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THE OLD TESTAMENT BACKGROUND OF THE
EXODUS MOTIF IN MATT. 2:15; 20:28; ACTS 7:36

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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June 1958

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CHAPTER I

INTRODUCTION

Many Christians (and I) do follow the narrative acts of God in the Old Testament to guide our lives. Some may be more than others, some may look at them through the words of the prophets, but the

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historical acts of God if he sees that they are a part of God's narrative plan. This narrative plan is revealed in the person and work of Jesus Christ (John 1:27, 36; John 1:14; John 14:19-21). The manner and manner of the Church's work may be entirely different from those of the Israel of old, but their spiritual truths, revealed by God, are not changed for believers and entering in the Christ, "the author and perfecter of our faith" (Hebr. 12:2), remain the same. (p. 7, Introduction)

The subject of the Introduction here was the application of the narrative of the Old Testament in his work of the Church, but he did not say so. The relation between the Old Testament and the Church may be seen in the work of the Holy Spirit. The identity

CHAPTER I

INTRODUCTION

Many Christians fail to relate the redemptive acts of God in the Old Testament to their own lives. Some may be aware that Jahweh speaks also to them through the words of the prophets, but they consider His repeated deliverance of Israel from her enemies as merely a part of history. Others may sing and pray the Psalter without realizing that these prayers of the children of Israel were based on the wonderful acts of Jahweh, which gave them courage to fear no evil.

Any Christian may derive comfort and courage from the historical acts of God if he sees that they are a part of God's redemptive plan. This redemptive plan is completed in the person and work of Jesus Christ (Luke 24:27,44; John 5:46; Acts 28:23; 1 Pet. 1:9-11). The manners and customs of the Church of today may be entirely different from those of the Israel of old, but their spiritual truths, revealed by God in the Old and New Testaments and centering in the Christ, "the author and perfecter of our faith" (Hebr. 12:2), remain the same. E. F. Kevan writes:

The object of the Messianic hope was the completion of the Purpose which God took in hand when He called Israel to be His People. The relation between the Old and New Covenants then may be stated as identity in diversity. The identity

attaches to the underlying spiritual realities with which both are concerned, while diversity belongs to form and expression.¹

The people of God, not only the Israel of old and the Church of today but also the elect of tomorrow, are brought into communion with one another through the blood of Jesus.

This thesis is based on two principal assumptions.

First, the Scriptures of the Old and New Testaments are on an equal level as God's inspired revelation to His Church.

Second, the historic acts of God in the Old Testament attain their full significance in the person and work of Christ.

The writer intends to execute the principle of the analogy of Scripture in the context stated by E. E. Fleck:

Thus under the principle of the analogy of Scripture and of faith all the concepts of Old Testament truth, such as the ideas of God, man, sin, sacrifice, salvation, eternal life, converge in Christ. So no one can fully appreciate the patterns and promises of Exodus who does not envision their complement and fulfillment in New Testament truth.²

The writer has limited his consideration to the exodus of the children of Israel from Egypt, the great redemptive act of God in the Old Testament.

¹E. F. Kevan, "The Covenants and the Interpretations of the Old Testament," Evangelical Quarterly, XXVI (January, 1954), 21. There is only one people of God; cf. Otto Procksch, Theologie des Alten Testaments (Quetersloh: C. Bertelsmann, 1950), p. 11: "Es sind nicht zwei verschiedene Voelker Gottes, die im Blick auf Christus stehen, sondern ein einziges Volk der Erwaehlung, nur dass es im Alten Testament in nationale Schranken gebannt, im Neuen daraus befreit ist."

²E. E. Fleck, "The Book of Exodus," Interpretation, III, 1 (January, 1949), 82.

This study is not a commentary on the various events recorded in the book of Exodus, but rather a word study on the exodus event in its entirety. When the writer refers to the exodus, he includes all the events from the call of Moses to the entrance of the children of Israel into the Promised Land.

The writer has undertaken this word study for two reasons:

- a. To make Jahweh's exodus redemption more meaningful in the daily life of the Christian.
- b. To discover the homiletical value in the various exodus references.

Both purposes are best achieved by a contextual word study; therefore, textual criticism is employed, but literary criticism is not considered. For example, the chronological implications of the exodus are not presented in detail.³ This accounts for the fact that the secondary sources are not exhausted; they are of secondary importance to the Biblical text and serve primarily as illustration and authoritative witness of Church scholarship.

This word study of the exodus is divided into three chapters, which are subdivided into three sections. The first section of each chapter is a contextual study of a New

³Cf. John Marsh, "Out of Egypt," The Fulness of Time (London: Nisbet & Co., Ltd., 1952), pp. 35-52.

Testament passage parallel to the exodus (Matt. 2:15; 20:28; Acts 7:36); the second section covers the Old Testament background of the exodus term or phrase included in the New Testament passage; the third section applies the results of the Old Testament word study to the New Testament text and interprets its meaning for the Church of today.

The Old Testament background of Matt. 2:15 is Hosea 11:1 (Chapter II); this includes a word study of קָרָא , in this context the creative call of the exodus. "The Redemption Terms of the Exodus" (Chapter III) includes a word study of קָרָא and קָרָא , which the LXX translates with $\lambdaύτρωσιν$, Matt. 20:28. "The Divine ἐξήγαγεν of the Exodus" (Chapter IV) is based on a word study of the hiphil of קָרָא and קָרָא , which the LXX translates with ἐξήγαγεν , Acts 7:36.

This study extends the exodus call to the New Testament Church, the redeemed Israel of God. Because of this redemption they are to serve Jahweh as His slaves, which is the highest type of freedom. The exodus proves that Jahweh is faithful to His covenant name, "I AM THAT I AM," a loving God who keeps His promises.

St. Matthew's account of the flight to Egypt is the only reference to Egypt in the Gospels; Egypt is mentioned in the list of those present at Pentecost (Acts 2:10), thirteen times in the sermon of Stephen (Acts 7), in Paul's sermon at Antioch in Pisidia (Acts 13:17), in several passages in the epistle to the Hebrews, in Jude (he who saved a people out

CHAPTER II

JAHWEH'S EXODUS CALL

The Context of Matthew 2:15

καὶ ᾗν ἕκεῖ ἕως τῆς Ηρώδου· ἵνα πληρωθῆ τὸ ἑηδὲν ὑπὸ
κνείου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τ. υἱόν μου.

There are no variations of this text in any of the manuscripts. Joseph is the antecedent of ᾗν. He was "there," i.e., in Egypt, with Mary and their child Jesus until the death of Herod (Matt. 2:22) in 4 B.C. "in order that it be fulfilled," ἵνα purpose clause with the aorist passive subjunctive of πληρῶ. St. Matthew uses this form eight out of the eighteen times πληρῶ occurs in his Gospel. The subject of πληρωθῆ is τὸ ἑηδὲν, "that which was spoken," aorist passive participle related to εἶπον, but the present stem is not used; τὸ ἑηδὲν is commonly used with quotations from the Old Testament. "By the Lord through the prophet, saying," λέγοντος, present participle used to indicate direct discourse (similar to Hebrew יָבִיחַ and the Aramaic ܚܝܒܐܝܢܐ). St. Matthew's account of the Flight to Egypt is the only reference to Egypt in the Gospels; Egypt is mentioned in the list of those present at Pentecost (Acts 2:10), thirteen times in the sermon of Stephen (Acts 7), in Paul's sermon at Antioch in Pisidia (Acts 13:17), in several passages in the epistle to the Hebrews, in Jude ("he who saved a people out

of the land of Egypt," Jude 5), and in the Apocalypse ("the great city, which is allegorically called Sodom and Egypt, where their Lord was crucified," Rev. 11:8). "I have called," **ἐκάλῃσα**, aorist active indicative of **καλέω**, in the sense of "to summon," as in Hosea 11:1; the context limits **καλέω** to this meaning. "MY Son," **τὸν νέον μου**, the Lord's interest, will, and love are implied. The theology will be considered later.

St. Matthew is not quoting the LXX, which has **καὶ ἐξ Αἰγύπτου μετεκάλῃσα τὰ τέκνα αὐτοῦ**, "Out of Egypt I have summoned his children," Hosea 11:1. **μετακαλέω** is used in the New Testament only in the middle voice and occurs only three times in the LXX, Hosea 11:1,2; Esdras 1:50. **τὰ τέκνα αὐτοῦ** is a translation of **בְּנֵי יְהוָה**, not **בְּנֵי יִשְׂרָאֵל**, as found in the Masoretic text. The LXX **αὐτοῦ** would refer to Israel instead of God, which does not fit into the context; perhaps for this reason St. Matthew did not quote the LXX of Hosea 11:1. A. T. Robertson thinks that St. Matthew may be quoting a collection of testimoni,¹ which is possible; or he may have made his own translation of the Masoretic text.

St. Matthew blends the flight to Egypt into the narrative of the magi and the slaughter of the innocents. This entire chapter (Matt. 2), peculiar to St. Matthew, agrees with the purpose of his Gospel: to persuade his fellow Jews

¹ A. T. Robertson, Word Pictures in the New Testament (New York: Harper and Brothers, c.1930), I, 20.

from Scripture that Jesus of Nazareth, born in Bethlehem of Judah, was the Messiah. In his genealogy St. Matthew did not intend to prove that Jesus was the son of Joseph of the house of David. The genealogy is incomplete in the first place; secondly, the women would not have been listed. Zahn correctly points out that the whole history of Israel from Abraham to the Messiah, summed up in this genealogy, shows that Jesus "was the goal of the entire history of His people."² The Jews recognized Jesus as belonging to the house of David, but they considered him an illegitimate son.³ If this illegitimacy were true, the Jews still would have to accept him as a true son of David because even the first son of David was born in adultery; Tamar and Rahab were harlots. However, St. Matthew goes on to prove that Jesus is the legitimate son of David; "for that which is conceived in her is of the Holy Ghost" (Matt. 1:20).

St Matthew accounts for the fact that Jesus hailed from Nazareth, although Micah had foretold that the Messiah would come from Bethlehem Ephrathah. Joseph and Mary had to take the child Jesus to Egypt to escape the wrath of King Herod; then after Herod's death they made their home in Nazareth.

However, St. Matthew probably did not include the flight to Egypt in his account primarily to explain why Jesus was

²Theodor Zahn, Introduction to the New Testament (Edinburgh: T & T Clark, 1909), II, 534.

³Loc. cit.

called a Nazarene. The flight to Egypt was part of God's plan of redemption. The angel of the Lord commanded Joseph to take the young child and his mother to Egypt in order to spare the child's life from the sword of Herod. A closer country may have shielded the child Jesus just as well as Egypt, but God wanted Jesus to come out of Egypt so that He could repeat the entire history of Israel in His own life.⁴ Joseph probably did not realize this latter purpose even if he had known Scripture perfectly because St. Matthew quotes an historical fact and not a prophecy (similarly Matt. 2:17f.). According to Plummer this indicates that "the history of the nation is often regarded as a typical anticipation of the life of the Messiah."⁵

St. Matthew sees a recapitulation of the history of Israel in the life of the Messiah. The very first words of his Gospel, *βίβλος γενέσθης*, re-echo Ge. 1:1 and introduce the story of a new creation. The name of Jesus (Matt. 1:21) reminds one of the song of Moses after Israel's deliverance at the Red Sea, "the Lord is become my salvation," *יהוה יהי לי ישועה* (Ex. 15:2). John the Baptist preaches in the wilderness; and Jesus withstands temptation in the wilderness (Matt. 4),

⁴ Ibid., p. 538, "The fact that the child Jesus fled to Egypt and not to Damascus, for example, the author regards as a significant ordering of events on the part of God from which we should recognize the repetition of the history of Israel in the history of Jesus."

⁵ Alfred Plummer, An Exegetical Commentary on the Gospel According to St. Matthew (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), p. 17.

something Israel could not do (1 Cor. 10:5ff.). Jesus is the "great light" (Matt. 4:16), which recalls the pillar of fire. Otto A. Piper illustrates how the exodus theme is used as an outline not only for St. Matthew's Gospel but also for the others as well.⁶ St. Matthew in quoting Hosea 11:1 looks upon Jesus' return from Egypt as a new exodus, which is not marred by rebellion, and anticipates a future of even greater glory for God's people. A. S. Geden aptly puts it:

The Evangelist sees history repeating itself in a new exodus, which, like the earlier departure from Egypt, signalizes the beginning of a new national life, and is the promise and pledge of Divine favor.⁷

Keil seems to make the length of Jesus' dwelling in Egypt an anti-type of Israel's growth into a nation while in bondage; he states in his commentary, "Just as Israel grew into a nation in Egypt, where it was out of reach from the hostility of Herod."⁸ Lange is probably correct in disagreeing with Keil's statement.⁹ St. Matthew does not tell us that Jesus remained in Egypt for a time representative of Israel's four hundred and thirty years in bondage. According

⁶Otto A. Piper, "Exodus in the New Testament," Interpretation, XI, 1 (January, 1957), 3-22.

⁷A. S. Geden, "Egypt," Dictionary of Christ and the Gospels, James Hastings, editor (New York: Charles Scribner's Sons, 1917), I, 509.

⁸C. F. Keil and F. Delitzsch, Twelve Minor Prophets (Edinburgh: T & T Clark, 1878), I, 137.

⁹John Peter Lange, Minor Prophets, translated from the German by Philip Schaff (Grand Rapids: Zondervan Publishing House, n.d.), p. 86.

to Matt. 2:20ff. Jesus could not have been very old when His parents brought Him to Nazareth. The apocryphal Gospel of the Infancy and the Childhood Gospel of Thomas add many miraculous details to St. Matthew's account. A. T. Robertson mentions that "there is a Jewish tradition in the Talmud that Jesus 'brought with him magic arts out of Egypt in an incision on his body' (Shabb. 104b)."¹⁰

St. Matthew has given a new meaning to the historical event recorded in Hosea 11:1. However, before one can study all the implications of Matt. 2:15 for the Church of today, Hosea 11:1 must be interpreted in its historical setting.

The Old Testament Background of the Exodus Call

Hosea prophesied in the Northern Kingdom during the reigns of Jereboam II and his successors in the middle of the eighth century B.C. Amos, Micah, and Isaiah were Hosea's great contemporaries in the prophetic office. The peace and prosperity during Jereboam's reign gave Israel false security and a pride which rejected even the love of their Maker and Preserver (Hos. 8:14; 13:6). Hosea's marital relationship with the harlot Gomer, his unfaithful wife, dramatizes Israel's relationship to Jahweh. Although Israel committed spiritual adultery with the Baalim, other gods, and foreign nations, yet Jahweh is eager to draw her back with cords of love. In

¹⁰Robertson, op. cit., p. 20.

addition to this marital theme, the book of Hosea has several love themes which have their setting in Israel's historic journey through the wilderness (Hos. 9:10; 11:3-5; 12:9).

Hosea 11:1, which is directly quoted in Matt. 2:15, is the historical introduction to the love theme which S. L. Brown entitles "The Fatherhood of God (Hos. 11:1-11)": "When Israel was a child, I loved him, and out of Egypt I called my son."¹¹ וְיִשְׂרָאֵל כִּי־יָדָעְתִּי לְעֵינַי וְיִצְרָאֵל לְעֵינַי וְיִצְרָאֵל לְעֵינַי וְיִצְרָאֵל לְעֵינַי

The context indicates that וְיִצְרָאֵל introduces a temporal, not a causal clause. וְיִצְרָאֵל is indefinite, including any childhood age, and probably best translated "lad." וְיִצְרָאֵל is the qal imperfect first common singular of וְיִצְרָאֵל with the wau consecutive prefix and the third masculine singular pronominal suffix. The imperfect consecutive in this instance may be considered inchoative; "I came to love him."¹² The וְיִצְרָאֵל with "Egypt," וְיִצְרָאֵל, may be taken in its temporal ("ever since Egypt") or in its geographical sense ("from Egypt"). The context and the parallel passages in Hosea (2:15; 8:13; 9:3; 11:5; 12:9; 13:4) indicate that וְיִצְרָאֵל would better be taken in the geographical sense. וְיִצְרָאֵל is the

¹¹ Sidney Lawrence Brown, The Book of Hosea in the Westminster Commentary Series (London: Methuen and Co. Ltd., 1932), p. 97: "With the possible exception of ii, 2-23, this is the first and most moving passage in the whole book. Under the figure of a father tending and nursing his little son, Hosea depicts Jahveh's love for Israel with supreme tenderness and beauty." The English version of the Bible quoted throughout this thesis is the Revised Standard Version, except וְיִצְרָאֵל is translated "Jahveh" when occasion demands.

