 1 and would be translated "world" as per the earlier discussion in this chapter about "world" instead of "earth"; but, assuming this is correct, the cause of the reversal of word order in the merism would be emphasizing cosmic regions where humans live and praise God, portrayed by the Psalmist (again) from their vantage point of reference.

[9] Of course, the shift in the scope of the size of ארץ, as well as time difference between the two accounts, can also be explained, in part or in whole, on the basis of source criticism. But this does not answer the question, how does the text read canonically. Since my analysis focuses on a canonical interpretation of the final form of the text, this invites an analysis of the narrator's portrayal of the sources.

[10] It is possible that the indefinite ארץ may have come from the original source (P), but in our canonical reading this change is retained by the hand of the redactor(s) when producing the final form of the text. Both in the source and in the final form, a reading of an indefinite ארץ is noticeable, especially at this point in the second creation account, causing a canonical reader to note the shift in placial focus.

[11] ארץ occurs 155 times in the absolute state in Genesis (out of 311 occurrences). Inclusive of Gen 2:4b, it occurs absolute and indefinite only five times (Gen 1:10; 14:19; 14:22; 15:13; 36:6). In Gen 1:10 it refers to the dry ground which is being renamed as ארץ. Its use in Gen 14:19 and 14:22 signify usage in a divine title, with God being referred to as "maker of heaven and earth," again relating the title with the merism of creation. Gen 15:19 uses an indefinite and absolute ארץ to refer to some unknown, indefinite regional land (Egypt) where Abraham's descendants would be enslaved and oppressed for 400 years. In Gen 36:6 the indefinite and absolute use of ארץ expresses an unnamed land to which Esau departed after leaving Jacob.

[12] Bandstra, *Genesis 1–11,* 119.

Further alerting a reader to a potential shift, the narration omits the initial object markers, את־, compared to the opening wording of the first account in Gen 1:1. In the first account the narrator used את־הארץ to express determinate force so that a reader understands את־הארץ as "the one and only" world.[13] Although the object marker את־ is missing in Gen 2:4a, the word order of the merism in Gen 2:4a, along with the use of the definite article, ה, alerts the reader that the same "one and only" world is in view in Gen 2:4a. In the first account the narration always used the definite form הארץ, except when naming יבשה as ארץ (Gen 1:10). Suddenly, and without explanation, the second account omits this determinate force by omitting the article ה, being replaced by an indefinite referent, ארץ. As Bandstra states, the narration seems to be "suggesting textually speaking that [ארץ and שמים] have not yet been defined or made known to the reader" in the second account. Thus, while contextually ארץ is interconnected placially in the bridge verse with the ארץ of the first account, it is also unhitched in some way.

A close reading soon observes that the narration will add two additional ארצת in Gen 2:11–14, one being identified as the ארץ of Havilah (Gen 2:11–12) and the other as the ארץ of Cush (Gen 2:13). Contextually then, a reader is confronted with three ארצת in the second account, forming a comparison between the indefinite ארץ in Gen 2:4b with these other two regional places. Multiple ארצת, as regions in God's created world, will be an important theme in Genesis. [14] This leads a reader to contrast the indefinite ארץ in Gen 2:4b with the way in which the narrator is using ארץ in the first account, as the entire cosmos (i.e., world), as "the one and only world."[15] There are territories, ארצת, that are regional lands within the created world of God. Thus, from a canonical perspective, the narrator decouples ארץ in Gen 2:4b from its referent in the first creation

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[13] Bandstra, *Genesis 1–11*, 44; and *DCH*, 1:439; Bruce K. Waltke and M. O'Connor, *An Introduction to Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 177–78

[14] The use of multiple (plural) ארצת will appear elsewhere in Genesis, including at key points in the narration: Gen 10:5, 20, 31; 26:3–4. Multiple ארצת are implied in Gen 12:1, 5, when Abraham is instructed to leave the current place for an unknown ארץ that would be shown to him.

[15] This use of ארץ to point to a regional land rather than the cosmic world will become the narrator's dominant use of ארץ throughout the rest of Genesis. While this does not prove how it is being used in Gen 2:4b, as a regional territory, it does clarify that a regional usage in Gen 2:4b would be in keeping with the narrator's focus elsewhere with a regional focus.

account, beginning the itemization of places in God's world.[16] In short, it seems, textually speaking, that the second account's ארץ is a (smaller) territory of God, a regional territory within God's larger cosmic world that is the topic of the first account.

This explanation employs two common properties from placial theory, the interconnectedness of place across time plus placial openness in terms of borders. For example, there may be a difference in time in the accounts, as well as a difference in size (cosmic versus regional) between the two accounts, while simultaneously discussing the same place, ארץ, despite the fact that placial aspects of ארץ had changed. As noted in Chapter Four's discussion of place, ארץ had already been portrayed by the narrator as changing over time during the seven days of the creation week. While its locational component remained constant throughout the first account, its locale and sense of place changes day by day. Its interconnectedness over time and its openness to outside influences allows the narration to refer to developing iterations while still employing the same word, ארץ, with its referent. By the end of the first account and beginning of the second account (Gen 2:4), the narrator continues with the same name, ארץ, to stress the connection while also allowing for openness to placial changes to stress the change in the boundary and in the existential aspects of place, such as its sense of place.

Naturally, if ארץ shifts to a regional ארץ (a territory somewhere in the world) in the second account, unhinging the size of the referent, a reader should ask if the second account occurs at a different point in time. If so, since the first account is cosmogonic, the second account would likely be temporally after the first account. But does the narrator provide textual data that reveals a difference in the *temporal setting* of the second account? In fact, there are three markers in the narration that reveal this to be the case.

First, based on a canonical reading of both accounts, there is a difference in the narration's portrayal of the creation of plant life. In the second account plant life occurs after the creation of the human (Gen 2:5–9), compared to the narration's portrayal of plant life's creation before the creation of humans in the first account (Gen 1:11–13, Day

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[16] For discussion of a hyponymous relationship here, see Tsumura, *Creation and Destruction*, 58–60.

3). If the second account pertains to further placialization by God of a regional territory within the already existing cosmic world (Gen 2:4), then the difference in the creation of plant life fits within a close reading of the text. In other words, the second account's locale, including its plant life, happens within an under-placialized and indefinite ארץ, a region (Gen 2:4b) within a pre-existing cosmic world, ארץ (Gen 2:4a).

Second, this would also account for the obvious inconsistency between the granting of all fruit for human consumption in the first account (Gen 1:29–30), versus the prohibition of consumption of the fruit of the tree of knowledge in the second account (Gen 2:15–17). If the second account pertains to a newly developed, regional area within the world, it is natural for new regulations to be given. This too invites a close reading of the second account as occurring at a later narrated time than the first account.

Third, in the second account the formation of animals by God (Gen 2:19) is portrayed as occurring after the formation of the human (Gen 2:7). This is a different order than in the first account (Gen 1:20–28). But, in a close reading, the second account pertains to advancing placialization of cosmic ארץ through the formation of a regional territory, ארץ, within the already existing cosmic world, ארץ, then this too accounts naturally for this difference between the two creation accounts, such as when the new region in the second account acquires the arrival of animals after the arrival of the first human. In other words, the second account is portrayed with a referent that has a hyponymous location, indicated by the narration's use of the same word ארץ, while focusing on interconnected versions of place at a later time. It is worth noting that my placial interpretation of ארץ (topophany) easily allows for this shift, whereas a spatial, materialistic, fixed interpretation of ארץ (geophany) does not.

Added to these three examples of textual data, in the second account the regional ארץ is portrayed as located near two other regions, ארצת. In a close reading these other regions seem to be portrayed as existing during the time the events of the second account are occurring (Gen 2:11–14). This connection in time and space is implied by the concept of the river of Eden (and of the garden), which is actively supplying water to these territories (Gen 2:10) and to their inhabitants. This regionalization is reinforced for a reader of the final form of Genesis by the potential polemic with similar parallel

language in other ANE literature, for example, with *The Sargon Geography* which presents the regionalization of Sargon's land into regions marked off by rivers.

Similarly, the spatial position of the narrator supports a regional view of ארץ. As the text portrays it, the narrator's vantage point moves inward quickly in the second creation account, as it did in the first account. In the bridge, the narrator moves from a vantage point of perceiving the entire cosmic world that God created (Gen 2:4a) to a vantage point of perceiving a regional land which God made (Gen 2:4b).[17] Then, almost immediately, the narrator's focus moves further inward, shifting to a garden (גַן) as a smaller place within the territory (Gen 2:5–8), locating this garden in the eastern part of the region (Gen 2:8).[18] The narrator then moves inward further to observe that the garden is full of trees (Gen 2:9a), noting the presence of the specific two trees that will geographically orient the human and the reader with regard to where the center of the garden is (Gen 2:9b). From this center, the narrator orients the reader's directionality for the garden and the region. The narrator identifies the river of Eden (Gen 2:10), which will be the headwaters for these other neighboring regions (Gen 2:11–14). The narrator creates a mental map for the reader, first by noting that the human and God had arrived in the garden by traveling from a different site where the creation of the human occurred in the region (Eden). This journey required time to elapse, and the journey allows the human an occasion to observe the locale outside of the garden (Gen 2:15). Then, the narrator explores the locale both in the garden and around the region, including its animal life (Gen 2:18–25). By this movement of God and the human, the narrator allows the reader to notice what human geographers today would label the in-between places of the region.[19] A cosmic tour of ארץ, like in the first creation account, would be impossible, but a regional tour is possible.

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[17] Jiang, *Critical Spatiality*, 125.

[18] There is much discussion about the meaning of מקדם in Gen 2:8 ("in the East"). If this refers to directionality ("east"), this will reference a portion of the territory of God wherein the garden is being planted by God, namely in "eastern ארץ." Stordalen, however, gives a compelling reason why this word may be a temporal indicator ("at the border of the beginning of time") rather than being a geographical indicator ("in the East"); see Stordalen, *Echoes of Eden*, 261–70.

[19] Stordalen, *Echoes of Eden*, 222–23; Collins, *Genesis 1–4,* 111; and, Jiang, *Critical Spatiality*, 100–02.

Also, by stressing that the male and then the female had been made from the ground, the narrator distinguishes this newly created regional couple from the first humans in the first account. In the second account, the narrator appears to identify them as autochthons, natural citizens of the new region by virtue of being made from the ground of the region, with the woman, being made from the man, also becoming a natural citizen of this region.[20] The human couple were the first citizens of God's new region, being made from the soil of God's own place, even if they were not the first humans. This makes their eviction in the next chapter (Gen 3) a placial transition of profound displacement from God's land to a foreign region.[21] As representatives of God's region within the created world, they fail, which will contrast canonically with Christ's success as head of God's new place.

Having identified the primary place in the second account, it should be noted that the narrator also identifies secondary places in the narrative, such as the middle of the garden where the two famous trees are and the river of Eden which also becomes four rivers after leaving Eden. These rivers appear to be portrayed as borders between other regions in the world. These secondary places will be discussed in Steps Two and Three as appropriate for the placial analysis of the primary place, God's regional land.

Step Two: Insights from the Application of CST 2.0

In Step Two, each component of place (its location, locale, and sense of place) is discussed separately by employing the four lenses of perspective (i.e., firstspace, secondspace, thirdspace, and futurespace) to analyze each placial component.

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[20] The concept of autochthony (humans being created out of the soil of a region or city, establishing one as born of this soil) prioritizes citizenship and ethnicity, based on being original to a region. This may explain, in part, the emphasis on the human being created out of the soil of Eden in Gen 2:7. For discussion of autochthony as an ancient Greek interest, establishing legal rights of ownership over a territory, see Stuart Elden. *The Birth of Territory* (Chicago: University of Chicago Press, 2013), 21–26. For discussion of autochthony in a modern context, see Borja Martinovich and Maykel Verkuyten, "'We were here first, so we determine the rules of the game': Autochthony and Prejudice Towards Out-Groups," Eur. J. Soc. Psychol 43 (2013): 637–47. For a potential application of autochthony to Genesis 2, see Guy Darshan, "The Origins of the Foundation Stories Genre of the Hebrew Bible and Ancient Eastern Mediterranean," *JBL* 133: 4 (2014): 689–709, who writes that "the great Mesopotamian and Egyptian kingdoms never represented themselves as 'immigrants' . . ." (689).

[21] Casey, *Getting Back into Place*, 3–39.

Throughout the analysis, however, the assumption is that ארץ is a placial monad, and thus God's placial monad remains open to influences, is three-dimensional so that the locale is contained within, and interconnects temporally with its canonical past in the first creation account and with its canonical future.

The First Placial Component: Location. **T**he first perspective is firstspace, seen as the raw textual data. This view is the easiest to discuss, since this is what is typically discussed in biblical studies because one is not required to adopt differing perspectives as a reader. As demonstrated in Step One, the primary location is ארץ, a regional territory within God's larger cosmic world. The region is presumably named Eden.[22]

The narrator specifically locates the garden for a reader as located in the region of Eden, בעדן, and "the garden of Eden" then becomes the canon's unofficial name.[23] However, there is discussion about whether בעדן is an appellative, thereby providing additional locational information ("a garden *in Eden*"), or is simply a description of the type of garden, namely a "garden of pleasure and luxury."[24] Perhaps, however, it is both, being a double entendre.[25] Nevertheless, to analyze גן־בעדן from the perspective of

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[22] The fact that Eden is the name of this regional territory, ארץ, is established as follows: In Gen 2:4b, ארץ is a territory within the cosmic world that is God's place in the first creation account. In Gen 2:5 the same regional focus is continued from Gen 2:4b by the definite article ה in מִן־הָאָרֶץ in Gen 2:5, with the article being anaphoric, pointing back to the immediately preceding use; see Waltke and O'Connor, *Biblical Hebrew Syntax*, 13.5.1.d. If correct, then in Gen 2:6–7 the same location is in view, except focusing on the moisture in the ground of the territory. In Gen 2:8 the garden is located within a larger area, גן־בעדן, specifically identifying the garden as "in" (ב) Eden. Eden is thus a larger location (and locale) than the garden. See *DCH*, ב, 2: 82–83; see also, L'Hour, *GENÈSE 2.4b–4,26: Commentaire*, 155. While it is possible that ארץ in Gen 2:4b is different in size than עדן and may contain the garden, גן, the context seems to equate God's regional territory, ארץ, with the named territory עדן, thereby implying that they are the same geographic location. This is supported by the free interchange of ארץ and עדן in Gen 3:23–24 and Gen 4:12–16 where God's regional ארץ (4:12–14) is called עדן in Gen 4:16 and is situated regionally to the west of the region of Nod (Gen 4:16). This is further suggested by the fact that in the river water in Gen 2:10 (see Gen 2:6–7 for the implied source of Eden's water arising up from within ארץ) proceeds from Eden (יצא מעדן) and flowed (downhill) to the garden, which is also a location in Eden (Gen 2:8). Thus, the text is best read as asserting the garden to be a smaller area within the larger area of Eden.

[23] The narrator does not state an event of naming the garden, as often occurs in the two creation accounts (Gen 1:5, 8, 10 [two times], 19–20 [three times], and 23). The canonical "unofficial" status of Eden is evidenced by the fact that the garden of God is often identified by its location in Eden: Is 51:3; Ezek 28:13; 31:9, 16, 18; 36:35; Joel 2:3.

[24] For summary of the options for interpreting גן־עדן, see Westermann, *Genesis 1–11*, 208–11.

[25] Stordalen, *Echoes of Eden*, 256–61; Ausloos, "'Garden in Eden' or 'Paradise of Delight'?" 6–17. An alternative would be to name the garden, "the Garden of Luxury."

firstspace, one simply acknowledges that this is a placial location, and thus this analysis retains the commonly used translation "garden of Eden."

In Gen 2:4b–5 the narrative also identifies a locational site, the "ground," אדמה.[26] However, the regional focus of the narrative continues to provide the general point of reference for the narration, demonstrated by its use to situate other regional territories (Gen 2:10–14), illustrating what today could be labeled regional geography.[27] In short, from the perspective of firstspace the region of Eden is the primary point of reference throughout the narration.

Additional location markers in the text help to create a mental map of the region's location, as well as the location of the garden—they are located in relation to the east, מקדם. A straightforward reading would understand the narrator to mean a location within an eastern area of Eden. Apparently, by using several locational and directional markers, the narrator seems to intend to emphasize placial markers as important information for a canonical reader.[28] In the case of מקדם, however, Stordalen suggests that מקדם is not a geographic, directional marker but rather is a temporal expression, meaning "from the border of time."[29] Stordalen claims that when מקדם is used as a directional marker, it always uses another fixed geographical point that is in the context so that a reader can determine which direction the east is, relative to the fixed reference point.[30] Against Stordalen's view, however, the noun קדם is found sixty-

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[26] Van Wolde, *Stories of the Beginning*, 38–40.

[27] For examples of ancient Near Eastern and Greco-Roman geographies, see Chapter One; see also Leo Bagrow, *History of Cartography*, revised and enlarged ed. (New Brunswick, NY: Transaction Publishers, 1985), 25–38; Beau Riffenburgh, *Mapping the World: The Story of Cartography*, The Royal Geographic Society (London: Carlton Publishing Group, 2014), 6–22; and Peter Frankopan, *The Silk Roads: A New History of the World* (New York: Vintage Books, 2015), 3–44. These examples from ancient geographies would today be classifiable as embryonic forms of modern physical (areal) geography or "regional geography." For discussions of physical/areal geography and regional geography, see Chapter One. For assessment of the strengths and limitations of regional geography, see Derek Gregory, "Regional Geography," in *DHG*, 632–36; and, Tim Cresswell, *Geographic Thought: A Critical Introduction*, Critical Introductions to Geography (Malden, MA: Wiley-Blackwell, 2013), 58–78.

[28] The locational and directional markers that the narrator gives to the reader are: A garden (גן) as the locale, in Eden (בעדן) as the name, from the east (מקדם) to indicate directionality; additionally, its position is directionally upstream relative to four main rivers (Gen 2:10).

[29] Stordalen, *Echoes of Eden*, 261–70; for discussion of קדם as "east" and as "antiquity," see *DCH*, 7:186–87.

[30] מקדם occurs twenty-two times in the HB, of which six are in Genesis (Gen 2:8; 3:24; 11:2; 12:8 [twice]; and 13:11). All other occurrences in Genesis have a fixed geographical point in the context that

one times in the Hebrew Bible, of which nine occur in Genesis; and the context for these nine occurrences (eight, excluding Gen 2:8) yields the directional meaning, "east."[31] Since Stordalen's interpretation is based on limited textual data for מקדם in which מקדם appears in a context without a fixed reference point, his interpretation will be omitted from our discussion about location.[32] If, however, his interpretation is sustained, the word מקדם calls attention both to the geographic location and to its interconnectedness with the beginning of time, thereby using location rhetorically to draw the reader into thinking of this location as the beginning of canonical history for God's region.

The location of God's garden within God's regional territory, Eden, is mapped relative to other regional territories (the ארץ of Havilah, the ארץ of Cush, and Assyria). The narration notes the location of boundaries, the four rivers of Pishon, Gihon, Tigris, and Euphrates.[33] The location of God's regional territory is upstream, being the headstreams of these four rivers which flow downstream to the garden and then out of the region to the other regions (Gen 2:10). This has encouraged some interpreters to treat these rivers as markers in physical geography that can, in theory, help determine the precise physical location of Eden in the cosmic world of the reader.[34] For these interpreters, some of the rivers and territories are quickly identifiable, such as the territory of Assyria and the rivers of Tigris and Euphrates, while others are not, such as the location of the territories of Havilah and Cush, and the location of the rivers of Pishon and Gihon.[35]

On a modern aerial photo of this region, however, there is not a common physical site where all four rivers currently could join together, and there may not have

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allows the reader to view מקדם as a directional marker, "from the east (of the fixed geographical point)." Gen 2:8, however, lacks a fixed reference point, which may suggest that it is being used temporally rather than directionally.

[31] Gen 2:8; 3:24; 10:30; 11:2; 12:8 (twice); 13:11; 25:6; 29:1.

[32] For a similar conclusion, see Mettinger, *The Eden Narrative*, 14.

[33] Regarding the relational role of these geographic markers to each other, see Jiang, *Critical Spatiality*, 96–98.

[34] For a review of interpreters who use this as a physical guide to the location of Eden, see Stordalen, *Echoes of Eden*, 249–56.

[35] Stordalen, *Echoes of Eden*, 270–73; and, Collins, *Genesis 1–4*, 119–120.

been a common site at the time of the text's composition.[36] This would suggest, instead, that the information points to "religious geography" rather than to physical geography, whereby geographic information has rhetorical import, being religiously significant but not intended to be read as physical geography.[37] Narratively, the rivers are portrayed as having one ancient common source that is located within God's region (Gen 2:10), creating dependence on God's territory for water.[38]

But from the view of firstspace, a canonical reader simply observes the textual data and inquires how the four rivers in Gen 2:11–14 have one common source (Gen 2:10), and where the location of this common source is. The text portrays the existence of an unnamed river of God (Gen 2:10) that flows from God's territory, Eden, toward the garden of God and provides the garden with its water. From this location, the river exits the garden and then branches into four rivers (Gen 2:11–14). But where does the river of God come from? And at what common location does it divide into four branches? Stordalen's solution will be followed, and elaborated on, in the discussions below.[39]

At this point, according to the perspective of firstspace, it is sufficient to note that the location of the origin of the world's water supply is the river of God, with unstated location but suggestively implied via the common word שקה (Gen 2:6, 10). Thus, the river water begins in an indefinite singular mist or from a spring (ואד) that arises up from within the regional territory of God, יעל מן־הארץ (Gen 2:6), forms into a stream and from there flows downward to water all the surface of the ground, presumably all of the ground of God's regional territory (Gen 2:5). Eventually, the water becomes a river that flows from Eden to water the garden (Gen 2:10a), and then the water continues flowing and divides into the headstreams of the four rivers (Gen 2:10b). This concludes a view of location from firstspace.

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[36] James A. Sauer, "The River Runs Dry," *BAR* 22: 4 (1996): 52–57.

[37] The issues related to mapping these geographic markers in the second creation account may be due to a change in an interpreter's understanding of geography, whether as "religious geography" or as modern "geography of religion"; see Dozeman, "Biblical Geography and Critical Spatial Studies," 98–100.

[38] LaCocque, *The Trial of Innocence*, 79–81.

[39] For Stordalen's full discussion, see *Echoes of Eden*, 270–301.

Moving to a discussion of location *according to secondspace* (the perspective of systems, groups, ideologies, and worldviews), the view of secondspace in this narrative is the perspective expressed by the narrator and represents the perspective of God on the locations.[40] At the very least, the narration leans toward the language that would be classified today as religious geography, revealing God's values, designs, and preferences.[41]

The view of secondspace observes the way the narrator introduces, and then employs, borders in order to address issues relative to border control and ethnicity.[42] As mentioned previously, the text names four key rivers and describes them in ways that indicate the rivers serve as natural boundaries, forming territorial borders that assert a form of control to each region's location.[43] For example, this is illustrated in the use of rivers as natural borders in *The Sargon Geography*, which uses concepts similar to Gen 2:11–14.[44] Other examples of rivers as natural boundaries can be found in *The Epic of Gilgamesh* as well as the works of Herodotus and Ptolemy as discussed in Chapter One.[45] Just as Sargon is portrayed in these texts as asserting control by means of the use of rivers to define where one territory ends and another begins, so the narration in Gen 2 portrays rivers to form natural borders, indirectly reflecting regional control. Yet according to the canonical subplot of place, God, who created the world as per the first creation account, now has designed a new region along with its garden, in proximity to other regional territories, all of which are similarly portrayed as controlled territories,

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[40] Jiang, *Critical Spatiality*, 123.

[41] For discussion location expressing ideology, see Lily Kong, "Mapping 'New' Geographies of Religion: Politics and Poetics in Modernity," *PIHG* 25: 2 (2001): 211–233; and Gert T. M. Prinsloo, "Place, Space and Identity in the Ancient Mediterranean World: Theory and Practice with Reference to the Book of Jonah," in *Constructions of Space V*, 5–7.

[42] E.g., Gen 15:18; Deut 1:7; 11:24; Josh 1:4; 1 Kgs 4:21; 2 Kgs 24:7; Ps 137:1 (as demonstrating sense of place's association with river as borders).

[43] For discussion of borders as a form of control, see Robert David Sack, *Human Territoriality: Its Theory and History*, Cambridge Studies in Historical Geography (Cambridge: Cambridge University Press, 1986), 28–51.

[44] See *SG 6–32*, where the power of Sargon's control over various locations, many of which are delimited by rivers that serve as borders; see Horowitz, *Mesopotamian Cosmic Geography*, 67–95.

[45] See Chapter One, pp. 20–25.

conjuring a basis of ethnicity (Gen 2:10–14).[46] Read canonically in light of the subplot of place, this proximity to the human in God's new territory can be read in light of the human mission stated in Gen 1:26–28. The subplot of place points outward toward these territories.

Another view of location from the perspective of secondspace observes the design of God reflected locationally by the flowing of water. The source of water comes from below (Gen 2:5a), suggesting that the waters below of Gen 1:6–9 are its source, coming up from somewhere within God's regional territory (יעלה מן־הארץ in Gen 2:6).[47] If Gen 2:6 points to Gen 1:7, the use of location to dictate the flow of water suggests that all water in the canonical subplot ultimately comes from God, coming from the interface between God's realm and the realm of creation. Presumably this water supply (Gen 2:6) enabled uncultivated plants as will be discussed below about locale (Gen 2:5a).[48] Due to a lack of rain water, which had not yet been given by God (Gen 2:5b), along with the absence of a human to till the ground (Gen 2:5c),[49] a garden was impossible, and this necessitates the creation of a human (אדם).[50] The narrator portrays that once these deficiencies change through the addition of a human in God's region, there is now sufficient water for cultivation, and this water now flows downstream from its origin in God's region to become a river that supplies God's garden (Gen 2:10a), after which it continues downstream to supply water to the other regions (Gen 2:10b). The narrator suggestively notes that this flow of water is abundant enough to create "four" rivers, signifying ubiquity similar to the usage of four elsewhere in the canon and in religious

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[46] On the strengths and limitations of bounded areas in relation to ethnicity, see Ann E. Killebrew, *Biblical Peoples and Ethnicity: An Archeological Study of Egyptians, Canaanites, Philistines, and Early Israel 1300–1100 B.C.E.*, ABS 9 (Atlanta: Society of Biblical Literature, 2005), 6–10; see also, *Introducing Human Geographies*, chp. 10–19 and 37–38.

