

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

POSITIVE AND NEGATIVE USES OF THE EXODUS MOTIF
IN PROPHETIC AND APOCALYPTIC BIBLICAL LITERATURE

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APPROVAL SHEET

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For
Brantley
&
Luke

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ABSTRACT

In the following pages of this dissertation, I address two questions: 1) How do biblical authors reuse the exodus motif in positive and negative ways? 2) What does theological reflection on these uses yield?

In Chapter One, we will see that the historical exodus is not only contextually plausible, but it is also particularly doctrinal. The exodus reveals noteworthy truths for God's people today, and these truths need to be continually affirmed. Chapter Two shows that collectively, Isaiah, Jeremiah, and Ezekiel had an understanding of Israelite history, and they trusted God's sovereign control of that history. These prophets also had a collective understanding of God's nature and the significance of sin. Individually, Isaiah, Jeremiah, and Ezekiel drew on the exodus narrative to remind their hearers of God's self-revelation (Ezek 20:4-5), and of God's salvation (Jer 2:6; Ezek 20:6; 10). Furthermore, these prophets used the exodus motif to rebuke their hearers for covenant unfaithfulness (Jer 11:1-8). Chapter Three examines how the exodus motif is used within the Book of the Twelve. These prophets use the motif to show God's faithfulness in the past, confront covenant unfaithfulness in the present, and provide hope for a greater salvation in the future. Chapter Four examines the books of Daniel and Revelation. Each of these books reveal that God is just and that he responds to the persistent prayers of his people, he faithfully leads his people, shows them what he desires, and those who stand against him will feel his wrath. The final chapter of this dissertation presents a summary of findings, provides avenues for further research, and makes points of practical application.

CHAPTER ONE: THE SIGNIFICANCE OF THE EXODUS MOTIF

INTRODUCTION

Two seminal moments are most prominent in Scripture. One moment is the crucifixion and resurrection of Jesus from Nazareth, and the other, eclipsing even the moment of Creation, is the Israelite exodus from Egypt.¹ The story of the Hebrew Bible prepares the reader for this stunning event from at least the fifteenth chapter of Genesis.² The exodus from Egypt is so prevalent that Old Testament writers refer to it “about 120 times in stories, laws, poems, psalms, historiographical writings and prophecies” making it the most frequently mentioned event in the Old Testament.³ Collectively, the biblical authors remember the exodus event historically and theologically, and they draw on that event and themes related to it for a plethora of reasons in their writings.

The significance of the exodus event within the metanarrative of Scripture can hardly be underestimated. As Christopher J. H. Wright explains, “The exodus [event] stands in the Hebrew Scriptures as the great defining demonstration of YHWH’s power, love, faithfulness and liberating intervention on behalf of his people.”⁴ Furthermore, “It is

¹ See R. E. Nixon, *The Exodus in the New Testament* (London: Tyndale, 1963), 5. These are the two seminal moments because of their significance to the story of the Bible. Each of these moments presents God’s deliverance and salvation, each moment shapes the history of Israel and the Church, and each moment is significant to the authors of the biblical texts who draw on these two moments in their messages to their respective audiences.

² See especially Genesis 15:13-14: “Then the LORD said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.’”

³ Yair Hoffman, “A North Israelite Typological Myth and a Judaeon Historical Tradition: The Exodus in Hosea and Amos” in *Vetus Testamentum* Vol. 39, no. 2 (1989): 170. Accessed April 27, 2020. Doi:10.2307/1519574.

⁴ Christopher J. H. Wright, *The Mission of God* (Downers Grove: InterVarsity Press, 2016), 75.

the exodus that provided the primary model of God's idea of redemption, not just in the Old Testament but even in the New, where it is used as one of the keys to understanding the meaning of the cross of Christ."⁵ Elements of this key exodus event are evident within the life of Christ. For example, in the four canonical Gospel accounts we see one who gloriously dwells with humans (Exod 40:34; John 1:14), who goes through the midst of the water (Exod 14:22; Matt 3:16), who spends forty days in the wilderness (Num 14:34; Matt 4:1-2), who speaks to the people about God's Law on the mount (Exod 19; Matt 5-7), who shines brightly and is covered by a cloud as he reveals God's glory (Exod 19:16; Matt 17:2, 5), and who dies as a Passover Lamb without spot or blemish (Exod 12:5, 46; John 19:33). These images identify Jesus with Israel, and more specifically, they identify him with Israel during the broad period of time known as the exodus. If the modern reader is to understand the grand story of the Bible, then it is imperative that the significance of the exodus event, within the Book of Exodus, and the authorial use of exodus themes and motifs by later biblical authors be understood.

The exodus from Egypt is a testimony to Israel and to the world that God is a holy and sovereign redeemer. The exodus event presents God's character, nature, and power to the Israelites while simultaneously revealing his perfect love for them. In this way, the exodus serves a theological purpose. The exodus also has a broader revelatory purpose, though. In the text of Exodus, God's revelation of his character begins with his own people and moves outward to a revelation of his character to the Egyptians and Pharaoh. His revelation concludes with "all the earth" (Exod 9:14) knowing him, and this is

⁵ Christopher J. H. Wright, *The Mission of God*, 265.

perhaps the ultimate goal or intention as revealed in the exodus.⁶ The fact that God wants to be known by his people is indicated in Exod 6:7 when God commands Moses to tell Israel, “I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.”⁷ Additionally, the text of Exodus notes that God not only wants his own people to know him, but he also wants the Egyptians and Pharaoh to know him. In Exod 7:5 God states, “The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them.” Furthermore, during the plague of frogs, Moses speaks to Pharaoh concerning relief from the frogs and says, “Be it as you say, so that you may know that there is no one like the LORD our God” (8:10). Additionally, God wants all people to know that there is no other God like him anywhere. In Exod 9:14 he states, “For this time I will send all my plagues on you yourself, and on your servants and your people, so that you may know that there is none like me in all the earth.”⁸

Thus, not only does the exodus have theological and revelatory significance as part of God’s self-revelation to his people and to the world, but the exodus also has historical significance because it is the story the Israelites re-tell from generation to

⁶ A similar pattern of revelation can be found in the early church as the Gospel moves from Jerusalem outward to Judea and Samaria and eventually to “the end of the earth” (Acts 1:8). For further discussion of the exodus bringing knowledge of God, see James H. Hamilton Jr., *God’s Glory in Salvation Through Judgment* (Wheaton: Crossway: 2010), 91.

⁷ Unless otherwise noted, all Scripture references are taken from the English Standard Version of the Bible. All Hebrew and Greek terms and phrases are taken from www.netbible.org.

⁸ See also Exod 15:11 – “Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?” For further discussion related to God making himself known throughout the Book of Exodus, see W. Ross Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus* (Downers Grove: InterVarsity Press, 2012).

generation. In Exod 10:1-2 God instructs Moses to do this very thing: “tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the LORD.” The Haggadah used during Passover further indicates the historical significance of the exodus for Jewish people, “Therefore, even if we were all sages, all men of understanding, all advanced in years, and all expert in the Torah, it would yet be our duty to tell of the departure from Egypt, and the more a man tells about the departure from Egypt, the more praiseworthy he is.”⁹ The exodus must be told and re-told so that the past and the present can be brought together, and so that subsequent generations will know God as their redeemer.¹⁰

The Israelites are not the only ones who are to remember the exodus event. Early Christian authors also instruct their communities to remember the story as well. In 1 Cor 10, for example, Paul instructs the church at Corinth concerning the exodus with these words: “Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come” (v. 11). Indeed, the exodus from Egypt is to be celebrated and remembered by all God’s children for it is a means by which God revealed his salvific nature. On this point, Michael Fishbane writes: “Recollection of the ancient exodus from Egypt serves the speaker as a hedge against despair and a catalyst towards renewed hope.”¹¹ Furthermore, “The simultaneous capacity of the exodus paradigm to elicit memory and expectation, recollection and

⁹ See Yair Zakovitch, “*And You Shall Tell Your Son...*” *The Concept of the Exodus in the Bible* (Jerusalem: The Magnes Press, 1991), 9.

¹⁰ See W. Ross Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus* (Downers Grove: InterVarsity Press, 2012), 51-52.

¹¹ Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985), 360-361.

anticipation, discloses once again its deep embeddedness as a fundamental structure of the biblical historical imagination.”¹² So, the exodus should be remembered both theologically and historically because it gives the reader hope that God will once again act on behalf of his people.

Additionally, the exodus should be noted because it forms part of the “divine rhythm” of the story of the Bible. Indeed, the exodus is a dominant theme, if not the central theme, of Scripture.¹³ Biblical theologians have rightly noted that there are multiple points of connection between Scriptures, and the exodus is a dominant thread in the lines of connection.¹⁴ The exodus arises in numerous places because it reveals that God works to save and rescue his people from oppressive bondage for his own fame and glory. The biblical authors connect to the exodus thread for multiple reasons, both positive and negative. Positively, the authors use the exodus motif to exhort the people to remember the Mosaic covenant and to praise God for their glorious salvation. Negatively,

¹² Michael Fishbane, *Biblical Interpretation in Ancient Israel*, 360-361.

¹³ See Richard J. Clifford, S.J., “The Exodus in the Christian Bible: The Case for ‘Figural’ Reading” in *Theological Studies*, 63 (2002), 361. Clifford writes, “The thesis that Exodus repeats itself is compatible with the observations of literary critics such as Gabriel Josipovici that a continuous story un-folds in the Bible [see *The Book of God: A Response to the Bible* (New Haven: Yale, 1988)]. Josipovici points out that the Bible establishes a rhythm in the opening verse of Genesis and maintains it down to Revelation, the last book of the Bible. The rhythm is God’s and is discovered not in nature but in human beings, especially in their breaches of law. The divine rhythm is visible only in the long run. In the short run, human beings struggle without knowledge and their lives are rich in ironies” (p. 361).