¹² Ibid., p. 98.

regular qal perfect first common singular of *קָרָא; with the inseparable preposition לְ this verb means "to summon" (e.g., Gen. 26:9, Prov. 9:15; 1 Sam. 3:6). The preposition is prefixed to the construct singular of קָרָא with the first common singular pronominal suffix. This entire clause is translated "and from Egypt I summoned my son."

It is again to be noted that the LXX translates קָרָאָהְ with τὰ τέκνα αὐτοῦ, "his children"; the αὐτοῦ would then refer to Israel, the patriarch. This is not in keeping with the text or context and may be the reason why St. Matthew did not quote the LXX.¹³ "His children" is inconsistent with יִשְׂרָאֵל as used of "Israel." Others read יְקָרָא for קָרָאָהְ and take יְקָרָא with the following verse.¹⁴ However, this is a difficult emendation of the Masoretic text.

George Adam Smith translates this verse "from Egypt I called him to be my son," with the emphasis on the sonship as a "becoming," a stress on the moral implication.¹⁵ However "to be my son" is an interpretation and not a translation. The action should remain in the verb; the text simply states, "and from Egypt I summoned my son."

¹³ Plummer, *loc. cit.*

¹⁴ William Rainey Harper, Critical and Exegetical Commentary on Amos and Hosea in the International Critical Commentary (New York: Charles Scribner's Sons, 1905), p. 362. Harper points out the falsification of this text, but he does not quote his source.

¹⁵ George Adam Smith, The Book of the Twelve Prophets (revised edition; New York: Harper and Brothers, n.d.), I, 317f.

קָרָא is a very common verb in the Old Testament. The most general usage of קָרָא is "to summon," which occurs over one hundred and seventy-five times, a large number in the books of Samuel and Kings.¹⁶ קָרָא in the sense of "to name" occurs over one hundred and fifty times, almost one hundred times in Genesis alone. קָרָא, meaning "to call upon Jahweh," prayer or invocation, is used over sixty-five times, chiefly in the Psalms; the meaning "to read out loud" is found over thirty times. A "Karaites" belongs to a sect of Jews which confines its teaching to that which may be gained from reading the Old Testament.¹⁷ The marginal note in the Masoretic text "keri" indicates what should be read over against the "chetib," what is written. קָרָא is also used in the sense of "to preach, proclaim" (Neh. 6:7; Jonah 3:2; Is. 40:6); Girdlestone has made an excellent study of this meaning.¹⁸

קָרָא has also a few special meanings which will be an aid in the interpretation of Hosea 11:1. This verb is used of God's creative call in Genesis and Deutero-Isaiah (also Ps. 50:1).¹⁹ The phrase "to call by name" indicates special

¹⁶ This word study is based on Robert Young, Analytical Concordance to the Bible (22nd American edition; New York: Funk & Wagnalls Company, n.d.), pp. 136f., "Call."

¹⁷ Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948), p. 223.

¹⁸ Loc. cit.

¹⁹ The regular Old Testament term for the elect, or chosen, of Jahweh is קָרָא, "So he led forth his people with joy, his chosen ones (קָרָא) with singing" (Ps. 105:43).

divine election (Ex. 31:2 and 35:30, Bezaleel is called by the Lord to assist Oholiab in the building of the tabernacle; Isaiah 45:3,4, of Cyrus; and Isaiah 43:1, of Israel) and implies the omniscience of God (Ps. 147:4; Is. 40:26, the stars called by name). The importance of the Deutero-Isaiah passages cannot be overestimated because they connect Jahweh's creative call to Jahweh's redemption of Israel from Egypt. Although Isaiah has many references to the exodus of Israel,²⁰ only Deutero-Isaiah uses אָרְפָּ in this creative, redemptive sense. It is almost impossible to point out the exact time in which this concept of אָרְפָּ developed in the theology of the prophets. Deutero-Isaiah, which may have been written near the time of the Babylonian captivity, has a fully developed theology of this concept, as will be pointed out. If one considers Deutero-Isaiah the work of Hosea's contemporary, there is no problem in connecting this concept to the theology of Hosea.

The following passages from Deutero-Isaiah will illustrate the prophet's usage of אָרְפָּ in this creative, redemptive sense and its relation to the great servant sections. In Is. 48:13 אָרְפָּ is used in the sense of creation: "My hand laid the foundation of the earth, and my right hand spread out the heavens; when I call to them [$\text{וְאָמַרְתִּי לָאֵשׁ וְלָאֵשׁ וְלָאֵשׁ וְלָאֵשׁ}$], they stand forth together." "Calling the generations from the beginning" (Is. 41:4) refers to Jahweh's creative power.

²⁰Cf. Appendix B, p. 75.

Faithful Israel also receives the creative call of Jahweh:

But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by name [קראתיך ייחודיך] you are mine. When you pass through the waters I will be with you. . . . [Is. 43:1-2].

Here the prophet connects Israel's creation and redemption to their calling. Jahweh's future guidance of His people is assured them in this allusion to their crossing the Red Sea. The prophet also pictures this creative call of Israel in Hosea's language:

For your Maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the Lord has called you like a wife [קראתיך כנשי] . . . [Is. 45:5,6].

This recreative call reflects the marital love theme of Hosea and also Hosea 8:14, "For Israel has forgotten his Maker. . . ." These passages in the context of Hosea 11:1-2 indicate that Hosea at least contributed to the "creative call" concept of Old Testament theology.

However, Deutero-Isaiah goes much farther than Hosea. He connects this "creative call" concept to the suffering servant and also emphasizes the universality of the creative call. Three suffering servant passages should be noted:²¹

But you Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you

²¹The references are taken from the larger circle of servant passages which include Israel as a nation. Is. 42:5,6 is the first clear reference to an individual as the suffering servant.

whom I took from the ends of the earth, and called from its farthest corners, saying to you, "You are my servant, I have chosen you and not cast you off" [Is. 4:8,9].

This passage clearly reflects Hosea 11:1. "Called from its farthest corners" (וּמֵאַפְסְרֵי אֲרָץ מִיָּהָר) refers to the exodus of Israel from Egypt, as Davidson also affirms,²² and receives its full significance when the suffering servant is called from Egypt (Matt. 2:15). Again Deutero-Isaiah writes:

Thus says God, the Lord, who created the heavens and stretched them out, who spread forth the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: "I am the Lord, I have called you in righteousness [אֲנִי יְהוָה אֲשֶׁר קָרָאתִיךָ בְּצֶדֶק], I have taken you by the hand and kept you; I have given you as a covenant [בְּרִית] to the people, a light to the nations" [Is. 42:5,6].

Jahweh's creative and redemptive power is again connected to the calling of His servant. Although Israel may not have identified the suffering servant with the Messiah, nevertheless St. Matthew makes this identification in Matt. 12:18-21. In this passage it should be noted that the suffering servant also becomes Jahweh's "covenant to the people" (בְּרִית עַם), which clearly distinguishes him from Israel. In the third passage Deutero-Isaiah identifies the creative call with the birth of the suffering servant, "The Lord called me from the womb [אֲנִי הָיִיתִי בְּבֶטֶן אִמִּי], from the body of my mother he named my name" (Is. 49:1).

Deutero-Isaiah also emphasizes the universality of the creative call.

²² Andrew Burce Davidson, The Theology of the Old Testament, edited by S. D. S. Salmond (New York: Charles Scribner's Sons, 1914), p. 172.

Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, every one who is called by my name, whom I created for my glory, whom I formed and made.²³

This new exodus, the return from Babylonian captivity (Jer. 23:7,8), will ultimately include the Gentiles, "Behold, you shall call nations that you know not, and nations that knew you not shall run to you" (Is. 55:5).

When Hosea preached to the children of Israel, the people wanted to limit the divine call to their own nation. Hosea's contemporary said this word of the Lord to Israel: "You only have I known of all the families of the earth" (Amos 3:2). Israel also did not relate Hosea 11:1 to the suffering servant of Deutero-Isaiah; St. Matthew was probably the first to give the "call from Egypt" a Messianic import. However, the children of Israel at Hosea's time understood the "creative call" concept. "From Egypt I summoned my son" (Hos. 11:1) reminded the Israelites not only of their deliverance from the slavery and flesh pots of Egypt but also of Jahweh's creation of Israel into a new nation, a family (Amos 3:1,2), with Jahweh as their Father. Israel was called Jahweh's firstborn son even before the exodus took place (Ex. 4:22); "firstborn" emphasizes Israel's elective relationship to Jahweh compared with that of other nations (Jer. 31:9) rather than the natural relationship. Therefore, Ex. 4:22 does not

²³Isaiah 43:5-7; also "a light to the nations" (Is. 42:6).

contradict the passages which state that God gave birth to Israel by delivering them from Egypt (Is. 43:1; 44:2; 64:8; Mal. 2:10), as Piepenbring also points out.²⁴

Hosea 11:1-4 indicates that Jahweh had to train His son in the wilderness. "When Israel was a lad" (לַעֲרֵל) probably refers to Israel's history prior to the conquest of Canaan. The "Valley of Achor" came into Israel's possession when they defeated the city of Ai; this conquest was also a part of "the days of her youth" (יְמֵי נַעֲרֻתָהּ , Hosea 2:15; Hebr. 2:17). The inchoative, "I came to love him," reflects the growth of paternal love and serves as an appropriate heading to this section.²⁵

The prophet Hosea's reference to Egypt reminded Israel of their former state of bondage, a condition worse than the desolation of Gomer (2:11-13). The Feast of Unleavened Bread and the Feast of Harvest were to be memorial feasts of this bitter bondage in Egypt (Ex. 23:14-19; Deut. 26:1-11); Jahweh commanded His people to bring the first fruits of their land to the tabernacle and reiterate the entire exodus event before the priest:

And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord the God of our fathers, and the Lord heard

²⁴Ch. Piepenbring, Theology of the Old Testament (New York: Thomas Y. Cromwell and Company, c.1893), p. 32.

²⁵Norman H. Snaith, The Distinctive Ideas of the Old Testament (Philadelphia: The Westminster Press, c.1946), pp. 131-44, a study of אָרַץ .

our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror . . . [Deut. 26:6-8].

The Passover Haggadah by the paterfamilia also explained the exodus event so that every family in Israel was able to understand Hosea's words "out of Egypt" (מִן־מִצְרַיִם) as a reference to the exodus.

"Out of Egypt I summoned my son," then, is Jahweh's exodus call to His people. Deutero-Isaiah interpreted this exodus call as the creative call which made Israel a holy nation, Jahweh's elect.²⁶ The exodus election brought Israel as a nation into a paternal relationship with Jahweh which has embraced all generations since that time (Is. 63:16; 64:8; Mal. 2:10). Weidner says, ". . . all subsequent redemption and providential guidance of Israel is a manifestation of the divine fatherhood."²⁷ H. W. Robinson pictures this exodus election as Jahweh's adoption of Israel, an act rooted in His love:

When the relation is seen to be that of 'adoption,' as St. Paul describes it, the natural relation is

²⁶ Supra, S. L. Brown, op. cit., p. 97: "Israel owed his existence as a nation to Jahweh's free choice."

²⁷ Revere Franklin Weidner, Biblical Theology of the Old Testament (Chicago: F. H. Revell, 1886), p. 74. Cf. also Johann Heinrich Kurtz, Geschichte des Alten Bundes (Berlin: Albert Wohlgemuth, 1853), II, 144: "Die Verschönerung der israelitischen Erstgeburt ist zwar wie die Erlösung aus Aegypten, geschichtlich nur eine einmalige; aber beide sind eine allen künftigen Geschlechtern zu Gute kommende Thatsache, so dass in der Generation, die damals verschont und erlöst wurde, alle folgenden Generationen mit verschont und erlöst sind."

spiritualized, and there is scope for a divine initiative, seen supremely in the deliverance from Egypt.²⁸

Eduard Koenig emphasizes the call of Abraham rather than the call of the exodus.²⁹ This emphasis on the call of Abraham is justified (Is. 45:8; 51:2), but this call was extended to an individual and not to the nation. Although Abraham was the father of the nation, he was not its representative. An Israelite, as a son of Abraham, could not get the same assurance of his election as he could from the exodus call of his nation. H. W. Robinson makes the same distinction: "The patriarchal election lends itself to the static attitude; the 'Exodus' election was essentially dynamic, and capable of inspiring a more active faith in the living God."³⁰

Emphasis has been placed on Jahweh's creative call in this study of the background of Hosea 11:1. Jahweh called Israel from their bondage in Egypt and thus created His holy nation. The initiative of this exodus call was entirely with Jahweh, which gave the Israelites much comfort and assurance

²⁸H. W. Robinson, Inspiration and Revelation in the Old Testament (Oxford: Clarendon Press, 1946), pp. 149f. He also goes on to show that this divine initiative in the exodus call was a dominant factor in Israel's faith, p. 152: "But it was the 'Exodus' election which provided the most solid content for the faith of Israel in its pre-exilic and exilic periods."

²⁹Eduard Koenig, Theologie des Alten Testaments (Stuttgart: Chr. Belsersche, 1922), pp. 260f.

³⁰Robinson, op. cit., p. 153. However, one should not forget that both elections were essential parts of Jahweh's redemptive plan.

but also obligation. Although Israel understood Hosea 11:1 as an historical event, this passage does not receive its full significance until the Messiah is called out of Egypt and the exodus call is extended to the New Testament Church, the new Israel.

Jahweh's Exodus Call to the New Testament Church

Joseph and Mary took the child Jesus to Egypt in order that Hosea 11:1 might be fulfilled, *παλαεωθη το εηδεν*, Matt. 2:15. God's redemptive plan included calling Jesus out of Egypt. Jesus relived this history of Israel so that He could fulfill the covenant which Israel had broken; Jesus identified Himself with the suffering servant (Matt. 12:18-21), whom the Lord has called in righteousness to be a covenant to the people and a light to the nations (Is. 42:6). Therefore, God's call to Jesus transcends the creative call of Hosea 11:1; Jesus was called to establish the new covenant (Jer. 31:31) by giving His life on the cross. The new covenant is not limited to Israel but includes every one who accepts Christ's redemption for him (Eph. 2:12; Titus 2:14); all believers in Christ comprise the new Israel, the people of God (Rom. 9:25; 2 Cor. 6:16; Hebr. 8:10; Gal. 6:16; 1 Pet. 2:9,10); "and if you are Christ's, then you are Abraham's offspring, heirs according to promise" (Gal. 3:29).

The New Testament Church, the new Israel, has also received Jahweh's exodus call, the creative call of Hosea 11:1.

God called His Church "out of Egypt," out of the bondage of sin; Paul Heinisch makes the comparison that the old covenant is liberation from earthly slavery in Egypt, while the new covenant is liberation from the slavery of sin.³¹ Harold Phillips spiritualizes "Egypt":

Egypt is not merely geographical; it is spiritual. It is not a location but a condition. Egypt may well symbolize our enslavement, not perchance to Pharaoh's will, but to our own sinful will and way: to desires born of selfishness, to evil habits that once could have been broken but now have bound us in chains too heavy to be snapped; to customs or behavior patterns that are trivial and senseless if not positively wrong and harmful. Such is Egypt-- a symbol of our bondage to sin.³²

Every member of the new Israel has been recreated; "if any one is in Christ, he is a new creation" (2 Cor. 5:17; Eph. 4:24; James 1:18). He is also an adopted son of God (Gal. 4:5; Eph. 1:5) and a member of the Father's family (Eph. 3:14,15), who willingly fulfills the obligations of his sonship out of love for his Savior. George Adam Smith denies the "being" of sonship, although he is correct in declaring the "becoming."³³ Sonship is "being" (1 John 3:1); "we are

³¹Paul Heinisch, Theology of the Old Testament, translated from the German by William Heidt (Collegeville, Minn.; The Liturgical Press, c.1950), p. 284.

³²Harold Cooke Phillips, Exposition of Hosea in The Interpreter's Bible (New York: Abingdon Press, c.1956), VI, 682.