[47] It seems likely that the narrator is implying that the water's source is from the cosmic "waters below," described in Gen 1:6–7. The narrator uses two relatively rare words, שקה and אד, to describe the origin of the water. Lacking further clarification from the second account, the nearest natural contextual answer is that this water comes from the "waters below" in Gen 1:7.

[48] Wenham, *Genesis 1–15*, 57–58.

[49] *DCH*, "עבד," 6:210.

[50] Bandstra notes that the lack of cultivated vegetation in Eden is due to two causes (a hypotactic relationship)—lack of rain and lack of humans to cultivate the garden; Bandstra, *Genesis 1–11*, 122.

geography, such as with the four corners of the world.[51] By these details about geographic location, the narrator communicates that God is providing all territories with their water, observable through secondspace. This information fits within the canonical subplot of place, whereby the placialization of God's world is ongoing, enabling a sustainable environment that is controlled by God.[52]

Finally, a third view according to secondspace observes the centrality of the tree of life and the tree of knowledge. The narrator specifically calls attention to the fact that the trees are in the middle of the garden. Just as an ancient Babylonian map of the world expresses Babylonian control based on the centrality of Babylon in their world map,[53] the central position of these two trees expresses a system of control by God through their location, underscoring God's rules of the region. Their preeminent location, like an *axis mundi* located in the garden,[54] presents these trees as easily visible as the humans move about during the day, even being impossible to miss. Canonically read, this locational information allows a reader to observe the importance of placial positioning in the placial subplot.[55]

Moving to analyze location *according to the perspective of thirdspace*, one revisits the same texts, except now using the lens of lived experience by the individuals in the text. Although the narration is silent as to whether God dwells in the garden with the human, the narration presents God being there physically at the time of the second

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[51] Stordalen, *Echoes of Eden*, 274–76, who illustrates the use of "four" as a symbol of completeness in the canon (e.g., "the four corners of the world" [Is 11:12], the "endings" of the heavens [Jer 49:36] and the four heavenly winds [Jer 49:36; Ezek 37:9; Zech 6:5, etc.])" (275), and who provides ANE examples of the four "heads" of cosmic water (275–76, especially n128).

[52] Stordalen, *Echoes of Eden*, 274–86.

[53] Horowitz, *Mesopotamian Cosmic Geography*, 20–42.

[54] Mircea Eliade, *The Myth of the Eternal Return: Cosmos and History*, trans. Willard R. Trask, Bollingen Series XLVI (Princeton, NJ: Princeton University Press, 1954), 3–17; idem, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (New York: Harcourt, 1957), 20–65. For discussion of Jerusalem as an *axis mundi* in the canon, see Tilly, *Jerusalem—Nabel der Welt*, 87–253.

[55] Cf. Prov 3:18.

account, planting the garden (ויטע)[56] and forming the human (יצר)[57] out of the ground. A canonical reading thereby envisions God experiencing the location like any individual would experience it (Gen 2:8–9), just as God had experienced the days of creation in the first account. The narration portrays the human as in direct dialogue with God about rules (Gen 2:16). God is portrayed as near at hand when God builds the female, again implying physical, lived presence (Gen 2:18, 21–22).[58] In fact, in Gen 3:8 the narrator portrays the presence of God as so close in terms of location that the humans could hear the sound of God walking, suggestively indicating that God has "a body and weight" sufficient enough to cause leaves and branches to rustle when God is walking.[59] All of these portrayals by the narrator suggest locational nearness of God when read canonically, informing a canonical reader about life in the place of God when viewed according to the canonical subplot of place. In the canonical subplot of place, life is lived in the location, and thus the location of lived experience is more than a map of the location.

With God portrayed by the narrator as being in the garden, the human's experience of the location could be likened to being in an inner sanctum with God. The subplot of place advances, as the location launches a trajectory for the placialization of the land of God. The location is terrestrial in this text, and the subplot of place will remain terrestrial throughout the canon. Whether one can affirm that Eden is being portrayed as a location for a cosmic temple of God in the second account or merely as a sacred place in which God resides,[60] such as the temple-less city of Rev 21:22, the location as portrayed in the narration suggests distance-based sacredness, wherein a

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[56] יטע occurs 3x in Genesis, in all three instances it has an agricultural context of planting (Gen 2:8; 9:20; and 21:33). The image portrays God as a farmer, involved in the act of planting, which thereby portrays God as physically present in the place, experiencing the event.

[57] יצר occurs in Gen 2:7–8 and 2:19, referring to the fashioning of the human and of animals from the ground, again portraying God as physically present in the garden, experiencing the event.

[58] Jiang, *Critical Spatiality*, 91–92 and 98–101.

[59] Jiang, *Critical Spatiality*, 101.

[60] E.g., Patterson, *The Plot-structure of Genesis*, 40–50; Gordon J. Wenham, "Sanctuary Symbolism in the Garden of Eden Story," in *I Studied Inscriptions Before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, eds. Richard S. Hess and David Toshio Tsumura, Sources for Biblical and Theological Study 4 (Winona Lake, IN: Eisenbrauns, 1994), 399–404.

liminal nexus occurs between the sacred center and the profane locations outside. This portrayal of liminality is experienced individually and is based on location.[61]

Because the text portrays distance-based liminality in its rhetoric, certain other aspects of thirdspace can analyze location via this liminal nexus. For example, the two trees are in the very center of the garden (בתוך הגן), implying a sacred center point via location (Gen 2:9).[62] Moving away from this center point, the narration implies locational sacredness within the garden, decreasing sacredness as one moves outside of the garden but stays within the territory (perhaps reversing the path that God took the human on, Gen 2:15), and finally further decreased sacredness as one follows the path of the rivers into foreign territories in Gen 2:10–14. Read canonically, the narration seems to suggest that the outer locations represent the portion of cosmic ארץ, which would need to be subdued (Gen 1:26–28) to have a version of place like what God had formed in the two creation accounts. This also contributes to a reader's understanding of the canonical subplot of place in that the canonical journey of place has the full placialization of God's world as the end point of its trajectory, as will be discussed in Chapter Six.

Moving to a discussion of location *according to the lens of futurespace* (which views the present place in light of its future interconnected through time), there are few details that convey a distinctively religious worldview about the future of the present place in the text. Viewing location via the canonical subplot of place, the human mission had been given by God to humanity in the first account (Gen 1:26–28), but the ground in the land of God had not yet been cursed (Gen 3:17–19). Thus, the second account

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[61] Kunin's definition of liminal is meant here: "The liminal refers to those areas which form a bridge between different or opposing categories. In many cases this immediate area is one of danger or possibility. . . . One significant feature of the liminal is the merging of qualities of both categories. Since the liminal is neither fully one type of space (category) nor the other, it will take on aspects of both; it is this indeterminacy of quality and therefore predictability that creates the aspect of danger," *God's Place in the World*, 30. For discussion of sacred space, including distance-based sacredness relative to distance from the center, see the discussion of Eliade in Chapter Two; also, see Mark K. George, *Israel's Tabernacle as Social Space*, AIL 2 (Atlanta: Society of Biblical Literature, 2009), 102–111; and Klaus Bieberstein, "Mythical Space and Mythical Time: Jerusalem as the Site of the Last Judgment," in *Constructions of Space III*, 38–9. For discussion of location and liminality, see Seth Kunin, *God's Place in the World: Sacred Space and Sacred Place in Judaism*, Cassell Religious Studies (London: Cassell, 1998), 30–36; Jiang, *Critical Spatiality*, 125 and 153–55.

[62] Jiang, *Critical Spatiality*, 125–35.

does not yet envision difficulties associated with location. Nevertheless, a canonical reader would hear the names of neighboring territories and would recognize enough to map a present awareness of locations so that the reader might interconnect the original place of God's land with the final place of God, noting what lies ahead for themselves and for these neighboring lands. In light of this perception, locational information in the text, when viewed according to futurespace, takes note of the fact that good gold and jewels exist in Havilah, representing location information useful in the decoration of God's tabernacle and temple (Exod 25),[63] ultimately fulfilled in the eschaton (Rev 21:11–23) as will be discussed in Chapter Six.

The Second Placial Component: Locale. The second component of place is locale, and its analysis here begins with *firstspace*. By means of the narrator's use of ארץ in the seam verse (Gen 2:4), merging both creation accounts, the locale of the first account (Gen 2:4a) merges into the second account (Gen 2:4b). However, Gen 2:4b alludes to a shift in the referent of the word ארץ, shifting from a cosmic place to a regional one, as discussed in the prior analysis of location. Gen 2:4b provides no new information about the locale of ארץ, other than an implied continuation. Thus, the analysis of any advancement in locale in the second account begins in Gen 2:5.

Viewing locale according to firstspace, Gen 2:5–6 provides the initial data. In these verses the narrator presents four pieces of information present at the time the main narration of the second account begins in Gen 2:7.[64] As the subplot of place commences, the locale of God's region (בארץ) does not yet have *all* of its uncultivated bush(es) (שׂיח) of the field (שׂדה).[65] Additionally, it does not yet have *all* of its cultivated plants (וכל-עשׂב), although perhaps *some* may have existed outside of this regional

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[63] Wenham. *Genesis 1–15*, 65.

[64] For discussion of the structural relationship of all four circumstantial clauses with each other, see Bandstra, *Genesis 1–11*, 120–24; Westermann, *A Continental Commentary: Genesis 1–11*, 199; Tsumura, *Creation and Destruction*, 78–80, who has a dissenting view from the other, asserting that 2:5d goes with 2:6; and Wenham, *Genesis 1–15*, 57–58.

[65] Collins, *Genesis 1–4*, 108–12; Westermann, *A Continental Commentary: Genesis 1–11*, 272; and Wenham, *Genesis 1–15*, 58. Tsumura, *Creation and Destruction*, 82–83, however, does not agree that שׂיח and עשׂב distinguishes uncultivated plants (שׂיח) from cultivated ones (עשׂב), but rather is a merism for all edible plants (versus no plants at all). For our purposes, there is little difference since the condition of ample water establishes a sense of potential for future cultivating of plants.

territory of the second account, since Gen 1:11–12 has cultivated plants (עשׂב) in the cosmic world, ארץ.[66] There were two reasons for this lack in God's regional place, both of which relate to locale: There was neither rain (which plants would need to grow) nor a human to till the ground (Gen 2:5b) to advance placialization of God's region.[67] Although there was no rain nor human, the narrator's descriptions of the locale invite the imagination to visualize a locale with ground sufficiently moistened for potential growth, given the fact of a water source within the region that rises up from ארץ (Gen 2:6).

As the action of the second account begins, God, now identified by name as YHHW as a further step in the narration's portrayal of progress in placialization, fashions a human (Gen 2:7) from the dust of the ground, breathing life into the human's nostrils. The word choice is deliberate, describing the man as one who, being himself from the ground, will rule and serve the ground (advancing placialization) as a family representative of God.[68] In so doing, the narrator portrays the human simultaneously as distinct from the locale that he tills and serves, while also being himself a part of the locale since God made the man from the dust of the ground (Gen 2:7).[69] In so doing, the narration portrays the human as both agent of placial change as well as an object within the place.[70] In the second account the narration will develop the portrayal of the human as a placemaker, advancing the placial subplot of the canon (Gen 1:26–28).

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[66] Interestingly, the narrator did not use כל with עשׂב in Gen 1:11–12 in the final form of Genesis, allowing for the creation of other types of plants and trees in the second account, if read canonically. In Gen 1:29–30 the narrator includes כל with עשׂב, but here the context itself narrows כל to "all (that had been created in Gen 1:11–12)." In Gen 2:5 the focus is on a limited region, as per Gen 2:4b that was discussed above. The point is that in this region not all types of plants as there were elsewhere (Gen 1:11–12) existed here, including new types that will be created for this region alone (Gen 2:9–10). This careful editing provides further evidence that the final form of the text carefully edited its sources.

[67] עבד equally emphasizes the human's service to the place, as a form of placemaking, as well as emphasizing the type of work being performed, namely, tilling the ground; see Pieter Dorey, "The Garden Narrative (Gen 2:4b–3:25)—Perspectives on Gender Equality," *OTE* 20: 3 (2007): 645–46.

[68] McDowell, *The Image of God*, 43–116; and Chapman, "The Breath of Life," 242–46. Regarding the interpretation of אדם in Gen 2–3 as male or man, see Stordalen, *Echoes of Eden*, 222n36.

[69] The word play in Gen 2:7 between the Hebrew word for ground (האדמה) and the word for the man (אדם) is intentional and points to the human's common roots with the ground he will serve, and modern placial theorists then observe how this also portrays the basic concept of the human as agent of change in place while also being a vital part of a place.

[70] On the placial aspect of agency whereby a person can be part of a locale, while being an agent of change to the locale, see Malpas, *Place and Experience*, 48–80; Cresswell, *Geographic Thought: A*

As soon as God has made the human into a living being, God then plants a luxurious pleasure garden (Gen 2:8).[71] The garden's locale becomes the primary place in narration (Gen 2:8–9, 15–25). The sights and sounds of a garden, inherently implied by the features of the locale, fill the imagination of the reader as the narrator discusses the inception of gardening. Prior to the discussion of gardening,[72] however, the narration records that a journey occurs when God takes (לקח [v. 15]) the human and settles him (שׂים [v. 8] / נוח [v. 15]) in the garden, presumably traveling by land to the garden (Gen 2:8, 15) from an unnamed site where the human had been fashioned outside of the garden but within God's larger regional territory. During this journey the narrator leads the reader to believe that the human is awake and is able to observe the features of the locale throughout the region prior to his arrival at the garden, especially allowing the reader to ponder the accumulation of placial observations by the human (Gen 2:8).[73]

Once inside the garden, the narrator presents the reader with new details about its locale. The reader quickly reads about verdant garden plants in sufficient abundance that they provide the human with food (Gen 2:9). The narrator's descriptions contrast the locales outside versus inside the garden, including distinctions of foliage related to food for nourishment as well as scenery (Gen 2:9a). Of special interest for the locale, the text alerts the reader that there were the two particular trees in the very middle of the garden, the tree of life and the tree of the knowledge of good and evil, and these two trees form the centerpiece within the locale (Gen 2:9b). The narrator informs the reader about information that the ground was wet (Gen 2:6) to a degree that water forms into a river that flows to the garden (Gen 2:10a), branching into the headwaters of four of the world's major rivers (Gen 2:10b–14).

Critical Introduction, Critical Introductions to Geography (Chichester, UK: Wiley-Blackwell, 2013), 196–215.

[71] For full discussion of the prevalence of gardens in the ancient near east along with discussion of gardens as places of blessing, royalty, and luxury, applicable to the second creation account, see Stordalen, *Echoes of Eden*, 105–83 and 256–70.

[72] E.g., Wenham, *Genesis 1–15*, 61.

[73] E.g., comparison can be made to Andrea Wulf, *The Invention of Nature: Alexander von Humboldt's New World* (New York: Alfred A. Knopf: 2016), who discusses von Humboldt's detailed observations of nature during his pioneering journeys though Latin America.

The narrator portrays the formation of regional animals and birds, adding to the detailed description of the locale (Gen 2:18–20). As the reader gains more and more information about the locale, an imaginative visualization of the territory of God emerges, all based around the locale of the garden, situated amidst neighboring regions.

At this point the narrative adds a final aspect of the locale, another human who is female and is built by God to accompany the human male, thereby adding more agents and agency to the placemaking of the locale (Gen 2:18–23), noting the relevance of family to the place of God (Gen 2:24–25). The view of locale according to firstspace ends at this point, and this is the standard view of canonical interpretation.

Moving beyond the observations of firstspace in order to view the locale *according to secondspace*, the narrator's portrayal of the locale reveals evidence of design that is portrayed as God's, marking the territory's locale as the place of God. First, rainwater, an essential aspect of agricultural development, is noted as lacking initially throughout the locale of God's region (Gen 2:5), limiting plant life, and this is by design (Gen 2:5b). Nevertheless, the narrator portrays the area as one of great potential since the lack for rainwater is offset by the presence of water emerging up from the ground, wetting God's territory (Gen 2:6) and ultimately flowing to the world at large (Gen 2:10).

While the narration portrays the locale as ripe with potential (habitus) that is capable of sustained development via human placemaking, especially agricultural development, it all hinges on the arrival of a human agent to perform the placialization.[74] The existence of ecological interdependence between the human and the region's agricultural potential is portrayed as intentional, both explicitly (Gen 2:5–8) and implicitly; it is an implied carryover from the narration's portrayal of creation in the first account, according to God's design, when viewing both accounts through the lens of secondspace. The design, as portrayed, reveals that the ground needs a human to till it,

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[74] This use of a human as an agent of placialization could be described today as an example of structuration theory; see Cresswell, *Geographic Thought*, 202–6. Cresswell defines structuration theory as "a theory which sees structure and agency as mutually constitutive, with agency being authorized by structures and structures being produced through repeated actions (agency) of individuals," 281.

intertwining human agency with structure. This too is part of the placial subplot of the canon.

Next, the arrival of a human results in the planting of a garden by God, another aspect of God's design which includes a value being placed on role of human work in the subplot (Gen 2:5–8, 15), which is consistent with the human mission portrayed in the first creation account (Gen 1:26–28).

Furthermore, reflecting God's worldview is the opulence of this very verdant garden, pointing to a utopian-like place of God, full of luxury and fertility that will shape the canonical vision for God's place. These images of the locale present to the reader a vision of the good life, viewed according to secondspace.[75]

The design of locale provides insight into the nature of God as its designer. God's choices presumably emerge out of God's own preferences for a place, and the work of the human for advancing placialization is portrayed as to be consistent with the overall impressions of a utopian-like existence. A culture for the place can be detected in the locale, focusing on the way that the narrator notes God's willingness to provide food and fruit abundantly and easily (Gen 2:9, 16). The locale is portrayed as pleasing to the senses, being good looking, presumably tasty, and free. The fact that the narrator mentions only one tree that was excluded, the tree of knowledge of good and evil (Gen 2:17), allows the reader to imagine with more detail how the locale conveys order; the place exudes a sense of provision but also of control by God by means of the statement of only one clear rule that is accompanied by a very clear warning (Gen 2:8–9, 15–17). Furthermore, as mentioned above, through the positioning of these two trees at the very middle of the garden, the narrator builds a map of the garden and region, demonstrating governance by its positioning, complete with a sacred center.

Additionally, the use of rivers serves as visual borders, expressing further territoriality by the locale's control points. This implies potential political boundaries with differing ideological systems of control. These systems, though the hands of "others" outside of God's region, is porous via openness and friendliness by God toward

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[75] "The good life" is used here to communicate the life of human flourishing; see Volf and Croasmun, *For the Life of the World*, 13.

the neighbors, as portrayed in the text through God's provisioning water to the world at large. Furthermore, these river borders suggest the likely presence of ethnicity in these regions of the text, when viewed through the lens of secondspace.

Additionally, reference to gold and other jewels in these territories further reveals aesthetic values, such as beauty, monetization, and in the raw materials for human design (Gen 2:11–12). And, the reference to God's creation of the animals in God's region, followed by the human's naming of them, endorses human placialization and organization, especially since naming is regarded as one of the foundational steps in placemaking.

Moving to a view of locale *according to the perspective of thirdspace*, the narrator introduces a single human into the narration, who is purposefully introduced for the activity of placialization of the garden (Gen 2:7–8, 15). From the point of view of a canonical reading, this links with the first account's purpose for humanity as placemakers (Gen 1:26–28), thus advancing the subplot of place in the second account.

The garden is portrayed by the narrator in language of imagery familiar in the ancient world, images representing a realm of luxury that creates a pleasant environment, presumably producing the experience of happiness.[76] The lived experience in God's place is portrayed as pleasant for any humans who might live there. The setting of a garden remains the primary locale throughout the account, and this causes a canonical reader's imagination to extrapolate what this human and God were feeling as characters in the narration.[77] The use of the lens of thirdspace makes this extrapolation possible.

By indicating that God and the human are relating with each other in the mission of placialization of God's world, the account portrays the experience of a "neighborhood

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[76] Stordalen, *Echoes of Eden*, 83–94.

[77] This interpretation of an idyllic locale in Gen 2 seems to be reflected in later rabbinic literature, such as 2 Enoch 8:1–2 which describes the image of garden's trees and plants as places that are *indescribably pleasant*; see James H. Charlesworth, *The Old Testament Pseudepigrapha*, vol. 1 (New Haven: Yale University Press, 1983), 114.

effect"[78] for both of them, based, in part, on proximity and cordiality,[79] suggesting that they experienced what might be called today as "the good life" (Gen 2:16, 23). A warmth in relationship is implied, beginning during the shared experience of a pilgrimage, when God took the human from his place of formation to the garden.[80] The narrator leads the reader to conclude that daily life for this first regional citizen then is superior to daily life after God's curse fell on the ground and produced increased difficulty in human existence (Gen 3:17–19), establishing how the locale was experienced then, how it should now be experienced for family members of God's place, and will ultimately be experienced more abundantly, according to the canonical subplot of place.

From that perspective, other observations through the lens of thirdspace are that the human's work in the garden appears to be stress free. Food is readily available (Gen 2:9), and the work environment for the human experience is pleasant and is in a locale that is "decorated" beautifully (Gen 2:9). Even the human control of animals, canonically commanded in the first creation account of the narration (Gen 1:28), is here illustrated as copacetic by the harmonious process of naming the animals by their ruler who does not yet hunt animal meat for human food (Gen 1:28–30; 9:2–4).[81] Lastly, the narration, when viewed through the lens of thirdspace, portrays the human's lived experience as intimate with his female counterpart, even sexually intimate.[82] In addition, but only by implication, a canonical reading projects a contrast in relationships that will come to exist with the then existing neighboring regions in the narrative (Gen 2:10–14), versus

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[78] Ron Johnston, "Neighborhood Effect," in *DHG*, 495, who defines neighborhood effect as "A type of contextual effect whereby the characteristics of people's local social milieu influence the ways in which they think and act."

[79] Van Wolde, *Stories of the Beginning*, 40; Jiang, *Critical Spatiality*, 91–92. This relational warmth will stand in contrast to life after Genesis 3 whenever God is nearby, which the implied reader would likely notice.

[80] Jiang, *Critical Spatiality*, 102. For discussion of pilgrimage as a spiritual, spatial experience, see John Inge, *A Christian Theology of Place* (Burlington, VT: Ashgate, 2003), 91–122

[81] Chapman, "The Breath of Life," 247–48.

[82] The fact that the humans do not realize that they are naked until after their disobedience (Gen 2:25 versus 3:7) does not necessarily mean that the two humans did not have sexual intercourse before their disobedience. Rather, it simply affirms that they had no experience of shame by their nakedness until after their disobedience. Though inconclusive, this is supported by: a) The similarity in the word "pleasure" (עדנה) in reference to sexual pleasure in Gen 18:12 with the name of the garden (עדן); and b) the familiarity in both ANE and HB texts with the image of a garden to connote a place of sexual pleasure (see Stordalen, *Echoes of Eden*, 107–11 and 258).

the reader's own relations with these nations, all set within the canonical subplot of place and of the human mission (Gen 1:26–28). One final observation from thirdspace is that the lived experience of life in God's territory has only one rule, which cannot be missed since it pertains to a tree in the very middle of the garden.

Moving to view locale *according to futurespace*, the narration invites the reader to observe the locale of the garden through the eyes of a human placemaker, using the present utopian-like garden of God's place to advance the placialization of the rest of the world in alignment with its original placiality, according to the canonical subplot of place. For canonical readers, this portrayal of a utopian-like past invites an imaginative look backward to this garden place of God, juxtaposing it against a forward-looking utopian-like future, so that a trajectory of placialization can be created based on the interconnectedness of place in God's world. This view, based on utopian theory, requires the canonical lens of futurespace (Gen 1:26–28).[83] The narrator uses the locale of the second account to suggest that more placialization has occurred from the first account to the second, in response to the mission of placialization.

As for the human in the narrative and his conscious knowledge of placialization and of the future, the locale notes a river that points downstream into outside territories where there is gold and other precious metals. Eventually, given enough time, the human would come to discover this, and as the canon will reveal, the human will be expelled into the area outside of the garden (Gen 3:23–24). The lens of futurespace implies that the canonical mission of placemaking (Gen 1:26–28; 2:8, 15, 19–20) would be embedded in the human's thinking, especially after the subplot of place is complicated through the disobedience of the human (Gen 3;17–19). This leads to the

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[83] For discussion of utopian theory and its relationship to geography, see David Pinder, "Utopia," in *DHG*, 795–96; and, Louis Marin, *Utopics: The Semiological Play of Textual Spaces*, trans. Robert A. Vollrath, Contemporary Studies in Philosophy and the Human Sciences (Amherst, NY: Humanity Books, 1984), 195–200. For potential relationships between the text of Gen 2 and its canonical readers, manifested in the form of futurespace, see Frederic Jameson, *Archaeologies of the Future: The Desire Called Utopia and Other Science Fictions* (New York: Verso, 2005), who begins, "It has often been observed that we need to distinguish between the Utopian form and the Utopian wish: between the written text or genre and something like a Utopian impulse detectable in daily life and its practices by a specialized hermeneutic or interpretive method" (1).

conclusion that the human would see in the locale what had been and will be, when viewing the locale according to the canonical use of futurespace.[84]

The Third Placial Component: Sense of Place. The analysis begins with *firstspace*. Immediately the text informs the reader that prior to the creation of the human by God, there was a sense of place that the region was "not yet" ready (טרם appears twice in Gen 2:5).[85] The "not yet" sense of place develops by the narrator's portrayal of no, or at least limited, natural (שׂיח) and cultivated (עשׂב) vegetation of the field (שׂדה) throughout the entirety of God's region (בארץ). In other words, incompleteness is the dominant, initial sense of place—habitus inchoate. Although undeveloped (Gen 2:5), the region of God is situated amid other already existing regional lands, presumably with people (ארץ of Havilah and of Cush as per their portrayal by the narrator in Gen 2:11–13). Although undeveloped, the sense of place is different than that of the first account (Gen 1:2), as placialization was already in progress (Gen 2:5–6).

The second account quickly addresses this sense of incompleteness by adding features in the locale that will advance the area's placiality. Localized plants appear in the narration in the form of a special garden that God plants. These additions shape the area with an emerging sense of beauty and potentiality. Finally, two key trees are added as a centerpiece of the locale. A river is harnessed for cultivation and tilling, creating habitus and a sense of provisioning in abundance. When male and female humans appear, they add a sense of home (Gen 2:24–25). When animals are brought into the estate for the human to name them, a sense of organization emerges, as well as ecological harmony and peace with the animal kingdom.

Prior to the arrival of the human, the narration portrays the region as virgin territory, and this implies that there are no cultic images in the region, which the canon

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[84] Stordalen, *Echoes of Eden*, 223n38.