¹⁴ Trying to propose a “central theme” or “center” of the Bible can be frustrating. Biblical scholars have long criticized any attempt to do so because each proposal is too broad or too narrow. Nevertheless, it can be argued, both theoretically and exegetically, that God working to save and rescue his people from bondage via an exodus event is central to the storyline of the Bible. For further discussion of the problems with “Proposed Centers” of the Bible, see James H. Hamilton Jr., *God’s Glory in Salvation Through Judgment* (Wheaton: Crossway: 2010), 51-53; G.F. Hasel, *Old Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1991), 139-171; D.L. Baker, *Two Testaments, One Bible* (Downers Grove: InterVarsity Press, 2010).

the authors use the exodus motif to rebuke the people for their covenant unfaithfulness and their rebellious and evil hearts. Humanity's fallen nature is prone to sin, evil, and rebellion, and God's holy and just nature requires that he punish sin, evil, and rebellion. A positive and negative reading of the exodus motif will allow the reader of Scripture to get the best possible interpretation of the text. Bryan Estelle notes this point, and he argues that a two-way reading of the text is "one way to protect against only reading texts in a unidirectional manner."¹⁵ If the reader is to understand all the direct citations, echoes, and allusions to the exodus event in Scripture, then "it is vital to look backward as well as forward in the canon."¹⁶

The exodus, and the themes that emerge out of that event, are used and reused by later biblical authors. In this current project, I undertake an investigation of the positive and negative uses of the exodus motif in the biblical canon. Specifically, I will focus on Isaiah, Jeremiah, Ezekiel, the Book of the Twelve, Daniel, and Revelation. Such an undertaking will reveal a fuller understanding of the exodus event as both evidence of divine intervention and warning against rebellion and covenant unfaithfulness. A significant portion of this dissertation will examine the exodus event directionally, both forward and backward, through the biblical canon. In a positive way, and in a forward-looking manner, the exodus event assures the reader that God is presently and actively working on their behalf. Typologically, the exodus also prepares the reader for a future new exodus even greater than the original. In a negative way, and in a backward looking manner, the exodus and Egypt are representative of bondage and punishment that will be

¹⁵ Bryan D. Estelle, *Echoes of Exodus* (Downers Grove: IVP Academic, 2018), 47.

¹⁶ Ibid.

experienced if there is no repentance for sin. This negative type of usage is typical of the Hebrew prophets.

STATEMENT OF THE PROBLEM

While there have been numerous publications of late that trace the exodus motif through Scripture, these publications have mostly traced the positive uses of the exodus motif and have thus fallen short in one specific area.¹⁷ In relation to ancient authorial use of the exodus motif, no detailed attention has been given to the negative uses of the exodus motif, specifically within the biblical prophetic and apocalyptic literature.

Based on this area in need of further research, a full-length monograph that systematically synthesizes and examines the uses of the exodus motif in positive and negative ways through the biblical prophetic and apocalyptic literature represents a needed project. Furthermore, examining and systematizing the theological reflections induced by such investigation of these texts is also a viable project, as it has never been undertaken in this manner before. A systematic work like this will serve to heighten biblical literacy regarding authorial use of antecedent Scripture and will strengthen one's understanding of God's character, nature, and purpose.

DEFINITION OF TERMS

It will be helpful at this point to define the terms that will be used throughout this project. First, what is the "exodus"? The exodus relates to all the events from the Old Testament Book of Exodus, starting specifically in chapter twelve (vv. 33-42) when the Israelites flee from Egypt after the Passover at the conclusion of the plague of the death

¹⁷ See, e.g., Bryan D. Estelle, *Echoes of Exodus: Tracing a Biblical Motif* (Downers Grove: IVP Academic, 2018), and Alastair J. Roberts and Andrew Wilson, *Echoes of Exodus* (Wheaton: Crossway, 2018).

of the firstborn, and continues to the Book of Joshua, ending specifically in chapter four (v. 24) when Israel miraculously crosses the Jordan River and triumphantly returns to the Promised Land.¹⁸

Second, what is a “motif” and what, specifically, is the “exodus motif”?

Webster’s College Dictionary defines the word “motif” as “a recurring subject, theme, idea, etc., esp. in a literary, artistic, or musical work.” The recurring subject and theme to be examined in this project is the Israelite exodus from Egypt. As for the “exodus motif,” in their *Dictionary of Biblical Imagery*, Leland Ryken, James Wilhoit, and Tremper Longman III identify a cluster of at least thirty-four elements that are characteristically used with reference to the exodus event.¹⁹ The elements they identify include events that appear in many of the books of the Old and New Testaments and consists of the following: tabernacle, altar, desert, wilderness, wandering, forty years, mountain of God, dark cloud, pillar of fire/cloud, divine warrior, arm/hand of the Lord, leading, shepherding, carrying, highway in the wilderness, oppression, deliverance from oppression, dividing waters, plagues, judgments, miracles, mighty deeds, Passover, first-born spared, banquet (Exod 24), the rock in the wilderness, water from the rock, manna, riding on eagles’ wings, theophany, mediator, voice of God, covenant, and images related to law and lawgiving. This characteristic cluster of exodus components and events is

¹⁸ My timing of the exodus varies from the suggestion of scholars like Zakovitch who cites Pss 66:6 and 114:5 to argue that the exodus begins with the parting of the Red Sea and ends with the parting of the Jordan River (“*And You Shall Tell Your Son...*”, 9-10). It is interesting to note that the conclusion of the Jordan River crossing informs the reader that all that just transpired was accomplished “so that all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever” (Josh 4:24). To be sure, the exodus is about God making himself known; it is about God’s fame and glory. Even here at the conclusion of the exodus event, God is still concerned about making himself known to the world.

¹⁹ Leland Ryken, James C. Wilhoit, and Tremper Longman III, eds. *Dictionary of Biblical Imagery* (Downers Grove: InterVarsity Press, 1998), 253.

significant to the biblical writers as they utilize these terms and images in exhortation and instruction to their respective audiences.

The third term to be defined is “positive.” This can also be thought of as reading “with the grain” of the exodus narrative. A sampling of positive uses of the exodus motif can be found the Israelite Psalms and Prophets. For the psalmists, the exodus event evokes worship and assurance of deliverance (Ps 77), and for the prophets, it provides confidence in the present that God will once again act in the future on behalf of his people just as he did in the past (Isa 51:10-11). The prophets also cautiously reflect on this event in order to warn their hearers of the need to be vigilant in keeping the Mosaic covenant and living faithful lives (Mic 6:4).

An example of a “negative” use of the exodus motif, or reading “against the grain,” can be found in Ezek 9. In this chapter, the glory of the LORD leaves the cherub on which it rested and goes “to the threshold of the house” (v. 3). The LORD then commands the marking of those who “sigh and groan over all the abominations that are committed” in Jerusalem (v. 4). God’s “executioners of the city” (v. 1) then proceed to kill those citizens in the city without the mark. What the prophet sees here is a reversal of the Passover in Egypt and the angel of death: Those individuals without the mark are slain while those with the mark are spared.

The word “use” within this dissertation will refer primarily to how a biblical author directly and indirectly refers to or echoes the exodus motif. Does the biblical author utilize a direct quotation, or does the author make an allusion or an echo to an earlier event or text? Scholars like Andreas Köstenberger, G.K. Beale, and Richard Hays have carefully and precisely defined and distinguished each of these terms. A direct

quotation is “an explicit, verbatim citation of an Old Testament passage, usually fronted by an introductory formula.”²⁰ Typically, a direct quotation reproduces “an extended chain of words, often a sentence or more, from the source text.”²¹ An allusion, or indirect quotation, is “an authorially intended reference to a preceding text of Scripture involving verbal or, at a minimum, conceptual similarity.”²² An allusion can even explicitly mention “notable characters or events that signal the reader to make the intertextual connection.”²³ Lastly, an echo is “an authorially intended reference to a preceding text of Scripture which exhibits a proportionately lesser degree of verbal similarity than an allusion.”²⁴ An echo “may involve the inclusion of only a word or phrase that evokes, for the alert reader, a reminiscence of an earlier text.”²⁵ The ability to identify these three types of uses of a biblical text by an author helps the reader follow the storyline of the

²⁰ Andreas J. Köstenberger and Richard D. Patterson, *Invitation to Biblical Interpretation* (Grand Rapids: Kregel, 2011), 713.

²¹ Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco: Baylor University Press, 2016), 10.

²² Köstenberger and Patterson, 713.

²³ Hays, 10. David Klingler maintains that in addition to similar verbiage, concepts, characters, and events “there *must* be a distinguishable rhetorical purpose for an allusion to exist since allusions are utilized by the author to assist in the conveyance of his intended meaning” (see “Validity in the Identification and Interpretation of a Literary Allusion in the Hebrew Bible,” Order No. 3415850, Dallas Theological Seminary, 2010, 9-10. Ann Arbor: *ProQuest*. Web. Accessed May 11, 2020.

²⁴ Köstenberger and Patterson, 713. Beale argues that a distinction between an allusion and an echo may not be that helpful because many commentators use the terms synonymously. For those who see a distinction between the two, he explains that the echo “is merely a subtle reference to the OT that is not as clear a reference as an allusion” (see *Handbook on the New Testament Use of the Old Testament* [Grand Rapids: Baker Academic, 2012], 32).

²⁵ Hays, 10.

Bible, and each of these uses will be examined in the following pages.²⁶ Once a direct quotation, allusion, or echo to the exodus has been detected, I will examine the shared lexical roots between the biblical passages to establish whether or not there is a direct connection. This will aid in understanding whether or not an author is using the exodus motif positively or negatively.

At this point it is also proper to make a distinction between “prophetic” and “apocalyptic” genres of biblical literature. Prophetic literature contains God’s word to a spokesperson and includes hope and/or warnings about the present and future. The prophet, or prophetess, of God would be given a word from God about his nature or what was happening in the world or in the divine plan. Thus, prophetic literature records truth for people about their present circumstances and situation. Apocalyptic literature, on the other hand, is visionary in nature. These visions are often given by a mediator, like an angel, who helps explain what the vision means. John J. Collins provides the classic definition of the apocalyptic genre. He explains that it is “a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world.”²⁷ So, while prophetic literature primarily addresses the audience’s present circumstances and situations, apocalyptic literature reveals what will happen to

²⁶ Young-Sam Won provides a thorough summary of the varied studies of allusions and echoes in biblical scholarship. See “An Examination of the Relationship between the Abrahamic and Mosaic Covenants in Light of Psalm 105.” Order No. 10612710, Dallas Theological Seminary, 2017, 81-106. Ann Arbor: *ProQuest*. Web. Accessed May 11, 2020.