³³George Adam Smith, op. cit., p. 318: "To us sonship is a becoming, not a being--the awakening of our minds to the surprise of a Father's undeserved mercy, the constraint of His authority and the assurance of the destiny He has for us. It is conferred by love, and confirmed by duty."

sons of God" because of Jesus' death; sanctification emphasizes the "becoming" (Phil. 3:12).

Thus the exodus call of the New Testament Church is based on the redemptive work of Christ, and the exodus call of Hosea receives its full significance in Christ; both calls converge in Matt. 2:15.

parallel passage in Mark 10:45; the only composite word in New Testament usage is *ἐξομαρτυροῦμαι*, 1 Tim. 2:16. However, a study of this infrequent New Testament term is important because it dips into the meaning of Christ's redemption and reflects the redemption terms of the exodus. The context of Matt. 20:28 and the usage of *ἐξομαρτυροῦμαι* in Rabbinic literature and in the early Church will be treated in that order before the study of its Old Testament background. . . . The mother of the sons of Zebedee, James, and John, had desired a place of honor for them in the Lord's kingdom, when the other disciples heard the request, they became angry, "very indignant," *ὀργισθέντες*. Jesus then points out to his disciples that greatness in this world is calculated by the number of slaves under one's lordship and authority.¹

¹ Theodore S. Robinson, *The Gospel of Matthew* (New York: Harper and Brothers Publishers, N.D.), p. 107. "In the best the 'great' person—*ὁ μέγας*—is marked by the fact that he gives orders to all and obeys none. . . . He who has to 'serve' another is necessarily an inferior. . . . so complete is the inversion of the social pyramid that it is now the very slave who stands at the apex. It is he whose whole life is lived in service for which he can claim neither credit nor reward who attains to exalt, and is held *μέγας* in the Realm."

CHAPTER III

THE REDEMPTION TERMS OF THE EXODUS

The *λύτρεον* Analogy in Matthew 20:28

λύτρεον is found only in Matt. 20:28 and in its identical parallel passage in Mark 10:45; the only composite noun in New Testament usage is *ἀντίλυτρεον*, 1 Tim. 2:6. However, a study of this infrequent New Testament term is important because it dips into the meaning of Christ's redemption and reflects the redemption terms of the exodus. The context of Matt. 20:28 and the usage of *λύτρεον* in Rabbinic literature and in the early Church will be treated in that order before the study of its Old Testament background.

The mother of the sons of Zebedee, James and John, had desired a place of honor for them in the Lord's kingdom. When the other disciples heard the request, they became angry, "were indignant," *ἠγανάκτησαν*. Jesus then points out to His disciples that greatness in this world is calculated by the number of slaves under one's lordship and authority.¹

¹ Theodore H. Robinson, The Gospel of Matthew (New York; Harper and Brothers Publishers, n.d.), p. 167: "In the East the 'great' person--burra Sahib--is marked by the fact that he gives orders to all and obeys none. . . . He who has to 'serve' another is necessarily an inferior. . . . so complete is the inversion of the social pyramid that it is now the very slave who stands at the apex. It is he whose whole life is lived in service for which he can claim neither credit nor reward who attains to summit, and is held first in the Realm."

However, in His kingdom the social order is inverted. If anyone wishes to be in the first ranks, he must be a slave to all, "even as the Son of man did not come to be served, but to serve and give His life a ransom for many." With the ² ~~with~~ Jesus offers the disciples His entire life as the supreme example of service² and once again reminds them of His death, Matt. 20:17-19.

The authenticity of this passage has never been seriously questioned since it appears in all the early manuscripts. It is interesting to note that the Codex Bezae and Codex Bezae Cantabrigiae with some Old Latin and Syriac authorities have a long interpolation after 20:28 on social rank at the dinner table, which is similar to Luke 14:8-10.

The giving of life as a ransom is emphasized in Rabbinic writings. Schlatter points out that in the Talmud--Tosephta Sanhedrin a man could give his life as a ransom for a hostage; whenever there was a death in the high priest's family, the people would appear before his representative, who stood between them or at the right hand of the high priest, and offer themselves as a ransom to help compensate for the high

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A. T. Robertson, Word Pictures in the New Testament (New York: Harper and Brothers, c.1930), I, 3: The Son of man is "the outstanding illustration of this principle of self-negation in direct contrast to the self-seeking of James and John." Cf. also Alfred Plummer, An Exegetical Commentary on the Gospel according to S. Matthew (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), pp. 280f.

priest's loss.³ Whenever a Jew entered a public bath, he vowed that his death would be a ransom for his sins so that he would not fall into any grievous danger.⁴

λύτρον is found in the works of Philo and Josephus as a term for the ransoming of slaves.⁵ In the first century the emphasis was placed on the price of redemption, pretium redemptionis.⁶

St. Paul reflects his knowledge of Jesus' term *λύτρον* in 1 Tim. 2:6. In the sacred cults of Asia Minor the ransom was considered the purchase money for sacral manumission of slaves. St. Paul may have been alluding to this practice in 1 Cor. 7:23, "You were bought with a price; do not become slaves of men."

³A. Schlatter, Der Evangelist Matthäus (Stuttgart: Calwer Publishing Co., c.1948), p. 602: "Beim Todesfall im Haus des Hohenpriesters sagt das Volk: wir sind Sühne (קָדִישׁ = τὸ λύτρον σου)!"

⁴Herman Strack and Paul Billerbeck, Kommentar zum Neuen Testament, aus Talmud und Midrasch (Munich: C. H. Beck'sche, 1922), I, 142: "Tosephta Berakhoth 7,17--Wer in ein Bad geht, spricht: Es sei wohlgefällig vor dir, Jahve, mein Gott, dasz du mich behütest darin u. in seinesgleichen, e. dasz mir kein Verderben u. keine Sünde begegne; u. wenn mir ein Verderben u. eine Sünde begegnen sollte, so möge mein Tod eine Sühne für alle meine Sünden sein!"

⁵Philo, Spec. Leg. 2, 122; Josephus, Antiq. 14, 371; et al., cf. William Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament and Other Christian Literature (Chicago: The University of Chicago Press, 1957), pp. 483f.

⁶Heinrich Meyer, Critical and Exegetical Hand-Book to the Gospel of Matthew, translated from the German by Peter Christie (New York: Funk and Wagnalls, 1884), p. 356: "Pretium redemptionis is found to be the specific meaning given to the word, although the connection may sometimes admit ex adjuncto the additional idea of something given for the purpose of averting death."

Deissmann writes:

But when anybody heard the Greek word *λύτρον* "ransom," in the first century, it was natural for him to think of the purchase-money for manumitting slaves. Three documents from Oxyrhynchus relating to manumissions in the years 86, 100, and 91 or 107 A.D. make use of the word. "Under Zeus, Ge, Helios for a ransom," is the phrase used in the first two documents, and it is not impossible that all three adumbrate traces of sacral manumission.⁷

λύτρον has appeared in many inscriptions and papyri since the time of Herodotus. The term occurs thirteen times in the LXX, usually in the plural.⁸ *λύτρον* is used for the root *לָקַח*, "to redeem, buy back, as a field or farm sold; one who has both the right of redemption and the office of avenging bloodshed, the nearest kinsman," a legal term (Lev. 25:24-26; 25:51,52; 27:31); for the root *כָּפַר*, "to cover, free him from charge;" as a noun, "price of expiation, or redemption" (Ex. 21:30; Num. 35:31,32; Prov. 6:35; 13:8); for *קָנָה*, "price for which anything is sold" (2 Sam. 24:24; Prov. 17:16; 27:26; Is. 55:1); for the root *פָּדָה*, "to loose, redeem by paying the price," used of redeeming the firstborn of the flock and family and of the manumission of slaves ("the firstborn of man shalt thou surely redeem," *λύτροις λυτρωθήσεται [פָּדָה] τὰ πρωτότοκα*, Num. 18:15; Ex. 21:30; Deut. 13:6; Jer. 15:21; 31:11; Num. 3:46,48,51, *קָנָה*; 3:49f., *פָּדָה*).

⁷ Adolf Deissmann, Light from the Ancient East, translated from the German by Lionel Strachan (New York: George H. Doran Company, 1927), pp. 327f.

⁸ This word study of *λύτρον* is based on Edwin Hatch and Henry Redpath, A Concordance to the Septuagint (Oxford: Clarendon Press, MDCCCXVII), II, 890.

קָדַשׁ is the link between λύτρον and the redemption term of the Exodus; Jahweh has "redeemed you from the house of bondage . . ." (וְיִשְׁעֶנְךָ יְיָ מִבֵּית עַבְדִּים, Deut. 7:8).

לִישׁוּב is the other important redemption term of the Exodus (Ex. 6:6; 15:13; Ps. 77:15; 78:35). On the basis of these passages Zahn points out that Moses was a type of the Messiah as the redeemer of his people.⁹ Zahn may have cited also Is. 51:10, "a way for the redeemed [וְיִשְׁעֶנְךָ יְיָ] to pass over."

"Then shall they give every man a ransom [כֶּסֶף קֹדֶשׁ] for his soul unto the Lord" (Ex. 30:12). Every person had to pay half a shekel when he was numbered; by relating this passage to Matt. 17:24-27, Bruce shows that the didrachmon was a λύτρον, even though the didrachmon is not mentioned in Exodus. He believes that Matt. 17:24-27 offers a clue to Jesus' meaning of λύτρον.¹⁰

⁹Theodore Zahn, Das Evangelium des Matthaus (Leipzig: A. Deicherstede Publishing Company, 1922), p. 615: "Dazu die Häufige Vergleichung mit der Erlösung aus Agypten, welche im AT ebenso angesehen wird s. vorhin a. Jesus ist in viel innerlicherem Sinn als Moses (AG 7,37) der λύτρωσις seines Volkes, wobei auch zu bedenken ist, dasz das zu grunde liegende לִישׁוּב ein Titel des Messias war, Ps. 19:14; 78:35."

¹⁰Alexander B. Bruce, The Synoptic Gospels in The Expositor's Greek Testament, edited by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), I, 259: "a better clue may be found in Matt. xvii.27, the word spoken by Jesus in reference to the temple tax. That word began the striking course of instruction on humility, as this word (xx.28) ends it, and the end and the beginning touch in thought and language. The didrachmon was a λύτρον (Exodus xxx.12), as the life of the Son of Man is represented to be. The tax was paid ἀντὶ ἐμοῦ καὶ σου. The life is to be given ἀντὶ πολλῶν."

In connection with his word study of *λύτρον* Alan Richardson summarizes the Old Testament term for redemption in this way:

(1) The theme of redemption is embodied in every part of the literature and informs the whole course of Israel's history; (2) Emphasis is laid upon the divine initiative in redeeming and ransoming man; (3) Redemption is primarily from material perils and hardships, but these usually have a spiritual reference; (4) The redemptive activity is usually directed towards the whole people, though in Jer. 31:29-34 and Ezek. 18:4-28 there is apparent some concern with the relation of the individual to God.¹¹

This word study indicates that the redemptive terms of the exodus, *קָדַשׁ* and *פָּדָה*, are analogous to the *λύτρον* of Matt. 20:28. The importance of this analogy for the New Testament church will be discussed after a closer study of the redemptive terms of the exodus.

A Study of the Redemption Terms of the Exodus

Jahweh's promise of redemption is clearly stated in Exodus 6:6:

Say therefore to the people of Israel, "I am Jahweh, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm [*אֶרְבֵּא אֶת־יָדִי וְאֶפְדֶּךָ*] and with great acts of

¹¹ Alan Richardson, A Theological Word Book of the Bible (New York: The Macmillan Company, 1951), p. 186. The costliness of Christ's redemption is noted in other passages: Gal. 1:4; 2:20; 1 Pet. 1:18,19; Col. 1:14; Eph. 5:2,25; Titus 2:14. Cf. also Hermann Schultz, Old Testament Theology, translated from the fourth German edition by J. A. Paterson (Edinburgh: T & A Clark, 1892), p. 136, footnote on *קָדַשׁ* and *פָּדָה* which are related to NT *λύτρον*.

judgment, and I will take you for my people, and I will be your God; and you shall know that I am Jahweh your God, who has brought you out from under the burdens of the Egyptians.

Jahweh made this redemption promise because He remembered His covenant with Abraham (Ex. 6:5; 2:24). He was motivated by love to make this promise; Moses tells the children of Israel after they had crossed the Red Sea:

But it is because Jahweh loves you, and is keeping the oath which he swore to your fathers, that Jahweh has brought you out with a mighty hand, and redeemed you from the house of bondmen [תִּפְדֶּנִי מֵיַד פַּרְעֹה מֶלֶךְ מִצְרָיִם] [Deut. 7:8].

These and other passages indicate that Jahweh's promise of redemption (both לְפָדוֹת and תִּפְדֶּנִי are used) is a part of His covenant with Abraham. Therefore, Jahweh's covenants with Abraham and with Moses and the children of Israel are essentially the same.¹² Jacob realized this continuity in the Abrahamic covenant when he blessed Joseph's children:

And he blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, the God who has led me all my life long to this day, the angel who has redeemed me [מֵאֵל אֱלֹהֵי אֲבוֹתַי] from all evil, bless the lads; and in them let my name be perpetuated, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth" [Gen. 48:15,16; redemption by the Angel, cf. Is. 63:9].

This passage is also significant because it contains the first reference to לְפָדוֹת in the Old Testament. Outside of this

¹²Eduard Koenig emphasizes the call of Abraham rather than the call of the exodus, supra, p. 20.

solitary passage לָצֵאת and פָּדוּת are not used until the exodus, according to Young's listing.¹³

In Deutero-Isaiah the fulfillment of the exodus promise of redemption is a guarantee that the "redeemed of the Lord" will return from exile:

Was it not thou that didst dry up the sea, the waters of the great deep; that didst make the depths of the sea a way for the redeemed $[\text{גְּאֻלָּיִים}]$ to pass over? And the ransomed of the Lord $[\text{לִצְדִיקֵי יְהוָה}]$ shall return, and come with singing to Zion; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away [Is. 51:10,11].

Once again לָצֵאת and פָּדוּת are used as synonyms. The exodus redemption proved Jahweh faithful to His covenant with His people. The prophets pointed to the exodus redemption to convince the people of Jahweh's future deliverance from exile (Is. 35:7-10; Zech. 10:8; לָצֵאת and פָּדוּת are used as the redemption terms).¹⁴ The New Testament uses these passages to comfort the new Israel of God (Hebr. 12:12ff.).

The exodus redemption not only assured Israel of Jahweh's faithfulness in keeping His promises but also created Israel

¹³ Robert Young, Analytical Concordance to the Bible (New York: Funk & Wagnalls Co., n.d.), p. 799.

¹⁴ H. Wheeler Robinson, Inspiration and Revelation in the Old Testament (Oxford: the Clarendon Press, 1946), p. 151: "The appeal to the Exodus, which is the characteristic note of the prophets, is to an historic event in which the redemptive work of Jahweh established a new relation between Him and Israel, thereby constituting an election in which deed is more important than word." Cf. also Is. 43:16; Jer. 2:2,6; Ezek. 20:5; Hos. 11:1; 13:4.

into the chosen people of Jahweh. In Isaiah the terms אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ and אֱלֹהֵינוּ occur in parallel phrases: "But now thus says Jahweh, he who created you O Jacob, he who formed you, O Israel; 'Fear not, for I have redeemed you [אֶתְּיָצִיאֲכֶם], I have called you by name . . ." (Is. 43:1, italics added). This passage seems to consider Jahweh's creative exodus call and the exodus redemption one divine act.¹⁵ On the other hand, C. F. Keil believes that God "formed" Israel by giving Abraham the son of promise and "redeemed" Israel by delivering them from Egypt.¹⁶ However, the context indicates that all four verbs refer to the same soteriological act of the exodus (cf. also Is. 41:8,9; 42:5,6; 54:5,6), although Isaiah at the same time refers to Israel as "the offspring of Abraham" (Is. 41:8,9). "Called you by your name" indicates that Israel was elected to be the chosen people of Jahweh. Hermann Schultz comments:

To advance His work among men, and to communicate His salvation, God sets apart as on a special stage the people among whom He is known. By the mighty act of redemption, He obtains this people as His own inheritance. The deliverance out of Egypt is thus the fundamental fact to which the special

¹⁵Supra, pp. 19-21; the Abrahamic covenant and the exodus call are unified in Jahweh's redemptive plan.

