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### God's Manifestation as Jehovah in Exodus 3-15, 18

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**GOD'S MANIFESTATION AS JEHOVAH**

**IN EXODUS 3 - 15, 18**

A Thesis presented to the

PART TWO Faculty of Concordia Theological Seminary

in partial fulfillment of the requirements for the degree of

**Bachelor of Divinity**

**Willis E. Laetsch**

**Concordia Seminary  
April 15, 1938**

Approved by

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### PART ONE - THE TERM

Among the various names of God found in the Old Testament, the two used most frequently are  $\text{Elohim}$  and  $\text{Yahweh}$ . The latter name occurs in the Old Testament, while the former some 2,500 times. These, however, are not the only

names. There is, in the first place, the term  $\text{Adonai}$ , which

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one." another name for God,  $\text{Jahweh}$ , occurs 67 times, almost exclusively in poetical language, in Job, and in later prose. It is the singular form of  $\text{Jahweh}$ . The etymology is altogether uncertain. It may be an augmentation of  $\text{Jah}$  and also express the idea of power or might.

The commonest name in this group is the above mentioned  $\text{Elohim}$ . When used of God, it is treated syntactically as though it were singular. The plural may be explained either as a pluralis majestaticus, "as encompassing in Himself the fulness of all power and uniting in a perfect degree all that which the name signifies" (Gesenius, par. 1243), or as a plural indicating the plurality of persons in the one Godhead. The derivation of this name is also uncertain; it may be from the root  $\text{El}$ , to be mighty, or from the simpler form  $\text{El}$  with the radical  $\text{H}$  inserted. In distinction from the name  $\text{Elohim}$  it denotes God

## INTRODUCTION

Among the various names of God found in the Old Testament, the two used most frequently are  $\text{יְהוָה}$  and  $\text{אֱלֹהִים}$ . The latter name occurs some 2,570 times in the Old Testament, while the former some 6,820 times. These, however, are not the only names. There is, in the first place, the term  $\text{שׁוֹרֵץ}$ , which however is not frequent in the prose of the Old Testament as the name of the true God. It hardly ever appears except with the article (Ps. 68, 20), or in connection with a following genitive (Ps. 146, 5), or an attribute annexed in some other way (Deut. 7, 9). It probably is derived from  $\text{שׁוֹרֵץ}$ , "to be strong, powerful," meaning therefore "the powerful, strong one." Another name for God,  $\text{יְהוֹשֻׁעַ}$ , occurs 57 times, almost exclusively in poetical language, in Job, and in later prose. It is the singular form of  $\text{יְהוֹשֻׁעַ}$ . The etymology is altogether uncertain. It may be an augmentation of  $\text{שׁוֹרֵץ}$  and also express the idea of power or might.

The commonest name in this group is the above mentioned  $\text{אֱלֹהִים}$ . When used of God, it is treated syntactically as though it were singular. The plural may be explained either as a pluralis majestaticus, "as comprehending in Himself the fulness of all power and uniting in a perfect degree all that which the name signifies" (Gesenius, par. 124G), or as a plural indicating the plurality of persons in the one Godhead. The derivation of this name is also uncertain; it may be from the root  $\text{יָשַׁע}$ , to be mighty, or from the simpler form  $\text{שׁוֹרֵץ}$  with the radical  $\text{י}$  inserted. In distinction from the name  $\text{יְהוָה}$  it denotes God

as the universal Deity, the God who created the universe, the God of strength and power and might.

The divine name  $\text{יהוה}$   $\text{יהוה}$ , or simply  $\text{יהוה}$ , appears as a designation of God, the Lord of heaven and earth in Gen. 14, 18. It also is usually found only in poetry, and sometimes in conjunction with  $\text{יהוה}$ .

Then there is also the name  $\text{יהוה}$   $\text{יהוה}$ , which is peculiar to the patriarchal times as a designation for God.  $\text{יהוה}$  is probably derived from  $\text{יהוה}$  "to be strong, to show oneself superior," with the formative syllable  $\text{יהוה}$  added. The name characterizes God as revealing Himself in His might (cp. Ex. 6, 3). It is the God who testifies of Himself in special deeds of power, by which He subdues nature to the ways of His kingdom (Gen. 17, 1). It is the "Almighty God."

However, as soon as the name  $\text{יהוה}$  unfolds its meaning, all these names fall into the background.  $\text{יהוה}$  is the name of God that distinguishes Him from the gods of all other nations. It is remarkable that in the first two chapters of Exodus the expression "the Lord" is not once used. There only "God" is found; cp. the last three verses of chapter 2, where "God" is used five times in quick succession. Due to this notable lack of "the Lord" and the predominance of "God" in Genesis and the first two chapters of Exodus, critics have devised the theory of two authors, the Elohist and the Jahvist, the former in his record using the expression Elohim and the latter Jahweh. However, that is only the rationalistic point of view. In comparison with the Biblical view, we might say it is absolutely ridiculous. There is a remarkable reason for the disclosure of

Jahweh just at the time given. It is with this in mind that we wish to delve more deeply into the meaning of the name Jahweh and His manifestation as such just in this epoch of Israel's history.

prohibition of Lev. 24, 16, which reads: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, he that blasphemeth the name of the Lord, shall be put to death" (In the LXX,  $\text{יהוה}$ ).

In Ex. 3, 2, we read, "And the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." V. 4: "And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." V. 7: "And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry because of their taskmasters; for I know their sorrows." Here the word "LORD" is used three times as a name for God. If we examine the passages more closely, we find that this name is written with four capital letters. By this means the English Bible wants to set forth the fact that here the word "LORD" is not used in the more common sense of the word, namely, that of anyone who has authority or that of a title of reference or address prefixed to the name of a nobleman. When "LORD" with four capital letters is found in the Bible, the word has a special significance, showing that it at this place stands for the word "Jehovah" used in the Hebrew text.

"Jehovah" in the Hebrew is the tetragrammaton  $\text{יהוה}$ . It is not altogether certain just what the correct and original pronunciation of this tetragrammaton was. As we know, the vowel pointings of the Masoretic Text were not added till the seventh century A.D., and by that time the original pronunciation had been lost. The probable cause for this was an incorrect inter-

pretation of Lev. 24, 16, which reads: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death" (In the LXX, ὀνομάζων τὸ ὄνομα ). The Jews explained these words thus, "He who names the name יהוה shall be put to death," while according to the context and the meaning of the word itself the English Bible has the correct translation. This superstitious reverence of later Judaism appears in many ways; for example, in the Targums instead of "the Lord said," it is always "the word of the Lord said." The name ceases to be prominent in some of the latest Old Testament writings, and is regularly rendered κύριος by the LXX, and later also in the New Testament. Josephus, Ant., 12, 5, 5; 2, 12, 4: "When they had erected a temple at the mountain called Gerizzim, though without a name, they offered upon it the proper sacrifices." "God declared to him (Moses) his holy name, which had never been discovered to men before; concerning which it is not lawful for me to say more." According to tradition the name in the early period of the second temple was still uttered in the sanctuary at the pronouncing of the blessing, and by the high priest on the Day of Atonement. But after the death of Simon the Just (second half of third century B.C.) it was exchanged there also for יהוה , as had been long the practice outside the temple. The Jews maintained that the knowledge of the true pronunciation of the name had been entirely lost since the destruction of the temple. Since the name was not to be pronounced by the Jews, the Masorites attached the vowels of יהוה to the consonants of the tetragrammaton, as was their custom with all words substituted for



another. Thus the word looked like this,  $\text{יהוה}$  (a Shewa because the jodh is not a guttural). The Christian pronunciation, "Jehovah," came into current use in the days of Peter Galatinus (ca. 1518), confessor of Leo X.

Ex. 3, 13-15 is the passage which decides for us the meaning and perhaps the pronunciation of the name as well. Jehovah appeared to Moses in a burning bush and gave him the command to lead the children of Israel out of Egypt. Moses was unwilling to assume this leadership, and therefore tried to excuse himself. Among other things he says, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD GOD of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations," v. 13-15. Here God Himself tells us very clearly what the meaning of the name Jehovah is. For "Jehovah" is merely the third person singular of the same word God uses as His name, when he says, "I Am",  $\text{אֲנִי}$ ; third person,  $\text{הוּא}$ . According to this interpretation, then, the tetragrammaton is to be explained as a third person, singular, masculine, imperfect Qal, of the corresponding first person form in Ex. 3, 14, derived, however, from the verb  $\text{הָיָה}$  which later became the well known form  $\text{הָיָה}$  "to be" or "to become". (The  $\text{ה}$  is still apparent in the cognate languages). This derivation makes the following forms and pronunciations of

the name possible: Jahaweh, Jahawah, Jahwah, Jahweh. Of these the last seems to be the preferable for the following reasons: In Ps. 89, 8 we read, "O LORD ( יהוה ) God of hosts, who is a strong LORD ( יהוה ) like unto thee?" This and the last syllable of "Hallelujah" points to the "a" vowel in the first syllable of the divine name and indicates that this syllable was closed. The common contraction יהוה at the end of names points to יהוה (as יהוה = יהוה ), which is the ordinary form of contraction such words undergo. Again, the ancient transcription into Greek is either *ιαβε'* or *ιαω*, which express respectively the long or the contracted form. Theodoret (Quest. 15 in Exodum) transliterates the pronunciation of the Samaritans (who continued to speak the word) *ιαβε'*; similar transliterations are given by other writers, e.g., Clement of Alexandria - "Javeh." Again, the cabalistic literature of exorcism retained this pronunciation on amulets, etc.

Accepting this explanation of the pronunciation of the tetragrammaton, the meaning of Jahweh will be apparent from a comparison with Ex. 3, 14, "I am that I am." Accordingly, the name signifies "He who is", or more particularly, "He who is what He is." This peculiar Hebrew idiom is difficult to translate into the English tongue. The verb יהוה signifies a constant being: He has been being, He is being, He will be being. It is not to be taken in the abstract sense of existence, but in the concrete of one who is continually being, "der absolut Seiende." When the Hebrew wanted to say that the essence or the deeds of a person depended on nothing else, but were determined only by the person himself, he expressed himself in this manner: יהוה יהוה \*.

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\*Cf. also page 28ff. of this thesis.

Luther, XX, 2058f.: "Er hat sein Wesen von niemand, hat auch keinen Anfang noch Ende, sondern ist von Ewigkeit her, in und von sich selbst, dass also sein Wesen nicht kann heißen 'gewest' oder 'werden', denn er hat nie angefangen, kann auch nicht anfangen zu werden, hat auch nie aufgehört, kann auch nicht aufhören zu sein; sondern es heißt mit ihm eitel ist oder 'wesen', das ist Jehovah. Da die Creatur geschaffen ward, da ist schon sein Wesen, und was noch werden soll, da ist er bereitan mit seinem Wesen. Auf diese Weise redet Christus von seiner Gottheit, Joh. 8, 58: 'Ehe denn Abraham ward, bin ich'; spricht nicht: Da war ich, als waere er's hernach nicht mehr; sondern: 'Ich bin', das ist, mein Wesen ist ewig, ist nicht gewest, wird nicht werden, sondern ist ein eitel Ist." To render the matter more intelligible, we refer to Ex. 33, 19, where Jahweh Himself says, "I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." This affirms in the first place that God shows grace to whom He will be gracious, or the absolute freedom of God's grace; and, in the second place, that He really shows grace to him to whom He is gracious, that is, He is self-consistent in showing mercy, in reference to His grace agreeing with Himself. Again, the name expresses the absolute independence of God in His dominion asserts Himself as that which He is, the name further conveys the idea of the absolute immutability of God; cf. Mal. 3, 6, "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." The name also and especially implies the invariable faithfulness of God; cf. Is. 26, 4, "Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength."