[85] Some commentators have suggested that the narrator is portraying the second account's prior condition (Gen 2:4–6) with the first account's prior condition (Gen 1:1–2); see Matthews, *Genesis 1–11:26*, 190–91; Wenham, *Genesis 1–15*, 57. Whether there is a parallel with the first account or not, the placial focus of the second account from cosmogonic to regional, point to creational events relative to the creation of God's regional territory, which, by context, had already been existing amidst neighboring territories (Gen 2:10–14).

later informs its readers are an irritating sense to God (Exod 20:4). The narration implies that there are no signs of other human life within the territory of God since the narrative portrays the human as the first. The narration's portrayal of the region begins with a sense of wilderness and potential, awaiting a human to cultivate the ground and then to dwell in a luxurious garden (Gen 2:8–9), creating a sense of habitus that would be hard to resist but easy to imagine.

When God's placemaking commences in the narrative, an alteration in sense of place begins the placialization process. First, God fashions a human from dust of the ground and activates him by means of infusing breath into the human's nose (Gen 2:7). This event initiates a sense of identity in the human that comes from life on the family estate, while living with YHWH God (יהוה אלהים) in proximity, even traveling with God. Since the human was made from the ground, this also communicates a sense of being a natural citizen of the region of God, forming a sense of identity through placialization.[86] Contributing to the sense of place is the fact that the garden is truly luxurious and pleasing to the senses. There is a sense of plentitude, and visual stimulation due to the verdant locale, abundant with water, trees, and edible fruit. Through understated elegance, the narrator portrays a locale of visual beauty (Gen 2:8), reminiscent of a utopian-like scene. There is a sense of completeness in the atmosphere of the region since food is readily available and never lacking.

Nevertheless, there is only one tree that must be avoided as food, and the narrator informs the reader that this tree was clearly marked out for the human by God. This contributes a clarity to what is expected, and implicitly informs the reader where the narrative is going, which is yet another aspect of the original sense of place (Gen 2:15–17).

The narration provides geographical information for a reader to imagine meaning in geographic orientation. This contributes to the impression that the region is both mappable and meaningful. Water, which ultimately becomes the world's great rivers, ascends from below the earth (Gen 2:6). When read canonically, this information

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[86] Viewed canonically, the narrator seems to be calling upon the concept of autochthony to assert the Israelite right of ownership (versus Babylon's ownership) of God's region, having been made from its soil.

suggests that the water originates in the mysterious waters below the ground (Gen 1:6–7). The impression conveys a sense of dependence on God for water, coming ultimately from the realm of God's watery boundary that God set in place. This information also provides religious meaning to directionality. This sense of meaning to directionality continues in the narrative as the water forms into a river that flows downhill toward the garden and then from the garden to other nearby territories (Gen 2:10). The impression is a sense of openness in terms of borders and boundaries, infusing the world with the presence of God's provisioning.

The human is immediately given an assignment, to care for and maintain the garden (Gen 2:5–7 and 15), and the narrator uses that assignment to portray the human acting as a priestly king over God's place.[87] The narrator thereby portrays the human in the context of his purpose with regard to the place, specifically a purpose related to the garden. This missional sense for the canonical subplot of place underlies Gen 2:5–7 and 15, being contextually linked with the mission of Gen 1:26–28. In addition to the sense of abundance of fruit which has already been mentioned, the narrator portrays that there is a sense that the humans and animals lived together peacefully and are organized, portrayed through the act of naming (Gen 2:19–20). This sense of place as peaceful coexistence will become a common theme in later prophetic literature.[88] The sense of the good life increases throughout the second account with the sense of family, of companionship, and of sexuality after the formation of the woman (Gen 2:15–23), sealed by the sense of family for the benefit of the canonical reader (Gen 2:24–25).

The narrator also portrays a sense of placial openness within God's territory, portrayed as a place devoid of outside threat, except from a serpent as the canonical reader will note. A later canonical reader might find this peaceful sense of openness as irony since these same "other" regions in Gen 2:10–14 exist as opponents of God's

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[87] Canonical readers would likely note the juxtaposition of these two verbs, עבד and שמר, in priestly texts (Num 3:7–8; 8:26; 18:5–6; and *Ber.Rab* 16:5); see Wenham, *Genesis 1–15*, 67. Additionally, Chapman, "The Breath of Life," 246, asserts, "The duties of the man to till and care for the garden evoke 'the king's general duty to care for his realm.'" The firstspace view from these terms convey, to a canonical reader, the sense of rule and priestly care by the human on behalf of God over God's garden.

[88] E.g., Is 11:6–9; 65:25. See also Pilchan Lee, *The New Jerusalem in the Book of Revelation*, WUNT2 129 (Tübingen: Mohr Siebeck, 2001), 23, 31.

people and region. At the present stage of the canon, the second creation account informs the canonical reader that the surrounding territories would be candidates for the potential for commerce, which would become helpful information in the canonical subplot of place.

According to secondspace, the same textual data provides important information for the subplot of place. The bridge verse (Gen 2:4) informs the reader that there is a sense of sacred space that marks the region as God's place, and secondly, the region is a blank placial canvas that will enable the creation of a utopian-like feeling to emerge as the narrative develops.

When the narrator uses the personal name of God,[89] this gives the region its regional association as a personal place of YHWH. This association between territory and God's personal name invites a canonical reading that associates this territory with later passages about God's personal territory. This represents an early advancement in the canonical subplot of place, which will continue throughout the canon and will consummate in Rev 21:1–22:5, discussed in Chapter Six.

In addition, the narration attributes a mixture of sacred space with profane space, creating liminality for this yet-unnamed region that is initially identified only by an indefinite ארץ in Gen 2:4b. Starting with this first impression of a sense of place, the narration will advance the placialization of the territory, as God takes on new handiwork in conjunction with the human's arrival. The center of God's proximity is portrayed by the garden, representing where God had been at work and thus the most near, and thus the most sacred (Gen 2:8). This sacredness of place then extends throughout the garden. From there, the sense of place is applied to all of God's region, including that which is outside of the garden and still undeveloped but still signified by an indefinite ארץ (Gen 2:4b–6, 15). Also, this liminality mixes the sacred and profane as God's territory interconnects with outer lands (Gen 2:10–14), presuming a porous, open border.[90]

The textual data is also capable of being considered *according to thirdspace*, the perspective of lived space. For example, the human is presented as a worker in God's

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[89] In Gen 2–3, the name of God appears in: Gen 2:4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22; 3:1, 8, 9, 13, 14, 21, 22, 23.

[90] Seth Kunin, *God's Place in the World*, 30.

garden, and for him this creates a sense of work as a farmer and gardener, presumably a positive and fulfilling sense since the curse on the process of working has not yet occurred (Gen 3:17–19).[91] His activity of tilling and serving (עבד) the garden (Gen 2:5, 15) and of maintaining and keeping (שמר) it (Gen 2:15) are activities that align with the first account's human mission (Gen 1:26–28), thereby suggesting a sense of mission in the human's work.[92] Placial analysis allows the canonical interpreter to go beyond the fact that work occurred in order to perceive the outcome of the activity, namely the emergence of a sense of place. This allows canonical interpretation to align the human worker in the second account with God the Worker in both the first and second accounts, as placialization in the subplot of place advances, including placialization in the form of the creation of sense of place.[93]

The gardening also evokes a sense of customary habits, typical of daily and seasonal routines like those associated with agriculture. Agriculture, as presented in the narration, requires a sense of time management over the course of the seasons of the year. In addition, a sense of teamwork between the man and woman can also be projected within the seasonal framework. This sense of teamwork includes initial teamwork with animals, with nature, and with the human's partner once the woman joins the man, projected into the future by the human as the human mission advances (Gen 1:26–28).[94] This would imply advancement in placiality, which fits into the canonical subplot of place.

Lastly, the human gains a sense of lived experience in a neighborhood (garden vs. outside), contained in a region with borders (inside vs. outside; and perhaps, regional

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[91] For discussion of these two creation accounts in terms of their contribution to a theology of work, see Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wipf & Stock, 1991); and Darrell Cosden, *A Theology of Work: Work and the New Creation*, Paternoster Theological Monographs (Milton Keynes, UK: Paternoster, 2004). Both theologies focus primarily on the activity of work while offering little attention to the thing produced by the human activity of work.

[92] Bartholomew, *Where Mortals Dwell*, 27–28.

[93] For a summary of the narrator's focus on the scope of God's activities in the second account, enabling a reader to see parallels between God and human labor together in the garden, see LaCocque, *The Trial of Innocence*, 55; also, see Robert Banks, *God the Worker: Journeys into the Mind, Heart, and Imagination of God* (Eugene, OR: Wipf & Stock), 113–184.

[94] Dorey, "The Garden Narrative," 41–52; and Beale, *The Temple and the Church's Mission*, 67n89.

territories), all of which contributes to a reader's perception of a sense of place according to thirdspace. Again, placial interpretation aids canonical interpretation by bringing in the full placiality of the text, contextualizing this information within the canonical subplot of place.

Viewing the sense of place *according to the perspective of futurespace*, one can see the narrator portraying the inception of the canonical subplot of place and of human mission through the lenses of faith and hope, projected outward in time from its start in the garden. For the human, the basic mission of his placialization of ארץ with increasing placiality begins here and continues in time into the human's immediate future. Yet for a reader of the final form of Genesis, the second account creates a potential reading that imagines a placial journey forward, ultimately culminating in the canon with the arrival of God's terrestrial place in Rev 21:1–22:5. Meanwhile, placialization for the first human and for canonical readers requires reading these texts in light of a placial journey outward from the garden into the rest of God's world, ארץ. This area is where the humans subdue and rule heterotopic places by a new form of dominion that the canon will reveal as the kingdom of God. While this may not be clear from the lens of firstspace, by an analysis of the text through the lens of futurespace a canonical reader can now sense it. For the human, this sense of place is a uniquely canonical sense of place, a sense of mission for humanity as God's representative ruler advancing placiality across ארץ,[95] noticeable when placiality is defined by the template of the garden and is viewed according to the canonical subplot of place.

Step Three: A Canonical Reading of the Placial Subplot in Gen 2:4b–25

In this section there is a slight procedural change from Step Three in the first creation account. In the first creation account the primary topic was the creation of the world as the place of God, and all textual information pertained to topophany. In the case of the second creation account, however, the topic of topophany is no longer the sole topic. It is joined by other subplots about relationships between God and the human, between the human and other living creatures, between the human and surrounding territories,

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[95] McDowell, *The Image of God*, 138–77.

and between the man and the woman that produces a family.[96] Therefore, the task in Step Three requires minor bracketing of these other non-placial subplots in order to focus on the subplot of place and the human mission of placialization.[97]

As the placial subplot unfolds with advancements in the placialization of God's region, previously mentioned examples of secondspace appear, especially noticeable in the text's portrayal about the garden. Life for the human is presented as idyllic both in its garden setting (Gen 2:8–9) and in its outward trajectory into neighboring lands (2:10–14) for advancing the placialization of God's ארץ (Gen 1:26–28). Launching the human in his mission, the narration presents the first activities of placialization by focusing on placemaking within YHWH's region, which occur under the direction of God (Gen 2:15, 19–20).

Having portrayed the creation of a cosmic world by God in the first creation account (Gen 1:1–2:4a), the narrator concluded Day Six with a mission that requires futurespace for its full interpretation, implying that the canonical subplot of place and of its corresponding involvement of the mission of Gen 1:26–28 is to advance outward from there. The narration's answer leads the canonical reader immediately into the second creation account, presenting the canonical subplot of place advancing in the creation of, and placialization of, a regional territory of God within the larger world (Gen 2:4). This account of the subplot's advancement commences with the planting of a garden. The garden becomes a utopian-like place where God and humans will live in a luxurious environment, perfectly designed for life and with a habitus for advancing the placialization of the region and ultimately of the world. The narrator calls special attention to the fact that this new territory belongs specifically to a god named YHWH (יהוה אלהים).[98] Thus, the regional ארץ (Gen 2:4b) becomes associated with being the

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[96] Cf. Stordalen, *Echoes of Eden*, 240–42.

[97] "Bracket" is being used in the sense that E. Husserl applied it, as ἐποχή, by which the inner narrative is momentarily put into a parenthesis so that the details of the outer narrative can be more easily seen and analyzed; see Donn Welton, ed., *The Essential Husserl: Basic Writings in Transcendental Phenomenology*, Studies in Continental Thought (Bloomington, IN: Indiana University Press, 1999), 63–65.

[98] The name of God, יהוה, appears eleven times in Gen 2:4b–21. It does not appear, however, in Gen 2:10–14, where the narrator describes neighboring territories outside of God's region that the narrator associates with other names.

personally placialized region of YHWH. With this declaration the narrator develops the initial placialization of the garden locale by YHWH, including the creation of its unique sense of place. Every detail reflects God's handiwork, expressing God's worldview, preferences, intents, and governance. The garden emerges as YHWH's place, and this is where the human dwells as its natural born citizen who was fashioned out of the region's own ground (autochthony).

Next, the narrator highlights God's activity of placemaking by juxtaposing the region's original version of place (Gen 2:5–6) with what it becomes after God forms the human who will till the ground and care for the garden (Gen 2:5, 7–8). With this, the canonical subplot of place advances. Previously, the region had limited, if any, plant life due to a lack of rain and from the absence of a human who could serve as a placemaker (Gen 2:5). Nevertheless, the region's conditions had a habitus for placialization, having ample water that comes up from ארץ. When this is read canonically, the context includes the first account, where the "waters below" were part of the border between earth and God's realm (Gen 1:7), thereby implying that this water in Gen 2:6 that waters God's region comes from God as its supplier.[99] The narration thereby portrays the region with potential, a habitus for placialization. Then, the narrator introduces the human into God's region, being artistically designed and shaped by God (וייצר יהוה אלהים) with qualities to match the purpose of placemaking activity (Gen 2:7).[100] The human mission in the canonical subplot of place can now begin (Gen 2:15). Meanwhile, the region of God, as God's new place, is ready with its own unique placiality (Gen 2:8–9).

Having withheld rain while simultaneously providing water for the entire region from the ground, the narrator is directing the reader's attention onto the "locale,"

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[99] Similarly, see Tsumura, *Creation and Destruction*, 111–12, who suggests that the source for the water (אד) in Gen 2:6 is the "waters below" in Gen 1:7. Tsumura, however, interprets the waters below as natural water only and does not see water as a metaphor for a watery mixture between the realms of God and of creation, in *Creation and Destruction*, 57.

[100] Service to the garden by a human, who is portrayed throughout the account like a servant, is stressed throughout the account; see Dorey, "The Garden Narrative," 641–52. Regal status, on the other hand, is also stressed from the beginning by means of the way in which God "put" the human into the garden after "breathing life into the human's nostril" in Gen 2:7; see McDowell, *The Image of God*, 138–77.

spotlighting the potential for agriculture (2:4b–9) and ultimately for animal life (2:19).[101] The narration portrays God as the One who plants a luxurious pleasure garden in the region, presumably the type that would reflect God's choices and preferences (2:8).[102] The region has all sorts of trees for food and for beautification, again providing insight in the design of God when viewed through the lens of secondspace. This also, however, reflects the design of God for the experience of place when viewed through the lens of thirdspace.

As the canonical subplot of place continues, the human joins God in placialization, first caring for the garden (2:15) and then in naming of the animals (2:18–20).[103] Naming, another fundamental act in the placialization of an area, advances the familiarization by the human with God's region reflecting aspects of placialization when viewed through secondspace and thirdspace. Although animals have long provided companionship to humans, as well as providing physical assistance to the human in the humans' activity of work, animals themselves share the locale harmoniously.

Nevertheless, when the animals are viewed in terms of secondspace and thirdspace, they are not enough (2:18). Marital companionship for the human will be important to the success of humanity's placial mission (Gen 1:26–28). So, this provides an occasion for God to advance the sense of place into a sense of a home for the human

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[101] On the importance of a "local" focus in Human Geography, see Philip Craig, "Local–Global," in *Introducing Human Geography*, eds. Paul Cloak, Philip Craig, and Mark Goodwin, 3rd ed. (London: Routledge, 2014), 7–22. For discussion about the relationship between physical environment, cultural structures, and human agency, see Ron Johnston, "Geography and the Social Science Tradition," in *Key Concepts in Geography*, eds. Nicholas J. Clifford et al., 2nd ed. (London: Sage, 2009), 46–65.

[102] On the regal connotation of gardens as places of luxury and privacy for rulers, both in the Ancient Near East and in Biblical literature, see Stordalen, *Echoes of Eden*, ch. 4–7 and pp. 257–61. On the placial importance of gardens to humanity in general, see Bartholomew, *Where Mortals Dwell*, 268–74; and Casey, *Getting Back into Place*, 146–81.

[103] As mentioned before, naming is an important first step in placemaking (whereby raw space becomes place), see Yi-Fu Tuan, *Space and Place: The Perspective of Experience* (Minneapolis: University of Minnesota Press, 1977), 18 and 29; and, Christopher Tilley, *A Phenomenology of Landscape: Places, Paths, and Monuments*, Explorations in Anthropology (Oxford: Berg, 1994), 10–17. For discussion in biblical studies on the use of naming as a placemaking activity, see Erik Hornung, *Conceptions of God in Ancient Egypt: The One and the Many*, ed. John Baines (Ithaca, NY: Cornell University Press, 1982), 175; Sheldrake, *Spaces for the Sacred*, 16–17; Terence E. Fretheim, "Genesis and Ecology," in *The Book of Genesis: Composition, Reception, and Interpretation*, ed. Christl M. Maier, VTSup 152 (Boston: Brill, 2012), 693n28; and Pekka Pikkanen, "Reading Genesis–Joshua as a Unified Document from an Early Date: A Settler Colonial Perspective," *BTB* 45 (2001): 12.

(2:18–25). After the important activity of naming the animals for the placialization of the region by the human, the narrator in Gen 2:21–23 presents God building another human, a counterpart to the male, one that completely satisfies the male's needs, זאת הפעם (Gen 2:23).[104] A new sense of place advances in the region, especially when viewed through the lenses of secondspace and thirdspace. The human's missional responsibilities become shared, while also heightening both human's awareness of companionship and pleasure. Then, in Gen 2:24–25 the narrator calls the canonical reader's attention to this as the basis for the institution of marriage, finding its roots in God's design, which is chosen in accordance with God's worldview and life experience (2:24–25). The canonical subplot of place advances with the emergence of the concept of home as God's home with humans in God's region, and this information finds its own context within the subplot of place.[105]

Conclusion: The Canonical Subplot and Mission of Place Begins

The first creation account presents the creation of God's world as a place. The second creation account presents its early advancement in the placialization as God makes a regional place in God's world. By the time that the second account's narrative gets to Gen 2:25, the location, locale, and sense of place demonstrates that this is a regional place of God. From every perspective of firstspace through futurespace, the region of ארץ can be analyzed, and when the analysis is conduced, the canonical interpreter finds that God has created a place that is a terrestrial home. The text provides ample information, when analyzed by CST 2.0, to see the rich placiality of this new region. The new region, when the second account is contextualized within the canonical subplot of place, represents the canon's initial step in the placial journey toward the worldwide placialization of God's creation into a dwelling place for God with God's citizens, a goal that will finally come to fruition in Rev 21:1–22:5.

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[104] Westermann, *Genesis 1–11*, 231.

[105] For discussion of home to placial theory and to placemaking, see Gaston Bachelard, *La poétique de l'espace* (Paris: Presses Universitaires de France, 1958), ch. 1–2. For discussion in biblical studies on the role of home for placemaking, see Geoffrey R. Lilburne, *A Sense of Place: A Christian Theology of the Land* (Nashville: Abingdon, 1989), 25–26; Moxnes, *Putting Jesus in His Place*, 22–45; Bartholomew, *Where Mortals Dwell*, 274–84; and Volf and Croasmun, *For the Life of the World*, 61–83.

While the two creation accounts are likely from separate sources, they also appear to be combined carefully by a redactor so that the canon advances the canonical subplot of place. Starting with the creation of place in the first account, which results in the creation of a skillfully designed place within creation that is abundantly pleasing to God, the second account advances this subplot with the creation of a utopian-like region within creation. This region is the land of God amid neighboring territories. The humans are active characters in this second account, and their role includes placemaking functions. By the end of Gen 2, the region of God is primed for further advancement. The worldview of God has been showcased, revealing the plans and intents of God for God's place.

This final chapter sets the text of Rev 21:1–22:5 within the canonical narrative, focusing on the culmination to the placial subplot. Additionally, the chapter draws out the significance of the placiality in how the text offers its descriptions, namely God's place upon its arrival to earth. John's portrayal reveals rich placiality, and he uses this rhetorically to complement his message. To bring out this placiality, I will again use my methodology, CST 2.0, to analyze the New Jerusalem. The procedure will explore all three placial components (location, locale, and sense of place) from the four perspectives of firstspace through futurespace, while not losing sight of the fact that God's place is a placial monad. During the analysis, I will observe how New Jerusalem is the consummation to the subplot of place.

The Context of Revelation 21:1–22:5

Literarily, Rev 22:6–21 concludes the book of Revelation, not Rev 21:1–22:5. However, the narrative of visions ends with Rev 21:1–22:5, marking the "transition from the visionary world to the readers' world."[1] Thus, the final verses of the book, Rev 22:6–21, act as an epilogue, as Heinz Giesen succinctly states: "Johannes beendet sein Buch mit einem Nachwort bzw. Epilog (VV.6–20) und mit einem Briefschluss (V.22), die dem Vorwort (1,1–3) und der brieflichen Einleitung (1,4–8) entsprechen."[2] From a canonical perspective, the culmination to the placial subplot occurs in Rev 21:1–22:5. Therefore, I will use CST 2.0 to analyze this text as the closing bookend of the canon.

The placial subplot, building on the interconnectedness of place, had been advancing throughout the entire canon from its inception in Gen 1–2.[3] At the close of

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[1] Craig R. Koester, *Revelation: A New Translation with Introduction and Commentary*, ed. John J. Collins, vol. 38A, Anchor Yale Bible (New Haven; London: Yale University Press, 2014), 847.

[2] Heinz Giesen, *Die Offenbarung des Johannes*, RNT (Regensburg: Friedrich Pustet, 1997), 479 ("John finishes his book with an Afterword, or Epilogue [vv.6–20], and with a closing statement [v.22], that corresponds to the Foreword [1:1–3] and to the Introduction [1:4–8]."). Note: Giesen's concluding verse is misidentified as v. 22, but it should be v. 21.

[3] See Chapter Three for a discussion of the canonical narrative and its canonical subplot of place.

the canon, God's terrestrial place arrives, coming out of heaven with a unique placiality that reveals to a canonical reader what God has envisioned God's place to be like, including the revelation that people will dwell with God in this new creation.[4] The text portrays God's place with words that suggest similarity to prior dwelling places of God, such as the tabernacle, except now God's final place is portrayed with significant placial advancements and with permanency. Furthermore, John's descriptions in Rev 21:1–22:5 about the dwelling home of God, portray it as the new cosmic center point within creation,[5] which aligns with theological discussions about God's omnipresence as well as with locality.[6] Succinctly, the denouement in the canon's placial subplot occurs with the arrival of a terrestrial, permanent home for God.[7]

Additionally, when Rev 21:1–22:2 presents this placial climax in the subplot, it also presents the corresponding solution to complications encountered by humans in performing their mission of placemaking. That mission, having been mandated in Gen 1:26–28 and discussed in Chapter Four, became complicated in Gen 3:14–19 so that human placemaking efforts thereafter were made difficult. In Rev 21:1–22:5, humanity becomes a willing participant in the placial mission and subplot, capable of furthering placiality throughout creation as humans bring their glory and honor (Rev 21:24–26) to

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[4] Throughout this chapter, the following phrases (God's residence; God's home; God's place) are interchangeable, referring to God's terrestrial dwelling place. The difference is emphasis—God's residence, stressing the building; God's home, stressing the family relations and sense of place; and God's place, stressing the entire placial monad.

[5] For discussion of Judaism's developing conception of Jerusalem first as a sacred center and then to being "the navel of the world" around the time of writing of Revelation, see Tilly, *Jerusalem—Nabel der Welt*, 249–53.

[6] The concept of an earthly home of God aligns with the theological mystery of God incarnate as Jesus of Nazareth (1 Kgs 8:27). In this chapter, this theological discussion focuses on the mystery of the omnipresent God living in a localized tabernacle or a temple in the OT (no less, God coming and going from the locale of the tabernacle and temple) resumes in Rev 21:1–22:5. For discussion of this from the perspective of the HB, see Benjamin D. Sommer, *The Bodies of God and the World of Ancient Israel* (Cambridge: Cambridge University Press, 2009); and for a discussion from the perspective of the Christian canon, see Rudolf Otto, *The Idea of the Holy: An Inquiry into the Non-rational Factor in the Idea of the Divine and Its Relation to the Rational* (London: Oxford University Press, 1923); and, Louise Nelstrop and Simon D. Podmore. *Christian Mysticism and Incarnational Theology: Between Transcendence and Immanence*, Contemporary Theological Explorations in Christian Mysticism (Burlington, VT: Ashgate, 2013).

[7] As mentioned in previous chapters, home is a significant place for the development of human epistemology: Paul Tournier, *A Place for You: Psychology and Religion* (New York: Harper and Row, 1968), 9–38; and, Bachelard, *La poétique de l'espace*, ch. 1.

God, presumably being accepted by God.[8] Thus, both the placial subplot and the human role come to resolution in our passage.

Preliminary Assumptions

This section sets forth four assumptions.[9] The first is that I am employing a canonical approach to the final form of the canon, to present a placial analysis of the Greek text of Rev 21:1–22:5.[10] This section in the book of Revelation contains the close of the book of Revelation, of the Protestant canon, and thus of the canonical subplot of place. Also, to retain the canonical perspective I refer to the author of the book of Revelation as either "John" or "the narrator," which is how the book refers to the narrator.[11]

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[8] Volf, *Work in the Spirit*, 89–102; and, Cosden, *A Theology of Work*.