¹⁶C. F. Keil and F. Delitzsch, The Twelve Minor Prophets (Edinburgh: T & T Clark, 1878), I, 136f.

relation of the Israelite to salvation can be as clearly traced as a stream to its source.¹⁷

Immediately after their crossing the Red Sea, Moses praises Jahweh for redeeming His people (Ex. 15:13), יְהוָה יִשְׁעֵנוּ . Moses successfully intercedes for Israel because he knows that Jahweh will not destroy His redeemed people (Deut. 9:26; 21:8). David also praises Jahweh for redeeming His people: "What other nation on earth is like thy people Israel whom God went to redeem to be his people" (יְהוָה יִשְׁעֵנוּ , 2 Sam. 7:23; 1 Chron. 17:21). Asaph, lamenting the desolation of the sanctuary, asks Jahweh to remember His congregation, "which thou hast gotten יְהוָה יִשְׁעֵנוּ of old, which thou hast redeemed יְהוָה יִשְׁעֵנוּ to be the tribe of thy heritage" (Ps. 74:2; cf. Ps. 77:15). Note the parallelism between יְהוָה יִשְׁעֵנוּ and יְהוָה יִשְׁעֵנוּ ; Hermann Schultz states that both terms are related to the New Testament $\lambdaύτρωσις$.¹⁸ The group of passages which has been cited indicates that the children of Israel knew and could expect Jahweh's special providence because they were His people, redeemed through the exodus.

At the same time the exodus redemption placed the children of Israel under special obligation to Jahweh. The children of Israel had been slaves of Pharaoh in Egypt, but now they were the slaves of Jahweh but in a nobler sense. "Slaves of Jahweh" is a well-known New Testament concept, but it is

¹⁷ Schultz, op. cit., p. 136.

¹⁸ Ibid., footnote.

also known in the servant passages of Isaiah (41:8,9)¹⁹ and two references in Leviticus which are related to Israel's deliverance from Egypt.²⁰ The following study of the original text and context of Lev. 25:42,55 will indicate the nature of the special obligation of the "slaves of Jahweh" and its greater freedom.

The first reference to "slaves of Jahweh" is Lev. 25:42: "For My slaves they are, whom I brought out from the land of Egypt; they will not sell themselves for a price of a slave."²¹

כִּי-עַבְדֵי יְהוָה אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לֹא יִמְכְרוּ
בְּמַכְרֵת עֶבֶד

According to the second reference (Lev. 25:55) all the children of Israel are the "slaves of Jahweh"; "For to me the children of Israel are slaves, my slaves they are, whom I brought out from the land of Egypt; I am Jahweh, their God."

כִּי-לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עַבְדֵי יְהוָה אֲשֶׁר
הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם יְהוָה אֱלֹהֵיכֶם

The LXX translates עַבְדֵי with οἰκέται and יְהוָה with παῖδες.

In this context only the foreign-born slave is referred to as δοῦλος (Lev. 25:44).

¹⁹Supra, p. 15; cf. Revere Franklin Weidner, Biblical Theology of the Old Testament (Chicago: F. H. Revell, 1886), p. 75: The Israelites were servants of Jahweh because God purchased them by redeeming them from Egyptian bondage.

²⁰In both Lev. 25:42 and 25:55 אֲנִי instead of לִי or הוֹצֵאתִי is used for the deliverance from Egypt. However, in the context יָצָא may be considered a synonym. In this thesis אֲנִי as an exodus term is considered in the next chapter, infra, pp.

²¹The RSV translates: "For they are my servants, whom I brought forth out of the land of Egypt; they shall not be sold as slaves."

The context of Leviticus 25 pertains to the sabbath years and the year of jubilee. The first half of the chapter refers to the land; every seventh year the soil should lie fallow, and in the year of jubilee the property should return to its original owner. The second half refers to the redemption of servants. If one of the sons of Israel became poor, his brother was commanded to support him as a hired servant and sojourner, not as a slave (Lev. 25:39). He would serve him as a hired servant ($\psi\text{כִּיר}$) until the year of jubilee (v. 40); at that time he and his family would go out from him (לְיָמֵי אֲבֹתָיו) to possess his paternal property (v. 41), "because [the כִּי causal] they are my slaves, whom I brought out [מִמִּצְרַיִם] from the land of Egypt" (v. 42). The parallel (in vv. 41 and 42) is to be found in the verb אֲצַדֵּךְ . Just as Jahweh brought Israel out of Egypt, so also every jubilee year the hired servants were to go out from their masters and return to their own possessions. Thus the year of jubilee reminded the children of Israel not only of their redemption from Egypt but also of their obligation to liberate their brothers, who were not merely their hired servants but above all, the slaves of Jahweh. Every jubilee thousands in Israel were obligated to relive the exodus from Egypt by releasing their fellow slaves, a witness to Jahweh's steadfast love.

Any Hebrew who sold himself to a foreigner was to be redeemed by his kinsman and if necessary supported as a hired servant until the year of jubilee (Lev. 25:47-54). At that

time he and his family are to be released, "for to me the people of Israel are slaves; my slaves they are, whom I brought out from the land of Egypt; I am Jahweh, their God" (v. 55).

In both passages the children of Israel are liberated because they are the "slaves of Jahweh." Servitude to Jahweh brings freedom, but a freedom to be used in serving the poor and needy, as is also indicated by the parallels to Leviticus 25 (the sabbath years, Ex. 21:1-6; Deut. 15:12-18):

. . . as the Lord your God has blessed you, you shall give to him. You shall remember that you were a slave [אֲדָמָה] in the land of Egypt, and the Lord your God redeemed you [וַיִּצְדָּק]; Therefore I command you this day [Deut. 15:14b-15].

The redemption term אֲדָמָה in the verse just quoted is a synonym for אֲדָמָה in Lev. 25:42,55.

From the very beginning Jahweh wanted the children of Israel to have freedom to serve Him, a voluntary service as a son gives to his father:

And you shall say to Pharaoh, "Thus says Jahweh, Israel is my first-born son, and I say to you, 'Let my son go that he may serve me' [וְיָצֵא אֶת בְּנוֹתַי]; if you refuse to let him go, behold, I will slay your firstborn son" [Ex. 4:22,23].

When the prophet Jeremiah assures the people of their deliverance from exile (the new exodus), he refers to this passage, ". . . for I am a father to Israel, and Ephraim is my first-born" (Jer. 31:9). Israel will be gathered as a shepherd gathers his flock because "the Lord has ransomed [אֲדָמָה] Jacob, and has redeemed him [וַיִּצְדָּק] from hands too strong

for him" (Jer. 31:11; Egypt, "the furnace of iron," Deut. 4:20). Every exodus redemption, whether from Egypt, from exile, or from sin and death, compels the ransomed to sing praise and thanksgiving to Jahweh (Jer. 31:12-14).²²

This brief study of the redemptive terms of the exodus (לִישָׁבֵט and אֲרֵיבָה in particular) is enough to indicate that Moses and the prophets used these terms to emphasize one or more of the following: Jahweh is faithful; Israel is Jahweh's people apart from the other nations; Israel finds freedom in being the slaves of Jahweh. All three aspects may also be applicable to λύτρον and its cognates in the New Testament, which are analogous to לִישָׁבֵט and אֲרֵיבָה .²³

The Significance of the λύτρον Analogy for the Church

The entire significance of Jahweh's redemptive activity is summed up in Jesus' words: "even as the Son of man came not to be served but to serve, and to give his life a ransom [λύτρον] for many" (Matt. 20:28; Mark 10:45). The ransom is the life (ψυχή) of the Son of man, given into death on the cross. This ransom proves the Lord's faithfulness in keeping

²²Ludwig Koehler, Theologie des Alten Testaments (Tübingen: J. C. B. Mohr, 1953), p. 226: the threefold significance of אֲרֵיבָה in Nehemiah 1:10, "They are thy servants and thy people, whom thou hast redeemed by thy great power and by thy strong hand"--1) "Auszug aus Agypten"; 2) always repeated in God's dealings with the pious; 3) final future salvation ("Heilzeit").

²³Supra, pp. 27-29.

His promises (Is. 35:10; Hebr. 12), makes it possible for all men (*ἀντί πολλῶν* is nonrestrictive) to belong to the "Israel of God" (Gal. 6:16), and enables the redeemed to serve the Lord (2 Cor. 5:15).

Zacharias, filled with the Holy Spirit, realized that in Christ the Lord fulfilled His redemption promise: "Blessed be the Lord God of Israel, for he has visited and redeemed [*ἔποιήσεν λύτρωσιν*] his people" (Luke 1:68). The prophetess Anna spoke about the Christ-child to "all who were looking for the redemption [*λύτρωσιν*] of Jerusalem" (Luke 2:38). However, many were looking for a redeemer, *λυτρωτήν*, like Moses (Acts 7:35), as were the disciples on the road to Emmaus, who said: "But we had hoped that he was the one to redeem [*λυτρώσει*] Israel" (Luke 24:21).

The ransom Jesus paid on the cross accomplished infinitely more than what the blood of the Passover lamb was able to accomplish for the people in Egypt, as both Peter and John indicate.

You know that you were ransomed [*ἐλυτρώθητε*] from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot [I Pet. 1:18,19].

In the Epistle to the Hebrews Jesus' ransom is not only superior to that of the Old Testament sacrifices but also final and valid forever; an eternal ransom for all men:

he entered once for all [*ἑφάπαξ*] into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption [*ἀΐωνικὴν λύτρωσιν*; Hebr. 9:12].

Finally, Jesus' ransom enables the redeemed to serve the Lord, as St. Paul says:

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us [ἐν ἑαυτῷ ἑωρακέναι] from all iniquity and to purify for himself a people of his own who are zealous for good deeds (Titus 2:11-14).

Christians serve the Lord by helping their brothers, as Jesus gave them example (Matt. 20:28).²⁴

The redemption terms of the exodus not only enrich the "ransom" concept in the New Testament but also strengthen the faith of Christians in every age. If Jahweh was faithful and providential to the people He redeemed from Egypt, how much more so should not He be to the people ransomed by the death of His only begotten Son, Jesus Christ! This argument, proceeding from the light to the heavy, was already a hermeneutical principle of the rabbis at the time of Jesus²⁵ and was employed by Jesus Himself (Matt. 6:26,30; Luke 11:13). This principle has definite homiletical value, a fact realized by the Old Testament prophets. With reference to the word שָׁרָף

²⁴W. F. Moulton and A. S. Geden, editors, A Concordance to the Greek Testament, reprint of 3rd edition; (Edinburgh: T & T Clark, 1950), p. 607a: "λύτρον"; every usage of λύτρον and its compounds (all the NT references have been included in the text) is linked with service.

²⁵J. W. Doeve, Jewish Hermeneutics in the Synoptic Gospels and Acts (Assen, Netherlands: Van Gorcum and Comp. N.V., 1954), p. 66: the first middoth of Hillel, "קִלְיָהּ לְרַבִּי" ('light to the heavy')."

Girdlestone writes:

In the prophets the word is applied not only to the deliverance of God's people from captivity, but to that more important and complete deliverance, of which all other historical interpositions of Divine grace are shadows.²⁶

Albert Gelin, the Roman Catholic scholar, states, "just as God had delivered Israel out of Egypt (Ex. vi.6), so He will deliver the new Israel in the day of salvation (Is. xli.14; Ps. cvii.2)."²⁷ Schultz applies this principle to the growth of the Kingdom of God in the modern world, a fitting note to conclude this section:

The wonders of the Exodus and the deliverance from Egyptian oppression and bondage foreshadow the wonderful deliverance of the growing kingdom of God out of every trouble and humiliation which the world can cause.²⁸

²⁶Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids: Eerdmans, 1948), p. 118.

²⁷Albert Gelin, The Key Concepts of the Old Testament (London: Sheed and Ward, 1955), p. 46.

²⁸Schultz, op. cit., p. 351.

CHAPTER IV

THE DIVINE ἔσθλῆς OF THE EXODUS

The Divine ἔσθλῆς of the Exodus in the Sermon of St. Stephen

After presenting the sermon of Stephen in Acts Seven, the writer will elaborate on the Old Testament background of ἔσθλῆς as it is used in the context of Acts 7:36 and 13:17 to justify the title "The Divine ἔσθλῆς of the Exodus."

Many Jews from Cyrenia, Alexandria, Cilicia, and Asia, including both the Libertines and the scribes and elders (Acts 6:9-12), brought false witness against Stephen because "they could not with stand the wisdom and the Spirit with which he spoke" (Acts 6:10); their false accusation was: "We have heard him speak blasphemous words against Moses and God" (Acts 6:11) and that Jesus of Nazareth came to "change the customs which Moses delivered to us" (Acts 6:14). When they had brought Stephen before the council, "the council saw that his face was like the face of an angel" (Acts 6:15). This may be the reason why the council permitted Stephen a lengthy defense (Acts 7:2-53).

Before discussing Stephen's defense, which in reality became a powerful sermon and an indictment against the Jews, two factors should be noted. First, Stephen spoke before an audience of Jews who came from all parts of the inhabited world; their strict adherence to Moses and the Torah is

reflected in Stephen's sermon (twenty-eight of the fifty-three verses pertain to Moses and the exodus). The other factor is Stephen's authority ("face of an angel," 6:15; "full of the Holy Spirit," 7:55).

The "God of glory" (θεὸς τῆς δόξης, τιβραῖν, Ps. 29:3) appeared to Abraham and promised him that although his descendants would be enslaved and ill-treated four hundred years, they would surely come out and worship Jahweh in this place (Acts 7:6,7; Gen. 15:13,14); Stephen emphasizes that Jahweh sealed this promise with the covenant of circumcision (7:8). He links the time of the exodus to the period of the patriarchs in this manner: "But as the time of the promise drew near, which God had granted unto Abraham" (καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, 7:17). Thus also for Stephen the covenant of Abraham is inseparably connected to the exodus redemption.¹ Note the parallel between Acts 7:17 and Gal. 4:4, "When the time had fully come [ὅτε δὲ ἦλθεν τὸ πλήρη τ. χρόνον], God sent forth his Son. . . ." The exodus redemption reaches its full significance in the greater exodus of Jesus Christ (Moses and Elijah, "who appeared in glory and spoke of his departure [τὴν ἔξοδον αὐτοῦ] which he was to accomplish [πληροῦν] at Jerusalem," (Luke 9:31)).²

¹Supra, p. 32.

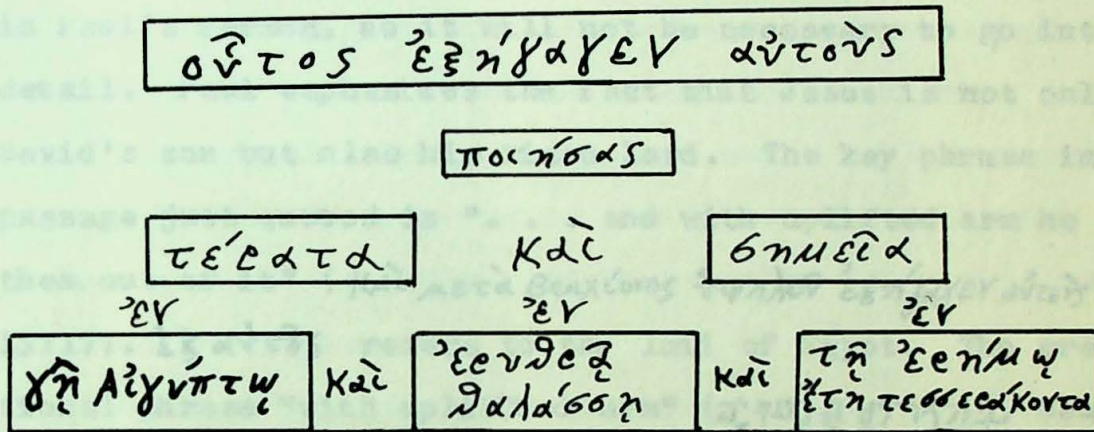
²Cf. Jindrich Manek, "The New Exodus in the Books of Luke," Novum Testamentum, II, 1 (January, 1957), p. 12: "The mention of the fact that Moses and Elias, in speaking with Jesus, told of his 'exodus' in Jerusalem is a preparation for

Stephen retells the early life and call of Moses to show very clearly how Jahweh had chosen him to be the leader of the exodus redemption (7:18-35). If the Jews accepted Moses as the leader of the exodus, then they most certainly should accept Jesus of Nazareth, who is in truth that prophet who Moses said was to come (Acts 7:37; Deut. 18:15) and the Righteous One (τοῦ δικαίου, Acts 7:52; יְהוֹשִׁיעַ אֱלֹהֵינוּ, Jer. 23:6, which is also related to the new exodus, Jer. 23:7,8). However, because the Jews refused to accept Jesus they received this terrible indictment: "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit" (Acts 7:51)." Those who boasted in their circumcision were in reality outside of the covenant of Abraham and Moses; by betraying and murdering the Righteous One, Jesus Christ (7:52,53), they failed to observe (οὐκ ἐφύλαξάτε) the law.