A question asking merely for the form of the name would in every way fall short of the expectation of the Israelites for

This Jahweh, who appeared to Moses and revealed the meaning of His name to him, was also the God of the patriarchs. This is evident from Ex. 3, 15. God had appeared to Moses in a burning bush to send him to deliver the Israelites from the yoke of the Egyptians. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, "What is his name? what shall I say unto them?" v. 13. According to that, it might seem as if the Israelites had not as yet even heard the name "Jahweh." However, just that what Moses was to tell the Israelites (v. 15, "The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations"), proves that the patriarchs knew God as Jahweh. Further evidence is found in such passages which state that Abraham built an altar unto Jahweh (Gen. 12, 7. 8; 13, 18); called upon the name of Jahweh (Gen. 12, 8; 13, 4; 21, 33); spoke of God as Jahweh, naming a place Jahweh-jireh (Gen. 22, 14), calling Jahweh God of heaven (Gen. 24, 3. 7), addressing God as Jahweh (Gen. 15, 2. 8); cp. Gen. 15, 7, where God Himself says to Abraham, יהוה. Besides, when Moses asks for God's name, He does not answer, My name is Jahweh, but gives a transcription of His name, which clearly states the meaning of His name. The question, "what is His name?" does not have the meaning of "how is He called?" but the sense of "what is He with respect to His essence and power?" (Cp. the use of the word "name" in Phil. 2, 9, "wherefore God also hath highly exalted him, and given him a name which is above every name"). A question asking merely for the form of the name would in every way fall short of the expectation of the Israelites for

something great and wonderful in their God. On the other hand, the question what the name of that God who appeared to Moses implies and guarantees to them, must have been of supreme importance to the Israelites. Then when Jahweh reveals Himself as the God of the patriarchs, and therewith not only as the one whom the patriarchs already knew, but at the same time also as the one who acknowledges that He has given these patriarchs promises, that is an answer that can fully satisfy the yearning and question of the Israelites.

However, many critics hold that in the incident at the burning bush we have the first revelation of the name. They base their contention on Ex. 6, 3: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them." (Co. Josephus, Ant. 2, 12, 4, quoted above). However, the meaning of this passage is not that the patriarchs knew God only by the name of God Almighty, and that the name Jahweh was unknown to them. For as noted above, there are many passages in Genesis which use the name Jahweh, even those which are claimed to be in the so-called Elohistic record. Again, how could the name occur in the name of Moses' mother, Jochebed (i.e., whose glory is Jahweh), Ex. 6, 20, if it were unknown at that time! Cf. also Ahijah (1 Chron. 2, 25), Abiah (1 Chr. 7, 8), Bithiah (1 Chr. 4, 18). In the passage used by the critics for their false assumption, Ex. 6, 3, 'יְהוָה, just as in Ex. 3, is not to have the connotation of the mere form of the name, but again that of what the name implies and signifies. No one draws the conclusion that the form of the name of God was not known to the Jews at Jesus' time, from the words of Jesus, "I have manifested (ἐφανερώσα) Thy name unto the men which Thou gavest Me," John 17, 6. Furthermore, the grammatical construction of Ex. 6, 3

must be taken into consideration. It does not read יְהוָה אֲנִי וְשֵׁם יְהוָה (Hiphil) אֲנִי וְשֵׁם יְהוָה אֲנִי (I have not made known to them my name Jahweh), but אֲנִי וְשֵׁם יְהוָה אֲנִי (Niphal) אֲנִי וְשֵׁם יְהוָה אֲנִי (I have not made known myself to them). אֲנִי וְשֵׁם יְהוָה being the first words of this clause, are either the anticipated subject ('vorausgenommenes Subjekt') or the accusative of inner relation, similar to the Greek accusative, so that it would mean, by my Jahweh-name or with regard to it and corresponding to that what my Jahweh-name involves, I have not made myself known to them. There is no doubt therefore that Jahweh is the same as the God of the patriarchs and was known to them by this name. (Cf. also page 34 of this thesis).

Again, there are many critics who deny altogether the Biblical origin of the name Jahweh, and seek to derive it from heathenism. These attempts may be classified under the following six heads (cf. W. A. Maier's Exegesis Notes on Gen. 2, 4b, p. 39ff.; also Koenig, "Theologie des Alten Testaments," p. 140ff.; Oehler, "Old Testament Theology," p. 96ff.):

A. Von Bohlen and others have asserted that the tetragrammaton is of Indo-Germanic origin, and have connected it with the Latin 'Jovis' or 'Diovis,' which is related to the similar Greek terms and which comes from the Sanskrit 'devas' or 'deve,' all associated with the Indo-Germanic root 'div,' which means 'to shine.' Aside from the fact that this, as the other theories which are to be mentioned, are not in accordance with Ex. 3, 14, this Indo-Germanic theory is open to further objections. As already stated, the name may be derived from אֱלֹהִים. Why should this Sanskrit root not have passed over into all Semitic languages, why is it that it is found only in Hebrew? We have the indisputable

evidence that the name existed among the Hebrews many centuries before it is found in other records.

B. Hitzig goes back to the Armenian name of God, which is 'Astuads' and which means 'the becoming one'. He claims that Moses adopted this in a translated form as the name of God whose religion he taught. Answer: How could Moses, in the land of Egypt, be acquainted with the Armenian language? It is more probable and natural to conceive that the Armenians derived their conception of the divine name from the Hebrews.

C. Friedrich Delitzsch, after having claimed that he had found the name in early Babylonian texts ("Babel und Bibel," 1905, p. 79), this being so conclusively proven false, still maintains that the name is of Babylonian origin ("Babel und Bibel," 1921, p. 79). He now claims that the name, which he asserts is not Semitic, was originally 'I'; that the Babylonians changed this to Jau and that its present form was produced by successive modifications. We reject this theory because it is highly artificial and lacks demonstrable proof.

D. Others again have attempted to find an Egyptian derivation for the name. Thus Roeth ("Geschichte unserer abendlaendischen Philosophie," I, p. 175) makes Jahweh a modification of the Egyptian 'Joh', the moon-god. However, the Hebrew conception of Jahweh and the Egyptian conception of Joh are separated by an unbridgeable chasm. Others, again, derive the name from a pretended Egyptian name of God, formed by the seven Greek vowels  $\iota \epsilon \eta \omega \upsilon \alpha$ , although these letters are only intended to indicate the musical scale. A conclusive argument against all the Egyptian hypotheses is the fact that Pharaoh did not even know of a Jahweh, Ex. 5, 2.

E. Still others (Tiele, "Kompendium der Religionsgeschichte," par. 51; Stade, Nielsen, Cheyne, etc.) have claimed that Jahweh was first the tribal god of the Kenites, with whom Israel came into contact in the wilderness and through Moses' marriage. Some of their arguments: Moses was a temple priest, was installed into the office by means of the rod, Ex. 4, 1-4. However, he is nowhere mentioned as a priest, but rather as a shepherd, who had his rod even as other shepherds. Budde, "Die altisraelitische Religion," p. 11, says that right at the beginning of the narrative Horeb is called the "mountain of God", Ex. 3, 1. But, was it known as the "mountain of Jahweh" beforehand? The answer is no. Again, the critics say, Jethro exults, "blessed be Jahweh!"; by these words Jethro is said to express with great joy that his God, the God of the Kenites, has shown Himself mightier than all other gods. However, Jethro said this only after Moses had told him of the marvelous salvation of Israel by Jahweh, cp. v. 9. Besides, if Jahweh would have been a God of the Kenites, Moses would have told him, "The God, whom you worship, has appeared to me;" while, on the contrary, what Moses says, "Let me go, etc.," seems to show that Jethro would have no interest whatsoever in a manifestation of Jahweh, Ex. 4, 18. Again, Moses could not force a new and strange god onto his people. The Kenites were a relatively small people, and "it seems contrary to the usual way in which even the critical writers explain events, that the larger people should have adopted the god of the smaller tribe," Robertson, "Early Religion of Israel," II, p. 10.

F. Others, finally claim that the Hebrews adopted this name from the Canaanites, after their entrance into Palestine. Some place the adoption of Jahweh as late as the time of David. They



assert that it was taken over with many elements of the Canaanite religion during a long and gradual process. However, personal names, as Jochebed, show that the name of Jahweh must have existed before the entrance of the Israelites into Canaan. The conquest of Canaan involved a conflict of the religion of the Israelites with that of the Canaanites. It is inconceivable that after the Israelites and their religion were victorious they should choose the god of the vanquished people. There is not the slightest proof that Jahweh ever was a Canaanite deity. The failure of the critics to furnish any plausible proof for their theories as to the origin of the divine name, serves to strengthen our conviction that the name is of Israelitic origin and that the account of the name and its meaning given in Ex. 3, 14 is the only tenable explanation.

of Egypt unto the great river, the river Euphrates," Gen. 15, 18. However, that was only one of the points in the covenant which God made with Abram. Not only was this land, in which he himself continued all his life a stranger, to be given for an eternal possession to his descendants. When God called Abram, we are told that He gave him another wonderful promise, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing," Gen. 12, 2. The seed of Abram was to be made a blessing for all races and all nations, and, of course, that blessing was fulfilled by the birth of Christ, the blessing of all mankind. Yet there is one more point in God's promise to Abram, Gen. 15, 18, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." He is to have an innumerable posterity, which is guaranteed by the changing of his name into Abraham ("father of a multitude").

These three things, then, were the covenant of God with Abraham: possession of the land of Canaan, his seed to be blessed, and an innumerable posterity.

## II

Since we naturally expect Him to keep and fulfill His promises. Yet as time went on, it seemed as if the God of the patriarchs is also known as the God of the covenant, and especially in this manner has He shown Himself as Jahweh. Just what was this covenant and with whom was it made? Turning to Gen. 15 we find the answer. Abram had left his hometown in obedience to the divine call and had taken up his abode in Canaan. As Abram grew older, he complained to the Lord that he as yet had no children. God comforts him and "in the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," Gen. 15, 18. However, that was only one of the points in the covenant which God made with Abram. Not only was this land, in which he himself continued all his life a stranger, to be given for an eternal possession to his descendants. When God called Abram, we are told that He gave him another wonderful promise, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing," Gen. 12, 2. The seed of Abram was to be made a blessing for all races and all nations, and, of course, that blessing was fulfilled by the birth of Christ, the blessing of all blessings. Yet there is one more point in God's promises to Abram, Gen. 13, 16, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." He is to have an innumerable posterity, which is guaranteed by the changing of his name into Abraham ("father of a multitude").

These three things, then, were the covenant of God with Abraham: possession of the land of Canaan, his seed to be blessed, and an innumerable posterity.