²⁷ John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature* (Grand Rapids: William B. Eerdmans Publishing Company, 2016), 14. Accessed May 12, 2020. ProQuest Ebook Central.

that audience in the future. In prophetic literature, something is said; in apocalyptic literature, something is seen.²⁸

Finally, this dissertation will focus on “biblical literature,” and specifically the biblical literature in the Protestant canon that is prophetic and apocalyptic in genre. Biblical prophetic literature refers specifically to the written documents of Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve. Biblical apocalyptic literature includes Daniel 7-12 in the Old Testament and Revelation in the New Testament. In order to construct a manageable project, non-canonical prophetic and non-canonical apocalyptic literature will not be addressed, although extending the investigation to this literature is worthy of a subsequent project.

PURPOSE AND THESIS

In this project I contend that the exodus motif is a unifying theme of the Bible. The cluster of components and events related to the exodus motif, noted in the “Definition of Terms” above, gives the most insight into one of the central themes of the

²⁸ Ezekiel and Daniel could be exceptions as they both speak to their present audiences and also see events that will take place in the future. In his article entitled, “Formation of the Prophetic Books,” Jacob Stromberg helpfully presents four views regarding the preaching of the prophets: “(1) the prophets preached both destruction and salvation, the tension between the two arising either from different audiences addressed or from development in the prophets’ thinking. (2) The prophets exhorted their audiences to repentance, announcements of judgment scaring them into this posture, and words of salvation coaxing them into it. (3) The prophets preached inevitable judgment, the words of salvation only referring to wasted chances at restoration or being altogether secondary. (4) The prophets originally preached hope and salvation, as may be suggested by (in some cases) their close ties to the royal court. In this view, the prophecies of judgment are secondary” (see *Dictionary of the Old Testament Prophets*, ed. by Mark J. Boda and J. Gordon McConville (Downers Grove: IVP Academic, 2012), 276. T.J. Johnson’s article entitled “Apocalypticism, Apocalyptic Literature” in the same text is also beneficial for distinguishing between apocalyptic and prophetic literature (see p. 36-43).

Bible – God working on behalf of his people to save them from oppressive bondage.²⁹

The exodus motif is used by the authors of Scripture to remind their hearers and readers that God is sovereign, that he is actively working for his own fame and glory, that he is not passive, and that he is presently seeking to save and rescue his people from bondage. The exodus prepares God’s people for suffering, and teaches them that their situation might get worse before it gets better. Noting and following the use of the exodus motif by the prophets and apocalyptic authors allows the student of the Bible to profit from reading the grand story of the Bible, affords the best possible biblical interpretation, and aids in the development of a robust historic premillennialism.

The exodus draws much attention from readers and has a renewed interest of late, not just among biblical scholars but also among historians and secular columnists. Perhaps this fresh attention can be attributed to the influence of scholars like N.T. Wright, Sylvia Keesmaat, Tom Holland, and Richard Hays whose works on exodus themes in Scripture and the New Testament’s use of the Old Testament have been highly influential.³⁰ Additionally, many significant exodus-related texts recently have been published. First, in March 2018, came *Echoes of Exodus: Tracing a Biblical Motif* written

²⁹ Alastair Roberts and Andrew Wilson make the case that the theme of Scripture is exodus, or more specifically, “redemption from slavery.” See their *Echoes of Exodus* (Wheaton: Crossway, 2018), 14.

³⁰ See N.T. Wright’s, “New Exodus, New Inheritance: The Narrative Substructure of Romans 3-8” in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of his 65th Birthday* (Grand Rapids: Eerdmans, 1999), *Paul and the Faithfulness of God*, Book II, Parts III and IV (Minneapolis: Fortress Press, 2013), and *The Day the Revolution Began*. (New York: HarperOne, 2016); S.C. Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition* (Sheffield: Sheffield Academic Press, 1999); Tom Holland, *Tom Wright and the Search for Truth* (London: Apiary Publishing, 2017); Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).

by Bryan D. Estelle and published by IVP Academic.³¹ Then, just a few weeks later, came *Echoes of Exodus: Tracing Themes of Redemption through Scripture* written by Alastair J. Roberts and Andrew Wilson and published by Crossway.³² Additionally, in April 2018, Dennis Prager, a nationally syndicated radio talk show host and syndicated columnist, released a commentary entitled, *Exodus: God, Slavery, and Freedom for The Rational Bible*.³³ That same year also saw the publication of *Walking the Exodus* by Margaret Malka Rawicz.³⁴ This text details the journey of Rawicz as she walks the exodus route and stops at forty-four Israelite encampments between Egypt and Jordan. Richard Elliott Friedman released his book, *The Exodus*, in 2017.³⁵ In this text, Friedman, the Ann and Jay Davis Professor of Jewish Studies at the University of Georgia and the Katzin Professor of Jewish Civilization Emeritus of the University of California, San Diego, argues for the historicity of the exodus event and claims that the Levites were the actual group to make the exodus journey. According to Friedman, the exodus event served as the foundation of the Jewish teachings to love God with all your heart and to love your neighbor as yourself. One additional academic text, published in 2015, which has been influential in exodus studies is *Israel's Exodus in Transdisciplinary*

³¹ Bryan D. Estelle, *Echoes of Exodus: Tracing a Biblical Motif* (Downers Grove: IVP Academic, 2018). Estelle's text is the more academic of the two works, which coincidentally, bear the same title.

³² Roberts and Wilson, *Echoes of Exodus: Tracing Themes of Redemption through Scripture*, 2018. This text is more pastoral in nature than Estelle's text and is meant primarily for use among laypeople.

³³ Dennis Prager, *Exodus: God, Slavery, and Freedom* (Washington, DC: Regnery Faith, 2018).

³⁴ Margaret Malka Rawicz, *Walking the Exodus* (New York: Urim Publications, 2018).

³⁵ Richard Elliott Friedman, *The Exodus* (New York: HarperCollins Publishers, 2017).

Perspective.³⁶ This is an interdisciplinary work and contains forty-three chapters from contributors who examine the exodus from archaeological, biblical, psychological, scientific, and textual perspectives.

Other scholarly works like *Indicators of Typology within the Old Testament: The Exodus Motif* by Friedbert Ninow help establish how Old Testament writers - specifically the prophets Isaiah, Jeremiah, Hosea, Micah, and Zechariah - use exodus material typologically.³⁷ Ninow examines the following elements of biblical typology: historical aspect, divine design, prophetic aspect, *Steigerung* (intensification), and eschatology. One additional text that has also had a significant influence on understanding the role of the exodus narrative in the biblical canon is *Reverberations of the Exodus in Scripture*, edited by R. Michael Fox.³⁸ This valuable text contains ten chapters, written by various scholars, which investigate how the exodus narrative influences Joshua, the Psalmist, Ezekiel, Ezra-Nehemiah, Luke-Acts, John, Ephesians, and Hebrews. There are also two other chapters entitled, "The Meaning and Significance of the Exodus Event," by Eugene H. Merrill, and "The Exodus and Biblical Theology," by Robin Routledge.

Why is the exodus garnering so much attention of late? Perhaps it is because God's salvation of Israel displays his sovereignty, strength, and patience and also foreshadows, for Christians, his great work of salvation through the death of Jesus at Calvary. Perhaps it is because of the scholarly interest in biblical narrative and

³⁶ Thomas E. Levy, Thomas Schneider, and William H.C. Propp, eds., *Israel's Exodus in Transdisciplinary Perspective* (Switzerland: Springer International Publishing, 2015).

³⁷ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif* (Frankfurt: Peter Lang, 2001).

³⁸ *Reverberations of the Exodus in Scripture*, ed. by R. Michael Fox (Eugene: Pickwick Publications, 2014).

theological readings of Scripture. Furthermore, the renewed interest in the exodus could be attributed to the scholarly realization that the exodus is one of the most impressive themes in the Bible.

The most recent publications related to the exodus from biblical scholars are important because they trace the theme of redemption, specifically the exodus-style redemption, through the Bible. Most of this tracing focuses on the positive aspects of the narrative, though (how God raised and nurtured Israel [Isa 1:2] and how God saved and led the people out of Egypt [Ezek 20:6, 10]; the authors move thus through the text “with the grain.” Those types of readings will be examined in this project, and so will negative uses of the narrative, that is, the “against the grain” readings (how God has taken away the support of bread and water [Isa 3:1] and how Israel is no longer “my people” [Hos 1:9]). This “with the grain” and “against the grain” study will provide valuable theological insight for students of Scripture, and it will strengthen the church’s biblical literacy as readers will be able to see the extensive connections between the canonical texts.

This project will establish that the exodus event is worthy of attention for at least three reasons. First, the exodus enhances the church’s theology proper. The exodus teaches that God is at work in human history, that he hears the cries of his people in distress, and that he desires all people everywhere to know him.³⁹ Second, the exodus aids in the development of a robust historic premillennial eschatology. The suffering and trial of God’s people consistently serves as a prelude to God’s salvation and deliverance. This is the testimony of the biblical canon, and exodus scholars often overlook the eschatological reality that suffering, trial, and salvation are linked. Third, the exodus

³⁹ See Matt 28:19-20; Acts 17:30; 1 Tim 2:4.

directs our moral compass. On this point, Nahum Sarna has commented, “This event informed and shaped the future development of the culture and religion of Israel. Remarkably, it even profoundly influenced ethical and social consciousness, so that it is frequently invoked in the Torah as the motivation for protecting and promoting the interests and rights of the stranger and the disadvantaged of society.”⁴⁰ Evangelical Christians have often missed this point of application from the exodus story. The exodus informs Christian theology, to be sure, but it has not had a proper effect on the ethical and social consciousness of evangelical Christians. Some of the more recent exodus scholarship mentioned above does not make application towards protecting and promoting the interests and rights of strangers or the disadvantaged. This project will offer various points of application for Christians so that our collective social consciousness can be increased. Additionally, this project will show how exodus imagery, the exodus motif, and the remembrance of the exodus event itself functions within the biblical canon. The goal of the work is to synthesize the positive and negative uses of the exodus motif within the biblical prophetic and apocalyptic literature. Once this synthesis is complete, the teachings related to the exodus by these biblical authors will be systematized. Furthermore, *how* the biblical authors draw on the exodus event and *why* these authors draw on this event also will be examined. Theological reflections on these various uses will also be provided.