In this sermon Stephen sums up the entire exodus event with this phrase: "He (Moses as the agent of Jahweh) led them out . . ." (οὗτος ἐξήγαγεν αὐτοὺς, Acts 7:36). This

a further mention of these two men who appear precisely at the moment of Jesus' 'exodus' in Jerusalem [Manek points out through Lucan usage that the "two men" at the empty sepulcher were not angels but probably the same "two men" at the Transfiguration, i.e., Moses and Elias; as far as the writer knows, this is a unique interpretation of this Lucan passage]. Thus the Gospel of St. Luke itself gives the key to the understanding of the word 'exodus' about which translators, as we have seen, are not clear as to the meaning. The exodus in Luke's account is the leaving of the sepulchre, the realm of death, and not in any way Jesus' end, His death, His crucifixion. This finding is not only in full accord with the original meaning of the word 'exodus,' but also with Luke's Christology, in which central emphasis is placed on Christ's resurrection."

simple sentence would have been enough to remind most of the Jews in the audience of all the great acts that Jahweh performed through Moses in the exodus. However, St. Stephen emphasizes the ^{ἔξηλθεν} with a participial phrase:³ "having performed wonders and signs in Egypt and at the Red Sea, and in the wilderness for forty years." This "exodus in a nutshell" may best be illustrated by a diagram of the Greek, which will also reveal its symmetry:



The τέσσαρα (ἡ, ἡ, ἡ, ἡ) and ἡμέρας (ἡ, ἡ, ἡ, ἡ) are frequently used in the Old Testament to describe the exodus event (Deut. 7:18,19; 26:8; Jer. 32:21).

3

F. F. Bruce, The Acts of the Apostles, reprint of 2nd edition (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 171: "The relation of the aor. ptc. πορεύσας to ἔξηλθεν is debatable. We could take it as simultaneous, making ἔξηλθεν refer to the 40 years' leadership of Moses from Exodus onwards; but it is better to take it with the ordinary force of an aorist participle, and suppose that the words after ἐν ἐν Αἴγυπτῷ were added without strict regard to the grammar of the preceding words."

St. Paul also uses **ἔξ ἄγειν** to describe the exodus redemption. He says to the Jews in the synagogue at Antioch of Pisidia:

Men of Israel, and you that fear God, listen. The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for forty years he bore with them in the wilderness [Acts 13:16-18].

The ingratitude of the children of Israel is placed opposite this exodus redemption. However, the exodus is a minor part in Paul's sermon, so it will not be necessary to go into detail. Paul emphasizes the fact that Jesus is not only David's son but also his risen Lord. The key phrase in the passage just quoted is ". . . and with uplifted arm he led them out of it" (*καὶ μετὰ βραχίονος ὑψηλοῦ ἔσηγαγεν αὐτοὺς ἔξ ἀντῆς* 13:17). **ἔξ ἀντῆς** refers to the land of Egypt. The prepositional phrase "with uplifted arm" (*בְּיָמֵינוֹ עֲלֵי־רֵשֶׁת* Deut. 7:18,19; 26:8; Jer. 32:21) is symbolic of Jahweh's kinetic power and judgment.

The power and love of Jahweh reflected in the divine **ἔξ ἄγειν** of the exodus assures the New Testament Church of the Lord's continual providence.⁴ The following study of the Old Testament background of **ἔξ ἄγειν** will strengthen this assurance.

⁴ According to J. B. Smith, Greek-English Concordance to the New Testament (Scottsdale, Penn.: Herald Press, 1955), **ἔξ ἄγειν** is used only twelve times in the NT if one excludes the variant in Mark 8:23. Nine of these twelve are used by St. Luke, which include three references to the exodus

The Old Testament Background of עֲצַדְיָעֻר
in the Exodus Context

The majority of Old Testament references to the exodus event in its entirety use either the hiphil of $\text{אָצַדְיָ$ or the hiphil of אֶצַדְיָ , which the LXX usually translates with עֲצַדְיָעֻר . Therefore, the background of עֲצַדְיָעֻר is based on a contextual study of fifty-seven exodus passages using the hiphil of אֶצַדְיָ and thirty-two, the hiphil of אָצַדְיָ . This study is limited to the hiphil of these verbs, which emphasizes the fact that the exodus is entirely Jahweh's almighty, gracious act.⁵ The results indicated in the three tables on pages 62 - 64, which will be referred to throughout the following pages, present not only a clear picture but also all eighty-nine Biblical references.

Column I indicates the LXX translation of אֶצַדְיָ or אָצַדְיָ . Note that אֶצַדְיָ is translated with עֲצַדְיָעֻר in fifty out of the fifty-six references, the same verb used in Acts 7:36 and 13:17, and אָצַדְיָ is translated with עֲצַדְיָעֻר in only four

(Acts 7:36,40; 13:17), four to the apostles' release from prison (Acts 5:19; 12:17; 16:37,39), and one reference to Jesus' leading out (עֲצַדְיָעֻר) His disciples to Bethany just before His ascension (Luke 24:50), an excellent parallel to the exodus event. The final Lucan reference is to the Egyptian who led four thousand out into the wilderness. Only one of the three remaining references to עֲצַדְיָעֻר in the NT pertains directly to the exodus (Hebr. 8:9), but John 10:3 offers a parallel thought (the shepherd leads the sheep out to pasture). In Mark 15:20 the soldiers lead Jesus out to be crucified.

⁵The qal of אֶצַדְיָ is used in a number of exodus passages (Gen. 15:14; Num. 1:1; 9:1; 1 Kgs. 6:1; 8:9; 2 Chron. 5:10;

references, three in the book of Exodus. The common translation of עָלַף is אַרְאָגַעֵל (in twenty out of thirty cases); therefore it is all the more surprising that the translator of Exodus never uses אַרְאָגַעֵל for the hiphil of עָלַף . When "idols" is the subject of עָלַף , the translator of Exodus seems to prefer אַרְאָבַבְאָזָעֵל ; but when Moses is the subject of עָלַף , he translates the verb with עֲסָגַעֵל (the regular translation of עָלַף). Three of the six references which do not translate עָלַף with עֲסָגַעֵל are found in Jeremiah. The references to these striking differences in Exodus and Jeremiah are too few to prove anything, but they may offer suggestions for further study. However, the LXX does prove that עֲסָגַעֵל is the regular translation in the exodus references and justifies including it in the title "the Divine עֲסָגַעֵל of the Exodus."

Column II is based on the context of the particular Biblical reference. The letters before the hyphen note either divine love or power, depending on which receives more stress in the context. Only the special phrases which modify

Ps. 114:1; Micah 7:15; Hag. 2:5), but in every case the reference is merely temporal. There are a few metaphoric descriptions of Israel's deliverance from Egypt; ". . . how I bare you on eagles' wings" ($\text{לְעֵלְיָן אֶנְיִימָא עָלַיְכֶם נִשְׂרָתִים}$, Ex. 19:4); cf. John Adams, Israel's Ideal (Edinburgh: T & T Clark, 1909), p. 111: according to Adams, Ewald calls Ex. 19:4, 'born on eagles' wings' "the gospel of the Old Testament." "Thou hast brought a vine out of Egypt" ($\text{גִּבְרַת מִצְרַיִם אֵת אֲסִיָּא}$, Ps. 80:9). In one instance Jahweh presents His credentials, as it were, without using a verb: "Yet I (am) Jahweh your God from the land of Egypt" ($\text{מִן־אֶרֶץ מִצְרַיִם וְאֲנִי יְהוָה אֱלֹהֵיךָ הַזֶּה}$, Hosea 13:4).

(or qualify) the hiphil of יָצָא with this connotation of divine love or power will be considered here.⁶

Only four out of the eighty-nine exodus references have a special phrase pertaining to divine love. Two references in Deuteronomy state Jahweh's motivation: "Because Jahweh loved you" ($\text{כִּי אֱהֵבָה יְהוָה אֶתְכֶם}$, Deut. 7:8; 4:37). Deut. 4:37 adds the comforting thought that Jahweh brought Israel out "In his sight" (לְעֵינָיו). Psalm 105 has the other two references: "He brought them forth also with silver and gold" ($\text{וְיָצָאם בְּכֶסֶף וְזָהָב}$, Ps. 105:37); "And he brought forth his people with joy" ($\text{וְיָצָאם בְּשִׂמְחָה}$, Ps. 105:43).

In Genesis, Exodus, and Leviticus there are only four out of twenty-one exodus references to divine power because the stress is on divine love. However, in Numbers through Judges in twenty-two out of twenty-six (both יָצָא and צָלָה cases the context stresses divine power. In the prophets יָצָא is always related to divine power (eight out of eight), but צָלָה only half the time (four out of eight). Fifteen phrases pertaining to divine power qualify the hiphil of יָצָא . They may be grouped under eight headings:

1. Mighty hand (strong hand; uplifted hand) - כַּיַּד אֲרוּמָה
(Ex. 13:14; 32:11; Deut. 7:8,19; 9:26; 26:8; Ps. 136:11,12; Jer. 32:21; Ezek. 20:5,6; Daniel 9:15)

⁶ צָלָה has only two qualifying phrases: ". . . thou broughtest up this people in thy might" ($\text{אֲרָמַתְּ בְּגִבּוֹרָתְךָ}$, Num. 14:13); ". . . with great power (בְּגִבּוֹרָתְךָ) and a stretched out arm" ($\text{בְּגִבּוֹרָתְךָ וּבְאֵרְצוּבְךָ}$, 2 Kings 17:36).

2. Mighty power - קִיּוֹם גְּדוֹלָה
(Ex. 32:11; Deut. 4:37)
3. Stretched out arm - זְרוֹעַ נְטוּיָה
(Deut. 7:19; 26:8; Ps. 136:12; Jer. 32:21)
4. Signs and wonders - $\text{קִרְוֹת וּמוֹפְתֵי$
(Deut. 7:19; 26:8; Jer. 32:21)
5. Swiftmess of a buffalo - $\text{קִרְוֵי עֲפָת קָרָאִים לִי}$
(Num. 23:22; 24:8)
6. With great terror - $\text{קִרְוֵי מַחֲרָה גְּדוֹלָה}$
(Deut. 26:8; Jer. 32:21)
7. In the sight of the heathen - $\text{לְעֵינֵי הַגּוֹיִם גְּדוֹלָה}$
(Lev. 26:45)
8. By night - לַיְלָה לַיְלָה
(Deut. 16:1)

Jahweh's power is usually referred to in doxologies or in warnings to the people, while Jahweh's love is related more frequently to the covenant references, indicated in the second half of column II.

The letters after the hyphen in column II pertain to other accents in the context related to those already presented. Only ten of the eighty-nine exodus references are temporal clauses; fifteen stress doxologies. In sixteen out of the thirty-two, קִיּוֹם passages the context emphasizes the faithfulness of Jahweh, but this is stressed only in one-fourth (fifteen) of the אֱמֻנָה references. It should be stated that Jahweh's faithfulness is implied in the covenant references and is frequently contrasted to the apostasy of the people (warning or breach by the people). Jahweh's faithfulness to

His covenant people was the core of the preaching of Moses (especially in Deuteronomy) and the prophets.⁷

Jahweh's faithfulness is demonstrated in the use of the infinitive absolute; God said to Jacob, "I will also surely bring thee up again" (אֲצַלְּךָ גַּם-עֲלֶיךָ ; Gen. 46:4; 50:24). The phrase "Jahweh lives" (יְהוָה חַיִּים , Jer. 23:7,8; 16:14) is an oath to His faithfulness. Even though the enemy outnumbered them, Israel should not be afraid "because Jahweh your God is with you, who brought you up out of the land of Egypt" (Deut. 20:1). Jahweh's faithfulness in the exodus redemption assures Israel that Jahweh will provide for their sustenance: I am Jahweh your God, who brought you out of the land of Egypt; open your mouth wide, and I will fill it" (Ps. 81:10). When Israel broke the covenant by not driving out the Canaanites, the angel of Jahweh contrasted this with Jahweh's faithfulness:

. . . I brought you up from Egypt, and brought you into the land which I swore to give to your fathers. I said, "I will never break my covenant with you. . . ." But you have not obeyed my command [Judges 2:1].

The context of this passage stresses Jahweh's faithfulness, the covenant, and the disobedience of the people.

⁷A. B. Davidson, The Theology of the Old Testament, edited by S. D. F. Salmond (New York: Charles Scribner's Sons, 1914), p. 241: "When recalling the Exodus, the prophets point the people to the mercy of God."

All the exodus references in Leviticus accentuate the covenant of Jahweh Elohim.⁸ The following passages are enough to indicate the pattern:

For I am the Lord who brought you up out of the land of Egypt, to be your God; you shall therefore be holy, for I am holy [Lev. 11:45].

You shall have just balances, just weights, a just ephah, and a just hin: I am the Lord your God, who brought you out of the land of Egypt [Lev. 19:36].

For to me the people of Israel are servants, they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God [Lev. 25:55].

And I will walk among you, and will be your God, and you shall be my people. I am the Lord your God, who brought you forth out of the land of Egypt, that you should not be their slaves [Lev. 26:12,13].

However, the most important exodus reference to the covenant is the introduction to the commandments. The exodus redemption is the motivation for keeping the commandments: "I am Jahweh your God, who brought you out of the land of Egypt, out of the house of bondage" (Ex. 20:2). Thus the Sinaitic covenant has its foundation in Israel's redemption from Egypt.⁹

H. W. Robinson states that the covenant is the confirmation of the redemptive act of the exodus.¹⁰ According to A. B.

⁸

Among the important exodus references pertaining to the covenant which do not have the hiphil of ~~וַיִּזְרַח~~ or ~~וַיִּזְרַח~~ the following may be mentioned; Ex. 2:24; 6:3,4; 19:5,6; 24:7; Lev. 26:43; Deut. 7:6; 10:19; 16:12; 24:22; Jer. 31:2,3,31,32.

For a detailed study of the basis for the covenant cf. Edwin C. Sohn, "The Covenant Concept in Old Testament Theology" (Unpublished Bachelor's thesis, Concordia Seminary, St. Louis, 1946), 74 pp.

¹⁰

H. W. Robinson, Inspiration and Revelation in the Old Testament (Oxford: the Clarendon Press, 1946), p. 153.

Davidson two essential characteristics of the covenant are God's disposition to do some act of grace to men and His revealing this purpose to men.¹¹ The act of grace in the exodus redemption becomes significant in the covenant of Jahweh with His people.

From the very beginning Israel proved unfaithful to the covenant and undeserving of Jahweh's love and faithfulness, which were clearly revealed in the exodus. Davidson asserts that when Israel had broken the covenant, they had to rely on Jahweh's nature, which led Him to make Israel His people in the first place.¹² However, it should be pointed out that Israel always had to rely on Jahweh's nature; they never had a right to expect salvation from Jahweh. Israel's deliverance from Egypt and the covenant was Jahweh's gift of love. Yet Israel rebelled in spite of Moses' repeated warnings not to forget Jahweh's exodus love and faithfulness (Deut. 6:12; 8:14; 29:25). They turned away from Jahweh during the period of the Judges (Judges 2:1,2,12; 6:8,9); Samuel contrasts Jahweh's exodus love with the ingratitude of Israel; who no longer wanted a theocracy (1 Sam. 10:18; 12:8); the prophets admonish the people that their backsliding is a breach of the covenant with Jahweh, who "brought them out [אֶרֶץ מִצְרַיִם] of the land of

¹¹ Davidson, *op. cit.*, p. 177. Cf. p. 240: "Jehovah imposed His covenant on Israel. He did this in virtue of His having redeemed Israel out of Egypt."

¹² *Ibid.*, p. 78.