Since God made this covenant, we would naturally expect Him to keep and fulfill its promises. Yet as time went on, it seemed as if God had forgotten His covenant. Many years had elapsed since God had given the promise of a great nation to Abram, and still Abram had not even one son. When Abram was 100 years old, finally Isaac was born. Yet this was no great nation, this was not the Messiah, and he did not possess the whole land. Abraham lived 75 years longer, and still none of these promises were fulfilled. Had God forgotten His covenant? It would seem so, but we read nowhere that Abraham was disappointed that it was not fulfilled at his time.

Very little is recorded in the Bible of the life of Isaac. He walked in the footsteps of his father. God did not forget His covenant, for (Gen. 26, 2-5) "the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." To Isaac God repeated the covenant which He had made with Abraham. The same promises were given to him. Yet they also were not fulfilled in his lifetime. Isaac was 60 years old before a son was born to him. How could a nation grow from him?

Neither was Jacob the one, by whom his seed was to be blessed. To him the land of Canaan was not given. God had made this covenant with two different persons, father and son, and still over a period of some 120 years there was no sign that any of these promises were to be fulfilled. What kind of a God was this? Yet even here divine guidance can be seen, namely, in the incident of the birthright. Not Esau, who had the advantage of birthright, but Jacob was chosen as the bearer of the promise. God by no means was forgetting His covenant, but was according to His own will and determination and foresight in reality fulfilling it, although not as yet apparent to man. Nevertheless, the patriarchs must have been anxiously awaiting the time when God would keep that covenant.

To Jacob also was given the same promise. At the beginning of his journey to Mesopotamia, in the theophany at Bethel, God told him (Gen. 28, 13-14), "I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." This was confirmed at the same place on Jacob's return to his home (Gen. 25, 9ff.). But once more there seems to be no fulfillment to God's covenant in Jacob's life. When would God keep that covenant? Already 215 years had passed and still there was no evidence of the consummation of this covenant. True, Jacob had 12 sons, more than either Abraham or Isaac. But this was by no means a nation. Worst of all, not only did Jacob not receive Canaan as his possession, but he even was forced to leave the land and go to Egypt. How did this agree with God's promises? Was God being faithful to His covenant?

When Jacob journeyed down into Egypt 215 years after the Lord had made His covenant with Abraham, promising to make of him a great nation, this nation consisted of seventy souls, Gen. 46, 27. Not a very large nation, but the basis for a great nation was being laid. Just before Jacob died, he called his sons together and blessed them, Gen. 49. Among the 12 Joseph is especially prominent, who is to become a mighty double tribe in his two sons Manasseh and Ephraim, of whom the latter is preferred, although he is the younger. Nevertheless, it is not to him that the sovereignty is promised; nor to Reuben, the firstborn son, who is declared to have forfeited his birthright by the shameful deed which he had formerly committed; not to Levi, who was afterwards highly honored (Deut. 33, 8ff.), but whose dispersion in Israel, which was subsequently connected with his high calling, is uttered as a curse (Gen. 49, 7). On the other hand, it is Judah who is specially chosen as the bearer of the promise, and who is now characterized as he upon whom dominion over the nations shall rest, or in other words, whose seed shall be blessed, from whom the Messiah was to come.

Still not a single part of God's covenant had been fulfilled. Another long period of expectation for the possession of the land of Canaan, and in addition of bondage and cruel slavery awaited Jacob's descendants in Egypt. This had already been prophesied to Abraham (Gen. 15, 13-14), "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's; and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." In Egypt the children of Israel

increased and multiplied and waxed exceedingly mighty, Ex. 1, 7. Israel, the seed of Abraham, had indeed become a great nation, but only to be oppressed and enslaved in a foreign country, For 430 years they were strangers in a strange country, far away from their land of promise, and during the last 100 years, bondslaves. It seemed as though God had forgotten His promise, as if He were no longer conscious of His covenant, or powerless to keep it. The Biblical account even silently passes over a long period of Israel's history after the death of the patriarchs. Nowhere is any mention made of Israel's God. He seemed to be getting farther and farther away. Yes, the people were even adopting Egyptian customs and gods. They no longer seemed to be a people separate to God, in constant communion with God, as their fathers had been. Among the mass of people, the remembrance of the God of their fathers, and of the promises given to them, had to be reawakened. The purer worship of God which we find among the patriarchs had been displaced by idol-worship, as may be concluded from such passages as Josh. 24, 14, "put away the gods which your fathers served on the other side of the flood, and in Egypt;" Ezek. 20, 7-9, "Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God. But they rebelled against me and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made

myself known unto them, in bringing them forth out of the land of Egypt;" cp. also Ezek. 23, 8. 19. That Israelites worshiped idols in Egypt may also be drawn from the fact that the people gave themselves to idol-worship during their wanderings in the wilderness. The worship of the calf at Sinai may be explained as an imitation of the Egyptian worship of Apis. Yes, God seemed to be far away from His chosen people, far from keeping that covenant which He had made with Abraham. As further evidence of this seeming withdrawal of God, the Egyptians burdened the Israelites with intolerable tasks in order to prevent the extraordinary increase of the people, and at last the royal decree went forth that all the newborn boys should be killed. It seems strange that in the first two chapters of Exodus the name of God is not once mentioned, except in connection with the midwives, and they were, as their names indicate, Egyptians. Egyptian women were the object of God's care, His own people seemed altogether forgotten.

In this deepest humiliation, in which the people could be compared to a helpless infant cast away in its blood (Ezek, 16, 5), the fulfillment of the promises given to the fathers was to take place; and, in accordance with this, El Shaddai was to show Himself as Jahweh. In contrast to the deliberate, almost complete (only mentioned v. 17ff. of ch. 1 in connection with the midwives), avoidance of the name of God in Ex. 1 - 2, 22, compare the last three verses of Ex. 2, where the name of God is mentioned no less than five times. God remembered His covenant, He is still Jahweh, I AM. And as such He again reveals Himself to Moses, Ex. 3, where the angel of the Lord appears in the burning bush, calls Himself, I AM THAT I AM, and tells Moses that henceforth both Israel and

Egypt should see and experience that indeed He is the Lord, that indeed His covenant of promise was now about to be fulfilled, they would enter their promised land, that land which God had promised to Abraham some 650 years ago. He would manifest Himself as Jahweh, as the covenant God, showing His permanence, self-sufficiency, unchangeability, and especially His faithfulness in keeping promises. Now the time was come. Now He would really prove to His people that He was their God, Jahweh. With these thoughts in mind, let us consider the first chapters of Exodus in a more detailed manner.

While the children of Israel were groaning under the oppression of Egypt, God had already prepared the way for their deliverance, and had not only chosen Moses to be the savior of His people, but had trained him for the execution of His designs. When Moses was keeping the flock of Jethro, his father-in-law, he drove them on one occasion behind the desert, and came to the mountain of Horeb (Ex. 3, 1ff.). There the "angel of Jahweh" appeared to him. Here the angel, the messenger of Jahweh, identifies Himself with Jahweh. This is quite evident from the fact that in verses 6ff. He says, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of My people which are in Egypt. I am come down to deliver them." Moses himself recognizes this messenger as God, v. 6, "he was afraid to look upon God." Without the least reserve Moses calls Him Jahweh, v. 4. Again in ch. 14, 19 we read of "the Angel of God, which went before the camp of Israel," just as "Jahweh went before them," ch. 13, 21. Plainly, the angel of Jahweh is Jahweh Himself. But although there is no essential difference between the appearing of Jahweh and the



and the appearing of the Angel of Jahweh, the distinction between Jahweh and the Angel of Jahweh points to a distinction of persons in the divine nature. The very name indicates such a difference.  $\text{אֱלֹהִים}$  from  $\text{אֱלֹהִים}$  to work; lit., he through whom a work is executed, or a messenger. It denotes the person through whom God works and appears. Therefore in our passage the angel of Jahweh is He in whom Jahweh manifests Himself to Moses and to His people as one who works, who will save His people. And this person is Christ, the second person of the Trinity, the Logos. Yet He is Jahweh Himself. God is revealed in unity of essence, and also in the plurality of persons. Elsewhere, already in Genesis, the Holy Spirit is shown to be the third person of the Trinity, but that does not concern us here.

Jahweh, the angel of Jahweh, appeared to Moses in a burning thornbush (  $\text{אֱלֹהִים}$  ), which however was not burned up. That was a picture, a representation of the people of Israel as they were burning in the fire of affliction. Yet, though the thornbush was burning in the fire, it was not consumed, for in the flame was Jahweh, who chastens His people, but does not give them over unto death. Cp. Ps. 118, 18, "The LORD hath chastened me sore: but He hath not given me over unto death." "wherever there is any salvation, it is due to the angel of Jahweh, and there the angel of Jahweh, Jahweh Himself, manifests Himself, as we shall see (v. 7-9). That is the real work of the angel of Jahweh, to comfort, to aid, and to save. The angel of Jahweh was in the burning bush, therefore it was not consumed; the Lord is in the midst of His people, therefore they cannot perish or be destroyed.

was not only going to rule them as he rules all people, but they were to be special to His people, as He Himself

In the sixth verse Jahweh makes Himself known to Moses as the God of his fathers, Abraham, Isaac, and Jacob. Through that name Jahweh reminded Moses of the promises He had made to the patriarchs. Jahweh had not forgotten those promises. Even though his "father," i.e., Abraham, Isaac, and Jacob, had died, Jahweh was their God, yes, He still is their God. The relation into which God entered with the patriarchs continues. This is the passage that our Savior adduces as a proof that the resurrection was taught in the Old Testament, Matt. 22, 32, "God is not the God of the dead, but of the living." Jahweh is unchangeable. Moses may be sure that a kindly relation exists between Jahweh and himself, because the kindly relation still exists in all its vital force which once bound Him to those who long ago had died, but in reality still lived, still were the objects of God's undying, unchanging love. Note that as soon as this announcement is made, Jahweh says that from age to age His name is I AM. He would not permit His promises to them, though made long ago, to be cast aside. He was now about to fulfill them to the patriarchs' seed, the children of Israel. At this God, at Jahweh, no man can look: "Moses hid his face; for he was afraid to look upon God." And Moses had reason to be afraid, for now Jahweh reveals Himself (v. 7-10) as the God who has not forgotten His people, who has remembered His promises. Now for the first time God calls Israel "My people", using a phrase already twice employed by earthly rulers (Gen. 23, 11; 41, 40), and thus making Himself their king and the champion of their cause, the one who will now take care of their wants, who will now fulfill His promises. Besides, He was not only going to rule them as He rules all people, but they were to be specifically His people, as He Himself

later states, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation," Ex. 19, 5. 6. They were to be a peculiar treasure, a costly possession acquired with exertion, and carefully guarded. They were to serve the living God, a people that is above all heathen nations. It was a sacred nation, sacred by adoption, by covenant, by participation in all means of grace. Often afterwards this expression was used in pathetic appeal, "Thou hast shewed Thy people hard things," Ps. 60, 3; "Behold, look, we beseech Thee; we are all Thy people," Is. 64, 9. Often it expressed the returning favor of Jahveh, "Comfort ye, comfort ye My people," Is. 40, 1.