A project like this is viable because a full-length monograph that examines the “with the grain” and “against the grain” readings of the exodus motif within prophetic

⁴⁰ Nahum Sarna, *Exodus* in The JPS Torah Commentary (Philadelphia: The Jewish Publication Society, 1991), xii. See Exod 22:20-22; 23:9; Lev 19:33-34; Deut 5:12-15; 10:17-19; 15:12-15; 23:8; 24:17-18, 20-22.

and apocalyptic biblical literature has not been completed. Additionally, a synthesis of the exodus motif in these books and a systematizing of the theological teachings of these authors also has not been completed.

LIMITATIONS AND DELIMITATIONS OF THE STUDY

This project is limited to studying only the prophetic and apocalyptic biblical literature because that is primarily where “with the grain” and “against the grain” readings of the exodus motif can be located. This project will not prove the archaeological or historical veracity of the exodus. Rather, this dissertation will deal exclusively with biblical theology. Issues related to the archaeology of the exodus will be briefly noted, but to prove the exodus as a historical event is not the point of the research. The canonical, covenantal, historical, psychological, and theological significance of the exodus event to the biblical authors and their audiences will occupy our attention. This project will explain how these authors use the exodus motif in their writings, and will describe how the exodus event functions to move the audience of the texts to action.

METHODOLOGY

This dissertation will unfold in three sections. Following the Introduction (section one), the second section will include chapters two, three, and four. In chapter two, a synthesis of the exodus motif within the Major Prophets will be presented, and the historical contexts of each prophet will be described. Chapter Two will examine Isaiah, Jeremiah, and Ezekiel’s “with the grain” and “against the grain” uses of the exodus cluster of components and events. I will specifically examine 26 passages within Isaiah, 13 passages within Jeremiah, and 19 passages within Ezekiel.

Chapter Three will synthesize the exodus motif as it is found within the Book of the Twelve, also known as the Minor Prophets, and the historical context of each prophet will be described. The chapter will focus principally 8 passages in Hosea, 3 passages in Joel, 5 passages in Amos, 2 passages in Jonah, 4 passages in Micah, 1 passage in Nahum, 2 passages in Habakkuk, 1 passage in Zephaniah, 2 passages in Haggai, 4 passages in Zechariah, and 2 passages in Malachi.⁴¹

Chapter Four will identify how Daniel and John use exodus motif in Daniel and Revelation, both positively and negatively.⁴² There is 1 significant use of the exodus motif to be examined in Daniel, and 15 uses within Revelation.

Generic, or weak, allusions to the exodus will be avoided in these three chapters. The focus will be on specific instances where the authors of the texts share particular Hebrew or Greek collocations and share analogous theological positions. Specific attention will be given to direct quotations, allusions, and echoes of exodus material. It is my contention that biblical texts can be connected through specific linguistic collocations and shared theological understandings. Each of the three chapters in section two will also draw canonical, covenantal, historical, and theological conclusions related to the use of the exodus motif.

The third and final section of the dissertation will be Chapter Five. Here a summary of the findings concerning the exodus motif in the biblical prophetic and apocalyptic literature will be presented, and a systematizing of the work of the biblical authors related to the exodus. Implications of the exodus motif for historic

⁴¹ Obadiah does not use the exodus motif, so his text will not be examined.

⁴² For a succinct introductory discussion of the authorship of Revelation, see N.T. Wright and Michael F. Bird, *The New Testament in Its World* (Grand Rapids: Zondervan Academic, 2019), 812-814.

premillennialism then will be discussed, and avenues for further research will be described. Practical application will also be made for Christians and readers of the exodus.

THE EXODUS MOTIF IN THE BIBLICAL CANON

There are six fundamental reasons why the exodus event is significant. First, it can be deduced that the exodus is significant *canonically*. The exodus event is referenced throughout all four major Protestant sections of the Old and New Testament.⁴³ The following survey is by no means exhaustive, but provides a small sampling of how prevalent exodus motifs are throughout the biblical canon. The exodus motif within the Prophets and Revelation will not be noted in this section. The exodus motif in those books will be examined in chapters two, three, and four.

The Pentateuch

A few of the stories in the Book of Genesis offer a preview of the exodus. First, according to Yair Zakovitch, the book of Genesis “recounts one descent to Egypt and return to Canaan: the story of Abraham and Sarah’s journey to Egypt (Gen 12:10-20). This short story serves as an introduction to the history of Israel in their exile in Egypt and their subsequent Exodus from there.”⁴⁴ Readers of the exodus should note how many phrases in the story originally appeared in the Abraham story. In both texts, there is a “sojourn” (Gen 12:10; 47:4), a “famine” (Gen 12:10; 43:1), fear of death (Gen 12:12;

⁴³ Here I have in mind these four sections of the Protestant Old Testament: the Pentateuch, the Historical Books, the Books of Wisdom, and the Prophets, and these four sections of the Protestant New Testament: the Gospels, Acts of the Apostles, the Letters, and the Apocalypse of John.

⁴⁴ Yair Zakovitch, “*And You Shall Tell Your Son...*”, 18ff.

Exod 1:16), affliction of “Pharaoh” (Gen 12:17; Exod 11:1), the command to “be gone” (Gen 12:19; Exod 12:32), and a departure in riches (Gen 13:2; Exod 12:35).⁴⁵ The second preview of the exodus, noted by Zakovitch, is found in the story of Sarah and Hagar. Similarities in the stories can be seen in how Hagar is oppressed after she conceives, just as the Israelites are oppressed after their proliferation.⁴⁶ Additionally, both Hagar and the Israelites flee into “the wilderness of Shur” (Gen 16:7; Exod 15:22), and both have their cries of suffering “heard” by God (Gen 16:11; Exod 3:7). Finally, the irony within the story cannot be overlooked: “the Egyptian maidservant’s [Hagar] son is adopted by the family of the Hebrew mistress,” and in “the birth story of Moses it is the son of a slave, Moses the Hebrew, who is adopted by the daughter of Pharaoh (Exod 2:10).”⁴⁷

The Historical Books

Two brief examples of exodus imagery from the historical books can be found in Joshua and Nehemiah. In Joshua 2, Rahab hides the two spies on her roof in stalks of flax (2:6), which is reminiscent of Moses’ mother hiding him for three months and then placing him in a basket of reeds (Exod 2:2-3). Immediately after the incident with Rahab and the spies, Joshua prepares to lead the Israelites across the Jordan River. Miraculously, just as with Moses at the Red Sea, God parts the water and the Israelites cross over on dry ground (Josh 3:14-17). Once safely on the other side, the Israelites erect a monument of twelve stones to signify the salvation of God “so that all the people of the earth may

⁴⁵ For additional examples and further discussion, see Zakovitch, “*And You Shall Tell Your Son...*”, 19-20.

⁴⁶ Ibid, 27.

⁴⁷ Ibid, 28.

know that the hand of the LORD is mighty, that you may fear the LORD your God forever” (4:24).

Later in the Historical Books, Nehemiah, who has just experienced an exodus from Babylon, draws on imagery from the exodus event in a prayer. He confesses that it was God who saw the Israelites affliction and heard their cries at the Red Sea (9:9), and it was God who “performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself as it is to this day” (9:10). Additionally, Nehemiah confesses that in spite of Israel’s stiff necks God is “ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love” (9:17) which reiterates one of Israel’s central confessions found in Exodus 34:6-7.

The Psalms

The exodus is prominent throughout the Psalms, and two notable examples will be provided here. Psalms that specifically remember the exodus event are Psalm 77 and Psalm 78. Psalm 77 is a psalm of lament. This psalm opens with the psalmist explaining his “day of trouble” (v. 2), and as a solution to his troubles, he remembers God’s “deeds” and “wonders of old” (v. 11). Part of his remembering involves the events of the exodus, specifically his redemption (v. 15) and the parting of the Red Sea (vv. 16-20).

An additional reference to exodus can be found in Psalm 78, a historical psalm. This psalm describes how the children of Israel forgot the works and wonder of God that he did in the wilderness (vv. 11-12), and they sinned against him in spite of those works and wonders (v. 17, 32). This psalm also recalls the ten plagues (vv. 44-55), but makes clear that the people continued to sin against God in spite of those events (v. 56). As a

didactic tool, this psalm showed the people how they should not behave in the sight of God, and thus provides an example of a negative use of the exodus motif.⁴⁸

The Gospels

Bryan Estelle rightly notes, “Of the numerous references in the New Testament to the Old Testament, the exodus event comes in a noble third, trailing behind only the prophet Isaiah and the Psalms in number of citations.”⁴⁹ Imagery from the exodus can be found in the Gospels, Acts, the Letters, and the Apocalypse, and a few brief examples will be noted here.

In Luke 9:28-36, we find the narrative describing Jesus’ transfiguration on the mountain. During Jesus’ visitation with Moses and Elijah, “a cloud came and overshadowed them, and they were afraid as they entered the cloud” (v. 34). Cloud imagery is important in the exodus narrative, and it is specifically noted in Exodus 13:21 and 19:9 where it symbolizes God’s presence with the people.⁵⁰

The Book of Acts

The exodus story is referenced at least twice in the Book of Acts. Stephen, during his speech just before his martyrdom (7:17-43), retells the story of Moses from his birth through the forty years of wilderness wandering. Paul makes the second reference to the exodus in his speech at Antioch in Pisidia (13:17-18). He proclaims that God led the people out of Egypt with “an uplifted arm” (v. 17), and that “for about forty years he put up with them in the wilderness” (v. 18).

⁴⁸ The exodus also figures prominently in Psalm 105 and Psalm 106.

⁴⁹ Bryan D. Estelle, *Echoes of Exodus*, 1.

⁵⁰ For a brief, yet insightful, discussion of exodus imagery in the Gospel of John, see Tom Holland, *Tom Wright and the Search for Truth*, 371.