[9] For discussion of introductory matters concerning the book of Revelation, see Koester, *Revelation*, 1–206; Michael J. Gorman, *Reading Revelation Responsibly: Uncivil Worship and Witness: Following the Lamb into the New Creation* (Eugene, OR: Cascade, 2011), 10–80; and, Brian K. Blount, *Revelation: A Commentary*, NTL (Louisville: Westminster John Knox, 2009), 5–23. For slightly dated but valuable discussion, see Pierre Prigent, *Les Secrets de l'Apocalypse: Mystique, Ésoterisme et Apocalypse* (Paris: Les Éditions du Cerf, 2004); idem, *L'Apocalypse De Saint Jean*, CNT 14 (Geneve: Labor et Fides, 2000), 13–78; G. K. Beale, *The Book of Revelation*, NIGTC (Grand Rapids: Eerdmans, 1999), 1–177; Giesen, *Die Offenbarung*, 13–53; David E. Aune, *Revelation 1–5*, WBC 52A (Dallas, TX: Word, 1997), xlvii–ccxi; Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (London: T&T Clark, 1993); idem, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993), 1–22; and, Adela Yarbro Collins, *Crisis & Catharsis: The Power of Apocalypse* (Philadelphia, PA: Westminster, 1984), 25–140. For discussion of narrative critical matters, see James L. Resseguie, *The Revelation of John: A Narrative Commentary* (Grand Rapids: Baker Academic, 2009), 17–59. For a literature review on introductory matters, with special focus given to Rev 21–22 in light of canonical interpretation and intertextuality, see Külli Tõniste, *The Ending of the Canon: A Canonical and Intertextual Reading of Revelation 21–22*, LNTS 526 (London: Bloomsbury T&T Clark, 2016), 29–41. For recent review about the dating of the book's composition, see Candida R. Moss and Liane M. Feldman, "The New Jerusalem: Wealth, Ancient Building Projects and Revelation 21–22," *NTS* 66 (2020): 362n51.

[10] The Greek text used here is NA28; see Kurt Aland et al., *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

[11] Literarily in Revelation, the book names John as its narrator (Rev 1:1, 4, 9; 22:8), and he self-identifies the book and himself as prophetic (Rev 1:3; 22:7, 9–10, 18–19). John portrays his view as the first-person point of view of, and commentary on, the visions in the narrative; see Abrams and Harpham, "point of view", in *GLT*, 300–305; James L. Resseguie, *Narrative Criticism of the New Testament: An Introduction* (Grand Rapids: Baker Academic, 2005), 167–96; idem, *The Revelation of John*, 42–44 and 47–53. The fact that the book names John as its author does not, of course, resolve the question of the actual identity of this person. For current discussion about the actual identity of the historical author of Revelation, see Buist M. Fanning, *Revelation*, ZECNT (Grand Rapids: Zondervan, 2020), 24–28; and, Koester, *Revelation*, 65–69.

Second, intertextual citations, allusions, and echoes will be treated as one category.[12] By grouping them together into one category, this permits observations to be made about their underlying frames of reference without atomizing the discussion into debates over degree of probability, not to mention over issues about intentionality.[13] At the time of the composition of Revelation, there was a body of OT prophetic texts, Second Temple sectarian writings, and Greco-Roman texts that formed generally available frames of references as *topoi* for use in interpreting Revelation.[14] These frames of reference provide a conceptual milieu for exploring the placial significance of John's visions in Rev 21:1–22:5.[15]

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[12] See Jon Paulien, "Criteria and the Assessment of Allusions to the Old Testament in the Book of Revelation," in *Studies in the Book of Revelation*, ed. Steve Moyise (New York: T&T Clark, 2001), 113–129.

[13] Regarding frame of reference as a larger conceptual category to which metaphors and visionary symbols point, see Benjamin Harshav, *Explorations in Poetics* (Stanford, CA: Stanford University Press, 2007), 1–75; and, Alison Ruth Gray, *Psalm 18 in Words and Pictures: A Reading Through Metaphor*, BibInt 127 (Leiden: Brill, 2014), 9–33. On metaphor theory, see Abrams and Harpham, "Metaphor, Theories of," in *GLT*, 213–16; and, see Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon Press, 1985), 1–53. On general application of metaphor theory within biblical studies, see Peter Macky, *The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible*, Studies in the Bible and Early Christianity 19 (Lewiston, NY: E. Mellen, 1990); and, Ellen van Wolde, *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition and Context* (Winona Lake, IN: Eisenbrauns, 2009), 22–103. For philosophic analysis of competing theories of metaphor, see Paul Ricoeur, *The Rule of Metaphor*, trans. by Robert Czerny, Kathleen McLaughlin, and John Costello (London: Routledge, 2003).

[14] For analysis of frames of reference in OT prophetic texts, Second Temple sectarian writings, and Greco-Roman texts, see Ben C. Blackwell, John K. Goodrich, and Jason Matson, eds., *Reading Revelation: John's Apocalypse and Second Temple Judaism* (Grand Rapids: Zondervan, 2019); Tõniste, *The Ending of the Canon*, 81–131; John J. Collins, *Apocalypse: Prophecy, and Pseudepigraphy: On Jewish Apocalyptic Literature* (Grand Rapids: Eerdmans, 2015); Eric J. Gilchrest, *Revelation 21–22 in Light of Jewish and Greco-Roman Utopianism*, BIS (Boston, MA: Brill, 2013); and, Lee, *The New Jerusalem*, 6–229.

[15] E.g., Jonathan A. Moo, "4 Ezra and Revelation 21:1–22:5: Paradise City," in *Reading Revelation in Context: John's Apocalypse and Second Temple Judaism*, eds. Ben C. Blackwell, John K. Goodrich, and Jason Matson (Grand Rapids: Zondervan, 2019), 168.

Third, the chapter assumes that one can analyze a book according to genre.[16] In the case of Revelation, there are at least three: apocalyptic, prophetic, and epistolary.[17] Of these three, the apocalyptic genre has been more debated,[18] and thus it should be stated upfront how the chapter will be employing the term. The definition assumed here is that of Collins: "a revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world."[19] An important feature in the case of Rev 21:1–22:5 for the interpretation by CST 2.0 is the role of an otherworldly being in the communication of the revelation. A second feature includes the premise that every genre, including apocalyptic, has a common core set of

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[16] The definition of genre employed here is by John Collins in his earlier definition: "By 'literary genre' we mean a group of written texts marked by distinctive recurring characteristics which constitute a recognizable and coherent type of writing"; see John J Collins, "Introduction: Towards the Morphology of a Genre," in *Semeia 14: Apocalypse: The Morphology of a Genre,* John Joseph Collins, ed. (Missoula, MT: Society of Biblical Literature, 1979), 1. Collins has recently incorporated "prototype theory" to describe genre as a common core set of properties characterizing a group of texts while allowing a "fading fuzziness at the edges," adding that this involves "an identification of prototypical exemplars and an analysis of the privileged properties that establish the sense of typicality," see John J. Collins, *Apocalypse, Prophecy, and Pseudepigraphy: On Jewish Apocalyptic Literature* (Grand Rapids: Eerdmans, 2015), 12–13 and 20. For recent assessment of the benefit of prototype theory for defining genre, see Carol A. Newsom, "Spying Out the Land: A Report from Genology," in *Seeking Out the Wisdom of the Ancients*, eds. R. L. Troxel, K. G. Friebel, and D. R. Magary (Winona Lake, IN: Eisenbrauns, 2005), 437–50. For an overview of the history of discussion about genre, see Abrams and Harpham, "Genre," in *GLT*, 149–51.

[17] E.g., Tõniste, *The Ending of the Canon*, 42–51; Fanning, *Revelation*, 31–33; Koester, *Revelation*, 104–112; and Bauckham, *The Theology*, 1–22. Gorman, *Reading Revelation Responsibly*, 13, also notes two additional genres: liturgy and political; see also Jacques Ellul, *Apocalypse: The Book of Revelation* (New York: Seabury, 1977), 261–62, who contrasts Revelation with myth and with gnosis. For an analysis of how apocalyptic, prophetic, and utopian texts inform a frame of reference for John and his readers, see Tõniste, *The Ending of the Canon*, 81–131; Gilchrest, *Revelation 21–22 in Light of Jewish and Greco-Roman Utopianism*, 12–200; Collins, *The Apocalyptic Imagination*, 53–351; Beale, *The Temple*, 123–67; Aune, *Apocalypticism*, Lee, *The New Jerusalem*, 6–238; Spatafora, *From the 'Temple of God' to God As the Temple*, 15–125; and Steve Moyise, *The Old Testament in the Book of Revelation*, LNTS Supplement Series 115 (London: Bloomsbury T&T Clark, 1995), 24–107.

[18] Collins, *Apocalypse, Prophecy, and Pseudepigraphy*, 1–20; idem, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*, 3rd ed. (Grand Rapids: Eerdmans, 2016), 1–52; Tõniste, *The Ending of the Canon*, 42–51; Aune, *Apocalypticism*, 1–6; and, Bauckham, *The Climax of Prophecy*, 38–91.

[19] Collins, "Introduction," 9.

prototypical properties, which will be used to guide the application of CST 2.0 to Rev 21:1–22:5.[20]

Fourth and last, the chapter employs the use of John's literary signposts, inserted into the narrative to guide the reader so that the person may follow the narrative as it progresses. Richard Bauckham has argued that the narrative of Revelation is a carefully composed literary work that possesses unity in its whole and coherence in its parts. He argues that John employed signposts in the narrative to help readers progress through the sections of the book.[21] In the case of Rev 21:1–22:5, the analysis of the narrative by the principles of CST 2.0 will rely on signposts to provide an outline of the narrative. These signposts include: a) ἐν πνεύματι (Rev 21:10), to identify a transition in John's own vantage point for the observation of visions;[22] b) εἶδον (Rev 21:1, 2, 22), to indicate a new vision as it is occurring;[23] c) δείκνυμι (Rev 21:9, 10; 22:1), to indicate an angel's announcement to John that he is about to be shown something new (cf. Rev 1:1);[24] d) an unidentified voice, likely of an angel (Rev 21:3–4), to announce the interpretation of what John has been seeing;[25] and, e) the voice of God, or perhaps of Christ (Rev 21:5–

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[20] Newsom, "Spying Out the Land," 437–50; and, Collins, *Apocalypse, Prophecy, and Pseudepigraphy*, 20. For detailed discussion of texts analyzed on the basis of prototypical properties for an apocalyptic genre, see Lee, *The New Jerusalem*; Collins, *The Apocalyptic Imagination*; idem, *Apocalypse: Prophecy, and Pseudepigraphy: On Jewish Apocalyptic Literature* (Grand Rapids: Eerdmans, 2015); Aune, *Apocalypticism*; Eric J. Gilchrest, *Revelation 21–22 in Light of Jewish and Greco-Roman Utopianism*, BIS (Boston, MA: Brill, 2013); and, Frederick J. Murphy, *Apocalypticism in the Bible and Its World: A Comprehensive Introduction* (Grand Rapids: Baker Academic, 2012), 27–66.

[21] Bauckham, *The Climax of Prophecy*, 1–37, esp. pp. 1–3 and 20. Since then, monographs and commentaries have come to similar conclusions; and Tõniste, *The Ending of the Canon*, 51–53, especially 52n33. More recently, see Alan S. Bandy, "The Layers of the Apocalypse: An Integrative Approach to Revelation's Macrostructure," *JSNT* 31:4:470; and, Martin M. Culy, *The Book of Revelation: The Rest of the Story* (Eugene, OR: Pickwick, 2017).

[22] The phrase ἐν πνεύματι occurs four times in Revelation, each one at the beginning of a major section in the book but missing from the prologue (1:1–8) and epilogue (22:6–21) which contain direct narration by John: Rev 1:10; 4:2; 17:3; 21:10; see Merrill Tenney, *Interpreting Revelation* (Grand Rapids: Eerdmans, 1957), 33; Bauckham, *The Climax of Prophecy*, 3, and, Bandy, "The Layers of the Apocalypse," 475.

[23] The verb εἶδον occurs fifty-six times in Revelation, as a frequent indicator that a new revelation is coming in John's visionary experience.

[24] The verb δείκνυμι occurs seven times in Revelation (1:1; 4:1; 17:1; 21:9, 10; 22:1; 22:6), three of which are in 21:1–22:5. δείκνυμι focuses on the angel's part in the narrative (Rev 1:1–9); see Bauckham, *The Climax of Prophecy*, 3.

[25] In Rev 21:3 John notes that he heard a sound coming from the throne (ἐκ τοῦ θρόνου), using this phrase three times in Revelation: Rev 16:17; 19:5; 21:3. For the identification of the voice here as the voice of an angel, see Fanning, *Revelation*, 532; Koester, *Revelation*, 661; Osborne, *Revelation*, 736; and Prigent,

8),[26] to provide additional interpretation of what John has seen along with certainty about the message. As will become clear below, these signposts guide the structure of the analysis of Rev 21:1–22:5 according to the principles of CST 2.0.

Step One: Identifying New Jerusalem

Before proceeding to a placial reading of Rev 21:1–22:5, one needs to determine the referent of New Jerusalem (Rev 21:2).[27] Does the text use the signifier "New Jerusalem" to refer to a place that includes humans and non-human features as its locale, or does the signifier refer to the people of God *only*, without reference to anything else?

The first step is to demonstrate that the text's signifier, "New Jerusalem," is in fact a familiar name for a place, after which one can then ask whether or not the signifier's referent is also a place.[28] The "old" Jerusalem needs no documentation for the fact that it is the name of a very familiar place throughout the canon, and when the new heaven and new earth replace the old ones, so too the "New Jerusalem" replaces the old one in John's narrative. In the process, "New Jerusalem" represents the old city in the new order, becoming the anticipated center of new creation within John's vision. Additionally, the phrase in Rev 21:2 (καὶ τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καινὴν) follows immediately after Rev 21:1, suggesting that the signifier "New Jerusalem" in the vision is comparably placial. Furthermore, "New Jerusalem" in the context of Rev 17–20

L'Apocalypse, 459. If the voice is the voice of an angel, the voice expresses the authority of God's testimony (Fanning, *Revelation*, 425), and it may be an echo of the words of the OT prophets (Prigent, *L'Apocalypse*, 459).

[26] The voice in Rev 21:5–8 is clearly the voice of God, being self-identified to John as "ὁ καθήμενος ἐπὶ τῷ θρόνῳ" (21:5) and "ἐγώ [εἰμι] τὸ Ἄλφα καὶ τὸ Ὦ, ἡ ἀρχὴ καὶ τὸ τέλος" (21:6).

[27] Throughout the chapter, the city "New Jerusalem" is capitalized, distinguishing it from the original city, "Jerusalem." This incorporates placial interconnection between the original city, Jerusalem, with the new city, New Jerusalem.

[28] E.g., Leithart, *Revelation 12–22*, 341; and Grant R. Osborne, *Revelation,* BECNT (Grand Rapids: Baker Academic, 2002), 728. Osborne states, "At the literary level, it is the last segment of a series of καὶ εἶδον ('and I saw'; cf. 19:11, 17, 19; 20:1, 4, 11, 12; 21:1) passages, thus concluding the series of events (parousia, Armageddon, millennium, final judgment, arrival of the new heaven and new earth) that constitute the eschaton. At the thematic level, it introduces the final major segment of the book, the vision of the eternal state." For general discussion of the structure of the book of Revelation based on literary markers, see Bauckham, *The Climax of Prophecy*, 1–37.

represents the narrative's replacements of another place, the city Babylon.[29] Thus, in the context of the narrative of Rev 21:1–22:5, the signifier "New Jerusalem" is a place in John's description of his vision.

Having affirmed that the text's "New Jerusalem" functions as a place in the narrative, even the primary place in Rev 21:1–22:5, this only overshadows a deeper problem: How does "New Jerusalem" act as a signifier throughout Rev 21:2–22:5?[30] Is the referent of the signifier pointing to a place with people or pointing only to people in the locale? In 1987, Robert Gundry asserted the view that "New Jerusalem" is a signifier that points *only* to God's people, and not to a place at all.[31] By this, Gundry excludes all aspects of placiality that are non-human in the locale, which means also eliminating non-human aspects for shaping the locale's sense of place.[32] A few others have agreed with Gundry and even developed his hypothesis further.[33] Their primary reasoning is the fact that John likens "New Jerusalem" to a bride (Rev 21:2), which he then adds is the

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[29] For discussion of Revelation's three cities (the present Jerusalem, the present Babylon, and the New Jerusalem), see Bauckham, *Theology*, 126–32.

[30] Robert H. Gundry, "The New Jerusalem: People as Place, Not Place for People," *NovT* 29: 3 (1987): 254–55. For discussion about John's use of New Jerusalem, see Grant R. Osborne, *Revelation*, BECNT (Grand Rapids: Baker Academic, 2002), 731–32.

[31] Although Gundry's article is generally credited with the view that interprets New Jerusalem as a symbol for the people of God only, previously in 1980, Eugenio Corsini proposed a similar view, that New Jerusalem in Rev 21:1–22:5 is used entirely as a symbol for the completed and full salvation achieved by Jesus Christ that was won for the people of God (cf. Rev 1:5–6; 5:1–14; 8:1; 11:15–18; 16:17–21; 19:4–8; 21:6); see Eugenio Corsini, *The Apocalypse: The Perennial Revelation of Jesus Christ*, trans. Francis J. Moloney (Eugene, OR: Wipf & Stock, 2019), 387–91.

[32] Gundry, "The New Jerusalem," 254–64. In the introduction to Gundry's article he writes, "To say that the New Jerusalem symbolizes the saints is to say nothing new. But this interpretation has not been applied very thoroughly and consistently to the details of John's description of the New Jerusalem . . . And it has not been carried to the extent of denying that the city even partly symbolizes the place where the saints will dwell forever . . . To be sure a city, like a region or a country or even the whole world, may mean both its inhabitants and their dwelling place. But John is not describing the eternal dwelling place of the saints; he is describing them, and them alone," 255–56.

[33] E.g., du Rand, "The New Jerusalem as Pinnacle of Salvation," *Neot* 38:2:275–302; Lee, *The New Jerusalem in the Book of Revelation*; Beale, *Revelation*, 1062–65; and, Spatafora, *From the 'Temple of God' to God As the Temple*. Briefly stated alignment with this view can be found in: Pierre Prigent, *Les Secrets de l'Apocalypse: Mystique, Esoterisme et Apocalypse* (Paris: Les Editions du Cerf, 2002), 76–77; Beale, *Revelation*, 1062; Giesen, *Die Offenbarung*, 452–53; Mounce, *The Book of Revelation*, NICNT (Grand Rapids: Eerdmans, 1998), 382; and see also Jan Fekkes, "His Bride Has Adorned Herself," *JBL* 109: 2 (1990): 285–87, while seeing both the possibility of a place and of a people, favors people, 285–87.

bride and wife of the Lamb (Rev 21:9–10). They conclude from this that "New Jerusalem" signifies a people only, the people of God.[34]

Many commentators have disagreed with Gundry's "community only" view, but their disagreement is typically briefly worded and with limited explanation as to why the signifier "New Jerusalem" points to more than what Gundry claims, to what I am calling its full placiality, including the contributions of its non-human aspects.[35] These commentators frequently base their disagreement upon the simple fact that a core apocalyptic frame of reference had existed at the time that John wrote,[36] so that John was able to assume a pre-existing assumption about the physical restoration of the temple, of Jerusalem, of the Garden of Eden, and of New Creation, assumptions that would guide a reader's interpretation of John's text in Rev 21:1–22:5.[37] According to these commentators, the frame of reference commonly anticipated a physical, real Jerusalem in the eschaton, one that is located either in the new heaven or on a new earth, either replacing the old via annihilation of the former Jerusalem or else through transforming it.[38]

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[34] Gundry, "The New Jerusalem," 257; Lee, *The New Jerusalem*, 271–72; Spatafora, *From the Temple of God*, 229; du Rand, "The New Jerusalem As Pinnacle of Salvation," 291–92; and Mounce, *Revelation*, 382. Aune, *Apocalypticism, Prophecy, and Magic in Early Christianity*, 93–94, assessing the merits of Gundry's view, writes, "The strongest evidence for this view is the identification of the New Jerusalem as 'the bride the wife of the Lamb' (21:9–10a; cf. 21:2–3), when compared with the earlier identification of the wife of the Lamb as the saints (19:7–8)."

[35] E.g., Fanning, *Revelation*, 530–31, 537–38; Koester, *Revelation*, 804; Peter J. Leithart, *Revelation 12–22*, ITC (London: Bloomsbury T&T Clark, 2018), 358; Michael J. Gorman, *Reading Revelation Responsibly: Uncivil Worship and Witness: Following the Lamb into the New Creation* (Eugene, OR: Cascade, 2011), 160–64; Osborne, *Revelation*, 733; David E. Aune, *Revelation 17–22*, WBC 52C (Dallas, TX: Word, 1998), 1122; and, Bauckham, *The Theology*, 126–43.

[36] E.g., Thomas Heike, "Die literarische und theologische Funktion des Alten Testaments in der Johannesoffenbarung," in *Poetik und Intertextualität der Johannesapokalypse*, eds. Stefan Alkier, Thomas Heike, and Tobias Nicklas, WUNT 346 (Tübingen: Mohr Siebeck, 2015), 271–90; Bauckham, *The Climax of Prophecy*, 38–91; and Lee, *The New Jerusalem*, 54 and 221–29, who, although aligning with Gundry's view, provides a summary of the core frame of reference in OT and Jewish sectarian literary at the time of the first century CE.

[37] E.g., texts frequently cited by commentators to illustrate a core apocalyptic frame of reference about the physical restoration of the temple, the New Jerusalem, Israel, the return of the garden of Eden, and the new heavens and earth, include the following: a) OT prophecies (e.g., Ezek 40–48; Is 60–66; Jer 3:17–19; 30–33; Zech 1:7–17; 3:1–10; 4:1–14; 12:10–14; and 14:20–21); and, b) Jewish sectarian literature (e.g., 1 Enoch 1–90; Tobit 1, 13–14; 1 Bar 1–5; 2 Bar 32:5; 44:12; Sib. Or. 2–5; Jub. 1:29; 4:26; L.A.B. 3:10; T. Job 33:4; 1QH 11:32–33 [3:32–33]; 14:18 [6:18]1QS 4:25; 1QSa; 4QFlor; and CD).

[38] E.g., Bauckham, *Theology*, 126–43; Aune, *Revelation 17–22*, 1115–20; Beale, *Revelation,* 1039–43; Prigent, *L'Apocalypse*, 454–56; Giesen, *Die Offenbarung*, 451–52; Moule, *The Book of Revelation*,

Building upon the latter group of scholars, I argue that the referent of "New Jerusalem" goes beyond the "community only" view to include all aspects of placiality, including non-human aspects. The following discussion will focus primarily on those placial aspects presented in Rev 21:1–22:5 that demonstrate full placiality. To be clear, however, the focus in this section is on placial aspects of the signifier and of its referent that point to non-human placial features of the physical location, to non-human placial aspects of the locale,[39] or to the general pervasive sense of place, such as its ethos. This does not mean that the signifier, "New Jerusalem," signifies only non-human placial aspects. The placial evidence of Rev 21:1–22:5 clearly shows otherwise, as will become clear in Steps Two and Three below. But since the "community only" view rules out all non-human aspects of place for the referent, the non-human aspects of the referent will be the center of focus here. The evidence for non-human aspects of placiality associated with the referent behind "New Jerusalem" as its signifier is presented here in four arguments.

The first argument begins with the frame of reference that existed at the time, one that frequently portrayed the future as a place that has full placiality, including non-human features for its locale. The Old Testament and Jewish sectarian literature, as noted above, generally presented a rebuilt physical place in the eschaton. Even Lee, while advocating the "community only" view, asserts, "The restoration which the early Jewish writings sought for is not simply spiritual but includes the total aspect of human life in creation."[40] Similarly, many commentators note that the same can be said for the NT era, evidenced in Jesus' teaching and then within the church's articulation of it that

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380–81; Osborne, *Revelation*, 729–31; Gale Z. Heide, "What Is New About the New Heaven and the New Earth? A Theology of Creation from Revelation 21 and 2 Peter 3," *JETS* 40: 1 (1997): 41–46; Gilchrest, *Revelation 21–22 in Light of Jewish and Greco-Roman Utopianism*, 83–269; Koester, *Revelation*, 802–04; and Fanning, *Revelation*, 529–31.

[39] Cf. Alison R. Gray, "Reflections on the Meaning(s) of עִיר in the Hebrew Bible," in *The City in the Hebrew Bible: Critical, Literary and Exegetical Approaches*, eds. James K. Aitken and Hilary F. Marlow, LHBOTS 672, (London: Bloomsbury T&T Clark, 2018), 20–24, who notes ways in which the Hebrew word city (עִיר) refers to a city as a place that resembles a container within which the entire locale (both human and non-human) is contained.

[40] Lee, *The New Jerusalem*, 225.

the future life involves a physical place.[41] In addition, in his study of Greco-Roman utopian literature around the time of the writing of Revelation, Gilchrest notes that the literature demonstrates physicality that includes non-human features, thereby further establishing a general frame of reference into which John records his vision for his readers.[42] In light of this, even if one holds to the "community only" view for the referent to which the signifier "New Jerusalem" points in Rev 21:1–22:5, one must admit the possibility (or probability?) that an early reader of Revelation would read the signifier with a placiality that includes non-human features on the basis of a general frame of reference.

Furthermore, even though Paul treats "temple" symbolically as the community of God's people elsewhere in the canon, this does not require one to interpret John's references here to the tabernacle (Rev 21:3) or to the city "New Jerusalem" (Rev 21:2, 9–10) as the community only.[43] It cannot be assumed that Pauline patterns must guide the interpretation of an eschatological text like Rev 21:1–22:5. In fact, John singles out that the "New Jerusalem" does not have a temple at all, because God and the Lamb are its temple (Rev 21:22), and John remains silent on the role of the people of God as a temple. A review of the topic of God's terrestrial dwelling place in the canon quickly reveals that God's dwelling place has been changing: Starting in the garden in Gen 1–2, moving to a tabernacle in Exod 25–40, then moving to a temple in 1 Kgs 5–8, then moving again into the person of Christ in John 1:14, moving yet again into the church after Pentecost (1 Cor 3:16), and then finally moving to a permanent location in Rev 21:3. It is therefore too simplistic to require Pauline texts about the temple of God to

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[41] For a discussion of John the Baptist's teaching and of Jesus' teaching in the Gospels about the eschaton, see Robert J. Miller, ed, *The Apocalyptic Jesus: A Debate* (Santa Rosa, CA: Polebridge Press, 2001). If the Gospel of John is written by the same John as the author of Revelation (Rev 1:1, 4, 9; 22:8), there is further evidence that John's frame of reference affirms the physicality of the place of life in the eschaton as per John 14:3–4. For recent analysis of Paul's affirmation about the physicality and placiality of the eschaton, see 1 Cor 15; see also N. T. Wright, *Paul and The Faithfulness of God*, Book 2 (Minneapolis: Fortress, 2013), 1043–1266; see also, Larry W. Hurtado, "YHWH's Return to Zion: A New Catalyst for Earliest High Christology?" in *God and the Faithfulness of Paul: A Critical Examination of the Pauline Theology of N. T. Wright*, eds. Christoph Heilig, J. Thomas Hewitt, and Michael F. Bird (Minneapolis: Fortress, 2017), 417–38.