Jahveh was going to fulfill His promises. He had seen the affliction of His people, had heard their cry under their task-masters, and had come down to deliver them out of the land of the Egyptians, and to bring them up to a good and broad land, to the place of the Canaanites. The "good" is further explained by the expression, "a land flowing with milk and honey." אֶרֶץ זָבַח, a participle of זָבַח in the construct state, showing that this country was habitually, characteristically a land flowing with milk and honey. Jahveh is the owner of that land. He may take it away from the present inhabitants and give it to whomsoever He will. It is Jahveh who gave the land its habitual fertility and loveliness, abounding in grass and flowers. He it was who made it so beautiful and so desirable for the Israelites. Yet He is also the one who can bring it to naught: Amos 4, 6-9, "And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto

me, saith the LORD. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD. I have smitten you with blasting and mildew: when your gardens and your vineyards, and your fig trees, and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the Lord." In this sphere also, God manifests Himself as Jahweh, "for, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is His thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the LORD, the God of hosts, is His name," Amos 4, 13.

Jahweh heard the cry of the children of Israel, and saw the oppression wherewith the Egyptians oppressed them. Luther, III, 733: "Lernet auch aus diesem Texte, wie Gott auf seiner Heiligen Elend, Noth, Anfechtung, Truebsal oder Kreuz ein Auge habe, darauf sehe, ihr Geschrei, Seufzen und Gebet erhoere, und sie erretten wolle. Denn es jammert ihn der Seinen Truebsal, Angst und Herzeleid, da sie innen stecken; er hat ein vaeterlich Mitleiden und Erbarmen darueber, und will ihnen daraus helfen, wie der 103. Psalm, V. 13, auch sagt: "Gleichwie sich ein Vater erbarmet ueber Kinder, also will sich der HErr erbarmen ueber die, so ihn fuerchten." So sagt sonst ein anderer Psalm (Ps. 56, 9): "Gott zaehle alle die Flucht der Seinen, und sammle ihre Thraenen in seinen Sack" usw. Denn allhier hilft er endlich seinem Volke aus der Tyrranei Pharaohs, und bringt sie in das gelobte Land, das er ihren Grossvaetern,

Abraham, Isaak und Jakob, verheissen hatte. Gott ist wahrhaftig in seinen Zusagungen; er hat Huelfe verheissen den Kindern Israel, und dieselbige setzt er nun ins Werk." *with mine eyes* Ps. 139,

9-10. To the divine commission to be leader of Israel, Moses made this reply, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" v. 11. Jahweh had taught him the true humility in the school of Midian. But God met his objection with the promise, "Certainly I will be with thee," which He confirmed by a sign, namely, that when Israel was brought out of Egypt, they should serve, worship God upon that mountain. Here God reveals Himself as the one who is ever with His children, upholding them, giving them courage, aiding them in their troubles, even as Christ also said, "Lo, I am with you always, even unto the end of the world." He never will forsake His followers, will always keep His promises to them, will see to it that they get to their land of promise. The sign, which was to be a pledge to Moses of the success of his mission, was one indeed that required faith in itself, but at the same time it was a sign adapted to inspire both courage and confidence, as it naturally befits Jahweh to do. He pointed out to Moses the success of his mission, the certain result of his leading the people out, Israel should serve Him upon the very same mount in which He had appeared to Moses. As surely as Jahweh had appeared to Moses as the God of the fathers, so surely should Israel serve Him there where He appeared, so surely would Moses be the leader to take the children of Israel out of Egypt. The reality of the appearance of the God of the fathers, of Jahweh, formed the pledge of His announcement, that Israel would there serve its God; and this truth was to fill Moses with confidence in the execution of the

divine command. Thus Jahveh manifests Himself here as a guide. Cp. Ps. 32, 8, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye;" Ps. 139, 9-10, "If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me;" Is. 58, 11, "And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

When Moses had been thus emboldened by the assurance of divine assistance to undertake the mission, he inquired what he was to say, in case the people asked him for the name of the God of their fathers. The Hebrew term  $\text{יְהוָה}$  does not denote the literal name, a mere label or tag, but designates the nature, the essence of a person or thing; God, as He reveals Himself. Cp. John 17, 6, "I have manifested (  $\epsilon\phi\alpha\nu\epsilon\omega\sigma\alpha$  ) Thy name unto the men which Thou gavest Me out of the world." These men knew the literal name of God, He revealed to them God's true nature. Cp. also, "Hallowed by Thy name," Matt. 6, 9: "My name is in Him," Ex. 23, 21; "Build a house for My name," 2 Sam. 7, 13; "For His name's sake," Ps. 23, 3.

Some critics maintain that since the Egyptians had separate names for their numerous deities, the Israelites also would want to know the name of their own God. For, apart from the circumstances that the name by which God had revealed Himself to the fathers cannot have vanished entirely from the memory of the people, and more especially of Moses, the mere knowledge of the name would not have been of much use to them. The question, "What is His name?" presupposes that the name expressed the nature and

operations of God, and that God would manifest in deeds the nature expressed in His name. (Cp. on this point also page 7f. of this thesis). God therefore told him His name, or, to speak more correctly, He explained the name Jahweh, by which He had made Himself known to Abraham at the making of the covenant (Gen. 15, 7), in this way, אֲנִי הוּא אֲנִי הוּא, "I am that I am," and designated Himself by this name as the absolute God of the fathers, acting with unfettered liberty and self-dependence.

The tense of this clause is imperfect. In contrast to the perfect, the imperfect designates such actions, events, or conditions (states) as manifest themselves to the speaker as still continuing, or in process of being, or as just beginning, or constantly being repeated. It expresses not mere continuation, but a progressive duration without regard to time; it may refer to the past, present, or future, as the context demands, or to any combination of these.

The word I am is the Name of God, expresses His Nature, reveals to us His Essence, and this nature is that of continued, timeless being. God is never an accomplished fact, which had a beginning, and behind which one can write, Finis. He is always I Am, ever the same, as new today as He was from eternity, as old in the eternities prior to creation as He ever will be in the countless eternities after the end of the world. Always in past, present, future, I Am.

The repetition, I Am that I Am, makes this eternal being, His immutability, more emphatic, but brings out also His self-determination. I Am that I Am. Nothing outside of God influences Him, determines His actions; there is no power than can compel

Him to do anything; He is independent of all laws of nature. They were made by Him; not for Himself, but for man. God is above, without all laws and coercion, exlex. He is not subject to time, to space, to any other limitation, always, ever, I Am that I Am.

Keil-Delitzsch, on Gen. 2, 4, "Commentary on the Pentateuch," II, p. 74ff.: "If we seek for the meaning of  $\text{אֲנִי הָאֵל}$ , the expression  $\text{אֲנִי הָאֵל אֲשֶׁר אֲנִי הָאֵל}$ , in Ex. 3, 14, is neither to be rendered  $\epsilon\acute{\iota}\sigma\mu\alpha\iota \ \acute{\epsilon}\varsigma \ \epsilon\acute{\iota}\sigma\mu\alpha\iota$  (Aquila, Theodoret), 'I shall be that I shall be' (Luther), nor 'I shall be that which I will or am to be' (M. Baumgarten). Nor does it mean, 'He who will be because He is Himself, the God of the future' (Hofmann). For in names formed from the third person imperfect, the imperfect is not a future, but an aorist. According to the fundamental signification of the imperfect, names so formed point out a person as distinguished by a frequently or constantly manifested quality, in other words, they express a distinctive characteristic (vid. Ewald, par. 136; Gen. 25, 26; 27, 36; also 16, 11 and 21, 6). The Vulgate gives it correctly: *ego sum qui sum*, 'I am who I am.' 'The repetition of the verb in the same form, and connected only by the relative, signifies that the being or act of the subject expressed in the verb is determined only by the subject itself' (Hofmann). The verb  $\text{אֲנִי הָאֵל}$  signifies 'to be, to happen, to become;' but as neither happening nor becoming is applicable to God, the unchangeable, since the pantheistic idea of a becoming God is altogether foreign to the Scriptures, we must retain the meaning 'to be;' not forgetting, however, that as the Divine Being is not a resting, or so to speak, a dead being, but is essentially



living, displaying itself as living, working upon creation, and moving in the world, the formation of יהוה from the imperfect precludes the idea of abstract existence, and points out the Divine Being as moving, pervading history, and manifesting Himself in the world. So far then as the words יהוה אלהים are condensed into a proper name in יהוה, and God, therefore, 'is He who is,' inasmuch as in His being, as historically manifested, He is the self-determining one, the name JEHOVAH 'includes both the absolute independence of God in His historical movements,' and 'the absolute constancy of God, or the fact that in everything, in both words and deeds, He is essentially in harmony with Himself, remaining always consistent' (Oehler). The 'I am who am,' therefore, is the absolute I, the absolute personality, moving with unlimited freedom; and in distinction from ELOHIM (The Being to be feared), He is the personal God in His historical manifestation, in which the fulness of the Divine Being unfolds itself to the world. This movement of the personal God in history, however, has reference to the realization of the great purpose of the creation, viz. the salvation of man. Jehovah therefore is the God of the history of salvation. This is not shown in the etymology of the name, but in its historical expansion. It was as JEHOVAH that God manifested Himself to Abram, when He made the covenant with him; and as this name was neither derived from an attribute of God, nor from a divine manifestation, we must trace its origin to a revelation from God, and seek it in the declaration to Abram, 'I am Jehovah.' Just as Jehovah here revealed Himself to Abram as the God who led him out of Ur of the Chaldees, to give him the land of Canaan for a possession,

and thereby described Himself as the author of all the promises which Abram received at his call, and which were renewed to him and to his descendants, Isaac and Jacob; so did He reveal Himself to Moses (Ex. 3) as the God of his fathers, to fulfill His promise to their seed, the people of Israel. Through these revelations Jehovah became a proper name for the God, who was working out the salvation of fallen humanity; and in this sense, not only is it used proleptically at the call of Abram (Gen. 12), but transferred to the primeval times, and applied to all the manifestations and acts of God which had for their object the rescue of the human race from its fall, as well as to the special plan inaugurated in the call of Abram. The preparation commenced in paradise. To show this, Moses has introduced the name Jehovah into the history in the present chapter (Gen. 2), and has indicated the identity of Jehovah with Elohim not only by the constant association of the two names, but also by the fact that in the heading (v. 4b) he speaks of the creation described in chap. 1 as the work of JEHOVAH ELOHIM."

According to verse 15 of Ex. 3, Moses was to tell the Israelites that this Jahweh God of their fathers had commissioned him. That name precluded any comparison between the God of the Israelites and the deities of the Egyptians and other nations, and furnished Moses and his people with strong consolation in their affliction, and gave a powerful support to their confidence in the realization of His purposes of salvation as made known to the fathers. To establish them in this confidence, God added still further, "This is My name forever, and this is My memorial unto all generations." God would certainly manifest Himself in

the nature expressed by the name Jahweh, and by this He would have all generations both know and revere Him. Keil: "  $\text{יהוה}$ , the name, expresses the objective manifestation of the divine nature;  $\text{זכרון}$ , memorial, the subjective recognition of that nature on the part of men." This name would be a memorial, going forward into all the future, and backward into all the past.  $\text{יהוה יהוה}$ , the repetition of the same word suggests the idea of uninterrupted continuance and boundless duration. Jahweh is immutable and everlasting, consequently also faithful, one in whom Israel may place its trust to fulfill His promises to its fathers. By explaining His name Jahweh, He gives Israel the same comfort as found in Rev. 1, 8, "I am Alpha and Omega, the beginning and the ending, saith the LORD which is, and which was, and which is to come, the Almighty." He is not at all reckoned by time. Now, today, at this time: I am that I am; yesterday, in the past, a thousand years ago, before all eternity: I will be that I will be; tomorrow, day after tomorrow, after decades, centuries, milleniums, after time, in eternity: I am Jahweh, which is, which was, and which is to come. Constantly and perpetually having been, constantly and perpetually being, constantly and perpetually about to be. "This is My name forever." He will not cease, even though Israel should cease to be His people; that is His name forever. Similarly Christ says, John 8, 58, "Before Abraham was, I AM."