The Letters

The exodus narrative influenced Paul's theology as it revealed his understanding that Jesus is our Passover lamb (1 Cor 5:7). Furthermore, the exodus confirmed his belief in God's sovereignty (Rom 9:14-22), his trust in God's strength, and his thankfulness for God's patience (Acts 13:17-18).⁵¹ Paul also used the exodus narrative practically to remind believers that we are the new temple where God's Spirit resides (1 Cor 3:16-17),⁵² that we are no longer slaves (Gal 4:1-7), to warn against idolatry (1 Cor 10:1-5), to show the negative effects of sin on the believing community (1 Cor 10:1-22), to remind the church to be a light to the world (Phil 2:14-18), and to show that false teachers will not succeed (2 Tim 3:9).⁵³ He reflects on the exodus by giving praise to God for salvation (Eph 1:3-14) and uses the exodus as a means to praise God for his redemption from slavery (Col 1:12-14).

Outside of Paul's writings, a reference to the exodus is also found in Hebrews 11:28-29. In this chapter, the author commends Moses' faith during the Passover event (v. 28) and the faith of the people as they crossed the Red Sea (v. 29).

As noted above, there are at least six reasons why the exodus event is significant. The first reason is because of its canonical usage. Second, the event is significant *covenantally*, as it serves as the basis for the Mosaic covenant established at Mount Sinai. Second, the exodus is significant *historically* as the Jewish people have celebrated the

⁵¹ Acts 13:17-18 is Luke's depiction of Paul.

⁵² R.E. Watts, "Exodus" in *New Dictionary of Biblical Theology* ed. by T. Desmond Alexander and Brian S. Rosner (Downers Grove: InterVarsity Press, 2000), 486.

⁵³ Paul's use of the exodus in 1 Cor 10:1-22 could be viewed as a negative use of the motif, thus making his texts a good starting point in examining if other biblical authors use the motif in this way.

Passover and other religious events related to the exodus annually for over two millennia. On this historical and theological point, Randall Price notes that “we cannot explain Israel historically or theologically without an exodus.”⁵⁴ Third, the exodus is significant *psychologically* as the biblical authors draw on the event to help the Israelites overcome spiritual amnesia in order to remain faithful as a people to the Mosaic covenant. Fourth, the exodus is significant *theologically* because it reveals God’s love for his people, his sovereignty, his justice, his judgment, his patience, and his great salvation. The exodus also foreshadows the deliverance of God’s people through the death of Jesus at Calvary. Fifth, and finally, the exodus is significant *archaeologically* as archaeological evidence, both directly and indirectly, helps shed light on the context of the biblical record.⁵⁵

TYPES OF EXODUS THEOLOGIES

In his text, *Tom Wright and the Search for Truth*, Tom Holland summarizes the three streams of exodus theology. First, there is what is simply known as “Exodus Theology” that “tends to be about identifying types in the original exodus from Egypt.”⁵⁶ Second, there is “Second Exodus Theology,” which is about “the promises Yahweh made to Israel concerning her redemption from captivity. The prophets saw the exodus from Egypt as a type of the forthcoming second exodus. The promises were primarily nationalistic and geographically focused, about being returned to the Promised Land to

⁵⁴ Randall Price with H. Wayne House, *Zondervan Handbook of Biblical Archaeology*, (Grand Rapids: Zondervan, 2017), 88.

⁵⁵ The archaeology of the exodus is beyond the scope of this dissertation.

⁵⁶ Tom Holland, *Tom Wright and the Search for Truth* (London: Apiary Publishing, 2017), 342.

become the most blessed people on earth.”⁵⁷ Finally, there is “New Exodus Theology,” which is about “the typological fulfillment of both the Egyptian exodus and the second exodus theology based on the promises given through the prophets. In the New Testament, these are explored and often merged and shown to be fulfilled in the person and work of Jesus.”⁵⁸ This project is primarily focused on Exodus Theology and seeks to understand how the prophets and apocalyptic writers positively and negatively drew on the first exodus motif in their writings.

CONCLUSION

Christopher J.H. Wright helpfully writes, “If you had asked a devout Israelite in the Old Testament period, ‘Are you redeemed?’ the answer would have been a most definite yes. And if you had asked, ‘How do you know?’ you would be taken aside to sit down somewhere while your friend recounted the long and exciting story – the story of the exodus.”⁵⁹ With these thoughts in mind, and based on the canonical, covenantal, historical, theological, psychological, and archaeological significance of the exodus, it is probable that the Israelite exodus from Egypt took place. This conclusion is rational and realistic. The exodus is contextually plausible, and “is far more likely to have occurred than not.”⁶⁰

⁵⁷ Tom Holland, *Tom Wright and the Search for Truth*, 342-343.

⁵⁸ *Ibid*, 343.

⁴¹ Christopher J. H. Wright, *The Mission of God*, 265.

⁴² Randall Price with H. Wayne House, *Zondervan Handbook of Biblical Archaeology*, 88-89.

The exodus is not only contextually plausible, but it is also particularly doctrinal. The exodus reveals noteworthy truths to God's people. These truths need to be continually affirmed. First, the exodus teaches that God's people may suffer even though they are following God's will. The Israelites who lived in Egypt at the beginning of Exodus "were fruitful and increased greatly" (Exod 1:7). In this way, they were following God's directive from Genesis 1:28 to "be fruitful and multiply." In spite of following God's command and living under his blessing, they became enslaved and suffered at the hands of Pharaoh and his people.⁶¹ For God's people, suffering is a natural part of living in a fallen world and the exodus reminds us of this fact. Second, the exodus teaches that disobedience and covenant unfaithfulness have consequences (Exod 7-12; 32). Israel's prophets, in their respective contexts, witness the disobedience and covenant unfaithfulness of Israel and warn her of the dire consequences. The apocalyptic writers also warn their readers of the consequences of disobeying God. Third, the exodus teaches that crying out to God elicits a divine response. This is the testimony of the Pentateuch (Gen 16:11; Exod 3:7), the Historical Books (Neh 9:9, 27, 28), the Prophets (Amos 7:1-9), and the Apostle John (Rev 8:4). Fourth, the exodus teaches that suffering is a prelude to God's salvation. This truth is revealed in the pattern of Scripture, starting at the exodus, and has eschatological implications. Each of these points will be treated in more

⁶¹ See W. Ross Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus*, 30-31. While Blackburn argues that Israel was living under the blessing of God in Egypt and became enslaved because of their size, Zakovitch contends that they were enslaved as punishment because of the sins of the Patriarchs (see "*And You Shall Tell Your Son...*", 33ff). Yair Hoffman presents a compelling counterpoint to this argument by noting that "nowhere in the Bible do we find a tradition considering [the Egyptian] slavery a punishment for Israel (e.g. Gen 15:13-16; Deut 26:3-10; Psalm 88, 105, 106; Ezek 20) [see "A North Israelite Typological Myth and a Judaeen Historical Tradition: The Exodus in Hosea and Amos," 175].

detail in the conclusions of this project's next three chapters, and with these points in mind, we now turn attention to the use of the exodus motif by Isaiah, Jeremiah, and Ezekiel.

CHAPTER TWO: POSITIVE AND NEGATIVE USES OF THE EXODUS MOTIF IN ISAIAH, JEREMIAH, AND EZEKIEL

INTRODUCTION

The Old Testament prophets have much in common: they were “mere Israelites who were once content minding their own business, [yet] they are swept up into holy service.”⁶² Many of the narratives regarding their individual calls to ministry have fire and cloud imagery, reminiscent of so much of the exodus narrative, and because these individuals have come into contact with the Divine Presence, [they] have been “irrevocably changed.”⁶³ Indeed, the Old Testament prophets are significant figures because they “are the ones who stand at the boundary between mortals and the Immortal.”⁶⁴ These vivid images are especially true of and perfectly describe the ministries of Isaiah, the son of Amoz (Isa 1:1), who had a vision of God’s throne room (Isa 6:1ff.), Jeremiah, son of Hilkiyah (Jer 1:1), who was “consecrated” and “appointed” as a prophet by God from his mother’s womb (Jer 1:5), and Ezekiel the priest, the son of Buzi (Ezek 1:3) who had a vision of the glory of the LORD (Ezek 1:4ff.).⁶⁵

Old Testament scholar Robert Chisholm has written extensively on the Hebrew prophets and on the relevancy of their message for contemporary audiences. He writes, [Their] “prophetic judgment speeches challenge us to love God and our neighbor, while

⁶² Nevada Levi DeLapp, “Ezekiel as Moses – Israel as Pharaoh: Reverberations of the Exodus Narrative in Ezekiel” in *Reverberations of the Exodus in Scripture*, ed. by R. Michael Fox (Eugene: Pickwick Publications, 2014), 55.

⁶³ Ibid.

⁶⁴ Ibid, 56.

⁶⁵ Isaiah, like Jeremiah, was also “called from the womb” and “formed” by God “from the womb” (see Isa 49:1, 5).

[their] salvation oracles remind us that God punishes evil, rewards obedience, and will someday establish his kingdom on earth in fulfillment of his ancient covenantal promises to his people.”⁶⁶ Each of the Hebrew prophets examined in this chapter, Isaiah, Jeremiah, and Ezekiel, discuss Israel’s past, present, and future. Additionally, each prophet describes the future redemption and salvation of God’s people while using the exodus motif as a means of relaying their prophetic judgment.

A cursory examination of the biblical texts of Isaiah, Jeremiah, and Ezekiel will reveal several theological particulars to the reader. First, these prophets understand the importance of Israelite history – God saved the Israelites from Egyptian slavery in the past (Isa 51:9-10), he carried them in the womb (Isa 44:1-2, 21, 24: 46:3-4), and he will save them again in the future (Isa 51:11). For the prophets, Israelite history has a pattern. God’s action in the past informs how he will work in the future, and the pattern of action intensifies each time it is repeated. Second, these prophets understand who God is – He is the Creator of the ends of the earth (Isa 40:28), he is “our Father” (Isa 63:16), he is the King of Israel (Isa 44:6), he is the LORD (Ezek 6:14), he is the Lord GOD (Ezek 3:27), he is a Redeemer (Isa 63:16), he is the Holy One of Israel (Isa 60:9), he is the LORD your Savior, the Mighty One of Jacob (Isa 49:26), he is “the Rock of Israel” (Isa 30:29), and he is the LORD of hosts (Isa 54:5).⁶⁷ Third, these prophets understand the significance of sin – it stains (Isa 1:18) and separates us from God (Isa 59:2). Through these prophets, God calls out the rebellion of his people against him (Isa 1:2; 63:10; Ezek 2:3), and he also offers forgiveness when repentance is present (Isa 1:18; Jer 3:22).