Egypt" (Jer. 7:22,23; 11:4; 34:13; Ezek. 20:5,6; Dan. 9:15).¹³

The best contrast between Jahweh's exodus love and Israel's rebellion is found in the preaching of Amos:

Hear this word that the Lord has spoken against you, O people of Israel, against the whole family which I brought up out of the land of Egypt [הַיְהוָה יָדָע מִי כָל בְּנֵי אֲרָצוֹת הָאָרֶץ]: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" [Amos 3:1,2; cf. 9:7; Jer. 11:7].

Column III in Tables 1 to 3 (pp. 62 - 64) tabulates the subject of the eighty-nine exodus references which use the hiphil of הַיְהוָה or אֱלֹהִים. In every case this subject has been listed as a proper noun. The divine name (eight different names) is the subject in eighty of these eighty-nine exodus references. This justifies including the adjective "divine" in the title "The Divine אֱלֹהִים of the Exodus." It is also very significant that the name "Jahweh" or its compounds occurs in seventy-five of the eighty references; "Elohim," only three times; "El," twice; and "Adonai," twice. In Ps. 136 "Jahweh," "Elohim," and "Adonai" (Ps. 136:1-3) may be considered the compound subject of the entire psalm. "Elohim," standing by itself, is found elsewhere only in the two Genesis references; and both "El" passages occur in the Balaam oracles. The other "Adonai" reference is in Daniel's confession of his people's sins (Dan. 9:15). Before discussing the significance

¹³In the prophets there are a number of exodus references related to Israel's rebellion which do not have the hiphil of הַיְהוָה or אֱלֹהִים: Is. 1:2; 63:10; Jer. 2:17,20; 7:25,26; Ezek. 20:15-26; 23:8,19,21,27; Hos. 7:13; 8:13,14; 9:3,6,10; Amos 4:10.

of the name "Jahweh" and its compounds, the nine exodus references which do not have a divine name as the subject of the hiphil of יָצָא or יָצְאָה will be mentioned first.

The hiphil of יָצְאָה is used in all four passages which have the molten calf as the subject. The children of Israel worship the molten calf, who (as they claimed) brought them up out of Egypt (Ex. 32:4,8; Neh. 9:18); after the kingdom of Israel has been divided, Jeroboam places one golden calf in Dan and another in Bethel and tells the people: "You have gone up out of the land of Egypt" (1 Kings 12:28).

Moses is the subject (once compounded with Aaron) in the five remaining references. However, in two cases it explicitly states that Moses acted as the agent of Jahweh:¹⁴

He said, "But I will be with you [$\text{אֲנִי יְהוָה עִמָּךְ}$ 'I AM with you'];¹⁵ and this shall be the sign for you, that I have sent you: when you have brought forth the people out of Egypt [$\text{בְּהוֹצִיאֲךָ אֶת-הָעָם מִמִּצְרַיִם}$], you shall serve God ["Elohim"] on this mountain" [Ex. 3:12].

In his admonition to the people Samuel says: "Jahweh sent Moses and Aaron, who brought forth [$\text{לֵאמֹר שְׁלַח יְהוָה אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן}$] your fathers out of Egypt" (1 Sam. 12:8). The other references to Moses as the subject are in the episode

¹⁴Moses as Jahweh's agent is also emphasized in Hosea 12:14, "by a prophet (בְּנָבִיא) Jahweh brought Israel out of Egypt," cf. Ps. 77:20; cf. infra, p. 67 for a comparison of Moses with Christ.

¹⁵

Cf. Robert B. Girdlestone, Synonyms of the Old Testament (Grand Rapids: Wm. B. Eerdmans, 1948), p. 37: He translates this verse, "Certainly I AM with thee." On later reflection Moses may have taken this verb as the proper noun for Jahweh, as it is used in the following verse (Ex. 3:14).

of the molten calf. The people lose heart because of Moses' continued absence and say to Aaron: "Up, make us gods, who shall go before us; as for this Moses, the man who brought us up out of Egypt, we do not know what has become of him" (Ex. 32:1). In the same chapter Jahweh seems not to want the "credit" for bringing up a corrupt people: "And Jahweh said to Moses, 'Go down; for your people, whom you brought up [בְּצֵאתְךָ מֵאֶרֶץ מִצְרָיִם] out of the land of Egypt, have corrupted themselves" (Ex. 32:7). Although עָלָה is used in the two latter references and in connection with the molten calves, there is no bad connotation in the verb itself. This is indicated by the fact that Jahweh is the subject in seventeen of the thirty-two exodus references which use the hiphil of עָלָה. The verb is also in the final Moses reference which has a covenant context, although it is true that this reference concludes the molten calf episode (Ex. 33:1,2).

The name "Jahweh" is closely associated with the exodus of the children of Israel; "Jahweh" occurs as the subject of the hiphil of עָלָה or עָלָה in no less than seventy-five exodus references, fifty-one times by itself and twenty-four times in the following compounds: "Jahweh Elohim" twenty times (in six of the nine Leviticus references, which are all related to the covenant); "Jahweh of Hosts" twice (emphasis on Jahweh's power, Jer. 32:18; 7:23); "Adonai Jahweh" once (in Solomon's prayer at the dedication of the temple, 1 Kgs. 8:53); "the Angel of Jahweh" once (Judges 2:1).

The Lord first revealed his name "Jahweh (יהוה, later written יהוה)" to Moses at the burning bush (Ex. 3:14, "I AM THAT I AM," יהוה יישר יישר; 6:3,4). Edersheim translates Jahweh's name "He who is that He is," the unchangeable covenant God.¹⁶ Only the Christian can truthfully call God "his Father" and pray the Lord's Prayer, so also only one of God's covenant people could rightfully call him "Jahweh."¹⁷ Jahweh tells Hosea to name his son "Lo-ammi" because "you are not my people, and I am not Jahweh [יהוה] to you" (Hos. 1:9). Paul Heinisch correctly states that Jahweh is "a name peculiar to the covenant which God ratified with Israel."¹⁸ Thus only the covenant people could appreciate the redemptive significance in Jahweh's name (Num. 20:16; Deut. 4:37; 7:7,8; Ps. 105:42,43; Ex. 20:2), as especially the context of Exodus Six indicates:

¹⁶ E. W. Edersheim, The Exodus and the Wanderings in the Wilderness (London: The Religious Tract Society, n.d.), p. 82. A. B. Davidson says that because of the imperfect Ex. 3:14 should be translated "I will be that I will be," op. cit., p. 46. However, the line between Hebrew tenses is indefinite; the tense is dependent on the context; cf. Gesenius' Hebrew Grammar, edited by E. Kautzsch (5th reprint of 2nd Eng. edition; Oxford: the Clarendon Press, 1957), pp. 313ff. There seems to be no time designation in , so the best translation might be "BEING," which would place the emphasis on the nature of Jahweh.

¹⁷ Theodor Knolle, Luthers Glossen zum Alten Testament in Auswahl nach der Ordnung seiner Lehre (Muenchen: Chr. Kaiser, Name Gottes 'Ich werds sein' zeigt an, wie man mit Glauben zu Gott kommen musz; denn der Glaube sagt, was Gott sein und tun wird mit uns, naemlich Gnade and Huelfe, Wenn ihr dahin kommet [534; 1545], so will ich bei euch sein und mich so erzeigen, dasz ihr erkennen sollt, dasz ichs sei."

¹⁸ Paul Heinisch, Theology of the Old Testament, translated from the German by William Heidt (Collegeville, Minn.: The Liturgical Press, c.1950), p. 52.

Say therefore to the people of Israel, 'I am Jahweh, and I will bring you out [אֲנִי יְהוָה לְהוֹצִיאֲתִי אֶתְכֶם] from under the burdens of the Egyptians; and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment, and I will take you for my people, and I will be your God; and you shall know that I am Jahweh, your God, who has brought you out from under the burdens of the Egyptians [Ex. 6:6,7].

"Jahweh" is not only a redemptive but also an ontological name. Davidson is wrong in limiting the meaning to Jahweh's redemptive activity, which he justifies by emphasizing the Hebrew imperfect.¹⁹ Weidner points out that the restoration of Israel is based solely and alone upon the nature of Jahweh as the holy and faithful one.²⁰ Above all, Jahweh's name emphasizes His immutability and faithfulness; according to Koenig, Jahweh is the "eternal, steadfast, and trustworthy" God.²¹ It is worth noting Otto Procksch's insight that the name "Jahweh" is at the same time a revelation and a covering of God.²² The children of Israel were not destroyed because

¹⁹A. B. Davidson, op. cit., p. 47: "It is not an ontological name, but a redemptive one. It does not describe God on the side of His nature, but on that of His saving operations, His living activity among His people, and His influence upon them." Supra, p. 56, footnote 16.

²⁰Revere Franklin Weidner, Biblical Theology of the Old Testament (Chicago: F. H. Revell, 1886), p. 189.

²¹E. Koenig, Theologie des Alten Testaments (Stuttgart: Chr. Belsersche, 1922), p. 95: Jahweh is "der Ewige, Bestaendige und Getreue."

²²Otto Procksch, Theologie des Alten Testaments (Guetersloh: C. Bertelsmann, 1950), p. 88: "Jahve ist immer derselbe zu aller Zeit; aber er ist schlechthin unvergleichbar und demnach unerklaerbar; er traegt sein ewiges Geheimnis in sich."

Jahweh lived up to His name, "Jahweh lives," יהוה חי (Jer. 16:14,15; 23:7,8); "For I Jahweh do not change; therefore you, O sons of Jacob, are not consumed" (Mal. 3:6). Besides this immutability, Weidner touches on the divine freedom and independence indicated in the name "Jahweh":

God is Jahweh in as far as he has entered into an historical relation to mankind, and in particular to the chosen people Israel. 1) The name carries us into the sphere of divine freedom. It expresses quite generally the absolute independence of God in his dominion. 2) The name further conveys the idea of the absolute immutability of God,²³ and implies the invariable faithfulness of God.

As Jahweh made known His name to Moses through a burning bush, so also He revealed the meaning of His name to the children of Israel through the cloud by day and the pillar of fire by night, which may represent His grace and holiness, as Kurtz believes:

As the fire is a symbol of divine holiness, so also the enveloping cloud is a symbol of divine grace. But the symbol is not without the matter which it represents. In and with the symbol is Jehovah Himself with His holiness and grace.²⁴

Jahweh's name is always closely connected to the pillar of cloud and pillar of fire:

²³Weidner, op. cit., p. 42.

²⁴Johann H. Kurtz, Geschichte des Alten Bundes, 2 volumes (Berlin: Albert Wohlgemuth, 1853), II, 152: "Wie das Feuer ein Symbol der goettlichen Heiligkeit, so ist die umhuelende Wolke also ein Symbol der goettlichen Gnade. Aber das Symbol ist nicht ohne die Sache, die es abbildet. In und bei dem Symbol ist Jehovah selbst mit seiner Heiligkeit und Gnade."

But Moses said to Jahweh, "Then the Egyptians will hear of it, for thou didst bring up **[רַבְעִלִּיתִּי]** this people in thy might from among them, and they will tell the inhabitants of this land. They have heard that thou, O Jahweh, art seen face to face, and thy cloud stands over them and thou goest before them, in a pillar of cloud by day **[בַּיּוֹם עַמֻּד עָנָן]** and in a pillar of fire by night **[בַּלַּיְלָה עַמֻּד אֵשׁ]** **[לְפָנֵינוּ יְיָ אֱלֹהֵינוּ]**, Num. 14: 13,14].

Jahweh "looked through the pillar of fire" to trouble the Egyptians (Ex. 14:24) and at the same time comforted and guided His people (Ex. 13:21,22; Num. 9:16; Deut. 1:33; Ps. 78:14; 105:39). This cloudy pillar of fire, the Shekinah, hovered over the tabernacle; "For the cloud of Jahweh **[עַמֻּד עָנָן]** was upon the tabernacle by day, and fire was in it by night, in the eyes of all the house of Israel throughout all their journeys" (Ex. 40:38, a beautiful conclusion to the book of Exodus). Wright calls this covering of the glory of Jahweh "a shining, refulgent envelope which surrounds his being,"²⁵ which is in the background of Is. 58:8:

Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of Jahweh **[כְּבוֹדֵי יְיָ]** shall be your rear guard.

This is Jahweh's guarantee that He will always protect and enlighten His people, as also Heinisch comments (Is. 4:5-6).²⁶

²⁵George Ernest Wright, The Challenge of Israel's Faith (Chicago: University of Chicago Press, c.1944), p. 41.

²⁶Paul Heinisch, op. cit., p. 298; for a detailed study of the name "Jahweh," cf. Willis E. Laetsch, "God's Manifestations as Jehovah in Exodus 3-15" (Unpublished Bachelor's thesis, Concordia Seminary, St. Louis, 1938).

In one reference Jahweh refers to Himself as the Angel of Jahweh:

Now the Angel of Jahweh [מַלְאָכִי יְהוָה] went up from Gilgal to Bachim. And he said, "I brought you up from Egypt [אֲנִי אֶבְרָאתָם מֵאֵרֶץ מִצְרַיִם], and brought you into the land which I swore to give to your fathers. [Judges 2:1].

The Angel of Jahweh appeared to Moses in the burning bush (Ex. 3:2) and guided the children of Israel on their journey (Ex. 23:20,21,23; 32:34). Like Jahweh, the Angel of Jahweh is closely associated with the cloud and the pillar of fire (Ex. 14:19,20); He also ascended in the flame of Manoah's altar (Judges 13:18-22). Procksch equates "Angel of Jahweh" and "glory of Jahweh" as manifestations of Jahweh.²⁷ Robinson supports this view:

The term "angel of Yahweh" denotes a temporary manifestation of Yahweh, to be regarded as His presence in human form, and not an angel in the ordinary sense of an independent heavenly being.²⁸

Piepenbring points out the analogy between the Angel of Jahweh and His face (Ex. 33:14f; Deut. 4:37).²⁹ It should also be noted that "Angel of Jahweh" is never used in the plural number, according to McCaul's study mentioned by Girdlestone.³⁰

²⁷Procksch, op. cit., p. 424.

²⁸H. Wheeler Robinson, op. cit., p. 39.

²⁹Ch. Piepenbring, Theology of the Old Testament (New York: Thomas Y. Crowell and Co., c.1893), p. 95; cf. A. B. Davidson, op. cit., p. 297: Angel of Jahweh: "In him all that Jehovah is is present."

³⁰Girdlestone, op. cit., p. 41.

This brief study is enough to indicate that at least in the passages cited the "Angel of Jahweh" is Jahweh Himself.³¹

One can certainly arrive at the conclusion that the name "Jahweh" and its compounds refer to His covenant love and faithfulness, clearly manifest in the exodus redemption, which comfort and assure His people in every age.

Column IV in Tables 1 to 3 (pp. 62 - 64) indicates that Egypt or the "land of Egypt" is mentioned in all but five of the exodus references, which use the hiphil of **יָצָא** or **יָצָא**. In fifteen references Egypt is qualified with one of the following phrases:

1. The house of bondage - **בְּיַד יְצִיֵּי**
(Ex. 13:14; 20:2; Deut. 5:6; 6:13; 7:8; 8:14; 13:10; Joshua 24:17; Judges 6:8-9; Jer. 34:13)
2. Iron furnace - **בְּכִנּוֹר הַבַּיִשֵּׁת**
(Deut. 4:20; 1 Kings 8:51; Jer. 11:4)
3. From under the hand of Pharaoh - **מִתַּחַת יַד פַּרְעֹה**
(2 Kings 17:7; Deut. 7:8)
4. From under the burdens of the Egyptians - **סְבִלֹת**
(Ex. 6:7)

Jahweh's presence in the pillar of cloud and of fire gave them comfort and assurance, for they had experienced the divine **ἔσχατος** of the exodus. An even greater comfort and assurance Jahweh offers all people in the exodus of His Son, Jesus Christ, the pillar of the Church.

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F. L. Miller, "Saving Faith in the Old Testament" (Unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, IV, sec. 7, old series), p. 8: Miller believes that the Angel of Jahweh is definitely the Messiah.