All things have a beginning, a birthday. Not so with Jahweh. He has no beginning, no birthday: He is eternal, everlasting, forever. Ps. 90, 1-2: "LORD, Thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or

ever Thou hadst formed the earth and the world, even from  
everlasting to everlasting, Thou art God." As Jahweh has no  
beginning, so He has also no end. Everything else passes away,  
Jahweh remains, Ps. 102, 25-27, "Of old hast Thou laid the  
foundations of the earth; and the heavens are the work of Thy  
hands. They shall perish, but Thou shalt endure; yea, all of  
them shall wax old like a garment: but Thou art the same, and  
Thy years shall have no end." As His essence, so are His  
attributes, "My righteousness shall be forever, and my salvation  
from generation to generation," Is. 51, 8. Therefore Jahweh is  
faithful, one in whom the Israelites may and must trust. His  
name is a memorial. Because Israel calls its God Jahweh, therefore  
it should turn to Him trustfully. Hos. 12, 5-6, "The LORD is  
his memorial. Therefore turn thou to thy God: keep mercy and  
judgment, and wait on thy God continually." Is. 26, 4, "Trust ye  
in the LORD for ever: for in the Lord JEHOVAH is everlasting  
strength."

If Jahweh is the Everlasting, then also He must be the  
Unchangeable, Immutable. Ps. 102, 27, "Thou art the same (Du  
bleibest wie du bist)." He is one mind, and no one can turn  
Him. Whatever He desires, that He does. His counsel stands  
forever and the thoughts of His heart remain the same for all  
generations. Whatever He does, it must be forever; nothing can  
be put to it, nor anything taken from it. No one can make  
crooked that what He has made straight. He does not call back  
His words, faints not, nor is weary. Mal. 3, 6, "For I am the  
LORD, I change not; therefore ye sons of Jacob are not consumed."

Now let us turn at once to Exodus 6, where God a second time expressly reveals and manifests Himself to Moses as Jahweh. After Moses had done everything that Jahweh had commanded him at His first revelation (Ex. 3), the condition of the Israelites seemed no better, in fact, it grew worse daily. Pharaoh had given them much harder work (Ex. 5, 6-9), so that Moses was forced to complain, Ex. 5, 22-23, "Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all." Surely Jahweh was not fulfilling His promises, His covenant. Therefore Jahweh emphasized to Moses and His people once more that He really is the I AM. The first visit paid by Moses and Aaron to Pharaoh was simply intended to bring out the attitude of Pharaoh towards the purposes of Jahweh, and to show the necessity for the great judgments of God. This is distinctly expressed in the words, "Now shalt thou see what I will do to Pharaoh," v. 1. But before these judgments commenced, Jahweh announced to Moses, and through him to the people, that henceforth He would manifest Himself to them in a much more glorious manner than to the patriarchs, namely, as JAHWEH; whereas to Abraham, Isaac, and Jacob, He had appeared (  $\text{אֶל־יְהוָה}$  Niphal of  $\text{הִתְעַדָּה$  - to show oneself, become visible, appear) as the Almighty God  $\text{יְהוָה אֱלֹהִים}$ . Cp. Gen. 17, 1-21 God Almighty changes Abram's name to Abraham, Sarai's to Sarah, commands circumcision, promises Isaac. Gen. 28, 3 Isaac blesses Jacob, saying, God Almighty bless thee. Gen. 35, 11 God Almighty blesses Jacob at Padan-Aram, promises him the land. Gen. 43, 14 Jacob: God Almighty give you

mercy before the man. Gen. 49, 3 Jacob to Joseph: God Almighty appeared unto me at Luz and blessed me. Shaddai - Gen. 49, 25 Jacob to Joseph: The Almighty shall bless thee. Num. 24, 4. 16 Balaam. Also Ruth. 1, 20. 21; Ps. 68, 15; 91, 1; Is. 13, 6; Ez. 1, 24; Joel 1, 15; and 31 times in Job. He revealed Himself as the Almighty God, whose word of promise and blessing they were to trust.

"But by My Name Jehovah was I not known to them."  $\square \text{אֲנִי}$  as in Ex. 3, 15 does not denote the literal name, a mere label or tag, but designates the nature, the essence of a person or thing. (Cp. on this point p. 7ff.). The same Bible that tells us that the patriarchs knew God by the name of El Shaddai tells us that they knew Him by the name Jahweh. If we accept the one statement as reliable, why not the other?

Hence "I was not known",  $\text{אֲנִי \text{אֶלְכֶם} \text{לֹא} \text{נִדְעָה}$ , cannot mean, my name Jehovah was unknown to them.  $\text{אֲנִי \text{אֶלְכֶם} \text{נִדְעָה}$ , the Niphal of  $\text{אֶלְכֶם}$ , means to make oneself known, to manifest oneself, the reflexive. The Hiphil means to make known, reveal. Cp. on Niphal Gen. 41, 21. 31; Ps. 48, 3; 77, 19; Ez. 20, 5. 9; 35, 11; 39, 23.

When Moses asked God: "When they shall say to me, What is His Name? what shall I say?" God does not give to Moses for the first time the literal name Jahweh as something unknown to them, but He explains this name by telling Moses, "I Am that I Am." Then He goes on to say that Jahweh is the God of the fathers, and that now He will manifest Himself as Jahweh by fulfilling the promises given to the fathers, vv. 16-22. So also Ex. 6, 2-9. Note the threefold repetition, v. 2. 6. 8, and the declaration, Ye shall know,  $\square \text{אֲנִי \text{אֶלְכֶם} \text{נִדְעָה}$ , that I am Jahweh, v. 7; and the explicit

unfolding of His promise given to the fathers. Gray, Christian Workers' Commentary, p. 46: "We receive a stirring impression of the encouragement this interview must have brought to Moses if we consider the several declarations of God about Himself and His purposes thus: I am the Lord. I appeared unto Abraham, unto Isaac and unto Jacob. I have established My covenant with them to give them the land of Canaan. I have heard the groaning of the children of Israel. I have remembered My covenant. I will bring you out from under the burden of the Egyptians. I will redeem you with a stretched out arm. I will take you to Me for a people. I will be to you a God. I will bring you in unto the land. I will give it you for an heritage. I am the Lord." Can there be any doubt that the correct interpretation of Ex. 6, 3 is, I did not manifest myself in my nature (  $\text{D } \underline{\text{W}}$  ) as Jahweh, the never-changing, ever true God of the covenant?

The divine promise not only commences in verse 2, but concludes at verse 8, with the emphatic expression, "I Jahweh", to show that the work of Israel's redemption resided in the power of the name Jahweh. In verse 4 the covenant promises of Gen. 17, 7. 8; 26, 3; 35, 11. 12, are all brought together; and in verse 5 we have a repetition of Ex. 2, 24, with the emphatically repeated "I". Keil-Delitzsch, "Commentary on the Pentateuch," I, p. 468: "On the ground of the erection of His covenant on the one hand, and, what was irreconcilable with that covenant, the bondage of Israel on the other, Jehovah was now about to redeem Israel from its sufferings and make it His own nation. This assurance, which God would carry out by the manifestation of His nature as expressed in the name Jehovah, contained three distinct elements: (a) the

deliverance of Israel from the bondage of Egypt, which, because so utterly different from all outward appearances, is described in three parallel clauses: bringing them out from under the burdens of the Egyptians; saving them from their bondage; and redeeming them with a stretched-out arm and with great judgments; -- (b) the adoption of Israel as the nation of God; -- (c) the guidance of Israel into the land promised to the fathers (vers. 6-9)."

In the remaining chapters under consideration in our thesis, especially the omniscience and omnipotence of Jahweh are brought out. Throughout we find that "the Lord" is emphasized. All is then climactically and emphatically summarized in the song of Moses (Ex. 15), which will be discussed in greater detail. At this point we wish merely to bring out how preeminently Jahweh is placed in the foreground in the intervening chapters, which treat chiefly of Jahweh's miracles and the plagues sent upon the Egyptians. As stated, the first of the two attributes predominant in these chapters is Jahweh's omniscience. He is an all-knowing Jahweh. Ch. 3, 19: "They (the children of Israel) shall hearken to thy voice." This God had told Moses at His first appearance to him in the burning bush. Cp. ch. 4, 5 - Moses was to show the Israelites the three signs, that "they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." The children of Israel did believe, ch. 4, 31, "And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, they bowed their heads and worshipped."

"And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go,



Again, ch. 3, 18. 19: "Thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand." Then all those passages which speak of the hardening of Pharaoh's heart, beginning with ch. 4, 21, where Jahweh expressly says, "I will harden his heart, that he shall not let the people go." (Also ch. 7, 3. 4; 14, 4). Cp. with this ch. 7, 13, "And He (Jahweh) hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said." (Also ch. 7, 22; 8, 15. 19; 9, 12. 35; latter clause omitted - ch. 9, 7; 10, 20. 27; 11, 10; 14, 9; in passive voice - 7, 14. 22; 9, 19; 9, 35. 7; Lord as the subject - 9, 12; 10, 20. 27; 11, 10; 14, 9; Pharaoh as subject - 9, 15).

Yet Jahweh knew, that even though Pharaoh's heart would repeatedly be hardened, he would finally let the people go. Ch. 3, 20: "And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go." (Cp. ch. 6, 1; 11, 1). Cp. with this ch. 12, 31: "And he (Pharaoh) called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go serve the Lord, as ye have said;" ch. 12, 33: "the Egyptians were urgent upon the people;" ch. 12, 39: "They were thrust out of Egypt."

Jahweh foretold the manner in which the Israelites would leave Egypt. Ch. 3, 21-22: "And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go,

ye shall not go empty; but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." (Also ch. 11, 2). Cp with this ch. 11, 3: "And the Lord gave the people favour in the sight of the Egyptians;" ch. 12, 35-36: "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians." Jahweh foretold the slaying of Pharaoh's son, already before any of the plagues had been sent, ch. 4, 23. Even in less important details Jahweh showed Himself as omniscient, informing Moses of Pharaoh's whereabouts the next day, ch. 7, 15; 8, 20; forecasting a great cry, lament in Egypt, ch. 11, 6; fulfilled 12, 30 (same words used).

All this, together with the fulfillment of each of the plagues as Jahweh had foretold it, must have made an impression on the Israelites, must have made them realize that this really was the God of their fathers, He who was now fulfilling His promises made to those fathers. They could find comfort in Him, for He also manifested Himself, even as to the patriarchs, as the all-knowing one, as the one that knoweth the way of the righteous, that looks from heaven and beholds all the sons of men, considering all their works, Ps. 33, 13ff. Cp. Ps. 139. He is Jahweh, who searches the heart, and tries the reins, even to give every man according to his ways, and according to the fruit of his doings, Job. 17, 10. Yes, He even tells His children, "Ask

me of things to come concerning my sons, and concerning the work of my hands command me," Is. 45, 11.