⁶⁶ Robert B. Chisholm, Jr., *From Exegesis to Exposition* (Grand Rapids: Baker Books, 1998), 258.

⁶⁷ For these prophets, God is not only the Creator of the ends of the earth, but he is also the Creator of souls (see Jer 38:16 and Ezek 18:4).

Isaiah, Jeremiah, and Ezekiel explain many of these theological particulars by using exodus language, imagery, and allusions. A few brief examples will illustrate this point. Isaiah draws upon the period of the exodus and covenantal language to remind his hearers that God has faithfully nurtured his people (1:2). He also envisions a reversal of the exodus in the latter days when the nations and many peoples will come to the mountain of the LORD (2:2-3; cf. Exod 19:12-13). Positively, Jeremiah envisions a time when God will make a new covenant with his people that will not be like the old covenant (Jer 31:31-32). However, because of their sin, God will punish the people, and the punishment includes reversing the exodus provisions (see Jer 8:17; 9:15; cf. Num 21:6; Exod 15:25; 16:16). Positively, Ezekiel reminds the people of God's salvation from slavery in Egypt (Ezek 20:6, 10), and negatively, he reverses the use of the phrase "I am the LORD" as it is found in Leviticus. For Ezekiel, these words bring judgment.

The following pages will synthesize and summarize the use of the exodus motif by Isaiah, Jeremiah, and Ezekiel.⁶⁸ Within these prophetic texts, there are direct references to the historical exodus event and there are allusions to an eschatological new exodus to take place in the future. The primary concern of this chapter is to examine how these prophets positively and negatively use the exodus motif. Not every coincidental echo or allusion to the historical exodus will be noted. The purpose of the chapter is to understand how the exodus motif, as used by these prophets both positively and negatively, aids our understanding of redemptive history.⁶⁹ Covenantal unfaithfulness and

⁶⁸ Each book is examined as it appears in the final canonical form of the Protestant Bible. Issues related to authorship and the various strata of texts are out of the purview of this work.

⁶⁹ I am thankful to David A. Croteau and Gary E. Yates for the terms "coincidental" and "redemptive history." See their recent work *Urban Legends of the Old Testament* (Nashville: B&H Academic, 2019), 44.

spiritual amnesia plagued Israel, but in spite of those sins, the God who had rescued her from slavery would once again act on her behalf. God’s character and judgment revealed during the exodus event had not changed through the centuries.

AN EXAMINATION OF ISAIAH

At least two pieces of historical data are required knowledge for a beneficial understanding of the Old Testament prophets: first, the reader must have an idea of the prophet’s historical context, and second, the reader must have at least some acquaintance with the historical exodus event. According to Bernard Ramm, “To go over and over a great event in the history of Israel and give it ever-increasing meaning is typical of the way in which the prophets treat the Old Testament history.”⁷⁰ The two specific events in the history of Israel that the prophets return to again and again are the creation of the world and the exodus. Regarding the exodus, Joel Baden contends that the biblical authors “regularly referred back to the narrative, or to some of its constituent elements and themes” in order to “reinforce their own ideologies and arguments.”⁷¹ He continues, “Though the events of the story were not up for debate, its meaning was constantly contested, adapted, and updated for the needs of each community, and indeed each individual author.”⁷² Is it possible that the prophets envisioned the exodus from Egypt as a new creation, thus combining the two great acts of Israelite history – creation and the

⁷⁰ Bernard L. Ramm, *His Way Out: A Fresh Look at Exodus* (Glendale: Regal Books Division, 1975), viii. Ramm refers to this idea as “The Principle of Enlargement,” and he notes that the New Testament treats the entire Old Testament this way.

⁷¹ Joel S. Baden, *The Book of Exodus: A Biography* (Princeton: Princeton University Press, 2019), 31.

⁷² *Ibid*, 59.

exodus? Baden believes the exodus was at least viewed as a new beginning for the people of Israel. He writes, “The biblical authors are picking up on the idea that the Exodus from Egypt – the literal departure on that one miraculous night – was itself a new beginning, an important new stage in the history of the Israelite people: indeed, the very moment at which the Israelite people truly came into being.”⁷³ For the Old Testament prophets, the exodus from Egypt was viewed as a historical event, and personal knowledge of the significance of that event will greatly aid the reader in the comprehension of the biblical text.

As for the historical context of the “vision” of Isaiah the Son of Amoz, it was “concerning Judah and Jerusalem” during “the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah” (1:1).⁷⁴ Isaiah’s public ministry would have spanned, according to Blenkinsopp, from around 734 to 701 BCE. He writes, “Isaiah’s public career, therefore, is presented as spanning four decades, not unlike the superscription to Jeremiah that assigns him forty years, thus aligning his career with the life and mission of the Deuteronomic Moses (Jer 1:1-3 cf. Deut 18:15-18).”⁷⁵

⁷³ Joel S. Baden, *The Book of Exodus: A Biography*, 35.

⁷⁴ The interpretation of this verse is highly disputed. As to the word “vision,” Joseph Blenkinsopp writes, “The book as a whole is characterized in the title as a vision, as are also Obadiah and Nahum, which is surprising at first sight since the book reports only two visions (6:1-13; 21:1-10). But this is late usage, consonant with the Chronicler’s allusion to one of his sources for the history of Hezekiah’s reign as ‘the vision of the prophet Isaiah ben Amoz’ (2 Chr 32:32; see also Sir 48:22, who also speaks of Isaiah’s visions)” (see *Isaiah 1-39* in *The Anchor Bible* [New York: Doubleday, 2000], 175).

⁷⁵ Joseph Blenkinsopp, *Isaiah 1-39* in *The Anchor Bible* (New York: Doubleday, 2000), 176.

The years during which Isaiah lived were quite tumultuous. The children of Israel were living in the middle of historical, political, and theological “catastrophe.”⁷⁶ Perhaps the anxieties induced over the historical events of the time caused the people to question whether or not God had forgotten them. Zenger writes, “That JHWH saves his people from military embarrassment, looks with favour on the oppressed and exploited small farmers, liberates his people from the enslaving forms of worship of other gods, and that he led Israel out of Egypt to make it a clan that he would protect in a special way – all this had now become highly questionable.”⁷⁷ The Israelites needed to be reminded of and comforted by God’s redemption and salvation. The use of the exodus motif is Isaiah’s primary way of reminding the people of these truths.

As for Isaiah’s use of the exodus motif, direct quotes, stunning imagery and subtle allusions to the event can be found throughout his text. Some scholars though, like Bryan Estelle, limit their study of the exodus motif to ten examples found only in chapters 40-55.⁷⁸ Other scholars, like Friedbert Ninow, examine the same passages as Estelle, but broaden the study to include chapters 11 and 35.⁷⁹ These same texts will be discussed

⁷⁶ See Erich Zenger, “The God of Exodus in the Message of the Prophets as seen in Isaiah” transl. by Graham Harrison in *Exodus: A Lasting Paradigm* ed. by Bas van Iersel and Anton Weiler (Edinburgh: T & T Clark, 1987), 22. Zenger argues that these individual catastrophes were the result of the fall of Jerusalem in 586 BCE, and that the Book of Isaiah came together in several stages “right up to the third century” BCE (p. 22). While Babylon’s destruction of Jerusalem in 587/6 would have produced historical, political, and theological anxiety, it is also true that the same anxieties for the people of God could have resulted from the fall of the Northern Kingdom to Assyria in 722 BCE, an event which the historical Isaiah would have witnessed.

⁷⁷ Ibid.

⁷⁸ Estelle is particularly interested in: 40:1-11; 41:17-20; 42:14-17; 43:1-17; 43:14-21; 48:15-21; 49:6-13; 51:9-11; 52:11-12; 55:12-13 (*Echoes of Exodus*, 149-179).

⁷⁹ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif* (Frankfurt: Peter Lang, 2001), 158-193.

below, but focus will also be given to many other texts including the ones where the exodus motif is used negatively, or against the grain.

Following Isaiah's superscription, 1:2-3 take the observant reader back in Israel's history to Exodus and Deuteronomy. The opening of verse 2, "Hear, O heavens, and give ear, O earth" is "strongly reminiscent" of Deuteronomy 30:19 and 32:1 "where Moses called upon the heavens and the earth to witness the covenant of blessing or curse."⁸⁰ According to Oswalt, "It seems likely that Isaiah consciously reverts to the Deuteronomic language here."⁸¹ Additionally in verse 2, God refers to Israel as "children/sons" (see Exod 4:22; cf. Deut 1:31; Hos 11:1-2) and acknowledges that he "reared and brought [them] up." This is a "reference to the nurturing of Israel in its early days."⁸²

It is also possible that in verse three, Isaiah consciously reverts to the covenant word, ידע. In Exodus 6:7 YHWH states, "I will take you to be my people, and I will be your God, and you shall know (וידעתם) that I am the LORD your God, who has brought you out from under the burdens of the Egyptians." Israel was supposed to know that the LORD was their God, but Isaiah points out that "Israel does not know" (לא ידע) and "my people do not understand" (לא ונהתם) [1:3]. Israel is contrasted in verse three with an ox and a donkey, both of which know their masters. Regarding Israel's plight, Walter Brueggemann has written, "Israel is dumb, to its own hurt. Unlike a knowing donkey,

⁸⁰ John N. Oswalt, *The Book of Isaiah: Chapters 1-39* in *The New International Commentary on the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 85.

⁸¹ *Ibid.*

⁸² Gary V. Smith, *Isaiah 1-39* in *The New American Commentary* (Nashville: B & H Publishing Group, 2007), 102.