TABLE 1

CONTEXTUAL STUDY OF THE HIPHIL OF אֱלֹהִים AND אֱלֹהֵינוּ
IN 59 OT PASSAGES RELATING THE EXODUS EVENT

No. of References		Column I -- LXX Translation
50	4	1 --- אֱלֹהֵינוּ
3	20	2 --- אֱלֹהֵינוּ
0	6	3 --- אֱלֹהֵינוּ
1	0	4 --- אֱלֹהֵינוּ
1	0	5 --- אֱלֹהֵינוּ
1	0	6 --- אֱלֹהֵינוּ
		<u>Column II -- Context</u>
21	8	L -- divine love
4	0	LQ -- divine love qualified
16	13	P -- divine power
15	2	PQ -- divine power qualified
		<u>Column III -- Subject</u>
0	1	Aj -- The Angel of Jahweh
1	2	E -- God, אֱלֹהִים
2	0	El -- God, אֱלֹהִים
0	4	I -- Idols
34	17	J -- Jahweh, אֱלֹהֵינוּ
15	5	JE -- Jahweh Elohim
2	0	Jh -- Jahweh of hosts
2	0	L -- Lord, אֱלֹהֵינוּ
1	0	LJ -- Lord Jahweh, אֱלֹהֵינוּ אֱלֹהֵינוּ
1	3	M -- Moses
1	0	Ma -- Moses and Aaron
		<u>Column IV -- References to Egypt</u>
38	26	O -- "Out of Egypt"
15	3	OQ -- "Out of Egypt" qualified

TABLE 2
THE EXODUS REFERENCES TO THE HIPHIL OF

אִיִּיִּי

Bible Source	Column				Bible Source	Column			
	I	II	III	IV		I	II	III	IV
Ex. 3:12	1	L-T	M	O	Deut. 26:8	1	PQ-C	J	O
Ex. 6:6	1	L-CF	J	OQ	Deut. 29:25	1	P-W	J	O
Ex. 6:7	1	L-CF	J	OQ					
Ex. 12:42	1	L-CF	J	O	Josh. 24:5	1	P-C	J	
Ex. 13:14	1	PQ-CF	J	OQ	Josh. 24:6		P-C	J	O
Ex. 16:32	1	L-TC	J	O					
Ex. 18:1	1	P-F	J	O	Judges 2:12	1	L-W	J	O
Ex. 20:2	1	L-C	JE	OQ	Judges 6:8	1	P-W	J	OQ
Ex. 29:46	1	L-C	JE	O					
Ex. 32:11	1	PQ-W	J	O	1 Sam. 12:8	1	L-W	Ma	O
Lev. 19:36	1	L-C	JE	O	1 Kgs. 8:16	1	-DT	J	O
Lev. 22:33	1	L-C	J	O	1 Kgs. 8:21	1	-CT	J	O
Lev. 23:43	1	L-C	JE	O	1 Kgs. 8:51	1	L-CD	J	OQ
Lev. 25:38	1	L-C	JE	O	1 Kgs. 8:53	1	L-CDT	LJ	O
Lev. 25:42	1	L-C	J	O	1 Kgs. 9:9	1	P-W	J	O
Lev. 25:55	1	L-C	JE	O					
Lev. 26:12f.	1	L-C	JE	O	2 Chron. 6:5	2	-DT	J	O
Lev. 26:45	1	PQ-CF	JE	O	2 Chron. 7:22	1	P-W	J	O
Num. 20:16	1	L-F	Jq	O	Ps. 105:37	1	LQ-D	J	
Num. 23:22	1	PQ-DF	EI	O	Ps. 105:43	1	LQ-DF	J	
Num. 24:8	4	PQ-DF	EI	O	Ps. 136:11f.	1	PQ-DF	JLE	OQ
Deut. 4:20	1	P-C	J	OQ	Jer. 7:22	2	P-CW	Jh	O
Deut. 4:37	1	LCPQ-C	J	O	Jer. 11:4	2	P-C	J	OQ
Deut. 5:6	1	L-C	JE	OQ	Jer. 32:21	1	PQ-D	Jh	O
Deut. 6:12	1	L-W	J	OQ	Jer. 34:13	6	P-CW	J	OQ
Deut. 7:8	1	LCPQ-CF	J	OQ					
Deut. 7:18f.	1	PQ-F	JE		Ezek. 20:6	1	PQ-W	J	O
Deut. 8:14	1	P-W	JE	OQ	Ezek. 20:9	1	P-F	J	O
Deut. 9:26	1	PQ-CW	JE	O	Ezek. 20:10	1	P-F	J	O
Deut. 13:5	1	P-W	JE	O					
Deut. 13:10	1	P-W	JE	OQ					
Deut. 16:1	5	PQ-CT	JE	O	Dan. 9:15	1	PQ-W	L	O

The Church's Trust Strengthened
by the Divine *עֲשֵׂה* of the Exodus

TABLE 3

THE EXODUS REFERENCES TO THE HIPHIL OF *עֲשֵׂה*

Bible Source	Column				Bible Source	Column			
	I	II	III	IV		I	II	III	IV
Gen. 46:4	3	L-F	E		2 Sam. 7:6	2	-T	J	O
Gen. 50:24	2	L-F	E	O	1 Kgs. 12:28	2	-D	I	O
Ex. 32:1	1		M	O	2 Kgs. 17:7	2	P-W	JE	OQ
Ex. 32:4	3	-DF	I	O	2 Kgs. 17:36	2	PC-CD	J	O
Ex. 32:7	1	-W	M	O	1 Chron. 17:5	2	-T	J	
Ex. 32:8	3	-D	I	O	Neh. 9:18f.	1	-F	I	O
Ex. 33:1	1	-C	M	O	Ps. 81:10	2	P-F	JE	O
Lev. 11:45	2	L-C	J	O	Jer. 11:7		P-W	J	O
Num. 14:13f.	2	PC-F	Jg	OQ	Jer. 16:14	2	L-F	Jq	O
Deut. 20:1	3	P-F	JE	O	Jer. 23:7		L-F	Jq	O
Josh. 24:17	2	P-CF	JE	OQ	Hosea 12:13	2	P-F	Jq	O
Judges 2:1	3	P-CFW	Aj	O	Amos 2:10	2	P-F	J	O
Judges 6:8	3	P-W	J	O	Amos 3:1f.	2	L-W	J	O
Judges 6:13	2	P-F	J	O	Amos 9:7	2	P-W	J	O
1 Sam. 8:8	2	-TW	J	O	Micah 6:4	2	L-F	J	O
1 Sam. 10:18	2	P-W	JE	O					
1 Sam. 12:6	2	L-CF	J	O					

tion on Calvary.

The exodus covenant attains full and permanent significance in the New Testament Church. Zechariah prophesies in the Benedictus that the Lord God (*Κύριος ὁ Θεός, עֲשֵׂה אֱלֹהֵינוּ*) thus visited and redeemed his people . . . to perform the

The Church's Trust Strengthened
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The Jews in St. Stephen's audience were probably aware of this exodus background of **עֲבַדְיָהוּ** in the Law and the Prophets, which the contextual study of the hiphil of **אָבַד** and **אָבַדְיָהוּ** has revealed. Therefore, St. Stephen sums up the entire exodus event with one phrase, "He led them out . . ." (**οὗτος ἐξήγαγεν αὐτοὺς**, Acts 7:36).³² The Old Testament background of this phrase emphasizes Jahweh's love and power in the covenant relationship with His people. Jahweh, faithful to His name, kept His covenant promise with Abraham by redeeming the children of Israel from the bondage of Pharaoh. Although Israel frequently broke the covenant, Jahweh remained faithful and in the fullness of the time completed the covenant in Christ. Thus the prophets repeatedly referred to Jahweh's exodus redemption to assure the people that Jahweh would remain faithful to them in the future. The New Testament prophets also utilized the exodus event in this way, but they interpreted the exodus redemption in the greater light of Christ's redemption on Calvary.

The exodus covenant attains full and permanent significance in the New Testament Church. Zechariah prophesies in the Benedictus that the Lord God (**Κύριος ὁ θεός, יְיָ אֱלֹהֵינוּ**) "has visited and redeemed his people . . . to perform the

³²Supra, pp. 43f.

mercy promised to our fathers, and to remember his holy covenant" (Luke 1:72); Paul and Peter refer to the exodus covenant in the book of Hosea: "I will live in them and move among them, and I will be their God, and they shall be my people" (2 Cor. 6:16; cf. 1 Pet. 2:9,10; Hos. 1:10).³³

Israel's rebellion and breach of the covenant are also warnings to the New Testament Church. St. Paul says, "Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come"³⁴ (1 Cor. 10:11).

The study of the hiphil of אָצַח and אָצַח in the exodus context also pointed out that Moses acted as the agent of Jahweh.³⁵ St. Stephen says that God sent Moses "as both a ruler (ἀρχωντα) and a deliverer (λυτωτηρ) by the hand of the angel that appeared to him in the bush" (Acts 7:35). Moses is the antecedent of οὗτος in the following verse, the subject of ἐσημειωεν (Acts 7:36). The office of Moses reaches its full significance in the office of Christ; Moses was a prophet, priest, and ruler of the twelve tribes of Israel; Jesus is the prophet, priest, and king of the entire Israel of God. As prophets, both performed signs and wonders (Ex. 4:6,7; Deut. 34:10,11; Ps. 105:26; Acts 7:36; John 20:30). Jesus was the

³³Note the significance of the covenant in Mark 12:26; Acts 7:30-32; Rom. 9:15-18; 24-26; Hebr. 8:6; 9:15.

³⁴Cf. also Acts 13:17,18; 1 Cor. 10:5-10; Hebr. 3:7-11; 3:16-19; 4:1-3; 8-11; Jude 5.

³⁵Supra, pp. 54f.

prophetlike unto Moses (Deut. 18:15); however, Moses received his power from Jahweh, but Jesus is Jahweh Himself. Moses is called the redeemer ($\lambdaυτρωτην$) of the Exodus (Acts 7:35), but Jesus is the redeemer of the world (Tit. 2:11-14). As priests, both Moses and Jesus intercede for the people (Ex. 32:32; Hebr. 6:19,20) and suffer vicariously for them (Deut. 1:37; 4:21,22; Is. 53:4-6); but Jesus' intercession is continual, and His vicarious atonement, once and for all (Hebr. 9:12). As rulers, both are called shepherds of God's flock (Ps. 77:20; Is. 63:11-13; 1 Pet. 2:25), but Jesus is the chief shepherd (1 Pet. 5:4).³⁶ George Hicks makes the following comparison of Moses with Christ:³⁷

1. Moses offered to sacrifice his life, Ex. 32:30-32
2. Moses became poor, Hebr. 11:24-26; 2 Cor. 8:9
3. Moses reflected glory, Ex. 34:29; Mark 9:3,4
4. The Eldad and Medad account, fire from heaven, Num. 11:24-29; Hebr. 12:17
5. The death of Moses, Deut. 34:6, and resurrection, Luke 9:30,31.

However, Jesus executes his threefold office by His own authority because He is Lord ($\kappaύριος$), the New Testament name for Jahweh.

The word study of the hiphil of אָרַף and אָרַף in the exodus context has also revealed that Jahweh is the subject

³⁶ For other comparisons of Moses with Jesus cf. Acts 3:22; 7:37,38; Hebr. 3:2-6.

³⁷ George E. Hicks, My Servant, Moses (London: Marshall, Morgan, and Scott, 1951), pp. 117-19.

of the verb in most cases. Jesus also calls Himself "ἐγώ εἰμι" the Greek translation for "Jahweh" (John 8:24; 28,58; 13:19); the band of soldiers who came to Gethsemane to capture Jesus fell backward to the ground when He said, "ἐγώ εἰμι" (John 18:5,8). In Rev. 1:4 John paraphrases the "I AM THAT I AM" of Ex. 3:14, as Zahn points out:

When a writer who uses ^{ἀπό} with the gen. between thirty and forty times writes once (i.4) ^{ἀπό} ὁ ^{ἐν} καὶ ὁ ^{πρὸ} καὶ ὁ ^{ἐκ} ἔσχομενος, it must be because he wants to indicate that ^ὁ ^{ἄρ}κτλ. is used as an indeclinable proper name, as a paraphrase for Yahweh.³⁸

While St. Paul was at Corinth, the Lord encouraged him with the same words that Jahweh spoke to Moses from the burning bush:

And the Lord said to Paul one night in a vision, "Do not be afraid, but speak and do not be silent; for I am with you [ἐγώ εἰμι μετὰ σοῦ], and no man shall attack you to harm you; for I have many people in this city." [Acts 18:9,10].

Some identify the angel who spoke to Paul on his way to Rome (Acts 27:23) with the Angel of Jahweh of the Old Testament:

For this very night there stood by me an angel of the God to whom I belong and whom I worship [παρέστη γὰρ μοι πάντῃ τῇ νυκτὶ τοῦ θεοῦ ὃν ἐβίμ, ὃν λατρεύω, ἄγγελος].

The Revised Standard Version correctly translates this verse so that God is the object of St. Paul's worship, as the text clearly indicates. Kurtz believes that the Angel of Jahweh

Theodor Zahn, Introduction to the New Testament, 3 vols., translated from the third German edition by fellows and scholars of Hartford Theological Seminary (Edinburgh: T & T Clark, 1909), III, 435.

is a type of the incarnate Jahweh.³⁹ The Shekinah that dwelt over the mercy seat of the ark of the covenant became incarnate in Jesus of Nazareth, the Son of God, as John testifies (John 1:14):

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. . . . And from his fullness have we all received, grace upon grace.⁴⁰

Thus Jesus complements the divine $\epsilon\tilde{\nu}\lambda\omicron\gamma\omicron\upsilon\kappa$ of the exodus.

By His work of redemption and His continual intercession before the Father, Jesus Christ assures His Church of God's faithfulness. As Jahweh says through Malachi, "I Jahweh do not change" (Mal. 3:6), so the author of Hebrews writes, "Jesus Christ is the same yesterday and today and for ever" (Hebr. 13:8).

³⁹J. H. Kurtz, Geschichte des Alten Bundes, 2 volumes (Berlin: Albert Wohlgemuth, 1853), II, 152, ". . . der Engel, der ihn [יהוה] im alten Bunde repraesentirt und seine zukuenftige Menschwerdung vorbildet. . . ."

⁴⁰Zahn, op. cit., p. 208: "When John compares the existence of the Logos, who became flesh upon earth, with the visible appearance of the glory of Yahweh during the flight out of Egypt and its descent upon and into the tabernacle, he immediately represents himself as one of the group of men among whom the Logos dwelt in the flesh as in a tent."

CHAPTER V

CONCLUSION

This study of the Old Testament background of the exodus motif in Matt. 2:15; 20:28; Acts 7:36 has revealed that Jahweh's exodus redemption has permanent significance for the New Testament Church.

Chapter II has elaborated Jahweh's exodus call. In Hosea and Isaiah's day the people understood this call from Egypt as the creative call of Jahweh which made Israel His people. St. Matthew applies the historical call in Hos. 11:1 to Jesus' return from Egypt (Matt. 2:15) and combines this with the call of the suffering servant (Matt. 12:18-21), whom the Lord has called in righteousness to be a covenant to the people and a light to the nations (Is. 42:6). Therefore, God's call to Jesus transcends the creative exodus call of Hosea 11:1. Through Christ God extends His call to the New Testament Church, the "Israel of God" (Gal. 6:16). The homiletical value is derived from the exodus parallel; God called His Church "out of Egypt," out of the bondage of sin.

The redemption terms of the exodus, לְיִשְׂרָאֵל and מִמִּצְרַיִם , provide the Old Testament background for the ἀντίστοιχος analogy in Matt. 20:28 (Chapter III). Jahweh's love is manifest in the exodus redemption; He redeemed Israel to be His own special people. At the same time Jahweh redeemed Israel to be His slaves instead of the slaves of Pharaoh. However, Israel did

not fully realize that being the "slaves of Jahweh" is the highest freedom. This voluntary service which the Lord desires from His people is exemplified by Jesus: "even as the Son of man came not to be served but to serve, and to give his life a ransom [λύτρον] for many" (Matt. 20:28). Jesus' ransom proves the Lord's faithfulness in keeping His promises, makes it possible for all men to belong to the "Israel of God," and enables the redeemed to serve the Lord. Thus through Christ the exodus redemption speaks also to the Church of today.

The divine ^{עֲשֵׂה} of the exodus (Chapter IV) forms a vital part of the sermons of Stephen and Paul (Acts 7:36; 13:17). There are eighty-nine exodus references in the Old Testament which use the hiphil of ^{עֲשֵׂה} and ^{עָשָׂה} (LXX, ^{εἰσάγειν}). The context of these passages emphasizes Jahweh's covenant love and power. Although Israel repeatedly rebelled, nevertheless Jahweh remained faithful to His backsliding people and completed His covenant in Christ. In the New Testament Christ is the author of the divine ^{עֲשֵׂה} and assures His Church that He will preserve them forever.