[42] Gilchrest, *Revelation 21–22*, 29–82.

[43] Compare Fanning, *Revelation*, 327n11.

dictate the interpretation of eschatological texts about the dwelling place of God in the signifier "New Jerusalem" in Rev 21:1–22:5.

As for the *Damascus Document* (CD) from Qumran, Lee finds this as the primary supporting text for his "community only" view, basing this on the fact that the members of the community have physical proximity to angels, who themselves have access to the heavenly temple.[44] Lee, however, readily admits that the association of members as temple is "differently and more strongly demonstrated by the addition of the Community Temple idea"[45] versus other canonical and sectarian writings wherein temple is fundamentally linked with a place.[46] Arguably, though, even this portrayal contains a reference to a physical space with non-human aspects ascribed to the locale. The people who are the temple are also portrayed as the means of atoning for the land (1QS 8:1–16), thereby importing non-human placial features into the larger context of CD by which the temple becomes fundamentally linked with the land wherein the people reside. Similarly, even if the "New Jerusalem" in Rev 21:2 and 9–10 is a signifier that points to the community as in CD, the community of "New Jerusalem" may also be fundamentally linked to the larger locale wherein the community reside.

The second argument involves the extensive and detailed account of the locale of "New Jerusalem" in the text of Revelation itself. The weight of these numerous and detailed descriptions of the city, however, become repetitive and arguably unnecessary in the "community only" view. Why are there so many detailed observations by John about the building materials and visual imagery of the walls, the gates, the foundations, and the main street in Rev 21:11–23 if they all refer to the community only? What makes this interpretation unnecessary is the fact that humans are also seen within, but distinct

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[44] Lee, *The New Jerusalem*, 96–104. Citing references from CD (CD 15:15–17; 1QSa 2:5–9; and 1QSa 1:8–9) in which members of the community share physical proximity to angels who themselves have access to the heavenly temple, Lee equates this as proof that the community has become the temple: "Accordingly, the belief that the angels dwell in the midst of the sectarian community 'highlights the awareness the members had that they were sharing in the life of the heavenly realm, in harmony with the holy angels.' This fact provides the indisputable reason why the community can be regarded as the Temple" (97); similarly, see also pp. 98 and 103.

[45] Lee, *The New Jerusalem*, 221.

[46] For Lee's analysis, showing that the OT "anticipates the (physical) rebuilding of the New Temple" (52), see Lee, *The New Jerusalem*, 6–52; and for his analysis of sectarian writings of the Second Temple period, see Lee, *The New Jerusalem*, 53–229.

from, the locale (Rev 21:24–26). When seeing the humans, John sees them in their larger placial context, amid other non-human aspects of the same locale. In short, the bride, which is the community, is only one part of the locale (Rev 21:3–4, 9–10, and 24–26), and the non-human aspects of the locale of "New Jerusalem," such as its walls, gates, foundations, streets, and their materials (Rev 21:3 and 11–23) are the rest of the locale where the humans dwell.

A third argument involves the placial contrast between two places: Babylon as a place of evil versus Jerusalem as a place of God.[47] To the extent that Babylon signifies a place, the contrast implies that the "New Jerusalem" is a place as well, with full placiality that includes non-human aspects in its locale.[48] The context of Rev 21:1–22:5 guides the interpretation of the signifier with regard to its referent. The larger context supports this. Based on John's use of ἐν πνεύματι (Rev 1:10; 4:2; 17:3; and 21:10) to delimit major movements in the book,[49] Rev 21:1–8 concludes the larger section, Rev 17:1–21:9. In this larger section there have been frequent signifiers of places which point to an actual place. The place of Babylon (Rev 17–18) has all aspects of placiality—worldwide locations, ideologically designed locales over which its governance dictates what happens, and an evil sense of place. The place of the climactic battle between God and Satan in Rev 19 also involves a location, locale, and a clash of ideology. The place of both the righteous during the millennium and of Satan during that time frame (Rev 20:1–6) involves a location, locale, and sense of place. Governments and thrones require expressions of locale and sense of place. The place of those judged by God after the millennium (Rev 20:7–15) also involves a location with a punishing locale and with a desolate sense of place. And so, finally, the place where God will dwell with God's people on earth (Rev 21:1–8) involves a location, locale, and sense of place (Rev 21:1, 3–8). Every aspect of placiality (the location, the details of the locale, the sense of place and

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[47] Babylon is portrayed as the epicenter of evil, being an evil place: an evil city [location + locale] with evil citizens (agents of evil placemaking within the locale), along with its demonic powers and their evil ideologies that created an evil sense of place in opposition to God. "Evil," as used here, means evil "in the eyes of God," which means evil from the perspective of God; see Faro, "The Question of Evil and Animal Death Before the Fall," *TJ* 36: 2 (2015): 195–99.

[48] E.g., Jacques Ellul, *Apocalypse*, 217 and 221–25.

[49] Bauckham, *Climax of Prophecy*, 3–7.

ideology, including the community) has been a primary point of focus in this major section in Revelation. This suggests that when the evil place is replaced by a new heaven and new earth without a sea, the replacement has full placiality as well in Rev 21:1. In the larger narrative of Revelation the two signifiers point to referents that are more than "community only."[50]

The fourth argument for non-human aspects of placiality comes from statements of the text of Rev 21:1–22:5. For example, Rev 21:3–4 and 21:5–8 provides two vocal interpretations for John's consideration that will help interpret the visions.[51] The first declaration is presumably given by an angel (Rev 21:3–4), and the second is given directly by God who self-identifies as the Alpha/Omega and Beginning/End, and as the One who sits on the throne (Rev 21:5–8). In the interpretation, the voices speak less figuratively in order to help John and his reader understand the signifiers and their referents. Thus, their words may provide important information for the interpretation of the referent to which "New Jerusalem" points.

In the first explanatory declaration, in Rev 21:3–4, an angel advises John that God is now dwelling terrestrially in a house with God's people (ἡ σκηνὴ τοῦ θεοῦ … καὶ σκηνώσει μετ' αὐτῶν), using the tabernacle as a familiar frame of reference to describe what John had just seen descending out of heaven. The angel notes that this terrestrial place will provide an ongoing sense of relief for God's peoples, who had been oppressed, mourned, and died (Rev 7:13–17; Rev 13–19) but who will never do so again (Rev 21:4b). In the process of making this declaration the angel calls attention to the fact that relief will extend to all peoples (λαοί) (Rev 21:4).[52] Just as the new heavens and new earth are new, so too this new city is new (τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καινὴν). The city has the new sense of place that had been foretold in the OT, now being confirmed by John's use of allusions and echoes to the tabernacle as described in the OT and in

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[50] E.g., Resseguie, *Revelation*, 217–41, and 251–58.

[51] Examples in Revelation where an angelic voice speaks to John to explain what has just been seen, are: Rev 4:1; 5:2, 11–12; 6:1, 7, 10; 7:10; 8:13; 10:4, 8; 11:12, 15; 12:10; 14:7, 9, 13; 16:17; 18:2, 4; 19:1, 5; 21:3. Regarding this pattern in apocalyptic genre, see "Key Preliminary Matters" above.

[52] Matthewson, *Revelation*, 284–85; and, Aune, *Revelation 17–22*, 1110 and 1124–25.

apocalyptic literature generally.[53] This focus on sense of place (Rev 21:4) represents placial information that includes but goes beyond information about the community itself, attributing to the place a unique habitus and ethos. Placially viewed, the "New Jerusalem" evokes a sense of relief for the characters in the narrative, as well as for the readers then and now.

In the second explanatory declaration, Rev 21:5–8, God speaks God's only interpretive speech in the book of Revelation, apart from two self-disclosures in Rev 1:8 and 21:6. The declaration by God asserts that all *things* are being made new. The text uses a neuter plural (καινὰ ποιῶ πάντα) to express the comprehensive extent of God's actions. Contextually, the things to which God alludes point to the immediately preceding visions of Rev 21:1–2, namely, a new heaven, new earth, and "New Jerusalem" as a place to live. Using a neuter plural, καινὰ ποιῶ πάντα, the text points to things and not just to a community. Things are being made new. This action also provides the setting for resolution to the canonical subplot of place. The narrative notes that God assures John of the inevitability and accuracy of this placial outcome (Rev 21:6).

Furthermore, one notes that the angel's threefold declaration in Rev 21:3 is that God is now "with them" (μετὰ . . . μετὰ . . . μετὰ . . .), asserting God's accompaniment with humans rather than pointing to God's union within them, as might have been expected based on a reader's potential familiarity with the Pauline and Johannine expression of union with God (ἐν), as the "community only" view suggests.[54] Also, Rev 21:22 clearly states that the city, which is the signifier, does not have a temple, adding that there is no need for one since God and the Lamb are her temple (ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστιν καὶ τὸ ἀρνίον). Thus, any linkage between the "community only" with the people of God, who had become God's temple earlier in the canon, is disassociated in Revelation's narration of Revelation's signifiers, which thereby

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[53] E.g., Tõniste, *The Ending of the Canon*, 143 and 149–53; Koester, *Revelation*, 805–6; Prigent, *L'Apocalypse*, 459; Aune, *Revelation 17–22*, 1124–25; Beale and Carson, "Revelation," in *Commentary on the New Testament Use of the Old Testament*, 1151; and, Lee, *The New Jerusalem*, 272–74.

[54] E.g., in Paul's discussion of the church as the temple of the Spirit, Paul uses ἐν (cf. 1 Cor 3:16–17; 6:16). Similarly, in John's discussion of the abiding of God in the church, John uses ἐν (cf. John 14–17). In John 1:14, John notes that Christ dwells among (ἐν) people, potentially alluding theologically to union with God. In Rev 21:3, however, the preposition is μετὰ, not ἐν, pointing to accompaniment (a spatial term) rather than union (a theological concept).

disassociates the referent as well. Similarly, in Rev 21:23–24 the kings of the earth bring their glory into the city, pointing to the transportation of things from one spatial location into another (φέρουσιν . . . εἰς αὐτήν), as well as pointing to the transportation of things (φέρουσιν τὴν δόξαν αὐτῶν) rather than simply pointing to spiritual realities within the people.

Additionally, the entire section of Rev 21:1–22:5 uses placial phrases that assert movement. Locational movement occurs in the descent of the city from heaven (Rev 21:2), illustrating nomadic movement, a concept that modern placial theory links to place.[55] While the "community only" view could incorporate this imagery metaphorically, the verbiage is more at home in a placial context in which location, locale, and sense of place are implied and where movement occurs between places.

In summary, the "community only" view is incomplete and causes a reader to overlook important information that points to non-human aspects of the referent. As a signifier, "New Jerusalem" is a place with full placiality, and as a place the non-human aspects are also part of the solution in the canonical subplot of place. Thus, "New Jerusalem," both as signifier and regarding its referent, is a place and is the primary place under discussion in Rev 21:1–22:5, making it the subject for the following placial reading.[56]

Step Two: A Close Placial Reading of Revelation 21:1–22:5

Before starting the placial reading, two broad observations about Rev 21:1–22:5 can be made. The first is that here, at the close of the canon, the primary focus of the text is on the topic of God's place, not primarily on the topic of humanity, even though humans are present with God in this place. The canonical plot of humanity's salvation has occupied equal, if not greater focus, throughout Gen 3 to Rev 20, but at the canon's close the canonical narrative once again focuses on the placial subplot, bringing a climax to it by completing what had begun in Gen 1–2.

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[55] Deleuze and Guattari, *A Thousand Plateaus*, 351–423.

[56] Hereafter, I will refer to the place without italics since both the symbol and the referent refer to a place inclusive of human and non-human features.

Furthermore, also as discussed in Chapters Four and Five, humans were created to be placemakers to advance the original placiality of creation throughout the earth; however, they failed in this assignment. As noted previously in Chapter Three, the intervening chapters of the canon reveal humanity's ongoing efforts in placemaking; however, the primary focus shifts to another plot, the plot of redemption, designed to restore humans to their original placial mission. In Rev 17–20 the subplot of place begins to come back into the canon's spotlight, as human and satanic rebellion comes to a head, purging creation of all that is evil. Then, at the very end of the canon, in Rev 21:1–22:5, denouement in the placial subplot occurs with the arrival of God's new terrestrial place, the New Jerusalem.

The second broad observation concerns the outline of Rev 21:1–22:5, along with the textual patterns that help identify the outline. Both the outline and these patterns support the thesis that the closing bookend of the canon is primarily about the place of God rather than being about the people of God in God's place.[57] There are five visions within this section of Revelation, each signaling a new aspect to the final bookend. They are:[58] 1) Rev 21:1; 2) Rev 21:2; 3) Rev 21:9–21; 4) Rev 21:22–27; and, 5) Rev 22:1–5. In between the second and third visions, there are two voices that provide interpretation for John to understand what he is seeing. The first voice is by an angel (Rev 21:3–4), and the second is by God Almighty (Rev 21:5–8).

Throughout these visions and the two interpretations of the context, John notes aspects of the locale that include benefits to humans. Among other things, these benefits result in the humans' worship of God and in the placement of physical markings on their forehead, signifying their family lineage and thus their right to their own participation in God's place (Rev 22:1–5) as they reign with God over God's entire territory. Nevertheless, while humans are certainly in the place of God, even being noticeable

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[57] This statement is not intended to downplay or discredit the value of humanity in the canon (see Ps 8:3–9).

[58] Each vision is marked as a vision by something that involves the act of seeing: Καὶ εἶδον (21:1); καὶ . . . εἶδον (21:2); Δεῦρο δείξω σοι (Rev 21:10); Καὶ . . . εἶδον (Rev 21:22); and Καὶ ἔδειξέν μοι (Rev 22:1).

features of the locale, primary focus remains on the place of God, based on the fact that place is a monad and can include people.[59]

<p style="text-align:center;">Vision No. 1 (Rev 21:1): The New Cosmic Setting for God's Place</p>

Having seen a vision about the total demise of evil from the world, which John labels as the "first" place (ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ) and which, according to earlier texts in the canon, existed under the rule of Satan that utilized a system of rulers and principalities,[60] John now sees an entirely new place replacing the first one.[61] The new place is cosmic in size (Rev 21:1), using a placial view that focuses on the comprehensive nature of this replacement. To accomplish this comprehensive focus, John employs the frequently used canonical merism for the totality of place, "heaven and earth."[62] John sees that the former placial totality passes away (ἀπῆλθαν), followed by the arrival of a new one (Rev 21:1a). By using this merism, place (not just space) is meant—total location, total locale, and total sense of place, viewed as a single place where God will dwell within creation. By implication, the place of the lake of fire is excluded since God would not consider that place as a place for God's dwelling. Instead, that place is simply

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[59] Humans are excluded from twenty-one verses in Rev 21:1–22:5; see Rev 21:1–2, 9–23; 22:1–2a, and 4. This again points to the focus being on God's place, not on God's people.

[60] E.g., in Pauline corpus, see Col 2:15, τὰς ἀρχὰς καὶ τὰς ἐξουσίας.

[61] "Replacement" is used to avoid the exegetical issues about how the replacement happens, preferring to focus on the outcome of the replacement, whether this happens by means of annihilation (e.g., Giesen, *Die Offenbarung*, 452) or by transformation (e.g., Blount, *Revelation*, 376–77; Tõniste, *The Ending of the Canon*, 142). In both instances the old merism for the totality of place is explained (γὰρ) as replaced by a new totality of place, expressed by the new merism, "new heaven and new earth"; see Fanning, *Revelation*, 529, who writes, "He does not pay attention to the process by which this 'newness' comes but focuses instead on the result: a new, transformed world instead of the old disordered one." For analysis of Jewish apocalyptic texts on this subject, see Edward Adams, *The Stars Will Fall from Heaven: Cosmic Catastrophe in the New Testament and Its World*, LNTS 347 (London: T&T Clark, 2007), 25–100; see also, Koester, *Revelation*, 802–4.

[62] The canonical merism for the totality of place, οὐρανὸς and γῆ, occurs in Rev 21:1. After Rev 21:1, the cosmic terms will occur separately and only briefly: οὐρανὸς appears in Rev 21:2 and 10 to provide geographic orientation, and γῆ appears in Rev 21:24 also to provide geographic orientation for locations from which the kings bring in their wealth and glory into the New Jerusalem. Concerning the origination of the merism in the first creation accounts, see Chapters Four and Five. The merism (שמים וארץ) occurs throughout the OT to represent the totality of God's creation of locale with its accompanying sense of place in Gen 14:19, 22; Job 20:27; Ps 69:35; 115:15; 121:2; 124:8; 134:3; 146:6; Prov 25:3; Jer 33:25; 51:48; and Is 65:17. Similarly, in the NT the merism (οὐρανὸς and γῆ) continues in Matt 5:18; 24:35; Mark 13:31; Luke 21:33; Acts 7:49; Jas 5:18; Rev 20:11; 21:1.

identified as "outside" (ἔξω), being outside of the new heaven and new earth in Rev 22:15.

The complete replacement of place itself, expressed via the merism, alludes to the canon's opening frame of reference from Gen 1:1–2 in which God created a place within a pre-existing "no place" in order for God to experience creation.[63] In so doing, the climax in the placial subplot links back to the canonical narrative's opening, reminding readers of topophany.

While Rev 21:1 focuses on the resulting new place, John is silent on the means by which the replacement occurs. Instead, John focuses on the outcome, namely the arrival of a new fresh cosmic place (οὐρανὸν καινὸν καὶ γῆν καινήν), one that is devoid of every trace of residue from the former place (ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν). The text of Rev 21:1 also uses an intertextual allusion to Is 65:17 to focus on the new sense of place as a place devoid of any reminders of evil in its locale.

Using the perspective of secondspace, a reader will be able to perceive a worldview that produces the new design and political ideology behind God's new terrestrial place, even by noting the completeness of the replacement. Further, by this total "reboot" of all cosmic geography, a new center point emerges, moving with the throne of God that relocates from heaven to earth. This is a key development in the canonical subplot of place, which is coming to a climax.

Vision No. 2 (Rev 21:2): The Arrival of God's Residence

The denouement advances with the second vision. John sees God's personal terrestrial dwelling place (God's home) arriving out of heaven and presumably coming to the new earth (Rev 21:2). Room on earth for the new city of God occurs, in part, by the removal of "the sea."[64] This label, "the sea," refers to what Romans labeled as "our sea" (*mare*

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[63] The original merism emphasizes topophany, portraying God as the creator of the totality of place in creation.

[64] Moss and Feldman, "The New Jerusalem," 360, demonstrate that great Roman residences often rearrange nature in their design of the residence, including removing or creating lakes, plains, or mountains to display their owner's wealth and power.

nostrum),[65] the Mediterranean Sea. Its removal coincides with the arrival of God's city. John seems to imply that the removal of Rome's sea is required for a terrestrial footprint for God's new city. God's effortless displacing of Rome's geography parallels God's effortless geographic adjustments in Gen 1:9–11, which initially carved out a place for God within creation. In the transition of Rev 21:1–2 heaven ceases to be the central location of New Jerusalem, reducing heaven's locale when the New Jerusalem descends to earth, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ (Rev 21:2).

In John's vision, he portrays the arrival of God's city as a city that has already been fully constructed, even though the details of its construction, while in heaven, are not part of Revelation's narrative. Nevertheless, its appearance is as a fully constructed city that has already been prepared (ἡτοιμασμένην) and adorned (κεκοσμημένην), and this implies that the construction has taken place in the presence of God, again implicitly aligning with God's inspection process during the six days for placial formation in Gen 1, as discussed in Chapter Four.[66] Thus, in Rev 21–22 God's place arrives in a new *location* with an established *locale* and *sense of place*, having been crafted in God's presence in heaven.

When the city arrives, its overall appearance is likened to the appearance of a bride's arrival. The simile, "like a bride" (ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ

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[65] Contra Beale (*Revelation*, 1041–43) and Fanning (*Revelation*, 530), the sea (ἡ θάλασσα) is likely not used here symbolizing evil within the realm of the first creation any more than first earth is (ἡ πρώτη γῆ); see Koester, *Revelation*, 803. In Rev 14:7 the neutrality of the sea in the first creation is directly asserted when the narration declares that the sea is a realm created by God. Furthermore, as for the interpretation of "the sea," it is equally unlikely, as per Mounce (*Revelation*, 381) and Giesen (*Die Offenbarung*, 452), that John is alluding to other apocalyptic literature in which seas disappear in the eschaton, since this frame of reference is infrequent in apocalyptic literature (Koester, *Revelation*, 795). Instead, in ancient Greek geographies, as noted in *LSJ*, 781, (e.g., ἥδε ἡ θ. Hdt.1.1, 185, 4.39, etc.; ἡ παρ' ἡμῖν θ. Pl.*Phd.*113a; ἡ θ. ἡ καθ' ἡμᾶς Plb.1.3.9; ἡ ἐντὸς καὶ κ. ἡ. λεγομένη θ. Str.2.5.18; ἡ ἔσω θ. Arist.*Mu.*393ᵇ29), ἡ θάλασσα frequently refers to the Mediterranean Sea. Olga Tellegen-Couperus, *A Short History of Roman Law* (London: Routledge, 1993), 32, notes that Romans frequently referred to the Mediterranean Sea as our sea ("*mare nostrum*"). Elsewhere in Johannine usage, ἡ θάλασσα, when used with an article, is often further identified by a genitive of name (e.g., Jn 6:1–25 and 21:1–7). In Revelation, ἡ θάλασσα often refers in a vision to the Mediterranean Sea (cf. Rev 10:2, 5, 8; 12:18; 13:1; 18:21; and, including possibly Rev 7:1–3; 8:8–9; 16:3; 18:17, 19). When referring to the entire realm of water in Revelation, John used the anarthrous θάλασσα (Rev 14:7). Therefore, in the specific context of the new cosmic order in Rev 21:1, given the size of the new city, the New Jerusalem (Rev 21:16), the context of Rev 21:1–22:5 requires that the sea exists "no longer" in order for the New Jerusalem to rest on solid ground. For these reasons, in Rev 21:1 ἡ θάλασσα is interpreted as referring to the Mediterranean Sea only, which no longer exists.

[66] Michael Welker, *Creation and Reality* (Minneapolis: Fortress, 1999), 9–13.

αὐτῆς), is not yet equating "New Jerusalem" with the people of God, as noted in Step One. Rather, the signifier, New Jerusalem, along with its referent, signify a place whose appearance (both by its human and non-human aspects) arrives with a sense of joy and celebration.

When viewing the text through the lens of secondspace, this provides insight into the types of preferences that God has for God's own place, since God is its City Planner. These choices, when viewed via perlocution,[67] create the sense of place of the joy and celebration that John observes during the city's transit out of heaven from God. The effect was significant enough that John observed the entire city as a placial monad, full of joy and celebration. Using the lens of thirdspace, it reveals how the city's footprint is larger than anything John himself, or any of his readers, might have personally seen recorded cartographically onto Roman maps. Further, John, having been a prisoner on Patmos, foresees the end of incarceration and isolation when the sea and island disappear, requiring an update to previous aerial geography. This in turn produces in John anticipation of freedom when his current sense of place for the former earth is replaced with a new sense of place. For John and his readers, the narrative of this vision produces a sense of hope through viewing the vision from the perspective of futurespace, as stasis returns to the canonical narrative.

<div align="center">Interpretation No. 1 (Rev 21:3–4): Explanation by a Powerful Angel</div>

The first interpretation is spoken to John by a powerful angel who stands between John and the throne of God. Because the voice comes from the direction of the throne (ἐκ τοῦ θρόνου), this information links the message with the throne of God and with its authority and ability to control events. The information also communicates to John a sense of certainty and control with regard to the voice's message, which is about the placial canonical subplot, additionally underscored by the amplification in the volume in the angel's voice (ἤκουσα φωνῆς μεγάλης). The rhetorical impact creates a developing sense of

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[67] On Speech–Act Theory, see Richard S. Briggs, *Words in Action: Speech Act Theory and Biblical Interpretation: Toward a Hermeneutic of Self-Involvement*, (Edinburg: T&T Clark, 2001), 31–103; and J. L. Austin, *How to Do Things with Words*, ed. J. O. Urmson (Cambridge: Harvard University Press, 1962), 94–131.

control that what John is seeing is God's future terrestrial residence (Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων).

The angel's comment (Rev 21:3–4) begins with an attention-nudging declaration (Ἰδοὺ). The declaration pertains to the revelation that this is the home in which God will dwell (Rev 21:3a); it is God's place. In other words, like the tabernacle of the OT, this is God's personal terrestrial residence, communicated by an allusion to "the tabernacle of God," leveraging an existing frame of reference for John and his readers.[68] The implication is that the entire locale of the city, which is what John has just seen descending, is a home in which God shall dwell, Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων. As will become clear, the residence is like an enormous palace of unimaginable size and grandeur. As the angel's interpretation makes clear, the declaration announced that God's terrestrial home has arrived, advancing the solution in the canon's subplot of place.

In Rev 21:3b, the angel's declaration continues, clarifying that God will dwell in this locale along with humanity's peoples (plural), σκηνώσει μετ᾽ αὐτῶν καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται.[69] Together, God and people are part of the locale, labeled as the holy city, Jerusalem. Together, humans and non-humans commingle to comprise the climatic

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[68] The exact phrase ἡ σκηνὴ τοῦ θεοῦ is found only here and in Josh 24:25 where the LXX adds it, despite lacking an underlying Hebrew text. Although the exact phrase is infrequent, the concept itself is a familiar frame of reference in in the OT, especially in the texts of Exodus through Numbers (occurring 260 times in 216 verses). In the NT ἡ σκηνὴ refers to God's tent of dwelling, alluding to the OT texts (Matt 17:4; Mark 9:5; Luke 9:33). In Heb 8–9 the concept is found eight times, plus in Heb 13:10, as God's dwelling place in heaven prior to the eschaton in Rev 21:2. In Johannine usage, the verbal cognate occurs in the Fourth Gospel's prologue (John 1:14), referring to the dwelling of God within the human, Jesus. In Rev 21:22 the angelic voice clearly identifies that the vision is ἡ σκηνὴ, not ὁ ναος, which is missing from the New Jerusalem, unlike God's tabernacle which is present. (Note: It is unlikely that ἡ σκηνὴ is used here to refer to the *shekinah* which is a rabbinic term for divine presence; see Koester, *Revelation*, 797.) John may be intending an anti-temple sentiment behind his word choice here, but an equally natural explanation is that the tabernacle of the OT received greater focus in the OT than did the temple, despite the temple's greater familiarity today; see Mark K. George, *Israel's Tabernacle As Social Space*, AIL 2 (Atlanta: Society of Biblical Literature, 2009), 1–4. Perhaps this may also account for the writer of Hebrews deciding to employ tabernacle imagery rather than temple imagery in Heb 8–9. Whatever the explanation, the word choice here distances the vision from early Christian discussions about the temple of God, such as Paul's use of temple as the people of God, and this in Rev 21:3–4 prepares the listener/reader for the upcoming discovery in Rev 21:22 that there is no temple in the New Jerusalem, but there is the presence of ἡ σκηνὴ τοῦ θεοῦ (Rev 21:3).