Israel will starve to death by rejecting its master. What a way to begin a book of the Bible!”⁸³

A picture of the future, and a reversal of the exodus motif of “mountain of God,” is found in chapter 2. Here Isaiah has a vision of the “latter days” when the “mountain of the house of the LORD shall be established as the highest of the mountains” (v. 2). All the nations shall flow to this mountain, and many peoples shall “go up [עלה] to the mountain of the LORD” (v. 3).⁸⁴ This imagery is in stark contrast to the scene at Mount Sinai in Exodus 19:12-13 where God commands that no one can “go up [עלות] into the mountain or touch the edge of it.” Furthermore, Isaiah explains that in the future the law will go “out of Zion,” and “the word of the LORD from Jerusalem” (v. 3). This again is in contrast to the scene in Exodus 20 when the law and word of the LORD came from Mount Sinai. Isaiah sees a day in the future when the law of the LORD will no longer come from Mount Sinai, and his word will not come from the desert. This is a great reversal of what has come before with the point being that Zion has replaced Sinai.

Yet another reversal of the exodus is found in chapter 3. Isaiah states, “For behold, The Lord GOD of hosts is taking away from Jerusalem and from Judah support and supply, all support of bread, and all support of water;” (v. 1). This is an “against the grain,” or negative use of the exodus motif of bread and water. Just as God had provided bread and water during the wilderness wanderings (Exod 16-17), so now he will take

⁸³ Walter Brueggemann, *Isaiah 1-39* (Louisville: Westminster John Knox Press, 1998), 13.

⁸⁴ Isaiah says that Mount Zion will be covered with “cloud by day, and smoke and the shining of a flaming fire by night” (4:5; cf. Exod 13:21-22).

those specific provisions away from the sinful nation.⁸⁵ Israel has sinned, and her sin has consequences. The very provisions she has praised God for in the past will now be taken from her in the present by punishment. Specifically, Isaiah states, her sin is that the “elders and princes” have ruined, or “grazed over” (בער) the vineyard (3:14). This is a potential violation of the law given by God in Exodus 22:5 (“If a man causes a field or vineyard to be grazed over [יבער], or lets his beast loose and it feeds in another man’s field, he shall make restitution from the best in his own field and in his own vineyard”). On this point, Keil and Delitzsch point out that the elders and princes, who were supposed to be “gardeners and keepers of this vineyard,” have now become “the very beasts that they ought to have warded off” (cf. Exod 22:4).⁸⁶ Because of this sin, God will now allow his vineyard to become a place for grazing (בער in 5:5).

Additional examples of exodus reversals can be found in chapters 5, 9, and 10. The people have “rejected the law of the LORD of hosts” and “have despised the word of the Holy One of Israel” (5:24), and for this God has “stretched out [נטה] his hand against them and struck them [ויכהו]” (5:25).⁸⁷ Formerly, the angel of the Lord had used Moses outstretched [נטה] hand to part the Red Sea and subsequently destroy the Egyptian army

⁸⁵ Oswalt asserts that the phrases “bread” and “water” are “being used figuratively, and thus for impact: God will remove our bread and water, namely, our adored leaders” (*The Book of Isaiah: Chapters 1-39*, 132). Considering the semantic range and canonical use of these two words, however, this view is untenable, as God never refers to leaders using this language in any other passage. Smith’s view that God is removing “everything that supports life and social order” which included “food and water” is more appropriate and makes better sense (see *Isaiah 1-39*, 146).

⁸⁶ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 7 (Peabody: Hendrickson Publishers, Inc., 2006), 92.

⁸⁷ Other references to God stretching out his “hand” can be found in 14:27 and 31:3.

(Exod 14:16). Now, God’s “hand is stretched out still” [בְּטוֹיָהָ] against his own people (9:12, 17, 21; 10:4).

Isaiah’s four-decade ministry is not the only point of similarity between he and Moses. In fact, Isaiah’s experience described in chapter 6 contains elements that would seem familiar to Moses.⁸⁸ Both of these prophets hear God’s voice (v. 8; cf. Exod 3:4-6), both declare their inadequacy for the task ahead (v. 5; cf. Exod 4:1, 10), both encounter fire and smoke (v. 4; cf. Exod 3:2; 13:21-22; 19:18), both have an obstacle that must be removed before their service can commence (v. 5; cf. Exod 4:24-26), and both intercede for the people after God declares judgment for their sins (v. 8; cf. Exod 32:32).⁸⁹ According to Watts, “[Isaiah] 6 stands in a tradition in which God reveals (and in some measure defends) his decisions to bring judgment.”⁹⁰ For example, “Moses’ meeting with God on Sinai to discuss the covenant (Exod 32) is interrupted by the incident of the golden calf (vv 5-14). God tells Moses what has happened (vv 7-8) and announces his decision to destroy [the people] (vv 9-10). Moses objects and intercedes for the people (vv 11-13). God agrees to postpone judgment (v. 14).”⁹¹ On this commissioning scene in Isaiah, Smith has noted a stark difference between Moses and Isaiah. He writes, “Isaiah

⁸⁸ John Watts argues against viewing this chapter as “Isaiah’s call.” He writes, “Its position in the book marks the *end* of the Uzziah section as the opening words clearly indicate,” and furthermore, “There is no indication that this is the prophet’s first vision or first prophetic experience” (see John D. W. Watts, *Isaiah 1-33* in *Word Biblical Commentary*, Vol. 24 (Waco: Word Books, 1985), 70. Oswalt views chapter six as the conclusion to chapters 1-5 and as the “introduction to chs. 7-12” (*The Book of Isaiah: Chapters 1-39*, 175).

⁸⁹ Additionally, both Moses and Isaiah also write God’s words so others can read what he has said.

⁹⁰ Watts, 72.

⁹¹ *Ibid.* Watts notes that similar patterns of judgment can be found in God’s revelatory appearances to Noah, Abraham, and Samuel.

did not know the nature of the mission God had designed for his emissary, the length of the responsibility, where this person must go, the content of the message, or the difficulty of the task that must be accomplished.”⁹² In contrast, Moses knew the nature of his task and where he must go (Exod 3:10), he knew the content of God’s message (Exod 3:16-17), and he also knew the difficulty of the task to be accomplished (Exod 3:19). While Moses hesitates and makes excuses when called by God, Isaiah “gladly volunteered” to go and serve God.⁹³ As for the purging rite of verses 6-7, perhaps Isaiah thought himself hopeless, as Oswalt explains, “Yet out of the smoke comes a seraph with a purifying coal.”⁹⁴ This gives the reader hope and assurance that “God does not reveal himself to destroy us, but rather to redeem us (so with Jacob in Gen. 32, and with the Israelites in Exod 19-24).”⁹⁵

Another example of an exodus reversal can be found in chapter 8. In this chapter God tells Isaiah that the people who “inquire of the mediums and the necromancers” (v. 19) will pass through the land “greatly distressed and hungry, they will be enraged and will speak contemptuously against their king and their God, and turn their faces upward” (v. 21). No longer will daily bread be provided for these individuals in contrast to the daily bread that God provided in the wilderness (Exod 16:15). These individuals have broken the covenant, and they are cursed. Furthermore, these people “will be thrust into

⁹² Gary V. Smith, *Isaiah 1-39*, 194.

⁹³ *Ibid.*

⁹⁴ John N. Oswalt, *The Book of Isaiah: Chapters 1-39*, 184.

⁹⁵ *Ibid.* Watts argues this scene “parallels the sacrifices which were needed to enter the Temple (*Isaiah 1-33*, 75).

thick darkness” (v. 22). God declares he will not provide light or food for any who trust in something or someone other than him.

The darkness that concludes chapter 8 can be contrasted with the light that shines in chapter 9 (v. 2), and by chapter 10, Isaiah promises that in the future, “the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the LORD, the Holy One of Israel, in truth” (v. 20). Furthermore, God exhorts his people not to fear the Assyrians “when they strike you with the rod and lift up their staff against you as the Egyptians did” (v. 24). God’s anger is about to be redirected toward Assyria, and he “will wield against them a whip, as when he struck Midian at the rock of Oreb. And his staff will be over the sea, and he will lift it as he did in Egypt” (v. 26).⁹⁶ Concerning these verses Smith writes, “The Assyrians oppressed Judah like the Egyptians did before the exodus (Exod 1-14), even though the Hebrew people at the time of Ahaz were not slaves in another country.”⁹⁷ The situations are comparable, though. “In both circumstances the Hebrew people were controlled by a stronger nation, forced to work or pay heavy taxes to another nation, and felt the burden of an oppressive rod over them (10:5).”⁹⁸ God’s ability to save in the past is foundational for hope that he will save in the present (and future). Oswalt refers to this as “historical analogy” and says it “becomes reason for hope.”⁹⁹

⁹⁶ Other references to God stretching out his hand over the sea can be found in Isa 23:11 and 50:2.

⁹⁷ Gary V. Smith, *Isaiah 1-39*, 263.

⁹⁸ *Ibid.*

⁹⁹ John N. Oswalt, *The Book of Isaiah: Chapters 1-39*, 272.

In reading Isaiah we find that God makes himself known through his redemptive activity. He wants to be known by his own people, he wants other nations to know him, and by the eleventh chapter of Isaiah, in the future the whole earth “shall be full of the knowledge of the LORD as the waters cover the sea (v. 9). The exodus motif of “arm/hand of the LORD” is throughout this chapter, and it is highly significant. In verse 11, God says he will “extend his hand (יִסְרֶף אֶדְנִי שֵׁנִית וַיֵּד) yet a second time to recover the remnant that remains of his people.” When was the first time God extended his hand? It was during the exodus from Egypt (Exod 3:19-20; 6:1; 13:3; Deut 6:21).¹⁰⁰ Indeed, faith in the redeeming work of God is not without precedent.¹⁰¹ Regarding this verse and the second extension of God’s hand, Ninow writes, “There will be another Exodus and YHWH will employ the same means as in the first one (divine design).”¹⁰² According to Ninow, these verses are setting the stage for an eschatological salvation. “The future redemption in the form of the new Exodus is a deliverance brought about by the Messiah.”¹⁰³

The exodus motif does not conclude in verse 11, but continues to the end of the chapter where the Red Sea crossing (Exod 14:21-31) is in view. In verses 15-16 we read,

¹⁰⁰ Wildberger disagrees and thinks this, “the result of damage to the text, contrasts the anticipated return with the one which already happened, i.e., at the beginning of the Persian era” (see *Isaiah 1-12: A Commentary*, transl. By Thomas H. Trapp (Minneapolis: Fortress Press, 1991), 491). Brueggemann also disagrees and confusingly writes that “a second time” refers “to Yahweh’s gathering activity after ‘a first time,’ which was a scattering enterprise” (*Isaiah 1-39*, 104). Contextually, given the later references to the exodus in vs. 15-16, this verse should be understood as a reference to the exodus.