More impressive, however, in the chapters we are at present considering, is the manner in which the omnipotence of Jahweh is stressed. Time and time again we read that it is the Lord to whom credit must be given for the performance of all the mighty wonders. The purpose of these miracles was that all the people, both Israelites and Egyptians, might know that the one who was performing them is Jahweh. Ch. 7, 5: "The Egyptians shall know that I am the Lord, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them." So also ch. 14, 4, 18; to Pharaoh, ch. 7, 17; 8, 22; to the Israelites, ch. 10, 2; 12, 12. Again these miracles were to prove that there is none like unto the Lord their God, ch. 8, 10, in all the earth, ch. 9, 14, which belongs to the Lord alone, ch. 9, 29, throughout all of which His name might be declared, ch. 9, 15. Keil-Delitzsch, p. 490, on ch. 9: "The reason why God had not destroyed Pharaoh at once was two-fold: (1) that Pharaoh himself might experience the might of Jahweh, by which he was compelled more than once to give glory to Jehovah (ver. 27, chap. X. 16, 17, XII. 31); and (2) that the name of Jehovah might be declared throughout all the earth. As both the rebellion of the natural man against the word and will of God, and the hostility of the world-power to the Lord and His people, were concentrated in Pharaoh, so there were manifested in the judgments suspended over him the patience and grace of the living God, quite as much as His holiness, justice, and omnipotence, as a warning to impenitent sinners, and a support to the faith of the godly, in a manner that should be typical for all times and

circumstances of the kingdom of God in conflict with the ungodly world. The report of this glorious manifestation of Jehovah spread at once among all the surrounding nations (cf. XV. 14 sqq.), and traveled not only to the Arabians, but to the Greeks and Romans also, and eventually with the Gospel of Christ to all the nations of the earth."

It is Jahweh who puts a difference between the Egyptians and Israel, so that the latter's firstborn are saved, ch. 11, 7; cp. ch. 9, 4. It is Jahweh manifesting Himself in His power, who permitted the firstborn and only the firstborn to be killed, and not the whole family, ch. 12, 29. Jahweh is the creator of man and his organs, so that Moses is able to speak, ch. 4, 11, "And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?" As the creator over things in nature He also has power over them: thunder and hail, ch. 9, 23, "And the LORD sent thunder and hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt;" east and west wind, ch. 10, 13. 19, "the Lord brought an east wind, the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided;" things manufactured by human hands, ch. 14, 25. Jahweh has power over time, ch. 9, 5-6, "And the LORD appointed a set time, saying, Tomorrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one." Yes, Jahweh manifested Himself as such a mighty God, that even the Egyptians were at one time forced to exclaim, "This is the finger of God," ch. 8, 19.

This was equivalent to saying, it is not by Moses and Aaron that we are restrained from bringing forth lice, but by a divine power, which is greater than either. The "finger of God" as used in Scripture denotes creative omnipotence, cp. Ps. 8, 3, "I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;" also Lk. 11, 20; Ex. 31, 19.

It is Jahweh's might, His strong mighty hand, that brought the Israelites out of Egypt, ch. 6, 1, "with a strong hand shall he (Pharaoh) let them go, and with a strong hand shall he drive them out of his land;" also ch. 13, 3. 9. 16 (this fact, "by strength of hand," should be remembered at each celebration of the passover). Cp. ch. 3, 19, "I am sure that the king of Egypt will not let you go, no, not by a mighty hand." The meaning is, Pharaoh would not be willing to let Israel depart even when he should be smitten by the strong hand of God; but he would be compelled to do so against his will, would be forced to do so by the plagues that were about to fall upon Egypt.

Jahweh had not forgotten His promises. He was now using His almighty power to bring His people into the land promised to their fathers. Ch. 13, 11, "The Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee;" also verse 5. It is repeatedly emphasized that it was the Lord who brought them out, ch. 12, 42. 51, and especially in chapter 14. To Jahweh alone belongs all honor and glory. Note the repetition, verse 4, "I will harden Pharaoh's heart; I will be honored upon Pharaoh; that the Egyptians may know that I am the Lord." Again, verse 17. 18, "I, behold, I will harden the hearts of the Egyptians; I will get Me honor upon

Pharaoh; the Egyptians shall know that I am the Lord, when I have gotten Me honor upon Pharaoh." Thus the Israelites need not fear, for that God who had many years ago promised a land flowing with milk and honey to the patriarchs, was using all His might, His power, to bring about the fulfillment of that covenant. Jahweh would fight for them, v. 14. Their being saved was a salvation of the Lord, which He would show to them, v. 13. And Jahweh did "show them", for v. 24, "It came to pass, that in the morning watch the Lord looked unto the host of Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily." When this happened, even the Egyptians were forced to exclaim, "The Lord fighteth for them against the Egyptians." Finally, when it was too late, the Egyptians saw that Israel's God, Jahweh, was unconquerable, v. 27, "The Lord overthrew the Egyptians in the midst of the sea."

Note the climactic summary at the end of the chapter, v. 30. 31, "Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and His servant Moses." Keil-Delitzsch, "Commentary on the Pentateuch," II, p. 49: "In addition to the glory of God through the judgment upon Pharaoh (vers. 4, 17), the guidance of Israel through the sea was also designed to establish Israel still more firmly in the fear of the Lord and in faith. But faith in the Lord was inseparably connected with faith in Moses as the servant of the Lord. Hence the miracle was wrought through the hand and

staff of Moses. But this second design of the miraculous guidance of Israel did not exclude the first, viz. glory upon Pharaoh. From this manifestation of Jehovah's omnipotence, the Israelites were to discern not only the merciful Deliverer, but also the holy Judge of the ungodly, that they might grow in the fear of God, as well as in the faith which they had already shown, when, trusting in the omnipotence of Jehovah, they had gone, as though upon dry land (Heb. 11, 29), between the watery walls which might at any moment have overwhelmed them."

In this song all the preceding is climactically and completely summarized into an immortal song of praise of Jahveh, which may be used as a model for all praise-songs throughout the ages. Merxheim, "Exodus," p. 33, tells us that in the temple this hymn was sung daily in commemoration of the marvelous deliverance of Israel by the mighty hand of the Lord.

Modern critics, of course, do not concede the Mosaic authorship of this hymn. In refutation of their claims, a quotation from the Bible Commentary, also known as the Speaker's Commentary, is not out of place nor out of date. There we read: "With the deliverance of Israel is associated the development of the national poetry, which finds its first and perfect expression in this magnificent hymn. It is said to have been sung by Moses and the people, an expression which evidently points to him as the author. That it was written at the time is an assertion expressly made in the text, and it is supported by the strongest internal evidence. The style is admitted, even by critics who question its genuineness, to be archaic, both in the language, which is

Exodus 15, 1-18

Jahweh having thus manifested Himself as the omniscient and omnipotent one, as the one who keeps His covenant made with Abraham, Isaac, and Jacob, it naturally behooves sinful man to praise Him and His attributes. This is just what Moses did in his song of praise, after the Israelites' deliverance from Egypt, ch. 15, 1-18, which we shall now consider in more detail. In this song all the preceding is climactically and completely summarized into an immortal song of praise of Jahweh, which may be used as a model for all praise-songs throughout the ages. Edersheim, "Exodus," p. 33, tells us that in the temple this hymn was sung daily in commemoration of the marvelous deliverance of Israel by the mighty hand of the Lord.

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equally remarkable for grandeur, and severe simplicity, and in the general structure, which, though, rhythmical and systematic, differs materially from later compositions, in which the divisions are more numerous and the arrangement more elaborate. The subject matter and the leading thoughts are such as belong to the time and the occasion; unlike the imitations in the later Psalms, the song abounds in allusions to incidents passing under the eye of the composer: it has every mark of freshness and originality. The only objections are founded on the prophetic portion (15-17): but if ever there was a crisis calculated to elicit the spirit of prophecy, it was that of the Exodus, if ever a man fitted to express that spirit, it was Moses." ("The Bible Commentary," p. 310).

Verse 1: "I will sing unto the LORD, for He hath triumphed gloriously."  $\text{אֶשְׁבַּח לַיהוָה}$ , the cohortative here, as so frequently, expresses determination, the announcement of a firm resolution. Cp. Is. 5, 1, "Now I will sing to my wellbeloved a song of my beloved touching his vineyard." Ps. 31, 7, "I will be glad and rejoice." His heart and soul compel him to shout out the glad tidings. Out of the abundance of his heart the mouth must speak. He will sing unto the Lord. The preposition  $\text{לְ}$  expresses the direction toward which a person or thing tends. His song shall not be directed toward himself, toward his own accomplishments, nor is it to be a eulogy of his nation. "Not unto us, O LORD, not unto us, but unto Thy Name give glory," Ps. 115, 1. Jahweh and His Name, the Lord and His great deeds, shall be the subject of His song. "For He hath triumphed gloriously."  $\text{אֶשְׁבַּח לַיהוָה}$ .  $\text{אֶשְׁבַּח לַיהוָה}$  means to rise, to swell, to be great, glorious, excellent.

The absolute infinitive placed before the verb intensifies the idea expressed by the verb. Excelling He excels, He excels exceedingly, He is exceedingly great. The exalted majesty of Jahweh is here expressed briefly but forcibly, His superiority over all that is in heaven and earth. To this Lord the song of Moses is directed. He is both the subject and the recipient of his hymn of praise. The occasion for this song is a marvelous manifestation of the exceeding greatness and majesty of Jahweh which Moses and Israel had just been privileged to see. Moses adds it without a connective. This lack of connectives is a characteristic of this remarkable hymn. While the Hebrew uses connectives almost continually, while there is hardly a sentence in which or three or more "ands" are not found, there are exactly 14 "ands" in this rather long hymn of 19 verses. This asyndetic construction adds materially to the vividness of the description, proves the intensity and fervency of the emotions which filled the heart and soul of the poet rushing forth like a mountain stream. "The horse and his rider hath He thrown into the sea." The large host of enemies which had pursued Israel for the express purpose of bringing them back into captivity and slavery had been annihilated, thrown, hurled into the sea. Those horses and chariots and horsemen, in which Egypt had put its stay and trust, Is. 31, 1; which had caused the 2½ millions of people to cry out in fear and terror, and despair of any help, this great and mighty enemy had been destroyed by Him who is the only Great, the only Mighty One, Jahweh. This miracle of the Lord, this unique manifestation of His great excellency, His infinite majesty and power, forms the theme of Moses' song of triumphant thanksgiving and praise. Praise of the

Lord and narrating the details of His judgment upon the enemies interchange throughout the first part of the song. Having briefly told the story of their rescue, Moses at once bursts forth into a jubilant song of praise and voices at the same time His unwavering trust in this Lord, who is his God.