[69] E.g., Koester, *Revelation*, 805; and, Hoskins, *Revelation*, 427–28; contra, among others, Ian Paul, *Revelation*, TNTC 20 (Downers Grove, IL: IVP Academic, 2018), 341–42, who rejects the inclusion of the locale as a part of the referent.

locale in the canon's placial subplot.[70] Similar to the opening bookend in Gen 1:1–2:4, the focus of both bookends is topophany, not simply geophany. New Jerusalem is a place with a specific cosmic location, with a unique locale of human and non-human parts, and with a long-awaited sense of place that is utopian. The angel's interpretation underscores this by noting that this place is the one foretold in Is 25:6–10.[71]

The angel's declaration is that the dwelling place itself is labeled as ἡ σκηνὴ τοῦ θεοῦ, alluding to an OT frame of reference that interconnects this place with one of God's prior terrestrial dwelling places. This triggers perspectives of secondspace through futurespace. New Jerusalem descends (Rev 21:2), and the angel declares, Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων. The angel implies that the city, which John had just seen descending (Rev 21:2), is now declared to be God's personal residence.[72] The vision and declaration express, in visionary form, the long-anticipated utopian event, the arrival of God's personal terrestrial home. The plan for God's place includes terrestrial living with many other groups of residents (λαοί), turning the tabernacle into a large home for all humankind, revealing insight into God's worldview and political ideology that shaped the city's design.[73] Thus, the vision uses the perspective of secondspace to see into the plan of God, revealing an underlying ideology, which will shortly express the theme of God's control by means of intention being exposed as an accomplished fiat in the vision. In addition, the angel's declaration reveals the theme of family as part of the plan for God's home to be full of human peoples who will live with God (Rev 21:3b–c). The angel's interpretation advances the information about the canonical subplot of place— God's place is a home in which God and God's family will dwell together.

Also, this vision and of the voice's interpretation of it also prompts an experience from it by John, representing the perspective of thirdspace. Presumably, in the text the characters in this future New Jerusalem are experiencing the predicted comfort by God, producing the rhetoric of thirdspace for John and his readers. No tears, death,

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[70] Richard Bauckham, "The New Jerusalem," in *The Theology*, NTT (Cambridge: Cambridge University Press, 1993), 132–43.

[71] E.g., Koester, *Revelation*, 798; and, Hoskins, *Revelation*, 427–28.

[72] Cf. Exod 33:7–11; 40:34–38; Lev 26:11–12; Ezek 37:27.

[73] Cf. Ezek 47:21–23.

mourning, or pain will continue into that place, since these experiences are associated with the prior place that has passed away (τὰ πρῶτα ἀπῆλθαν). God's place is seen to be a land of hopes fulfilled, utopian-like, a place where the crushing events of the past (events that produced tears, death, mourning, and pain) end as God offers nursing care. The image reveals this place of God to be a home of relief, which creates a habitus for opportunity going forward. And by referencing the end of the past's crushing events and oppressive senses of place, the certainty of God's place, as revealed through its locale and as interpreted by a vocal message, offers hope to John and his readers in their own situations.[74] In short, the voice of the angel is filling in details about the consummation of God's terrestrial place in the canonical narrative.

<div style="text-align:center">Interpretation No. 2 (Rev 21:5–8): Explanation by Almighty God</div>

John begins recording the second declaration first by noting who is speaking; it is surprisingly and forcefully declared to be God. This is the only time in the book of Revelation that God speaks directly to John to disclose important information, apart from two prior self-disclosures as mentioned earlier. Being God's only words in Revelation adds authority and binding control to the content of the interpretation about God's place.[75] The rhetoric stresses God's authority as the designer of this place, communicated by multiple self-disclosures about God as the speaker, εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ . . . οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν . . . ἐγώ [εἰμι] τὸ Ἄλφα καὶ τὸ Ὦ, ἡ ἀρχὴ καὶ τὸ τέλος . . . ἐγὼ τῷ διψῶντι δώσω . . . ἔσομαι αὐτῷ θεὸς (Rev 21:5–7).[76]

   As owner of the residential home that was identified by the angel as ἡ σκηνὴ τοῦ θεοῦ (Rev 21:3), God now declares God's own commitment to the plan, declaring that it is as good as completed, εἶπέν μοι "Γέγοναν" (Rev 21:5), leaving John's readers no choice

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[74] Culy, *Revelation*, 244–46.

[75] Giesen, *Die Offenbarung*, 456.

[76] Although perhaps only an echo, a reader might hear echoes of Ps 19:7 (ἡ μαρτυρία κυρίου πιστή, LXX Ps 18:8) and of John 19:35 (ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία), echoing the accuracy, certainty, and authority of the testimony of the voice of God, which, according to Rev 21:5, states that these words are faithful and true (οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν). Ps 29:3 visualizes the power and authority of God's voice, which the opening of the canon portrayed in Gen 1:3 (ויאמר אלהים יהי) and which in Ps 29 is demonstrated as continuing to exercising dominion over creation, and in rev 21:5–6 the words of God undergird the resolution about the certainty of God's place (Καὶ εἶπεν . . . Γέγοναν).

but to believe God. Consequently, conquerors can have confidence that they shall be rewarded and that the evildoers will remain permanently judged and located elsewhere in the lake of fire (Rev 21:7–8). As will be discussed immediately below, through the perspective of secondspace, the vision communicates a supreme expression of final political ideology. Through the perspective of thirdspace, this is the reason to conquer. Through the lens of futurespace, this allows the readers to re-read their own places considering the canonical narrative. Only God's people will be residents, and they will be part of the new locale and will enjoy and shape the new sense of place.[77]

As the narrative continues, it reveals further details of placiality, as the magnitude of placial change becomes clear—it is all-encompassing (καινὰ ποιῶ πάντα). Nothing in the locale or in the sense of place will be left untouched, because God will remove all traces of the prior evil: ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν (Rev 21:1) . . . τὰ πρῶτα ἀπῆλθαν (Rev 21:4) . . . τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστιν ὁ θάνατος ὁ δεύτερος (Rev 21:8). For John and his first readers, the known world is to be purged of every trace of subjugation through the colonizing efforts of the Roman Empire's placemaking. The canonical subplot of place culminates with this, and now the details begin to be unveiled. The details will then continue through Rev 22:5.

First, however, the interpreter self-identifies, via allusion, as the same One who began placemaking in Gen 1–2. Genesis's maker of heaven and earth is self-identified here as "the Alpha" and "the Beginning" (Rev 21:6). Similarly, in Rev 14:7 an angel had also declared God to be the original creator of heaven and earth. Now, God is portraying God as both the Alpha/Beginning and as well as the Omega/the End (Rev 21:6). The canon's bookends start and end with God, with God's place, and with humans as placemakers. This can be seen using the lens of firstspace.

Viewing God's interpretative declarations about the place (Rev 21:5–8) through the lenses of secondspace through futurespace, secondspace observes the textual evidence as communicating the themes of control and home, being evident in the

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[77] Moss and Feldman, "The New Jerusalem," 356n26 and 361–65.

specific design for this residence.[78] Contextually, the arrival of the holy city, the New Jerusalem, comes already constructed and operational. Coming to earth from out of heaven, the city arrives "from God," καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ ἡτοιμασμένην (Rev 21:2), suggesting that God is its designer and maker (ἀπὸ τοῦ θεοῦ ἡτοιμασμένην). By using the perspective of secondspace one detects direct control over the entire plan so that everything in the canonical subplot is brought to its final new placial form. In fact, nothing is left unaddressed (Rev 21:5). Furthermore, the subplot portrays control when it reveals that rewards go to the deserving, whereas the undeserving have the lake of fire for their place (Rev 21:8). This outcome of fairness and justice reveals the control of God portrayed as certain—Γέγοναν.

Furthermore, through the lens of secondspace, the theme of family is also portrayed as an important theme in the canonical narrative generally and in the placial subplot in particular. This is affirmed by the angel's declaration (Rev 21:3–4) that the fellow residents are multi-national (λαοί), being a significant part of the locale according to the placial subplot. Now, God speaks about the thirsty, which the narrative of Revelation reveals as having continuous access to free, life-giving water (Rev 21:6). For these conquerors in God's place, the plan of God includes human inheritance, further linking them with the locale, and this linkage reveals family rights to members of God's household, καὶ αὐτὸς ἔσται μοι υἱός (Rev 21:7). This picture of the locale is about the human and non-human aspects of God's place, and the picture portrays an image of family as an important part of God's place.

The perspective of secondspace on the placial subplot reveals God's declarations as dictated by God's intentions, and thus the place of God shall come to pass by the full authority of God, whose words are faithful and true (Rev 21:5). By providing a place of comfort and of inheritance that rewards family lineage and loyalty, it reveals a worldview of God that influenced this plan, portraying a political ideology and system of governance. This is portrayed further by the system that makes water available freely and allows personal inheritance as possessions in the locale (Rev 21:7). This too is part

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[78] This is more fully developed in Step Three.

of the climax in the canonical subplot of place, as God's New Jerusalem sets a new benchmark for terrestrial placiality.

To put this into canonical context, by the end of the canon John portrays competing views of place when viewed according to secondspace. Systems clash between God's rule and Satan's, as they have been portrayed clashing throughout the canon (Mt 4:1–11), but now God's system for governing place is decisively victorious in Rev 21:1–22:5. The evidence is especially clear when one views the text through secondspace. As proof, God points to the locale to portray the placial outcome (Rev 21:5–8), including rewards to conquerors but exclusion to the unwelcome, who now reside in the lake of fire, which had just been labeled as "no place" (τόπος οὐχ εὑρέθη αὐτοῖς) in Rev 20:11.

Through the lens of thirdspace, the benefits of being a resident in God's place reveal more details about the placial subplot. The benefits are portrayed as experienced individually, τῷ διψῶντι (Rev 21:6) and ὁ νικῶν (Rev 21:7a) and ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός (Rev 21:7b). The group of humans, who are collectively the beneficiary of God's place (λαοί), become individual beneficiaries by virtue of being individual family members. Again, when the placial subplot achieves its denouement, according to the perspective of thirdspace, the placiality of the place of God extends to all individuals.[79]

And finally, through the lens of futurespace, John's readers, both those alive then (in the churches of Rev 2–3) and now (Rev 1:3; 22:18–21), have new insight into how their own place in the former world is to be viewed, since place, then and now and coming, interconnects across time.[80] The readers are encouraged to view their resistance to evil as an expression of futurespace. In light of the certainty of the coming place of God, the places of the Roman empire will be purged, purified, and perfected, when the place of today is viewed in light of the future of place, which is now articulated as the city of God on a new earth.

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[79] Contra Tõniste, *The Ending of the Canon*, 156.

[80] Pope Benedict XVI, *Die Offenbarung des Johannes: (k)ein Buch Mit Sieben Siegeln: Erkenntnisse, Gedanken, Impulse* (Liepzig: Benno, 2014), 44–46, discusses John's reader's experience of futurespace without, of course, using the word "futurespace" as developed in Chapter Three.

Vision No. 3 (Rev 21:9–21): Description of the Actual Residence

The visions of the placial subplot continue (Rev 21:9–21), having completed the declaratory interpretations by the angel (Rev 21:3–4) and by God Almighty (Rev 21:5–8). However, John first informs his reader that his own personal location has relocated to a high mountain from its prior location in a wilderness (Rev 17:3). In a canonical interpretation this is reminiscent of Ezekiel's similar relocation to a high mountain (Ezek 40:1–2) in order to see the gloriously restored Temple, the city Jerusalem, and the land of Israel.[81] Similarly, the angelic guide takes John in the spirit to a geographic location whereby John will be able to see the entirety of the city as a placial monad (Rev 21:9–10). This angel is one of the seven angels who have the last seven bowls.[82] The language of the angel in Rev 21:9–10 parallels, nearly verbatim, the language of the angel that takes John to see Babylon in Rev 17:1. This provides a placial contrast,[83] highlighting the placial achievement of God's place as it surpasses Babylon's placiality exceedingly, according to the narrative of Revelation.[84]

What follows in Rev 21:11–21 are descriptions solely about the actual residence of God, and there are no direct or indirect observations of humans from Rev 21:11 (perhaps Rev 21:10) until Rev 21:23, except for noting human names of the tribes of Israel (Rev 21:12) and of the apostles (Rev 21:14). The descriptions that John gives contrast with previous visions about the failed place of Babylon, including the failed efforts of its leaders, who yielded control to God (Rev 17–20). This is the portrayal of

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[81] Fanning, *Revelation*, 537n45. Koester notes (*Revelation*, 812) that this is also reminiscent of Moses who saw the pattern of the tabernacle while he was on a high mountain (Exod 25:1–9) "where later tradition said that Zephaniah saw the heavenly city" (*Apoc. Zeph.* 3:1–3; 5:1–6). The pattern that Moses saw in Exod 25:9 resulted in instructions about the construction of the tabernacle (ἡ σκηνὴ τοῦ θεοῦ) of God in the wilderness prior to the temple (Exod 25–40). Perhaps echoing a NT tradition about when the devil took Jesus to a high mountain in order to see all of his kingdoms (Mt 4:8).

[82] Aune, *Revelation 17–22*, 1150, notes that the angel is Rev 21:9 is probably a different angel than one of the seven angels with bowls than in Rev 17.3; see also Rev 15:1 and 16:1. While this seems reasonable, the point of John's description of this angel now, along with noting the words spoken by this angel, is not to identity the angel but rather to set up a literary comparison between Babylon's hope for placial glory versus the unimaginable glory of God's actual place. What Babylon wanted to be but never achieved, Jerusalem achieves and surpasses exceedingly.

[83] The failure of Babylon is placial in all aspects of placiality (Rev 21:1): its location, its locale, and its sense of place, which includes the aspect of the people involved (Rev 20) and their religious (Rev 17) and economic systems (Rev 18).

[84] Fanning, *Revelation*, 537.

God's place through the lens of firstspace. The themes of family and of control heavily pervade John's descriptions of God's place in Rev 21:11–21.

The placiality of the locale of God's place is described in detail. First, to accomplish the visualization, the change in John's physical location enables John to observe the entire place as a placial monad. John sees the entire landscape in one view, using the vantage of landscape (seeing the scene of the entire city from the outside looking in). This allows John to discuss the macro details of the climax in the canonical subplot of place (Rev 21:9–10).

He first informs the reader that the angel will be showing John the New Jerusalem, the bride who is the wife of the Lamb. Humans themselves as a group or as individuals, however, are not described until Rev 21:24–27. Nevertheless, John begins his observation by implying that the place of God includes humans, who are the bride and wife of the Lamb, as part of the locale. This informs the reader that the vision's descriptions of the residence of God will understandably end with humans in it who will then be observed doing human placemaking, contributing to the ongoing placialization of God's territory (Rev 21:24–27). But in Rev 21:10, John begins by noting a sense of family as a defining description of the monad (Rev 21:9–10). Thereafter, John focuses on the non-human aspects of the locale (Rev 21:11–21).

Then the actual detailed descriptions of the city's locale, as John presents them, communicate architectural rhetoric.[85] As John describes the details of locale, which is the locale of the New Jerusalem, he informs the reader that this place is gloriously beautiful (Rev 21:11). The stone (λίθῳ) that describes the exterior of God's home is of the same stone jasper (ἴασπις) that John had noted when he saw God in heaven on God's throne (Rev 4:3). The city has the same radiance (Rev 21:11). It is as though John then proceeds to answer the question, what type of home would the God of the canon inhabit in the eschaton? Focusing on the home's exterior, John's portrayal presents architectural rhetoric that informs the reader about the opulence and beauty of God's personal

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[85] Tõniste, *The Ending of the Canon*, 165–66, refers to this section in Revelation as an example of an "architectural rhetoric"; however, she does not develop this as deeply as CST 2.0 will do in Step Three; see also Moss and Feldman, "The New Jerusalem," 351–66, who demonstrate that the descriptions of the New Jerusalem parallel the residences of wealthy citizens in Roman culture. John's rhetoric of place seems to be that New Jerusalem (God's residence) far eclipses Roman residences, even that of emperors.

residence at the time of its apocalyptic denouement.[86] This, then, leads into observing non-human aspects of the locale, noting its overall layout (Rev 21:12–14), its measurements (Rev 21:15–17), its building materials (Rev 21:18–20), and its gates and main thoroughfare (Rev 21:21), as reflective of God's worldview (Rev 21:11) when viewing the text through the lens of secondspace (Rev 21:12–21).[87]

Continuing to view the text of Rev 21:11–21 with the lens of secondspace, the details about the locale provide significant pieces of information for the reader to understand the end result in the placial subplot, as it projects themes of God's commitment to family (Rev 21:12–14) and of God's powerful control over the world. By means of the city's size (Rev 21:15–17) and by means of the descriptions of its building material (Rev 21:18–21), the locale portrays territoriality as control, economic muscle as habitus, and artistic beauty and opulence as cultural development. By the names of the tribes and of the apostles appearing on the exterior, the message of family lineage is forcefully portrayed. The act of naming, with the name of the tribes and of the apostles, is a fundamental component of placemaking, as noted in earlier chapters. The inclusion of angelic host (Rev 21:12), posted at the open gates, unlike their roles at the closed gates of Eden, portrays that closeness exists between humans, angels, and creation. Additionally, God's home is unimaginably larger than Babylon ever dreamed (Rev 21:15–17), especially much higher than Rome's and Babylon's buildings since God's house reaches upward out of sight (Rev 21:16) and has invincible control over all borders (Rev 21:15–17), yet still offers free access to all. God's home has a foundation that visually appears rock solid (Rev 21:17), keeping the appearance of strength like Greek architecture. In addition, the place of God is composed from materials that demonstrate opulent grandeur and that project incalculable economic muscle power.

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[86] Fanning, *Revelation*, 542; also see Moss and Feldman, "The New Jerusalem," 351–66.

[87] The descriptions in Rev 21:11–21 are detailed statements about the city's basic layout, size, and building materials, with focus on its walls, gates, foundations, and main thoroughfare. The statements are typically itemized according to firstspace in most commentaries; see Fanning, *Revelation*, 543; Sigve K. Tonstad, *Revelation*, Paideia (Grand Rapids: Baker Academic, 2019), 313–14; Paul, *Revelation*, 351–53; Hoskins, *Revelation*, 446–49; Tõniste, *The Ending of the Canon*, 167–71; Koester, *Revelation*, 817–19; Blount, *Revelation*, 390–92; Boxall, *Revelation*, 305–07; Prigent, *L'Apocalypse*, 474–77; Osborne, *Revelation*, 754–59Beale, *Revelation*, 1079–88; Aune, *Revelation 17–22*, 1163–65; and, Giesen, *Die Offenbarung*, 467–69.

Viewing the placial denouement through the lens of thirdspace, the above-mentioned message from the use of the perspective of secondspace also extends to individuals, since the visualization of the locale occurs individually for the characters of the narrative. Thus, if one "imagines"[88] oneself standing at street level, the city's width and length go beyond one's vision of the horizon. If one looks upward, the house of God likewise goes beyond the distance one might be able to see, as far as John's reader is concerned. Comparing this footprint on land to Rome's footprint communicates to the reader that God's home is greater than the empire's horizontal reach, and its height goes into heaven, which is something that the empire's buildings never did. God's city completes what Babel's aspirations were but in which its builders failed miserably (Gen 11).

The message of border and boundaries cannot be overlooked, and their message is invincible control over the territory. The message of family is felt by individuals when they see the names of the apostles or tribes of Israel that raises some level of recognition, via memory from their prior days, of belonging, of familiarity, and perhaps even of allegiance. The message of free access into the city is reassured to the characters in the narrative by the watching angels who now assure open access, in contrast with prior angelic prevention of access to the garden of Eden (Gen 3:24). Finally, the message of opulence and wealth powerfully communicates strength and economic muscle power, both to those who are in God's house as well as to the kings as they approach the city (Rev 21:24–26).[89] Viewed by individuals, the focus of the text is on God's place, and the message of God's place presents God's commitment to the placial sense of family to humans and of control over the situation. This is part of the resolution of the canonical subplot of place.

Viewing the culmination through the lens of futurespace, the lens of John and of his readers then and now, the reader's personal places contrast vividly with this future place of God, illustratively contrasting with the place of Rome as expressed in Rev 17–19

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[88] David M Gunn and Paula McNutt, eds., *'Imagining' Biblical Worlds: Studies in Spatial, Social and Historical Constructs in Honour of James W. Flanagan*, JSOTSup 359 (Sheffield, UK: Sheffield Academic Press, 2002).

[89] Moss and Feldman, "The New Jerusalem," 361–65.

that represents the consummative failure in the near future for the reader's present places. In contrast to the reader's personal places, the terrestrial home of God in the eschaton provides a place of hope for the reader. This hope allows the Christian to perceive their role in the human mission by providing a placial trajectory on which to contextualize their own place, as per the lens of futurespace. The consummate home and homeland of God becomes the standard for the reader's placemaking actions and perceptions (Rev 2–3; 22:16).

Vision No. 4 (Rev 21:22–27): Human Placemaking Continues in God's Presence

The visions of John then continue in 21:22–27, Καὶ . . . εἶδον, from the layout and building materials of God's place, to observe humans and their activities in the locale. Canonically viewed, humans were created at the beginning of the canon to be placemakers (Gen 1:26–28), and now at the canon's end they still continue in this fundamentally human activity (Rev 21:24–27).[90] But first, in this fourth vision, John notes that there is no temple in God's new place, Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, with the narrative itself calling special attention to what is missing from the locale. Instead of having a temple building (ναός), as would have been anticipated from the common apocalyptic frame of reference of the day, there is no temple in the eschaton, although, as previously noted, there is a dwelling there, ἡ σκηνὴ τοῦ θεοῦ. The narrative explains that the absence is due to (γάρ) the personal presence of Almighty God and the Lamb in the city. In Rev 21:22 the presence of God emanates through the entire city (ἐν αὐτῇ . . . αὐτῆς),[91] which has already been labeled as God's residential home on earth (Rev 21:3). This is another placial feature that marks the culmination in the canonical subplot of place. With God portrayed as dwelling inside the city's walls and thus as near at hand, the place itself becomes holy as sacred space rather than profane space,[92] eliminating the

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[90] Cosden, *A Theology of Work*, 127–87.

[91] Mathewson, *Revelation*, 296.

[92] For discussion of sacred space versus profane space, see Mircea Eliade, *The Myth of the Eternal Return*, trans. Willard R. Task, Bollingen Series (Princeton, NJ: Princeton University Press, 1954); idem, *Patterns in Comparative Religion*, trans. Rosemary Sheed (New York: Sheed and Ward, 1958); idem, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (Orlando, FL: Harcourt Brace

need for a temple (Rev 21:22b). The sense of place exhibits God's presence everywhere, being experienced tangibly, even bodily "in its atmosphere,"[93] by its citizens who no longer need the sun and moon (Rev 21:23a) since the glory of God illuminates the city (Rev 21:23b), revealing the glory of God to all observers (Rev 21:11), while the Lamb provides the light source (Rev 21:23c) for God's place. John's narrative explicitly exhibits the depth of placiality as God and the Lamb become part of the place, which the lens of CST 2.0 can detect and analyze.

The placial subplot continues to portray the resolution with a sense of dominion and control over God's place, forcefully communicated at this point in John's narrative by the title of God, ὁ . . . κύριος ὁ θεὸς ὁ παντοκράτωρ.[94] Thus, the canonical subplot of place is coming to its culmination. What began in Genesis as a mission by the Lord of Hosts, now called the Almighty in Rev 21:22, to have God's own place on earth with creation (human and non-human), is now coming to completion, and the certainty of the placial subplot coming to its fruition is forcefully asserted by this title, which is associated with the one who is the unchallenged ruler of all creation.

With God's presence felt everywhere throughout the city of God, defining the city's sense of place, God's place continues to advance placially through additions into the locale by human placemaking (Rev 22:24–26). The consummation of the placial subplot does not mean the end of human placemaking. Human placemaking is part of being human, bearing God's image (Gen 1:26–28), and the close of the canonical narrative notes that human placemaking continues (Rev 21:24–26), except without tempters to complicate and derail the placial advancements (Rev 21:27).

Jovanovich, 1959); and idem, *Myth and Reality*, trans. Willard R. Trask (Long Grove, IL: Waveland Press, 1963).

[93] For discussion of Affect Theory, a theory which, *inter alia*, relates bodily awareness of the atmosphere prevailing in a place, see Fiona C. Black and Jennifer L. Koosed, "Introduction: Some Ways to Read with Feeling," in *Reading with Feeling: Affect Theory and the Bible*, eds. Fiona C. Black and Jennifer L. Koosed, SemeiaSt 95 (Atlanta: Socety of Biblical Literature, 2019), 1–12.

[94] Aune, *Revelation 17–22*, 57–59.

Vision No. 5 (Rev 22:1–5): Garden Life 2.0 and God Who Is Present

The visions about the denouement of the canonical subplot of place, begun in Rev 21:1, conclude with this final vision in Rev 22:1, Καὶ ἔδειξέν μοι. The original goal of God, to have a place in creation to dwell terrestrially with creation, including with humans, as per the first two creation accounts (see Chapters Four and Five), has happened and is portrayed as operational as it goes forward in time in Rev 21:1–22:5.

This section links to the beginning of the canonical subplot of place in the two creation accounts of Genesis. Thus, the beginning and the end of the canon tie together to highlight the culmination in the placial subplot, thereby achieving stasis.[95] The river of God, whose water is clear as crystal (Rev 22:1), originates from God's throne which is its source (ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου), similar to the provision of water by God for other lands in the second creation account,[96] in keeping with the water that the prophets and sectarian writers had foreseen would reappear in the eschaton.[97] This water in Rev 22 flows down the middle of the main thoroughfare (Rev 22:1–2), ἐν μέσῳ τῆς πλατείας αὐτῆς. By virtue of the river's centrality (ἐν μέσῳ), and having God's throne as its headwaters, religious geography provides orientation for a canonical reader for mapping God's place, similar to the mental orientation provided by the centrality of the trees of life and of knowledge in the garden (Gen 2:9).[98] The tree of life produces abundant fruit in all twelve months of the year (Rev 22:2), similar to the abundance of fruit in the garden of Eden (Gen 2:9, 16).[99] The tree of life also produces fruit for the healing of the nations, like the benefits of God's water which flowed out of the garden in

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[95] According to David Ball, *Backwards and Forwards: A Technical Manual for Reading Plays*, 2017 edition (Carbondale, IL: Southern Illinois University Press, 1983), 19–24, "Stasis comes about at the close of the play when the major forces of the play either get what they want or are forced to stop trying" (21). For discussion on how Rev 21–22 provides stasis to the canonical subplot of place, see Chapter Three.