Thus Jahweh's exodus call, redemption, and preservation attain their full significance in the greater exodus of Jesus Christ (Luke 9:31).

This thesis has presented only the exodus event (from the call of Moses to Israel's settlement in Canaan) as one of God's great redemptive acts in history. Appendix A lists

the Biblical references to the important phases of the exodus event, while Appendix B gives all the exodus references according to books.

The Paschal Lamb

Ex. 12:23,27	Matt. 26:17,18	John 19:36	Rev. 7:17
2 Chron. 30:25	Matt. 26:28	1 Cor. 5:7,8	Rev. 19:11
2 Chron. 35:1	Mark 14:12	1 Cor. 11:24,25	Rev. 17:5
2 Chron. 35:18	Mark 14:14	Hebr. 21:28	Rev. 18:6
Ps. 78:51	Luke 22:10	Hebr. 13:20	Rev. 19:1
Ps. 135:6,5	John 1:29	Rev. 5:12,13	Rev. 19:7
Ps. 135:10	John 1:36	Rev. 8:16,17	Rev. 21:9
Lev. 21:1	John 2:13	Rev. 7:16	Rev. 21:27

Crossing the Red Sea

Ex. 14:13,14	Josh. 24:17	Ps. 77:15,16	Isa. 44:15,16
Ex. 14:22,28	2 Sam. 22:16	Ps. 78:13	Isa. 43:1-3
Rev. 14:30,31	Heb. 9:19,19	Ps. 98:1	Isa. 54:27
Ex. 15:1	Heb. 9:11,12	Ps. 106:7,8	Isa. 58:2
Ex. 15:6	Ps. 111:7	Ps. 106:9-13	Isa. 51:10,15
Ex. 15:11	Ps. 65:6	Ps. 106:21,27	Isaiah 1:4
Deut. 1:7,8	Ps. 65:12	Ps. 112:1,4	Isa. 3:18
John. 2:10	Ps. 74:13	Ps. 112:14,18	Isaiah 7:19,20
John. 3:17	Ps. 74:15	Ps. 136:13-15	1 Cor. 10:1,2
John. 4:21-24	Ps. 75:6	Isa. 10:28	Hebr. 11:29

The Bread of Life

Ex. 16:35	Heb. 9:15	Isa. 40:31	John 6:31-35
Deut. 8:1	Heb. 9:20	Isa. 49:10	John 6:48-51
Deut. 8:16	Ps. 78:24,25	Isa. 11:4	John 6:58
Deut. 29:6	Ps. 105:10,13	Isaiah 1:1-4	1 Cor. 10:3,4
1 Kings 19:5	Isa. 34:16,17	John 6:16	2 Cor. 8:16,17

The Water of Life

Ex. 17:6	Deut. 32:18	Isa. 41:15	Ps. 63:1
Ex. 20:18	1 Sam. 2:12	Isa. 41:20	Ps. 68:7
Isaiah 5:15	1 Kings 19:4	Isa. 26:1,9	Ps. 78:15,16

APPENDIX A

BIBLICAL PARALLELS TO VARIOUS PHASES OF THE EXODUS

The Paschal Lamb

Ex. 12:13,27	Matt. 26:17,18	John 19:36	Rev. 7:17
2 Chron. 30:15	Matt. 26:28	1 Cor. 5:7,8	Rev. 12:11
2 Chron. 35:1	Mark 14:12	1 Cor. 11:24,25	Rev. 13:8
2 Chron. 35:18	Mark 14:24	Hebr. 11:28	Rev. 14:4
Ps. 78:51	Luke 22:20	Hebr. 13:20	Rev. 15:3
Ps. 135:8,9	John 1:29	Rev. 5:12,13	Rev. 19:7
Ps. 136:10	John 1:36	Rev. 6:16,17	Rev. 21:9
Zech. 9:11	John 2:13	Rev. 7:14	Rev. 21:27

Crossing the Red Sea

Ex. 14:13,14	Josh. 24:7	Ps. 77:15,16	Is. 11:15,16
Ex. 14:21,22	2 Sam. 22:16	Ps. 78:13	Is. 43:1-3
Ex. 14:30,31	Neh. 9:9,10	Ps. 98:1	Is. 44:27
Ex. 15:2	Neh. 9:11,12	Ps. 106:7,8	Is. 50:2
Ex. 15:6	Ps. 33:7	Ps. 106:9-12	Is. 51:10,15
Ex. 15:11	Ps. 66:6	Ps. 106:21,22	Nahum 1:4
Deut. 11:34	Ps. 66:12	Ps. 114:3,4	Hab. 3:8
Josh. 2:10	Ps. 74:13	Ps. 118:14,28	Micah 7:19,20
Josh. 3:17	Ps. 74:15	Ps. 136:13-15	1 Cor. 10:1,2
Josh. 4:21-24	Ps. 76:6	Is. 10:26	Hebr. 11:29

The Manna of Life

Ex. 16:35	Neh. 9:15	Is. 40:31	John 6:31-35
Deut. 8:3	Neh. 9:20	Is. 49:10	John 6:48-51
Deut. 8:16	Ps. 78:24,25	Hos. 11:4	John 6:58
Deut. 29:6	Ps. 105:40,41	Matt. 4:1-4	1 Cor. 10:3,4
1 Kings 19:8	Is. 33:16,17	John 6:14	2 Cor. 8:14,15

The Water of Life

Ex. 17:6	Deut. 32:18	Neh. 9:15	Ps. 63:1
Num. 20:8	1 Sam. 2:2	Neh. 9:20	Ps. 68:9
Deut. 8:15	1 Kings 19:8	Ps. 36:8,9	Ps. 78:15,16

Ps. 78:35	Ps. 105:41	Is. 43:19-21	John 4:7-15
Ps. 81:5	Ps. 114:7,8	Is. 48:21	John 7:37-39
Ps. 81:7	Is. 32:2	Is. 49:10	Rev. 21:6
Ps. 105:40	Is. 33:16,17	Jer. 31:9	Rev. 22:17

Sojourners Here, but at Home in Heaven
the Land of Promise

Ex. 33:14,15	Neh. 8:17	Ezek. 34:25	Luke 4:1,2
Lev. 23:42,43	Neh. 9:21	Hos. 2:14,15	Luke 7:27
Deut. 1:8	Neh. 9:25	Hos. 9:10	John 1:23
Deut. 2:7	Ps. 9:16	Hos. 12:9	John 14:1,2
Deut. 5:15	Ps. 68:7,8	Hos. 13:5,6	2 Cor. 5:1
Deut. 6:8,9	Ps. 78:52,53	Amos 5:2	Phil. 3:20
Deut. 6:20-23	Ps. 107:4,5	Amos 5:25	Hebr. 10:34
Deut. 8:2-4	Ps. 107:6,7	Hab. 3:13	Hebr. 11:13,14
Deut. 26:3	Ps. 136:16	Matt. 3:3	Hebr. 11:15,16
Deut. 29:5	Is. 12:1-3	Matt. 11:10	Hebr. 11:39,40
Deut. 32:10	Is. 26:4	Matt. 11:28-30	Hebr. 12:12-14
Deut. 33:27	Is. 40:3	Mark 1:2-4	Hebr. 12:22,23
Josh. 1:13	Jer. 2:2,3	Mark 1:12,13	Hebr. 13:13,14
Josh. 9:9	Jer. 2:6,7	Mark 1:35	1 Pet. 1:3-5
1 Chron. 29:15	Jer. 31:1-3	Mark 1:45	1 Pet. 1:17
Neh. 8:14	Ezek. 20:36,37	Luke 3:4	1 Pet. 2:11

Sons of God
Firstborn and Firstfruits

Num. 3:13	Is. 44:24,25	Jer. 31:33,34	Rom. 8:29,30
Num. 8:17	Is. 45:3	Ezek. 36:28	Gal. 4:5
Deut. 7:6	Is. 45:4	Hos. 11:1	Eph. 1:5
Ps. 68:6	Is. 54:5,6	Mal. 2:10	James 1:18
Ps. 82:6	Jer. 13:11	Matt. 2:15	1 Pet. 1:15-16
Is. 44:2	Jer. 31:20	Luke 1:74,75	Rev. 14:4

Our Savior Lifted Up
the Serpent Symbol

Num. 21:8,9	2 Kings 18:4	John 3:14,15	John 12:32-34
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APPENDIX B

REFERENCES TO THE EXODUS MOTIF

The Exodus Motif in the Old Testament

<u>Genesis</u>	<u>Numbers</u>	<u>Joshua</u>	<u>1 Chronicles</u>
15:13-16	1:1	1:13	17:5
46:3,4	3:13	2:10	17:21
48:15,16	8:17	3:17	29:15
48:21	9:1,16	4:21-24	
50:24	11:12,29	9:9	<u>2 Chronicles</u>
	14:13,14	24:5-7	5:10
<u>Exodus</u>	14:22,23	24:17	6:5
2:24	17:8		7:22
3:2,12-14	20:8,12,16	<u>Judges</u>	20:7,10
4:6,7	21:8,9	2:1,12	30:1
6:3-7	23:22	6:8,9,13	30:15
10:23	24:8		35:1,18
12:2,13		<u>Ruth</u>	
12:27,42	<u>Deuteronomy</u>	(no ref.)	<u>Ezra</u>
13:12,14	1:8		8:31
13:21,22	1:30-33	<u>1 Samuel</u>	
14:13-31	2:7		<u>Nehemiah</u>
15:2,6	4:20,34,37	2:2,10,28	1:9,10
15:11-13	5:6,15	4:8	9:9-12,15
16:32,35	6:8,9,12	6:6	9:18-21
17:6	6:20-23	8:8	9:25
18:1	7:6-8,15	10:18	
19:4-6	7:18,19	12:6,8	<u>Esther</u>
20:2	8:2-4		(no ref.)
23:20-23	8:14-16	<u>2 Samuel</u>	
24:7	9:26	7:6	<u>Job</u>
29:45,46	10:19	7:23,24	(no ref.)
32:1,4	11:34	22:16	
32:7,8,11	13:5,10		<u>Psalms</u>
32:32,34	15:15	<u>1 Kings</u>	9:16
33:1,2	16:1,3,12	6:1	16:11
33:14,15	20:1	8:9,16,21	18:28
40:38	24:18,22	8:51,53	22:4,5
	26:3,8	9:9	23:3
<u>Leviticus</u>	29:2-6	12:28	25:6
11:45	29:25	19:8	29:8
19:36	32:6		31:16
22:32,33	32:10-12	<u>2 Kings</u>	33:7
23:42,43	32:18	17:7	33:16,17
25:38,42,55	33:27	17:36	34:7
26:12,13,42,45	34:10,11	18:4	35:10

<u>Psalms (con.)</u>	<u>Ecclesiastes</u>	<u>Jer. (con.)</u>	<u>Amos</u>
36:8,9	(no ref.)	13:11	2:9,10
43:3		16:14,15	3:1,2,12
44:1-3	<u>Song of Sol.</u>	23:7,8	4:10
63:1	(no ref.)	31:1-3	5:2,25
66:6		31:9-12,20	6:1
66:12	<u>Isaiah</u>	31:31-34	9:7
68:6-9	1:2	32:18-22	
74:2,13,15	10:24,26	34:13	<u>Obadiah</u>
76:6	11:15,16		(no ref.)
77:13-16	12:1-3	<u>Lamentations</u>	
77:20	26:4,12,19	5:7-10	<u>Jonah</u>
78:7,12-16	30:15		(no ref.)
78:24,25	32:2	<u>Ezekiel</u>	
78:35	33:16,17	20:5,6,9-26	<u>Micah</u>
78:42-53	35:7-10	20:36,37	6:4,5
80:1,3	40:3	23:8	7:15,19,20
80:7-9,19	40:31	23:19,21	
81:5,7,10	43:1-3	23:27	<u>Nahum</u>
82:6	43:15-21	34:25	1:4,7,8
83:18	44:2,6	36:28	
89:10	44:21-22		<u>Habakkuk</u>
95:7,8	44:24-27	<u>Daniel</u>	3:8,13
98:1	45:3-4	9:15	
103:7	48:21		<u>Zephaniah</u>
105:26-43	49:10,16	<u>Hosea</u>	(no ref.)
106:7-12	50:2	2:14,15	
106:21,22	51:10,11,15	7:13	<u>Haggai</u>
106:32,33	52:12	8:13,14	2:5-7
107:4-7	54:5,6	9:3,6,10	
114:1-4	58:8	11:1,3-5,11	<u>Zechariah</u>
114:7,8	63:9-14	12:9,13	2:11
118:14,28		13:4-6	9:11
135:8,9	<u>Jeremiah</u>	13:13,14	10:8,10,11
136:10-16	2:2,3,6,7		
	2:17,20	<u>Joel</u>	<u>Malachi</u>
<u>Proverbs</u>	7:22-26	1:19,20	2:10,15
(no ref.)	11:4,7	2:27	3:1,6

The Exodus Motif in the OT Apocrypha

<u>1 Esdras</u>	<u>2 Esd. (con.)</u>	<u>Wis. of Sol.</u>	<u>Ecclesiasticus</u>
1:20	7:36,59	10:17-19	36:12
5:51	14:3,4,29	11:2,4	
	15:10,11,59	16:5-7	<u>Bar.</u> 1:20; 2:11
		16:12,20	
<u>2 Esdras</u>	<u>Judith</u> 5:13,14	18:3-7	<u>2 Maccabees</u>
1:7,13-23		18:15,16	1:25
2:1,3,34	<u>Esther</u> 13:16	19:7-9	7:6
3:17			

The Exodus Motif in the New Testament

<u>Matthew</u>	<u>Acts</u>	<u>Ephesians</u>	<u>James</u>
2:15	2:18	1:5	1:18
3:3	3:14, 18, 22	2:16, 20	4:12
4:1-4	7:7, 22, 25	4:30	
11:10, 28-30	7:30-38		<u>1 Peter</u>
20:22, 28	7:40-44	<u>Philippians</u>	1:3-5, 9-11
26:17, 18, 28	10:43	2:14-16	1:15-19
	13:17, 18	3:20	2:9-11, 25
<u>Mark</u>	15:20, 21	<u>Colossians</u>	4:14, 19
1:2-4	17:2, 3, 29	3:1	5:4
1:12, 13	18:9, 10, 21		<u>2 Peter</u>
1:35, 45	19:23	<u>1 Thess.</u>	(no ref.)
10:38, 45	26:22, 23	(no ref.)	
12:26	27:23	<u>2 Thess.</u>	<u>1 John</u>
14:12, 24	28:23	(no ref.)	(no ref.)
			<u>2 John</u>
<u>Luke</u>	<u>Romans</u>		(no ref.)
1:68	2:4, 5	<u>1 Timothy</u>	
1:72-75	3:21, 22, 25	(no ref.)	<u>3 John</u>
3:4	5:14	<u>2 Timothy</u>	(no ref.)
4:1, 2	8:29, 30	3:8, 9	
7:27	9:3, 4	<u>Titus</u>	<u>Jude</u>
22:20	9:15-18	2:11-14	5
24:27	9:22-26		<u>Revelations</u>
24:44	10:14, 19		5:12, 13
	15:10		6:16, 17
<u>John</u>	<u>1 Corinthians</u>	<u>Philemon</u>	7:14, 17
1:14, 17	1:9	(no ref.)	8:11
1:23, 29	5:7, 8		9:3
1:36	10:1-11	<u>Hebrews</u>	11:6, 8, 19
2:13	11:24, 25	3:2-11	12:11
3:14, 15		3:16-19	13:8
4:7-15	<u>2 Corinthians</u>	4:1-11	14:4
5:46	3:18	8:6, 9	15:3
6:31-35	5:1	9:15	16:3, 10
6:48, 51, 58	6:16	10:34	19:7
7:38, 39	8:14, 15	11:13-16	21:6, 9
8:12		11:24-29	21:27
8:41, 42	<u>Galatians</u>	11:39, 40	22:17
9:28, 29	3:17	12:12-15, 22, 23	
12:32-34	4:5	13:8, 13, 14, 20	
14:1, 2			

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