Verse 2: "The LORD is my strength and my song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him." Note the brevity of expression, denoting the high state of excitement still possessing Moses.  $\text{יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה}$ . Five short syllables. Yet what unwavering confidence is expressed in these brief syllables. "My strength and song Jah!" Jah is the contracted form of Jahweh, used chiefly in liturgical poetry, also in names. The Lord is my strength, He in whom alone I have strength, in whom alone I trust. When the children of Israel had cried out in fear at seeing the enemy approaching, Moses had cried out to the Lord, ch. 14, 15. Though outwardly calm, though encouraging the people, he himself did not rely on his own resources; the Lord, and the Lord alone, was his strength, to Him he cried, on Him he relied. His confession, "the Lord my strength," refers not only to that one instance of trust, this sentence describes his whole life as a state of trust and confidence in the Lord; cp. Ps, 18, 12. This state of supreme confidence enables him to sing even in the midst of severe trials; the Lord is his strength and a song,  $\text{יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה}$ , denoting the hymn of praise, a joyous song. Such trust will not be in vain. "And He is become my salvation." The | consecutivum shows the consequence of Moses' trust. The Lord is my strength and song, and therefore He became my salvation. He proved that He is indeed Jahweh, the

unchanging, never-failing God of the covenant, who is ever merciful and gracious, and abundant in goodness and truth, keeping mercy for thousand generations, Ex. 34, 6, never forgetting His promises. "My salvation." Moses uses a very significant word.

יְיָ יִשׁוּעָה is the Hebrew form for Jesus, our Savior. It is one of the favorite expressions of Isaiah to denote the New Testament salvation, of which every salvation in the Old Testament times was a shadow and type, that salvation which is personified in Jesus, Matt. 1, 21.

"He is my God", continues Moses. This (יְיָ), no other god but Jahweh, my Strength, my Salvation, is my God. That is saving faith, that is faith which makes man a child of God, to make the God of salvation one's own, to call Him, my God, my Strength, my Salvation. "And I will prepare Him an habitation." Luther, Ich will ihn preisen, יְיָ יִשׁוּעָה. יְיָ יִשׁוּעָה means beautiful, desirable, lovely. The verb does not occur in Qal and only here in the Hiphil, which means to make lovely, to regard as desirable, to praise one's lovely qualities. The Lord God, whom Pharaoh had despised and rejected; whose demand, "Let my people go," Pharaoh had met with the sneering blasphemous boast, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go," Ex. 5, 2; that same God Moses calls His own and praises Him as one altogether lovely and desirable. Cp. Ps. 73, 25-26, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." And the Church of the Old Testament confessed, "His mouth is most sweet, yea, He is altogether lovely. This is my

beloved and this is my friend, O daughters of Jerusalem," *Song of Songs* 5, 16. "My father's God." Moses may think of Amram, his father, or Abraham, his ancestor, but it may be more in keeping with his frequent use of the singular collectively, to think of all the ancestors, particularly the patriarchs, to whom this promise was given, cp. Ex. 3, 6. Moses' God is the God of the fathers, the fathers' God is the God of Moses.

"And I will exalt Him," make Him high. One cannot make the Most High, the Lord Jahweh, any higher and more exalted than He is; Moses means to say that he will regard Him as highly as He deserves to be regarded; I will extol His marvelous deeds, so that all who hear will, like me, praise Him and magnify His Holy Name.

Verse 3: "The Lord is a man of war; the Lord is His name." A man of war is one eminently qualified for warfare, experienced in the art of battle, one who knows how to fight. And if any one is qualified for war, it is God, for even as a warrior His Name, His very nature is Jahweh, the great I Am, the one Lord of lords. He is the King of glory, the Lord strong and mighty, the Lord mighty in battle, Ps. 24, 8. We think of other passages based on this verse as Is. 42, 13-17; Ps. 46, 8-11; Ps. 7, 11-16. He had deliberately told Moses to turn out of his way and to encamp by the sea in order that Pharaoh should be lured into destruction, in just punishment for his continued disobedience to the Lord. Ex. 14, 2-4: "Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled

in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so."

Verse 4: "Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea." In proof of his statement Moses points to the victory the Lord had just gained over His powerful enemy, the crushing defeat He had administered upon the proud army of Egypt. To judge from the illustrations of Egyptian and Assyrian monuments, the war-chariots were two-wheeled, and were made most generally for two warriors, armed with bow and arrows, and a driver. The Egyptians usually had only two men fully armed, one driving, the other fighting. They were drawn by two horses, and often plated with iron. Scythes or sickles were attached to the wheels only at a later period. The military power of a nation was estimated by the number of its chariots. Egypt was especially proud of its chariotry and justly feared by its enemies on this account. In order to bring back the Israelites into captivity and slavery (Ex. 14, 5), Pharaoh made ready his chariot and took 600 chosen chariots and all the chariots of Egypt, and captains over every one of them (14, 7), and pursued Israel, overtaking them as they were encamping by the sea, v. 9. And all these 600 chosen, select chariots, and all the other chariots Pharaoh had gathered together, and all the host of Pharaoh, were gone, annihilated. Jahweh had cast them into the sea,  $\text{וַיִּשְׁלֹחַ$ , a term used most frequently of shooting an arrow, chosen here by Moses to describe the swiftness, the suddenness, the ease, the irresistible force with which the

Lord had hot, hurled chariots, horses, riders, army, the whole host into the sea. None escaped; his chosen captians, the flower of his army, his  $\text{ד' לִי} \text{ לְלִי}$ , the high officers or officials, carefully chosen, the pick of Egyptian nobility; and neither their position nor their skill could save them from the fate provided by the Lord for His opponents, together with horses and riders the captians were drowned in the Red Sea, the  $\text{יַם סוּף}$ , the Sea of Reeds, rather of sea weed resembling wool thrown up abundantly on its shores (Smith, Bible Dictionary).

Verse 5: "The depths have covered them: they sank into the bottom as a stone." The Hebrew  $\text{יָם יָבֵשׁ יָם}$  denotes oceans, floods of water, covered them; gone was their glory, gone their power, never again to strike fear and terror into the hearts of Israel; never again to rise in rebellion against the Lord God of heaven and earth. The imperfect vividly describes the progression of destruction, as one huge wave after the other rolls over them with irresistible force until the last chariot, the last horse, the last rider is swallowed up and the restless billows form a huge shroud covering forever the proud army of the mighty king. They have disappeared, never again to return, for we read, "They sank into the bottom as a stone." The bottom,  $\text{יָם יָבֵשׁ}$ , the depths; the plural is the intensive plural, so common in Hebrew. We might translate: great depth. They sank, rather, they have sunk, the perfect tense;  $\text{יָבֵשׁ}$  denotes completed action, the actual state following the action, their ultimate fate. As a stone, i.e., of never again to be seen.

the enemy.  $\text{יָבֵשׁ}$  means to break into pieces, smash, and occurs only here and in Judg. 10, 8. Philistines and Amoritans were only

Verse 6: "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." Again Moses bursts forth into joyful triumphant praise of Him who alone has accomplished this marvelous deed. "Thy right hand, O Lord, is glorious in strength." For the first time in the Old Testament this expression is used of God. Thy right hand is glorious,  $\cdot\text{ל}\text{ר}\text{ך}\text{א}\text{ל}$ , the Niphal participle of  $\text{ל}\text{ר}\text{ך}\text{א}\text{ל}$ , to be glorious, to show oneself glorious. The Hebrew participle expresses what is permanent and habitual. It is characteristic of the right hand of God to show itself great, splendid, glorious, cp. v. 11  $\text{א}\text{ל}\text{ר}\text{ך}\text{א}\text{ל}\text{ל}\text{ו}\text{ל}\text{ר}\text{ך}\text{א}\text{ל}$ ; here in strength. The manifestation of Jahweh's strength that the people had just witnessed was not something unusual for God, something altogether out of the ordinary. That was in full keeping with His character and nature, which is to be constantly glorifying Himself in strength. We need but look at nature. What a manifestation of divine power do we behold in the budding and blooming of every flower, every shrub, every tree. We need only to lift our eyes to the heavens and behold. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth," Is. 40, 26. Miracles seem unusual to us, they are natural, habitual for Him who is continually glorifying Himself in power.

Moses names an instance of this continuous manifestation of God's strength, "Thy right hand, O Lord, hath dashed in pieces the enemy."  $\text{פ}\text{ר}\text{ץ}$  means to break into pieces, smash, and occurs only here and in Judg. 10, 8. Philistines and Amorites vexed and



oppressed, וַיִּשְׁמַד וַיִּשְׁמַד, smashed and dashed into pieces, the children of Israel. In like manner the right hand of the Lord smashed, broke utterly and completely the enemy. The article is missing; it may be taken collectively, enemies. And the underlying thought is, just because they were enemies of God, just because they dared to rise up against the Lord, to oppose Him, they were smashed. To be an opponent of God, again note the force of the participial form; to be habitually opposing oneself to God means to sign his own death warrant, to consign oneself to destruction. The imperfect very vividly describes the progressive smashing, destruction of an enemy after the other, in spite of all their efforts to escape.

Verse 7: "And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee: Thou sentest forth Thy wrath, which consumed them as stubble." גָּדֹל means multitude or magnitude. גָּדֹל is the noun form of which the verb form occurred once in v. 1, hence originally a rising, a swelling; a rising above others, highness, excellence, majesty, glory. In the magnitude of Thy majesty, in Thy great highness, Thou hast overthrown, וַיִּשְׁמַד; to harass, to tear down, to pull down, to raze to the ground. Cp. Job 12, 14, He teareth down and there can be no rebuilding; denotes complete destruction. He utterly subverted them that rose up against Him. וַיִּשְׁמַד once more note the participle; that make it a practice of rising up against Him. We need but read chapters 5-14, and we must be convinced that these enemies did not oppose the Lord in ignorance of His power, but in open defiance of His majesty and excellency which He had proved to them ten distinct and separate times. In spite of their better

knowledge they had hardened their hearts, 14, 5, and now they suffered the inevitable consequence of their folly of rising up against the Greatness of Excellency, the Most High Majesty. There can be but one result, the overthrow, the destruction, the annihilation of him that is so foolhardy as to rise up in an attempt to dethrone the Lord Jahweh.

"Thou sentest forth Thy wrath, which consumed them as stubble." Such repeated, habitual opposition and enmity aroused the wrath of God, His  $\text{ךִּיִּרָא}$ , His heat, His burning, His fierce wrath and anger. That is the wrath of which we read in Deut. 32, 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Cp. also Nah. 1, 1-6. This burning wrath the Lord Jahweh sent forth. His wrath is His servant, whom He sends to execute His will. And the result? It, the wrath, the burning, consumed them as the stubble. The singular is the collective singular, and the article denotes the whole number of all individuals belonging to the same class. So used in Eccl. 3, 17, "God shall judge the righteous and the wicked," every individual of both classes. As not one stubble shall remain uneaten by the fire, so not one opponent shall remain unconsumed by the fierce wrath of Jahweh. The imperfect again describes the progress of God's judgment; no matter how strenuous their efforts to escape, no matter how hurriedly they sought to flee from the Lord, who fought for Israel by breaking the wheels of their chariots, by hurling them headlong into the sands of the sea, ch. 14, 24ff., they could not escape. The mighty waves of the sea rushed against them; panic stricken, they knew not whither to turn; huge billows

surrounding them on all sides, madly driving into them in a vain effort to reach the shore, they were engulfed one after the other; billow upon billow dashed upon them.