[96] See Chapter Five.

[97] E.g., Koester, *Revelation*, 823, who cites Is 33:20–21; Ezek 47:1; Zech 13:1; 14:8; Joel 3:18; *1 En* 53:6–7; *4Q554* 4:1–2; see also G. K. Beale and Sean M. McDonough, "Revelation," in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 1154.

[98] Thomas B. Dozeman, "Biblical Geography and Critical Spatial Studies," in *Constructions of Space I*, 87–95.

[99] For discussion of the utopian *topoi* of rivers/waters, citizens, and work, see Gilchrest, *Revelation 21–22*, 48–50, 66–76, 141–47, and 179–97.

order to become the water source for the rest of the world (Gen 2:10–14).[100] Every curse is no longer in the new creation (Rev 22:3), reversing the curses of Gen 3:17–19. The rule of God is signified by God's throne (Rev 22:3) and affirmed by the worship of God (Rev 22:3). Finally, the prior role of the sun and moon to rule over day and night (Gen 1:16) is no longer needed, since the rule of God is direct and immediate. The place of God is now activated and functioning, bringing closure to the canonical subplot of place.

Notice that human placemaking continues by the leaves from the tree of life bearing twelve kinds of fruits, bearing fruit monthly, implying the continuation of healing. This also implies that the place of God is operational and moving forward in time, as each month brings its new type of fruit (Rev 22:2). This, in turn, indirectly implies that healing might be needed, but it is not healing from sin and its consequences, nor healing from the thorns and thistles that the ground produces, but rather is something else that continues to occur, presumably during the normal events of human placemaking. Without further visions or explanations, a reader is left with the message that humanity remains human, which means that they remain placemakers (Rev 21:24–26). With the canonical subplot of place completed, a reader is left wondering what new advancements of placialization will occur, and where they will be.[101]

Step Three: Insights from the Twelve Perspectives of CST 2.0

The primary goals in Step Three are to use the methodology of CST 2.0 to explore the placiality inherent in the place that is presented in the text and then to allow themes to emerge from the disclosure of this placial information. This process involves the seven sections in Rev 21:1–22:5, but the process analyzes these verses from twelve perspectives. The outcome of this process provides corroboration of the placial reading in Step Two.

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[100] See Ezek 47:1–12 as a probable frame of reference for Rev 22:1–5; perhaps also Ps 46:4–5 as a distant echo.

[101] For discussion of work in the new creation, see John Jefferson Davis, "Will There Be New Work in the New Creation?" *ERT* 31:3:256–273.

To accomplish these goals, Step Three organizes the information from the methodology of CST 2.0 under the three components of place (location, locale, and sense of place), with each component considered according to four perspectives (firstspace through futurespace). Thus, a single placial fact could be discussed here from as many as twelve perspectives, as the analysis goes over the entire section in Rev 21:1–22:5 (all seven sections) multiple times. Admittedly, this process creates a degree of redundancy, but the process also ensures that full placial interpretation contributed toward the final reading in Step Two, while also allowing the reader to perceive the emergence of key themes from Revelation's portrayal of God's place, the New Jerusalem.

The First Placial Component: Location

The first perspective is *the perspective of firstspace* (the perspective of "neutral" view, like the view of a photograph). The analysis begins with the observation that two new cosmic locations replace three previous ones—the first heaven, the first earth, and the sea. The new locations, serving as the replacements, provide the context for the rest of John's narrative.

The occasion for this replacement is in conjunction with the arrival of another location out of heaven to earth, the New Jerusalem. This will become the location where God dwells (Rev 21:3). The re-location of the city reorients the map of the cosmos, which now becomes the epicenter of creation. This shift is stated twice for emphasis, first in Rev 21:3 and then again in 21:10 ($\varkappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\upsilon\sigma\alpha\nu$ $\dot{\epsilon}\varkappa$ $\tau\upsilon\tilde{\upsilon}$ $\upsilon\dot{\upsilon}\rho\alpha\nu\upsilon\tilde{\upsilon}$). The implication is that God's personal residence ($\dot{\eta}$ $\sigma\varkappa\eta\nu\dot{\eta}$ $\tau\upsilon\tilde{\upsilon}$ $\theta\epsilon\upsilon\tilde{\upsilon}$) has also been located to the new earth ($\gamma\tilde{\eta}\nu$ $\varkappa\alpha\iota\nu\dot{\eta}\nu$), thereby charting cosmic geography. The fact that John's narrative notes the city's foundations affirms that the city is terrestrial.

John adds that a cosmic realm is missing within the new cosmic place, the sea (Rev 21:1). Unlike cartographic maps of John's day, such as the Peutinger Map (see Chapter One), a new map will be without the sea. Furthermore, by naming the city "New Jerusalem," John's narration implies that it will be the center of commerce and travel (Rev 21:24–25). Significantly, the measurements of the city (Rev 21:15–17) reveal

that it is approximately the landmass of the Roman Empire.[102] The city also extends vertically, so that it becomes the new epicenter of the entire cosmos.[103]

The locations of the sun and moon remain unstated. While the text of Rev 21:23 states that these entities are no longer needed (οὐ χρείαν ἔχει) as they had been (Gen 1:16–18), John does not affirm that they no longer exist, only that they are no longer needed for illumination (Rev 21:23). Thus, their locations and existence remain unstated. Beyond this, the text is silent about other changes to physical geography of earth or to the stars, significant in light of the comprehensive changes that resulted from the replacement by the new heaven and earth. Implied are the locations outside of the city's gates where the kings of the earth produce the glory and honor that they will bring to God. Also, the locations of the condemned in relation to the new heaven and new earth are unstated.

John's narrative portrays the concept that the new location of God's residential home (Rev 21:3) redefines religious geography: east/west/north/south, near/far, outside/inside, upward/downward, and ground zero. The centrality of God's location is implied in his narrative as each section zooms in closer toward the throne of God, leaving heaven and moving to earth, to the larger layout of the city, to the inner area of the city where God's throne is, and to the water flowing from God's throne (Rev 22:1–5).[104]

Finally, John himself moves to a location on a high mountain to see the new city in its entirety, thereby viewing the place of God as a monad (Rev 21:10). This location of John is presumably on earth, suggested by the fact that it is portrayed as being on top of a mountain (ἐπὶ ὄρος μέγα καὶ ὑψηλόν). Further, the new location for John is sufficiently

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[102] Michael J. Gorman, *Reading Revelation Responsibly: Uncivil Worship and Witness: Following the Lamb into the New Creation* (Eugene, OR: Cascade, 2011), 162.

[103] God had been portrayed in heaven throughout the book until Rev 21:2, 10. The move of Jerusalem begins with a descent out of heaven from God, καταβαίνουσαν . . . ἀπὸ τοῦ θεοῦ; and then, the new residence of God is in the holy city (Rev 21:3), wherein God personally dwells terrestrially, making the New Jerusalem the new center point of cosmic geography.

[104] John invites his readers to consider God as dwelling in a central location, previously located in heaven (Ps 115:16; Rev 21:1) but now on earth (Rev 21:1–22:5). Furthermore, the portrayal of a centralized terrestrial dwelling place of God in New Jerusalem does not imply any inference on how and where angelic beings will relate to God in the eschaton, since the text is silent on this.

high and distant so that John is able to see the entire city descending and coming to earth.

According to secondspace (the perspective of a view of systems, ideologies, and worldviews), the text uses location to assert the arrival of a new worldview and ideology with centralized power around God's new location (Rev 21:1–2).[105] Previously in the canon the location of God's dwelling place had moved, almost nomadic like (e.g., Ex 40:34–38).[106] Now, however, for John's readers the residence of God is portrayed as grounded and permanent, being firmly located on stone foundations and portrayed as the center of the new cosmos, Rev 22:1–5. Power and control move to New Jerusalem, from which place God rules from God's throne which has relocated from heaven (Rev 21:3, 5) to earth (Rev 22:3).

The centrality of God's location as the new epicenter of control is then further illustrated by other locational information throughout this final narrative. In Rev 21:12–15 walls, foundations, and gates, though constantly open, are also constant assertions of border, boundary, and controlled access over the entire location.[107] Similarly, the location of the source of life-giving water, having the throne of God and the Lamb (Rev 22:1–3) as its headwaters, again portrays God's control over God's place. Similarly, light and illumination are now relocated to a location within the city (Rev 22:4–5), again using location to express the centrality of God for natural illumination.

Similarly, location remains terrestrial throughout the narrative, being the location where God resides with humans. There is virtually no mention of celestial locations apart from the transitional verse, Rev 21:1, and from a singular reference to the lack of need of the sun and moon for illumination. Measurements of the New Jerusalem (Rev 21:15–16), though including a vertical measurement (Rev 21:16), quickly return to a horizontal focus from a street level point of observation (Rev 21:17–22:5). The text uses

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[105] Ian Boxall, *The Revelation of St John*, BNTC (London: Continuum, 2006), 293–95. Boxall writes, "the three-tiered universe has collapsed into two tiers, and almost immediately will collapse into one (21:3), thus overcoming the fundamental separation between God and God's people" (293).

[106] For discussion of nomadic life, see Deleuze and Guattari, *A Thousand Plateaus*, 22–23 and 380–87.

[107] Kalinda Rose Stevenson, *The Vision of Transformation: The Territorial Rhetoric of Ezekiel 40–48*, SBLDS 154 (Atlanta: Scholars Press, 1996), 11–13.

location to focus the rhetoric of the narrative in terms that portrays humans living with God, depending on God, and under God's sovereign control.

Another piece of locational data that communicates the territorial rhetoric of location is the size of the city which is approximately 1,500 miles of width, length, and height.[108] By comparison to maps of the Roman Empire, such as the Peutinger Map mentioned above, which were intended to "emphasize the power and glory of Rome"[109] by means of the magnitude of distance reflected by these Roman road maps,[110] being later affirmed in Talmudic discussion about the total size of the Roman empire,[111] the text of Revelation portrays the city's footprint as unlike anything previously known. To add to this effect, the height of the city is stated as unimaginable. According to the perspective of secondspace, the city's location portrays unchallenged and unchallengeable dominion, with dimensions unlike anything the world had known. Thus, like the rhetoric of Ezekiel's vision, John uses the rhetoric of location to express control over God's creation. John highlights this assimilation of Ezekiel's rhetoric by means of John's own location on a high mountain, mirroring Ezekiel's location for his vision of the new temple (Ezek 40:1–4).[112]

Further illustrating the rhetoric of location to emphasize control is the total absence of any of the judged and condemned who have been displaced into the lake of fire (Rev 20:11–15; 21:8, 27). Their location is identified only vaguely as one that is "no place" (Rev 20:11), becoming the final location of the "other" person, τόπος οὐχ εὑρέθη αὐτοῖς. Since their location is excluded from the locations of the new realms of the new

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[108] Koester, *Revelation*, 815–16, notes that a στάδιον "was the length of a stadium, about 600 feet, so 12,000 stadia is about 1,500 miles."

[109] Beau Riffenburgh, *Mapping the World: The Story of Cartography*, The Royal Geographic Society (London: Carlton Books, 2014), 12.

[110] Riffenburgh, *Mapping the World*, 10–15.

[111] Aune, *Revelation 17–22*, 1161–62.

[112] Stevenson, *The Vision of Transformation*, 11–123. For discussion of Ezek 40–48, which foretells a future temple, see Stevenson, *The Vision of Transformation*, 43, who defines the genre of this text as territorial rhetoric: "Territoriality is a technical phrase from human geography which involves deliberate efforts to define area, communicate boundaries, and control access. Rhetoric involves intentionally persuasive use of language."

heaven and new earth (Rev 21:1),[113] they are simply portrayed as "outside" (Rev 22:15). By "outside," John implies that they are outside of the new heaven and new earth, again using location to portray their destiny as "no place."[114] Conversely, John also clarifies that humanity may enter and exit the location of the city through the constantly opened gates through the city's thick wall (Rev 21:17, 24–26).

Finally, God's control extends universally and operates constantly, communicated in the placial merism for totality of place, "new heaven and new earth." Thus, location represents unlimited control over the new realm, revealing consummate political resolution for the placial subplot in the canon while consummate banishment of the condemned (Rev 21:8, 27). The location of God's and the Lamb's throne in the city and at the headwaters of the water of life and healing, portrays the city as the epicenter of divine power. God's nation is final, and it is no longer located amid other governmental realms, such as Rome, Babylon, or Gen 2's neighboring territories—now God's new world includes the outer territories (Rev 21:24-25; 22:5).

Moving to view location *according to thirdspace* (the perspective of lived space by an individual), the text offers limited information about any individual's perspective based on location. Few individuals appear in John's narrative, limited to the individual angel with the loud voice (Rev 21:3–4), the angel who then leads John to the high mountain (Rev 21:9–10) and is then seen measuring the size of the city's location (Rev 21:15). The first angel's location is between John and God's throne (Rev 21:3–4), adding authority to the angel's words. Then, an angel's location is implied to be at or near the city, presumably at street level, enabling the angel to measure the gates, foundations, and the length, width, and height of the city. According to thirdspace, the angel is not an "other" who is located outside (ἔξω, Rev 22:15) but rather is locationally portrayed as part of the community of beings in God's realm. The perspective of the angel's location

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[113] See also Sean M. McDonough, "Revelation," in *Cosmology and the New Testament*, eds. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (London: T&T Clark, 2008), 184.

[114] In Rev 22:15 the location of the condemned is ἔξω. In context, "outside" does not refer to a location that is physically outside of the city's gates but rather as being implied to be outside the realms of the new heaven and earth (Rev 20:11–21:1). Further, the condemned are part of the first placial order (first heaven/first earth), and so their realm, being the lake of fire, represents the end of their placial journey as the realm of the canonical "other."

remains undeveloped, however, allowing John's narrative to focus on humans and God perceived via the lenses of secondspace and futurespace.

John himself is located on a mountain top in order to have the vantage point of what might be classified today as landscape (i.e., an outside observer who looks at the scene). Also, there are individuals who are the kings of the earth, along with their associates, but the text offers little information about where they come from when they are outside of the city.

According to futurespace (the canonical perspective, based on an awareness of the future of any place that prompts a present hope for the place in light of its future), John's own perspective represents futurespace, and it is the desired perspective for the implied reader of Revelation. The implied readers, of course, exist in their own location, such as the locations of the seven churches (Rev 2–3; 22:16–21). In this sense John invites his reader to be aware of the permanence of their location from its creation into the eschaton. Their locale will change, but the location will remain. This, in turn, causes John to view current locations through the eyes of futurespace, expressing hope and confidence about the future of locational presence. The implied readers are invited to share this view (Rev 21:5; 22:6–16).

The Second Placial Component: Locale

The *perspective of firstspace* begins with the basic observation, Ἰδοὺ καινὰ ποιῶ πάντα (Rev 21:5). The πάντα underscores the magnitude of the number of placial changes that will occur in the locale. The one speaking this statement is God (Rev 21:5–6), and God's personal guarantee is that these words are faithful and true.[115] All cosmic geography is going to change—all of heaven and all of earth will undergo placial change. The plan is comprehensive for the canonical subplot of place.

Along with the changes in the locale of these large cosmic areas (Rev 21:1–2), the personal residence of God will transition out of heaven to earth where God will dwell with God's people (Rev 21:3). One of the noticeable advancements in the locale on the

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[115] The speech of someone who speaks to John, either God or an angel, is typically non-symbolic in order to help John interpret the message: e.g., Rev 6:11; 7:14; 9:4; 17:7; 22:6. Similarly, voices from heaven are frequently speaking non-symbolically: e.g., Rev 16:1, 17; 18:2, 4; 19:1, 5–6, 17.

earth is the fact that the general populace is portrayed as living with God and finally being fully comforted, while also being devoid of new problems from the condemned (Rev 21:3–8). As the primary locale of John's narration, the city is portrayed with unimaginable opulence (Rev 21:10–23), and human placemakers are also portrayed as furthering the city's economic well-being and grandeur (Rev 21:24–26). The city, which is God's residence, lacks a temple as part of the locale. The locale has no need for natural illumination from the sun or moon as in the past, due to the presence of God and the Lamb (Rev 21:22–24), whose presence illuminates the locale. Within the city the throne of God and of the Lamb is a noticeable feature of the locale, and from their throne the river of life flows downhill, winding along the city's main street (Rev 22:1–5), another notable feature of the narration of the locale, especially since the water heals whoever drinks from it, which continues to advance the notoriety of the locale.

Before noting the specifics of the locale, the omission of comments about other aspects of the locale carves out a more defined focus to aspects of God's place that caught John's attention. Missing is information about the locale that exists outside of the gates, especially perplexing since the gates constantly remain open (Rev 21:21). From where do these kings of the earth come (Rev 21:24–26)? Missing is placial information about the locale that relates to climate, customs, and physical features outside the city, information that typically is included in many ancient geographies.[116] Missing is specific information about much of what exists inside this massive building, including the thought-provoking vertical height that prompts questions about the locale above street level and eventually out of range of visibility, omitting any comment on whether or not there might be a roof versus openly visible views of the sky.[117] This lack of description is juxtaposed by the city's structure (Rev 21:16) that acts as a container, even if it were

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[116] E.g., Herodotus, *Histories 2:35–99*, especially 35–6; Roller, *Eratosthenes' Geography*, 15–30; Claudius Ptolemy, *The Geography* (Mineola, NY: Dover, 1991); and, Strabo, *The Geography of Strabo. Literally Translated, with Notes, in Three Volumes*; see Chapter One.

[117] "Street level" refers to a vantage point that one has when standing on the ground and looking at the city. While the view of John for the second vision, Rev 21:9–22:5, begins on a high mountain (Rev 21:10) from which he was able to see the entire city, John's vantage point presumably becomes street level so that the angel's measurements could be known, and it is clearly street level in Rev 22:1–5.

filled with empty space, leaving much to the imagination that directs John's rhetoric to focus elsewhere.[118]

Also missing is extensive information about the locale concerning where and how human citizens reside, as Herodotus might have done, describing humans as residents with God, either inside or outside of the city. Do the citizens have their own place, a τοπος, in contrast with John's observation about the condemned in Rev 20:11 about whom τόπος οὐχ εὑρέθη αὐτοῖς? Do humans live with God (Rev 20:3), residing somewhere within the city's the walls or within its foundations, perhaps in some μοναί as the author of the Gospel of John noted in John 14:2–3 before the city's descent? Missing is information about the type of work performed by the nations, as ancient human geographers like Strabo might have done. Also missing is information about the angelic community that had surrounded God's throne in heaven (Rev 4–5), filling out the heavenly locale and frequently mentioned throughout Revelation (e.g., Rev 5:11). Missing is information about food and fellowship meals (e.g., Rev 3:20), also part of a locale in other canonical texts (e.g., Is 25:6–12).

In contrast to what is missing from John's observations of the locale, eleven verses (Rev 21:11–21) describe the city's overall appearance, the size, and the building materials of the city's walls, gates, and foundations. This, of course, points to the rhetorical strategy of John. The narrative focuses on the city's entrances, border walls, boundaries, opulence for economic muscle, open accessibility, and to the overall visual effects of seeing God's terrestrial residence. This information will be from the view of secondspace below.

Interestingly, people have a minor role in the narrative, yet nevertheless they are part of what defines this locale. John notices certain aspects of their personal appearance (Rev 21:3–4), notes their identity as inheritors (Rev 21:7), observes their ongoing activity of placemaking, (Rev 21:24–26), and describes them as worshippers of God who have God's name on their forehead (Rev 22:3–4), and who participate as rulers in this new realm (Rev 22:5).

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[118] The absence of vertical information in Ezek 40–48 is a key part of Stevenson's analysis, building her argument on the lack of vertical dimensions in Ezek 40–48, asserting this to be a clue to the rhetoric of Ezekiel's vision; cf. Stevenson, *The Vision of Transformation*, 3–7.

Next, viewing locale *according to secondspace*, I use the principles of CST 2.0 to analyze the details that demonstrate God's worldview, evidenced in the city's layout and by the culture that emerges, reflecting a political ideology that God has put in place. Like Stevenson's observations on the locale in Ezek 40–48,[119] John's narrative focuses on territory, revealing two primary themes that undergird the descriptions of the locale: the theme of home (i.e., a worldview that affirms nurturing family life) and the theme of control (i.e., an ideological system that exudes control and provides good structures).

Beginning with a macro view of the locale, John first observed the replacement of prior cosmic realms with new realms (Rev 21:1). This provided the basis of observing what John did not describe, but it also highlights what he does describe. Literarily, the text presents three visions in Rev 21:1–22:5 (Καὶ εἶδον [21:1], the cosmic context; καὶ ... εἶδον [21:2]; and, Δεῦρο, δείξω [21:9]). Viewed literarily, John's narrative focuses primarily on the entirety of the locale, inviting the analysis of secondspace to focus on this. Further, canonically viewed and as previously noted, the opening statement in Rev 21:1 reveals a final replacement of the totality of locale with a new locale. Until this point in the book, the old locale of earth had come to be viewed negatively, including the sea, despite being the creation of God (Rev 14:7). Now, a new totality of locale re-emerges with newness (οὐρανὸν καινὸν καὶ γῆν καινήν) and without the sea (καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι).[120] This new totality of locale emerges by God's actions (Rev 21:5), giving witness to new ideological implications, delivering rhetorical impact.[121] The basis of the ideological message is communicated in John's narration by the fact that the city descends already made, presumably reflecting the worldview of values and the political ideology of God (καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ).[122]

Continuing with a macro view of the locale, John observes that the new place is without the sea as discussed above concerning the perspective of secondspace on

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[119] Stevenson, *The Vision of Transformation*, 3, describes her thesis, writing "the Vision of Transformation is territorial rhetoric produced in the context of the Babylonian exile to restructure the society of Israel by asserting YHWH's territorial claim as the only King of Israel." This thesis statement is repeated throughout; see pp. 19, 23, 152.

[120] Blount, *Revelation*, 377.

[121] McDonough, "Revelation," 183.

[122] McDonough, "Revelation," 182.

location, presumably based on God's redesign of cosmic geography. Koester lists several possible interpretations to explain the sea's absence, such as viewing the sea as the signifier of evil, or as signifying political ideologies of this world system, or as signifying the ancient means of commerce and transportation.[123] If, as noted above, the vision has Jerusalem or Rome as the epicenter of the prior world's *mappa mundi*, the new city from heaven would have to be built over the Mediterranean Sea, had the sea remained. Thus, a natural answer is that John sees that the sea is gone, which, for him according to the view of secondspace, means that the island of Patmos is also gone, representing the end of all imprisonment and isolation for God's people.[124] Perhaps this may account for why the sea is articular (ἡ θάλασσα οὐκ ἔστιν ἔτι), pointing to the removal of "the" Mediterranean Sea (*Mare Nostrum*) that enables isolation and imprisonment by means of the sea. In addition, the removal of the entire Mediterranean Sea portrays an engineering feat that causes God's residence to surpass all of Rome's great engineering feats that attempt to push the boundary between land and sea.[125]

In the introductions to the second and third of his visions (Rev 21:2, 9–10), John repeats, almost verbatim, his description of the locale, descending out of heaven from God.[126] The first vision pertains to the dwelling place of God (ἡ σκηνὴ τοῦ θεοῦ, Rev 21:3) and to the comfort of family care that is now terrestrial and city-side (σκηνώσει μετ᾽ αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται), and this is then linked to the second vision's measurements of God's place, focusing on its immensity and cubic layout. The shape communicates that God's new residence in the first vision (Rev 21:3) resembles a large scale of the Holy of Holies (e.g., Exod 26:1–35), of the temple (e.g. 1 Kgs 6:19–32; 2 Chr 4:22), and of Ezekiel's temple (Ezek 40–42).[127] The home of the God in the OT has become the family residence of God and God's people (Rev 21:4), demonstrating the noticeable features of being God's home on earth.

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[123] Koester, *Revelation*, 795–96.

[124] E.g., Koester, *Revelation*, 242–43.

[125] Moss and Feldman, "The New Jerusalem," 355–61.

[126] In Rev 21:2 John writes τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, and then in Rev 21:10 John records the same angels repeating his earlier observation, writing, τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ.

[127] Koester, *Revelation*, 805–6 and 816; and, Stevenson, *The Vision of Transformation*, 28–35

Additionally, in Rev 21:9 John is taken to a high mountain from which he will see the entire locale, viewing it from the vantage point of a landscape.[128] Landscape allows for a gestalt of all individual pieces to appear as one, permitting the sum to become greater than the parts. What John will observe will apply to all of the locale. Then, the narrative uses an intertextual link with Ezekiel (Ezek 40:2) to communicate this information. Through this intertextual link John triggers a similar frame of reference in his reader's mind as in Ezekiel's readers, which, as Stevenson has demonstrated, was a portrayal of locale in Ezekiel's vision to communicate the rhetoric that God is the dominant and controlling figure in the canonical subplot of place, even controlling the design of the renewed temple and nation. To John's readers, however, the control is expanded to become a replacement of the entire Roman locale with God's personal terrestrial residence. This uses locale to bring stasis back to the canonical subplot and its mission of placemaking.

Moving inward to view the micro details of the locale, a view of the locale according to secondspace reveals how the narrative uses locale to reflect two dominant themes, loosely characterizable as the themes of home (i.e., a worldview around family and home) and control (i.e., an ideological that portrays control, dominion, and openness).

Concerning the theme of home, the narrative declares that the vision is of God's personal home (ἡ σκηνὴ τοῦ θεοῦ), focusing the narrative's view of locale onto God's home, which is then portrayed as a city (Rev 21:3).[129] Building on the OT theme of the tabernacle as God's home, the details unpack the "thing" found at the location.[130] Significantly, by stressing home at the beginning of the vision (Rev 21:3), John first directs the reader to consider the locale through the lens of a home, which, according to modern placial theory, is a basic building block for self-understanding, as mentioned in

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[128] Perhaps there is an allusion to the locale of Jesus during his temptation in the wilderness, Matt 4:8, in which case the view of landscape is allowing John to see the entirety of the new locale which has replaced the entirety of the old locale.