Verse 8: "And with the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea." This verse explains the manner in which the Lord brought about the destruction of the Egyptian forces. How was it possible that an entire army could be drowned in the Sea? That was due to the burning wrath of Him whose right hand manifests, glorifies itself in strength. With the blast, the breathing,  $\text{[ ] } \text{[ ]}$ , of Thy nostrils, by means of this breathing the floods, the flowing ones,  $\text{[ ] } \text{[ ]}$ , the streams of water whose characteristic quality is that of flowing onward, of constantly moving, were gathered together, heaped up, piled up in a solid mass on both sides, stood upright, firm, solid, so that one could pass through them. The great depths, these mighty waters, which knew no rest, no standstill, were congealed into a solid mass.

Verse 9: "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Speaker's Commentary: "The abrupt, gasping utterances; the haste, cupidity and ferocity of the Egyptians, the confusion and disorder of their thoughts, are described in terms recognized by critics of all schools as belonging to the highest order of poetry; it must not be forgotten that they enable us to realize the feelings which induced Pharaoh and his host to pursue the Israelites over the treacherous sand-banks." The last word, destroy them, may be translated, repossess them, since that is the usual meaning of the word  $\text{[ ] } \text{[ ]}$ . Note

the six brief unconnected sentences, two consisting of one word, four of two words. It is impossible to do justice to the force of the words in any translation. If one reads the original, one seems to hear the Egyptians shout and gasp and pant in their haste and swaggering boastfulness, each step bringing them nearer to their goal. All this they will accomplish by their own strength! Note the suffix ' , I, my, at the end of the last three sentences. I, I, I, my lust, my sword, my hand. God, the Lord Jahweh, is not in their thoughts, He does not come into consideration. Suddenly, however, unexpectedly, God who no longer existed for them answers, and answers no longer in words but in deeds.

Verse 10: "Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters."  $\text{ך} \text{ן} \text{ל} \text{ך} \text{ך} \text{ך} \text{ך} \text{ך} \text{ך}$   $\text{ד} \text{ך} \text{ך} \text{ך} \text{ך}$ . Four brief words describe the utter ruin of Egypt's host. Their hopes frustrated, their expectations foiled; the whole mighty host covered by the sea. Where is their boasting? Where is their confidence? Where is their mighty power?  $\text{ד} \text{ך} \text{ך} \text{ך} \text{ך}$ . The sea has covered them. Gone they are! And how did that happen? God has blown with His wind, His breath,  $\text{ן} \text{ל}$ ; the Almighty, Jahweh, breathed, and wind and waves obeyed, rose higher than those that had risen up against Jahweh, and they who had dared to oppose the Lord were powerless against His creature; the sea has covered them. Nor did the Lord find it necessary to exert the fulness of His strength to overthrow His adversaries. He blew,  $\text{ך} \text{ך} \text{ך} \text{ך}$ , properly denotes not the violent, thunderous howling of the tempest, but the soft cool breeze of the morning dawn or evening twilight. Cp. Is. 40, 24. As we blow out a match, as we blow away a fly that annoys us, so the Lord blew with His wind and gone was the

enemy. "They sank as lead in the mighty waters." Lead, one of the heaviest of metals, cannot possibly float on the waters and once sunken cannot rise again to the surface. Egypt's host had regarded itself as a host of mighty men; there was one still mightier, who had at His disposal creatures mightier than the mighty one of Egypt, mighty waters. If the soft breeze of Jahweh can stir up these mighty waters, so that no one can resist or escape them, what will happen if this Jahweh God Almighty will use all the power at His command?

Verse 11: "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" We might call this verse the culminating point of this majestic ode. Overwhelmed by the demonstration of the Lord's omnipotence, he stands in awe and veneration before the Lord of Israel, like whom there is no other God. Of course, Moses does not mean to concede to the gods of the heathens the dignity of actually being gods, though gods not as powerful as the God of Israel. Who is like unto Thee among the gods, is merely an emphatic manner of stating the truth that there is no god but Jahweh. In fact, there is not a heathen idol to whom even by its most fervent devotees such attributes are given, as are given to Jahweh in the words immediately following, where for the first time holiness is attributed to God. The holiness of Jahweh consists in His separateness from and sublimity over all that is not God, the uniqueness of His essence and being. This separateness and sublimity of Jahweh embraces His absolute perfection in every respect. There is no other perfection like unto Jahweh's perfection. Whatever is perfect beside God is created perfection, owing its

very being to His perfection, while His perfection is uncreated, owes its existence to nothing outside of itself. Jahweh's being is absolute perfection. He is the great I AM THAT I AM, unlimited as to power and majesty, unbounded by time or space, undetermined by any one or any thing outside of Himself, the one Holy One. Because He is that, He is infinitely superior to all created things, the Lord God of the universe. As such He had in so overwhelming a manner manifested Himself, when the mighty waters parted at His will, when the flowing, ever restless floods congealed, stood like walls, when the treacherous sands at the bottom of the sea dried out at once, affording a safe path for the people, when again at His look, at His will the mighty billows, against which the power of man is helpless, rushed over the hosts of Pharaoh and drowned them in the midst of the sea. This phase of the holiness of Jahweh, His majesty, His absolute superiority to all created things is nowhere brought out more clearly, and in more majestic language, than in that remarkable 40th chapter of Isaiah.

The sublime exaltation of Jahweh over all things is, however, only one phase of the holiness of Jahweh. His holiness is above all an ethical quality, an absolute removal from all imperfection, a complete separation from all sin and from all effects and consequences of sin, which shows itself especially in the mandatory and punitive side of His holiness. Cp. Is. 5, 24. 25: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff so their root shall be rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against His people, and He hath

stretched forth His hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still." This side of Jahweh's holiness had been very clearly and distinctly manifested in the momentous events preceding the catastrophe which overtook the Egyptians. The Holy God had glorified His holiness by demanding obedience to His will from mighty King Pharaoh, Ex. 4, 22, 23. When Pharaoh stubbornly refused to obey, God glorified Himself in holiness by sending ten plagues, each succeeding one severer than its predecessor. When Pharaoh had hardened his heart no less than six times, God glorified Himself in holiness by finally hardening Pharaoh's heart, making it impossible for him to obey the Lord. And finally Jahweh's holiness was glorified by the sudden and complete destruction of Pharaoh's hosts in the waters of the Red Sea.

And still the meaning of the wondrous name is not exhausted. The holiness of Jahweh comprehends still more. As light not only destroys darkness, but creates light, so the holiness of Jahweh according to Scripture is not only manifested in demanding holiness and punishing unholiness, it glorifies itself also in creating holiness where there was no holiness before, granting life and favor at the same time. Why is the name of Jahweh holy and reverend, Ps. 111, 9? Because He has sent redemption unto His people. He hath commanded His covenant forever. Holy and reverend is His name. And to return to Moses' song on the eastern shore of the Red Sea, the judgment over Egypt was at the same time the most glorious manifestation of His saving and preserving holiness with respect

to His chosen nation, with whom He was about to make a covenant, that they might be unto Him a kingdom of priests and a holy nation, to obey His voice, to keep His covenant, to be unto Him a peculiar treasure above all people. Holy, Holy, Holy Lord God Almighty, glorious in holiness.

"Fearful in praises."  $\text{אֱלֹהֵינוּ יִרְאָה$ . Niphal of  $\text{אֱלֹהֵי$  to be feared; participle, one who is habitually to be feared, one whose property it is that people stand in awe of Him, yet this is again a fear, an awe peculiar to Jahweh. Moses describes it as a fear of praises. The Lord is one who is to be feared in praises. He is the awesome One of praises, who while we joyously acclaim His mighty works, still remains the Holy One, God the Lord, inspiring awe and deepest veneration and humble adoration, such as befits loving children who know and rejoice in the love of their Father in heaven, yet never forget that their Father is the Lord God of hosts, glory be to His Holy Name.

"Doing wonders."  $\text{אֱלֹהֵינוּ עֹשֵׂה מֵאֲמָרִים$  means that which is out of the ordinary, unusual, hard to understand, mysterious, miraculous. A more suitable and descriptive word could not have been found to describe the experience Israel had just gone through. Yet Moses does not think merely of this one strange inexplicable miracle, he again uses the participle to denote a trait, an attribute, a characteristic of Jahweh. He is the Doer of Wonders, the Performer of Miracles. Jahweh is constantly performing the inexplicable. We are surrounded by miracles, that baffle human science and reason, mysteries that human reason cannot solve. Why is grass green? What is life? Why can man's brain reason, while the brain of animals cannot, though made of like material?





Their deliverance was a pledge to the redeemed people of their entrance into the promised land.  $\text{ךָ לְיָ יִשְׂרָאֵל}$  habitation of Thy holiness, undoubtedly meaning Canaan; Ps. 78, 54, "And He brought them to the border of His sanctuary, even to this mountain, which His right hand had purchased." Some refer this expression directly to the temple at Jerusalem, but it would not be an unsuitable designation for Palestine, for it was regarded as the land of promise, sanctified by manifestations of God to the patriarchs and especially by His appearance at Bethel (Gen. 28, 16ff.; 31, 13; 35, 7), and destined to be both the home of God's people, and the place where His glory and purposes were to be perfectly revealed.

Verse 14: "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine." Verse 15: "Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away." When people hear of the Israelites' marvelous deliverance, they will be moved for fear, will flee for fear of these people.  $\text{סָרַח}$  (cp.  $\text{סָרַח}$ , to twist, writhe, tremble), a writhing, a trembling will grasp the inhabitants of  $\text{אֶרֶץ הַפְּלִשְׁתִּים}$ , the country of the Philistines. They were the first who would expect an invasion, and the first whose district would have been invaded but for the faintheartedness of the Israelites. "Dukes of Edom," as in Gen. 36, 15, the princes, the chieftains of Edom; the mighty men of Moab, whose strength and great stature are noted in other passages, Jer. 48, 29. 41; the inhabitants of Canaan, of Palestine, all would be thrown into despair from anxiety and alarm, as soon as they should hear of the miraculous guidance of Israel through the Red Sea and of Pharaoh's destruction.

In verses 16 and 17 the sure confidence is expressed that Jahweh would lead His people past these countries into the promised land, where they would worship Him in His sanctuary. Concluding his song, Moses emphasizes the everlasting result of the deliverance of the Israelites, "The LORD shall reign for ever and ever." Cp. exposition of verse 11. Ps. 48, 2, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." Is. 57, 15, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

We too may use the 18th verse as a close to our thesis. "The LORD shall reign for ever and ever." The same Jahweh who so graciously led the children of Israel out of Egypt, who so marvelously manifested Himself to the Israelites as the unchangeable, omniscient, omnipotent, self-determining God still reign today, and will do so tomorrow and day after tomorrow, in eternity. Jahweh is also our King of old, working salvation in the midst of the earth. We too feel assured that He will lead us as graciously as He led the children of Israel. We too are comforted in the fact that He also will conquer all our enemies and drown them in the sea of His wrath. We too are certain that He, as our everlasting King, will take us from our land of oppression, this vale of tears, and bring us into our promised land. We too must with David burst forth with praises, 1 Chron. 29, 11. 12, "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and

in the earth is thine; thine is the kingdom, O LORD, and thou are exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."

" THE LORD SHALL REIGN FOR EVER AND EVER"