[129] For discussion of the vision of the tabernacle of God, ἡ σκηνὴ τοῦ θεοῦ (Rev 21:3), the angel announces this to be the new place of God, and the temple is entirely absent from this new place (Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, Rev 21:22).

[130] Koester, *Revelation*, 797.

earlier chapters. This is immediately followed by descriptions of humans in God's locale, λαοὶ αὐτοῦ ἔσονται. These people, who are called God's people, are portrayed as neighbors (μετ' αὐτῶν ἔσται) and can be viewed as extended family, αὐτὸς ἔσται μοι υἱός (Rev 21:7), viewed through the lens of secondspace. Together, family is a defining feature of John's descriptions. This is further affirmed in Rev 21:9 which classifies this relationship as the Lamb's bride and wife (τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου).

The theme of home continues, noting that the locale visually proclaims publicly their ancestral link to the people of God of the past. In the fashion of a billboard, the city's signs state these ancient links to the twelve tribes of Israel as each tribe's name appears on a gate (Rev 21:12–13) and to the twelve apostles whose names appear on the city's foundations (21:14). Additionally, an interconnection is equally displayed between humans and angelic realms as angels appear on every gate (Rev 21:12), reminiscent of the protective roles in the former world.[131]

The theme of home, visible via secondspace, is further affirmed, subtly but affirmed nonetheless, by constant permission being granted to humans to enter and exit the residence of God (Rev 21:25), asserted by the constantly open gates and contrasted with past boundaries between God and people in the prior world, reminding readers of their prior alienation and displacement.[132] It is also revealed when John uses an established frame of reference about God's tabernacle to infer that the city is God's personal residence, ἡ σκηνὴ τοῦ θεοῦ . . . σκηνώσει, the exact place wherein God and the Lamb reside (Rev 21:3; repeated in Rev 21:9–10).[133] Then in a subsequent vision (Rev 21:22–27), John notes that this locale lacks a temple, explaining (γάρ) that the city itself

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[131] Cf. Gen 3:24; Is 62:6; and *Exod. Rab.* 18:5.

[132] Rudolf Otto, *The Idea of the Holy: An Inquiry into the Non-rational Factor in the Idea of the Divine and Its Relation to the Rational*, trans. John W. Harvey, 2nd ed. (Oxford: Oxford University Press, 1950); and, Mark K. George, *Israel's Tabernacle As Social Space*, AIL 2 (Atlanta: Society of Biblical Literature, 2009). For discussion of access in Ezekiel's vision of the future temple as a rhetorical device, see Stevenson, *The Vision of the Transformation*, 49–78.

[133] E.g., Koester, *Revelation*, 797–98, 805. The location/locale for residing, and the human/divine activity of residing, are two distinct concepts, contra Beale, *Revelation*: 1046–48. In Lev 26:11–12, which is frequently mentioned for providing the OT frame of reference for Rev 21:3, distinguished between both concepts, as does Ezek 37:27 and Rev 2:3. There is no reason to eliminate needlessly the location and locale of God's home wherein God resides in Rev 21:1–22:5.

has God and the Lamb as its temple (ναὸς αὐτῆς ἐστιν), as the presence of God is experienced throughout the city which is God's home (Rev 21:22–24).

Lastly, John uses locale to develop further this theme by noting various national lineages in John's description of the locale, each lineage having its own king (Rev 21:24–26). Though only a minor detail and thus underdeveloped, John continues to call attention to this as a distinguishing mark of the locale.

The second theme that emerges from the locale, when viewed according to secondspace, is the theme of control. While it is tempting to think of control as potentially oppressive in the "first heaven and first earth," ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν (Rev 21:1b), in the new placial order, εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν (Rev 21:1a), control is envisioned as reassuring and protective, expelling fear, since God is the One who is in control. In response to the previous placial complications in the original world order, the competing realms between God and Satan had produced competing worldviews and ideological systems of control over creation. With Satan's control removed (Rev 11:15–17), the locale experiences peace and shalom, evidenced notably by the treatment of humans who themselves are noticeable features of the locale (Rev 21:3–4, 7–8, 24–26; 22:2b–4).

In the largest section of these final visions in Rev 21:1–22:5, eleven verses (Rev 21:11–21) involve John's extensive descriptions of the gates, walls, and foundations of the city. These descriptions of the locale, in their various ways, bear witness to God's controlling strength as the city's planner, to God's controlling management over the new city's operations via border control, and to God's controlling invincibility in what God has put into place. While according to firstspace these details are simply details of John's narration, according to secondspace they communicate political muscle, ideological domination, abundant prosperity, and especially firm border control over the city, all of which is mixed with an openness via freedom and access to all humans. Furthermore, the situation continues to prevail under the watchful eye of guarding angels at each gate (Rev 21:12), which demonstrated organization and management reminiscent of the

guarding angels in Eden (Gen 3:23–24) except now keeping the peace in the new status quo.[134]

Other examples of control are expressed by John's descriptions of the walls as borders with the constantly open gates to providing free access (Rev 21:25). With approximately 6,000 miles of circumference maintained by impenetrably high border walls (Rev 21:12, 17),[135] with only twelve gates that are each made from one single pearl (Rev 21:21), access into God's home occurs approximately 500 miles apart (control) yet with constant open access. The city itself is entered through tunnels that penetrate the border wall, revealing a roadway made of gold within (Rev 21:21). The rhetoric from a perspective of secondspace is unmistakably control through design, all of which was constructed while the city was still in heaven (Rev 21:2, 9–10).[136]

In addition, the foundation of the city, upon which its walls rest, are spectacularly built on, and with, decorated gems, designed to refresh the observer's eye and to remind the narrative's characters (and its readers) about the spiritual lineage that goes back to the apostles and to the tribes of Israel (Rev 21:19–20). Furthermore, the walls, being approximately 1,500 miles high, are so high that from street level that the top is out of sight. By this feature there is an echo of Babel, with God fulfilling Babel's previous attempt in the canon to build its city to heaven in honor of its human builders (Gen 11:1–9). Using the lens of secondspace, one perceives God's control of the place as an accomplished fact to underscore the message that the complications will not recur.

The locale has people worshipping God in it (Rev 22:3), as the humans confidently gaze directly into God's face (Rev 22:4). Then, they themselves participate in similar control (Rev 22:5), extending God's ideology in governance. The vision continues the advancement of the canonical subplot of place, consummating the placial journey begun in Gen 1.

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[134] E.g., Koester, *Revelation*, 814–15.

[135] Width, length, and height have equal measurement, 12,000 stadia, according to Rev 21:16, which produces a wall with a circumference of approximately 6,000 miles.

[136] For discussion on the use of walls to communicate rhetorically border control and protection, see Gray, "Reflections," 20–22.

Locale communicates control by noting that God is the source for the river of life, provided freely (Rev 21:6) yet with its headwaters coming from the throne of God (Rev 22:1). Just as in the locale of the Garden of Eden in Gen 2 implied that God was the source of their water supply,[137] so too here the waters of healing, presumably very desirable to all, come from God via the throne (Rev 22:1–2). In addition, the centralized position of the water, flowing down the middle of a main thoroughfare, allows this feature of the locale to achieve maximum observability (Rev 22:2), similar to the centralized positioning of the trees of life and of knowledge in the Garden of Eden (Gen 2:10). Furthermore, by linking Genesis's garden with Revelation's inner area, this too stresses God's control over a locale throughout canonical time. This linkage is further enhanced in Rev 22:3 by the declaration that there is no longer any curse, again affirming God's control over the locale but also highlighting God's control by contrast with God's prior curse on the locale in Gen 3:17–19, especially the curse on the ground which caused a noticeable impact on locale.

Finally, just as people have been agents of placemaking in the former world,[138] the human mission of placemaking continues in the eschatological locale (Rev 21:24–26; 22:5). Placemaking is therefore consistent with humanity being created in God's image.[139] This is contrasted with the implied absence of negative placemaking effects by the condemned (Rev 21:8, 27; and 22:3a).

Moving to view locale *according to thirdspace*, John's narration focuses primarily on groups, not individuals, and thus the methodology of CST 2.0 is more fruitful for use according to secondspace than thirdspace. In the text of Rev 21:1–22:5, several groups appear, including the group of the godhead, God and the Lamb (Rev 21:9, 22–23; 22:1, 3), the group of God with humans (Rev 21:3), the groups of angels with humans (Rev 21:12), the group of angels with John (Rev 21:3, 9; 22:1), and the group of nations with each other (Rev 21:3, 24–26). Nevertheless, individuals within the group also appear,

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[137] See Chapter Five.

[138] Malpas, *Place and Experience*, 102–43; and, Massey, "A Global Sense of Place," 315–23.

[139] Cosden, *A Theology of Work*.

such as the individuals in God's family, αὐτοὶ λαοὶ αὐτοῦ ἔσονται in Rev 21:3,[140] and the individuals in the nations, τὰ ἔθνη, in Rev 21:24, 26, and 22:2.

Viewing the experience of these individuals through thirdspace, based on information of the locale, one can apply the experience of a group of humans to the level of individual experiences. The text affirms that inheritance is granted to the individual who conquers, resulting in the individual experiencing a personal benefit (cf. Rev 21:7). Building upon general frames of reference within canonical and non-canonical writings, the inference suggests that the inheritor receives access to, and responsibility over, personal land and an eschatological lifestyle.[141] In addition, the experiences of the individual are of comfort (Rev 21:4), healing (Rev 21:6; 22:2), worship (Rev 22:3–4), and ruling (Rev 22:5), all of which are deeply associated with being in the place of God (Rev 21:3–7; 22:1–2).

Every detail of the locale, such as the appearance of the city's walls (height, width, length, and composition), of the gates' composition with the angels as watchful guardians, of the foundations of various gems, of the streets of gold (Rev 21:21), and of the river of life with trees of healing lining its path (Rev 22:1–2), is only observable individually by the characters of the narrative (and by each reader). Certain gems might be noticeable by its specific attraction to the individual or perhaps by its association with their favorite apostle (Rev 21:14) or tribe of Israel (Rev 21:12).

By implication, one may assume that God's name, being written on each person's forehead, is noticeable individually. This affirms the individual with their family identity, and it likely stands as a memory of the past locale in which many had to resist wearing Babylon's number on their forehead (Rev 7:3; 9:4; 13:16; 14:1, 9; and 20:4).

Lastly, viewing locale *according to futurespace*, the visions in this section are detailed descriptions of the locale in the future, so that when viewed according to futurespace, the impact on John and his readers gives them reason to reassess their own places in light of the certainty of each locale's future (Rev 1:1–4; 22:16). For each reader

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[140] There is a text critical issue in Rev 21:3 between λαοὶ versus λαος. The preferred reading of NA28 is plural, λαοὶ. For recent discussion, e.g., see Fanning, *Revelation*, 532n20.

[141] Cf. Stevenson, *The Vision of Transformation*, 79–95; and Gilchrest, *Revelation 21–22*, 208–65; see also Matt 5:5; Col 3:23–24.

the vision challenges their stand against Babylon, prompting each one to contribute toward the success of the human mission of placemaking, resisting evil (Rev 10–20) and working toward a better place while awaiting the consummate new locale in the New Jerusalem (Rev 21:1–22:5).[142]

In closing statements to the interpretation by God (Rev 21:8) and to the vision shown by an angel (Rev 21:27; 22:3–5), the reader is informed that opposing peoples, along with their systems, will be stopped, judged, and condemned to a second death (Rev 20:11–15; 21:1, 8, 27; 22:3–5). Furthermore, there will be absolutely no visible signs that the condemned had contributed to the making of the locale of the city, since all things will be made new (Rev 21:1, 5). With multiple warnings, the seven churches are informed about the locale of the future, providing them with placial rhetoric to influence their thinking (Rev 22:6, 14–16). The long-awaited solution in the canonical subplot of place communicates a message to John's readers if the reader can hear it.

<div align="center">The Third Placial Component: Sense of Place</div>

The analysis begins again with *the perspective of firstspace*. Multiple texts provide basic statements about the dominant sense of place associated with the New Jerusalem in Rev 21:1–22:5.[143] John sets the context by noting that prior place is replaced by an entirely new place, giving the new place a sense of newness.[144]

The text explicitly states that one new aspect is a sense of being a place where there are no tears, death, or mourning—"It is a world taken beyond threat … ."[145] Wherever other aspects of sense of place may exist at that time, sadness,

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[142] Bauckham, *New Testament Theology*, 129–30.

[143] Much that can be said about sense of place has been indirectly noted in the preceding discussion of location and locale. Thus, the following is based on directly stated declarations in the text about the experience of sense of place.

[144] Regarding the meaning of "new" in Rev 21:1, e.g., see Fanning, *Revelation*, 529, who notes that John's focus is on the final resulting sense of place rather than being on the means undertaken to achieve it, writing, "He does not pay attention to the process by which this 'newness' comes but focuses instead on the result: a new, transformed world instead of the old disordered one."

[145] Jonathan A. Moo, "4 Ezra and Revelation 21:1–22:5," in *Reading Revelation in Context: John's Apocalypse and Second Temple Judaism*, eds. Ben C. Blackwell, John K. Goodrich, and Jason Maston (Grand Rapids: Zondervan Academic, 2019), 168.

disappointment, and pain are missing (Rev 21:4b). Underscoring this reality, the text adds that the new sense of place will include the experience of living near God (Rev 21:4a), whose face can now be visibly seen and whose throne can be located (Rev 22:3–4). Dominant features include a sense of habitus, with opportunities abounding by virtue of being a family member in God's family (Rev 21:3, 6). The new city projects to have an aura of potentiality, especially since the impact from the condemned is fully removed and replaced with a new sense of place (Rev 21:8, 27). Also, the text notes a sense of newness, infusing optimism about all the days ahead (Rev 21:7, 24–26).

According to secondspace, the text provides significant data that informs the reader of the sense of place, but most of this data has already been discussed during the analysis of locale according to secondspace, exposing the interrelationship of these two placial components, locale and sense of place, especially in Rev 21:1–22:5. John's narrative primarily communicates the sense of place from the perspective of humanity, and thereby indirectly from the perspective of John and his implied readers. Little is communicated about the sense of place from the perspective of God, unlike Gen 1 (see Chapter Four), or from the perspective of angels (Rev 4–5). In these final visions of John, the images are predominantly about the place of God as a residence (ἡ σκηνὴ τοῦ θεοῦ), also as previously discussed, and the dominant sense of place relates to the themes of family and control, also as discussed.

In addition, however, the reference to the tabernacle extends the frame of reference in the OT about the tabernacle, communicating, *inter alia*, a sense of shalom into the New Jerusalem.[146] This sense of shalom is felt by the narrative's characters, and the sense of shalom is then extended to all readers through the declaration that humans can be the rightful inheritors (Rev 21:7) who experience the pride of ownership (Rev 21:3–4; 22:3–5), compounded by the sense of having been one who overcomes.[147]

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[146] Concerning how the tabernacle in OT texts communicates a sense of shalom, see Marten H. Woudstra, "The Tabernacle in Biblical–Theological Perspective," in *New Perspectives on the Old Testament*, ed. J. Barton Payne, Evangelical Theological Society Supplemental Volumes (Waco, TX: Word, 1970), 96–100; see also, Craig R. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament*, CBQMS 22 (Washington, DC: The Catholic Biblical Association of America, 1989), 6–75.

[147] Rev 2:7, 11, 17; 3:5, 12, 21; 12:11; 15:2.

To fill in details from the text in order to "imagine" the sense of place from my earlier analysis of locale according to secondspace,[148] the text offers extensive descriptions of the city's walls, gates, and foundations, as discussed above. The analysis assumes a street-level perspective, with John close enough to notice the details of the locale, such as the tribal names associated with gates (Rev 21:12–13), the angels by the gates, the names of the apostles associated with the foundations (Rev 21:14), the composition of the main street of the city (Rev 21:21), and the polished clarity of massive golden walls like jasper (Rev 21:11). An observer at street level would thus be able to conclude from these visual effects that the text focuses on portraying a sense of wealth, communicating an overwhelming grandeur by virtue of its unimaginable beauty and royalty.[149] Parallel with this is a sense of invincible political strength and matchless economic power, which, by extension, indirectly portrays a sense of total control, emanating from the sense that this is God's personal home.[150]

Initially viewed by John from the vantage point of a high mountain and using the perspective of landscape (Rev 21:2, 9–10), the massive base that is approximately 216 feet in thickness (Rev 21:17),[151] communicates to those who walk through it a sense of stability (Rev 21:25–26) to the overall structure. The walls of its cubic exterior, which extend horizontally for 6,000 miles in circumference and which project 1,500 miles upwards (Rev 21:16–17), extends beyond what any naked eye could see at street level and is larger than the footprint of the entire Roman empire, as previously discussed. The sense is of invincibility, permanence, grandeur, and unimaginable surprise. The height alone is certainly far higher than any human city has ever been. These descriptions have rhetorical impact, communicating a dominant sense to the entire placial monad which

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[148] "Imagination" is an important component of the methodology of CST 2.0, as discussed in Chapter Two, pp. 35–37.

[149] E.g., Koester, *Revelation*, 814–17.

[150] For discussion of the use of borders to assert control, see Robert David Sack, *Human Territoriality: Its Theory and History*, Cambridge Studies in Historical Geography (Cambridge: Cambridge University Press, 1986), 1–91; and, Stuart Elden, *The Birth of Territoriality* (Chicago: The University of Chicago Press, 2013). See also Stevenson, *The Vision of Transformation*, 49–95.

[151] It is unlikely that the measurement in Rev 21:17 pertains to height, since height (of the city wall) had just been recorded in Rev 21:16 as 144 cubits (ἑκατὸν τεσσεράκοντα τεσσάρων πηχῶν). By deduction, therefore, in Rev 21:17 the measurement is best understood as pertaining to the wall's thickness.

signifies God's home. The residence of God creates a sense of royal wealth and power, along with economic muscle that is portrayed in the text by the visual opulence of God's place, dwarfing prior residential descriptions of Babylon and Rome in Rev 17–20.[152]

Based on the sense of invincibility and of control, the walls and foundations also then communicate a sense of protection, as discussed above.[153] Borders, clearly portrayed in Rev 21:12–17, are unimaginably large and communicate unassailable control, providing reassurance that evil will never appear again, stressed by the double repetition that the condemned are unwelcome (Rev 21:8, 27). Such borders are contrasted with the open and constant access given to all family members (Rev 21:25).

Finally, the sense of curse that hung over all creation since Gen 3:17–19 is now entirely lifted in Rev 22:3, καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. The sense of control has now swung in the direction of improving the habitus of the locale (Rev 22:2), creating a sense of healing that results in a sense of worship (Rev 22:4). Further, the constant light, due to the constant presence of God, creates the sense of activity and opportunity, again derived from the control of God who is now in the city permanently (Rev 22:5), καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

Moving to view the sense of place *according to thirdspace* and again building on all prior analysis, the themes of family, comfort, and protection become dominant descriptions of the locale's sense of place. A sense of family heritage is communicated individually whenever someone sees another person's forehead (Rev 22:4) and by wedding announcements that portray the community as the bride of the Lamb, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς (Rev 21:2; also, 21:9–10). This, in turn, portrays a sense of joy, typically associated with a marriage ceremony (ἡτοιμασμένην ὡς νύμφην). In addition, individuals have access to the river of life (Rev 22:1–2), along with the absence of anything cursed in the locale. They have access to the throne of God, which communicates a sense of habitus that leads one to believe that anything good is possible.[154]

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[152] E.g., Schüssler Fiorenza, *Revelation*, 110–39; Koester, *Revelation*, 816.

[153] E.g., Koester, *Revelation*, 814; and Gray, "Reflections," 20.

[154] Missing is information that enables a view of thirdspace for the angelic host.

Moving to view the sense of place *according to futurespace,* similar to the prior analysis through the lens of futurespace based on locale, the sense is that when God's place finally comes into its placial culmination, there will be a sense of the unimaginable, of unsurpassable grandeur, of economic and political muscle power, of supreme control, and of ultimate dominance, all of which is associated with the future world of the new earth and new city, God's residence. This certainty about the future is the view of futurespace that John's readers are invited to hold. A view from futurespace emerges from a view of the reader's current places based on the canonical subplot that is being portrayed to them via John's visions (Rev 22:6–21).

Conclusion: Contributions from a Placial Analysis of Rev 21:1–22:5

A major contribution of this thesis, and of this chapter, is in the area of canonical interpretation. I have proposed that when readers appreciate fully the placial aspects of the canonical narrative, a canonical reading of this text in Revelation is enhanced by incorporating a focus on God's plan to have God's own place on earth. In Rev 21:1–22:5 the culmination of this placial mission occurs, and the chapter has sought to analyze the text within the canonical mission of God's plan to have a terrestrial place to dwell along with humans. Step Two provided a reading of Rev 21:1–22:5 as the culmination of the placial mission.

In addition, I have contended throughout that the analysis of God's place requires a methodology that enables an interpreter to bring out its full placiality. The goal of the methodology is to focus on topophany and not simply on geophany. I have used my methodology to explore the full placiality of God's place as portrayed in Rev 21:1–22:5. Using my methodology, I explored all three placial components of a place (its location, locale, and sense of place), looking at each component from the perspectives of firstspace through futurespace. I presented the results in Step Three above. Thus, to apply a quotation by Teresa Brennan to the text of Rev 21:1–22:5, "Is there not anyone who has not, at least once, walked into a room . . . [or, walked into God's terrestrial

place] . . . and 'felt the atmosphere'?"[155] My methodology allows a canonical reader to answer affirmatively.

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[155] Black and Koosed, "Introduction," 2.

CONCLUSION

I have argued in this thesis that canonical interpretation of Gen 1:1–2:25 and Rev 21:1–
22:5 is best conducted by scholarly attention to two canonical missions. Both missions
are canonical, being portrayed in progress throughout the canon, and both relate
conceptually to each other. Each mission produces its own subplot within the canonical
narrative; however, one of them has not received sufficient scholarly attention, limiting
canonical interpretation.

The underdeveloped subplot in canonical interpretation, upon which the majority
of this thesis has focused, emerges out of the placial mission to establish the complete
placialization of God's created world. This mission exists predominantly in the
background of the canon, and it provides a setting for the canonical narrative. This
placial mission starts immediately at the beginning of canon in the first two creation
accounts in Gen 1–2. It then continues throughout the canon until culminating at the
end of the canon, in Rev 21:1–22:5, when God dwells terrestrially in creation along with
humans. This concept, that there are two canonical missions with their own subplots, is
one of the unique contributions of this thesis.

To analyze this placial mission and its subplot, the thesis employed critical spatial
theory, a theory that has developed in philosophy and human geography since the
spatial turn in the middle of the twentieth century. The theory advocates that place
needs to be analyzed placially, not spatially. Placial analysis explores the location, the
locale, and its sense of place as meaningful space. Philosophy and human geography
have developed methods for analyzing place accordingly, and biblical studies have begun
using their methods. The goal in placial analysis is to bring out fully the inherent
placiality of a place, including the subjective, social aspects, analyzing place as
meaningful space. A placial analysis of Gen 1–2 and Rev 21–22, bringing out the full
placiality of the referents, is another contribution of this thesis.

However, the current application of critical spatial theory in canonical
interpretation can be advanced. Limitations were identified in this thesis, and a new
advanced method was proposed, labeled CST 2.0. The new method for use in canonical
interpretation investigates all three components of place, while simultaneously keeping

in mind that a place is a placial monad with multiple properties. The process of analysis investigates placiality from multiple perspectives, including the perspective of the placial mission and subplot. Canonical interpretation of these texts requires a specific canonical perspective whereby a canonical place in a text is investigated considering its role in the canonical mission and subplot. So, my proposal for CST 2.0, borrowing the label "CST 2.0" from Matthew Sleeman, advanced the current use of Sojan trialectics to include a fourth perspective, which I named futurespace. This advanced method of analysis, designed for canonical interpretation, is also another unique contribution of this thesis.

Thus, the three aims of this thesis have been: 1) To develop the underdeveloped canonical mission and subplot of place, grounding this in Gen 1–2 and Rev 21–22; 2) to analyze the depth of placiality for the referents in Gen 1–2 and Rev 21–22; and 3) to advance a method in placial analysis that is uniquely designed for application in canonical interpretation with its unique perspectives on place.

General Overview of Thesis

To accomplish the objectives of the thesis, Chapter One provided interdisciplinary reviews of the theory of place outside of biblical studies in the disciplines of philosophy and geography. Beginning with the discipline of philosophy, I gave special focus to how the theory of place allows one to define place as *meaningful space*, having three components and multiple properties. Continuing in Chapter One, I then conducted a review of this concept in the discipline of geography, using modern human geography to provide a workable method for placial analysis generally. In Chapter Two, I then conducted an in-depth review of current literature within biblical studies, uncovering key lacunae in current practice of general critical spatial theory.

Next in Chapter Three I presented my method for placial analysis, advancing current practice to resolve the lacunae that I identified and to adapt my solution to the specific application of canonical interpretation. My method builds on the concept of a canonical subplot of place, based on a grand canonical mission that pertains to the placialization of God's created world. In the chapter I presented a process that I labeled Critical Spatial Theory 2.0 (CST 2.0). The process employs twelve perspectives to unlock the richness of placiality in canonical places. My process introduced a new perspective,

called, "futurespace," which views a place in its present canonical time in light of its future placiality at the conclusion of the canonical mission in Rev 21–22.

In Chapters Four through Six, I employed CST 2.0 to analyze the opening and closing chapters of the canon. These sections were selected because they represent end points in the placial mission and subplot where the subplot of place is the primary focus of the text. The method sought to interpret the depth of placiality portrayed in the text. By exploring these canonical bookends, the journey of the placialization of God's world as God's place emerges across canonical time in light of interconnectedness of place.

While the application of CST 2.0 to sections of the canon outside of these bookends was outside the scope of this thesis, this represents an area for later study. Thus, this thesis sought to lay a foundation for that further work by analyzing the canonical end points.

Application

The thesis has shown that there is a placial mission and subplot that is independent of the mission of salvation, although related to it. The mission of salvation supplies the humans to accomplish the placial mission, and the placial mission's loss of human placemakers creates the need for the mission of salvation. Thus, both missions relate to each other strategically.

Thus, according to canonical interpretation, it is never enough to maintain that only the mandate of salvation matters. Instead, canonical interpretation affirms that salvation was always portrayed as salvation for a placial purpose—to make humans gifted at placializing God's world (Gen 1:26–28), advancing every place with a locale and sense of place God might evaluate today as "it is good" (Gen 1), until such time when God will again experience placiality in God's place at the time of the eschaton, declaring, והנה־טוב מאד (Gen 1:31) and Γέγοναν (Rev 21:6).

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