¹⁰¹ Oswalt, 287.

¹⁰² Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 160.

¹⁰³ *Ibid*, 161.

“And the LORD will utterly destroy the tongue of the Sea of Egypt and will wave his hand over the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals. And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.” The image here portrays God’s removal of natural barriers so the people can return from exile, which is “reminiscent of the exodus from Egypt.”¹⁰⁴ That God will “wave his hand over the River” (v. 15) shows an “unmistakable” parallel “to Moses’ outstretched arm and staff and the mighty East wind (Ex. 14:21).”¹⁰⁵ Gray understands this “second exodus, in which the Remnant will depart as easily from Assyria as Israel of old from Egypt, would in reality be the prelude to the unmolested life and victorious undertakings of the restored exiles.”¹⁰⁶ Indeed, there is hope for God’s people. “Thus it is always. God will make a way where human power cannot avail. In this recognition of, and dependence upon, God’s gracious power lies the hope of the world. What we cannot do, he will.”¹⁰⁷

Isaiah’s reliance upon and hope in God stretches into chapter 12 where he promises that in the future the people will thank the LORD for turning away from his anger toward them (Exod 32:14). Isaiah then offers up a song of worship that is

¹⁰⁴ Christopher R. Seitz, *Isaiah 1-39 in Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1993), 109.

¹⁰⁵ John D. W. Watts, *Isaiah 1-33*, 179.

¹⁰⁶ George Buchanan Gray, *The Book of Isaiah, I-XXVII in The International Critical Commentary* (Edinburgh: T & T Clark, 1980), 227.

¹⁰⁷ John N. Oswalt, *The Book of Isaiah: Chapters 1-39*, 289.

comparable to the Song of Miriam in Exodus 15.¹⁰⁸ He says, “Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation” (v. 2). According to Brueggemann, “It is commonly recognized that verse 2 echoes in quite literal form Exodus 15:2, which celebrates the Egyptian deliverance.”¹⁰⁹ Furthermore, Oswalt believes the words, “With joy you will draw water from the wells of salvation” (v. 3) also allude to the exodus. He writes, “It is also likely that the Exodus imagery alluded to in the passage is carried on here with the idea of God’s provision of water in the wilderness (Exod 17:1-7).”¹¹⁰ The chapter ends with an exhortation to the people “to celebrate their joy just like the children of Israel and Miriam did at the time of the exodus.”¹¹¹ Blenkinsopp rightly notes that Isaiah’s words of praise and thanksgiving in chapter 12 come on the heels of the description of the new exodus found in 11:15-16.¹¹² Interestingly, the later portions of the book of Isaiah will follow the same pattern - a description of a new exodus followed by praise and thanksgiving.¹¹³

¹⁰⁸ According to Blackburn, at this point in Isaiah we have “prophecy couched in the very language of Exodus 15” (see *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus*, 56).

¹⁰⁹ Walter Brueggemann, *Isaiah 1-39*, 109.

¹¹⁰ John N. Oswalt, *The Book of Isaiah: Chapters 1-39*, 294. Blenkinsopp also notes this possible allusion (*Isaiah 1-39*, 270).

¹¹¹ Gary V. Smith, *Isaiah 1-39*, 283-284.

¹¹² Joseph Blenkinsopp, *Isaiah 1-39*, 270.

¹¹³ *Ibid.* See Isa 42:10-13; 44:23; 49:13.

In the first of the oracles against the nations (starting in chapter 13),¹¹⁴ God details his judgment against Babylon. He explains that he will give the people rest from the “pain and turmoil and the hard service with which you were made to serve” (14:3; cf. Exod 1:13-14). He also promises that he will “rise up against” the evildoers, “lest they rise and possess the earth” (14:21-22).

The judgments and oracles continue into the nineteenth chapter where God finally reaches Egypt. In the picture of judgment against Egypt, the LORD rides a “swift cloud” and comes to Egypt (19:1), and this causes the Egyptians to “be like women, and tremble with fear before the hand that the LORD of hosts shakes over them” (19:16).¹¹⁵ The shaking hand is significant for two reasons. First, according to Oswalt, it “recalls the cultic waving of sacrifices ‘before YHWH’ to dedicate them to him (cf. Exod 29:24).”¹¹⁶ Second, “the waving hand is also a reminder of the plagues against Egypt and of the open way through the Sea of Reeds.”¹¹⁷ The Egyptians are horrified because the LORD, made famous during Passover holiday in Egypt (Exod 11-12), is now returning in judgment.

Just as before during the exodus, the LORD will once again “make himself known” to the Egyptians (v. 21 [ידע]; cf. Exod 7:5 [ידע]), and he will also “strike them” (v. 22 [נגף]; cf. Exod 12:29 [נכה]). And in a remarkable reversal of the exodus of the past,

¹¹⁴ Chapters 13-24 include judgments and oracles against Babylon, Assyria, Philistia, Moab, Damascus, Cush, Egypt, the wilderness of the sea, Dumah, Arabia, the valley of vision, Jerusalem, Tyre and Sidon, and the whole earth.

¹¹⁵ On this trembling, Watts notes that the comparison to women trembling is unique in the OT. He writes, “Often a woman in childbirth is so pictured” (see John D.W. Watts, *Isaiah 1-33* in *Word Biblical Commentary*, Vol. 24: Revised Edition (Grand Rapids: HarperCollins Christian Publishing, 2015), 314. Accessed April 16, 2020. ProQuest Ebook Central.

¹¹⁶ *Ibid.*

¹¹⁷ John D.W. Watts, *Isaiah 1-33*, 314.

God promises that in the future Egypt, along with Israel and Assyria, will be “a blessing in the midst of the earth” (v. 24) and will be called “my people” (v. 25), a designation typically reserved for only Israel. Here, however, “YHWH’s divine *imperium* is seen to draw within its scope and purpose the entire known world.”¹¹⁸

By the time the judgment against the whole earth is completed Isaiah 26, Isaiah returns his focus to the redemption of Israel in chapter 27. By chapter 30, out of desperation Israel is seeking the aid of Egypt instead of seeking the aid of God. In spite of that egregious sin, Isaiah reminds Israel, “Therefore the LORD waits to be gracious (חַנּוּן) to you, and therefore he exalts himself to show mercy (רַחֵם) to you” (30:18), a theological principle Isaiah most likely learned from Moses (cf. רַחֵם and חַנּוּן in Exod 34:6-7). Use of the exodus motif continues throughout Isaiah 30. In a call back to the early chapters of Exodus, God promises his people that they will dwell in Zion, in Jerusalem, and “shall weep no more. He will surely be gracious to you at the sound of your cry. As soon as he hears it, he answers you” (v. 19).¹¹⁹ He had similarly heard the sound of their cry and answered them in Exodus 2:23-25 and 3:7-8 when they cried out for help in the midst of slavery. Furthermore, although the people had been given the “bread of adversity” and “water of affliction,” there will appear one to guide them, “the Teacher,” and “he will not hide himself anymore” (v. 20). Their eyes will see this “Teacher,” and he will speak to the people, “This is the way, walk in it” (v. 21). Earlier in the chapter Isaiah had been told the people were “rebellious” and “lying children” who were “unwilling to hear the

¹¹⁸ John D.W. Watts, *Isaiah 1-33*, 317.

¹¹⁹ Similarly, with both the creation and the exodus in mind, King Hezekiah pleads for God to “hear” and “see” what is happening to surrounding nations under the hand of Sennacherib (Isa 37:17).

instruction of the LORD” (v. 9). This Teacher will now instruct them in the way to go. The idols of silver and “gold-plated metal images” will also be scattered (v. 22). This scene is very much the opposite of the wilderness-wandering scene where God was hidden from the people in clouds and smoke (Exod 19) and they made a gold-plated metal calf to worship and were subsequently punished by the LORD by having the calf ground into powder, scattered it on the water, and made the people drink it (Exod 32). Finally, God says he will deliver a blow to the Assyrians with his arm and rod resulting in his people having “a song as in the night when a holy feast is kept” (vv. 29-30; cf. Exod 15).

Isaiah 34-35 form the conclusion to the judgments and oracles that started in chapter 13. Ninow writes, “[Chapter] 34 shows that depending on and trusting in the foreign nations has the only result: reducing the world to a desert. [Chapter] 35 reverses this trend: What has been a desert will become a place which bursts into flowers and the parched ground will become an overflowing fruitfulness” (see 35:1-2, 6-7).¹²⁰ This new exodus envisioned by Isaiah will result in a transformed people, both physically and spiritually. “Thus this new Exodus produces a truly redeemed people.”¹²¹ This truly redeemed people includes not only Israel, but peoples from all the nations, including Assyria and Egypt.

Coming to chapter 40, the reader begins to see a new exodus motif being developed. This new exodus motif is so prevalent in chapters 40-55 that Bryan Estelle devotes his chapter on the exodus motif in Isaiah to this section only. Concerning

¹²⁰ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 162.

¹²¹ *Ibid*, 165.

chapters 40-55, R.E. Nixon writes, “In Isaiah 40-55, the emphasis is on salvation. As God had led His people from Egypt through the desert by the hand of His servant Moses, so now He would lead them again through the desert through a New Servant, ‘an eschatological and Messianic figure’; the God who performs this is the Redeemer, ‘*ani hu*’ – I am he,’ the God of the Exodus.”¹²² According to Estelle, “Isaiah 40-55 is sometimes called the Book of Consolation since its main concern is God’s taking pains to reassure his people that he has not forgotten them (cf. Isa 40:27-31) nor their way (*derek*). Indeed, God responds to the plight of his people, who find themselves in a ‘way-less wilderness.”¹²³ Throughout these chapters, the “original exodus has become the means for exhorting and encouraging the exilic Jews in Babylon.”¹²⁴ Estelle’s words are particularly helpful at this point. He writes, “The same God who acted wondrously and powerfully in the first exodus performs a new and determinative ‘way’ in rescuing the exilic community from their oppressors (i.e., Babylon) and delivers through the desert instead of the sea. He will restore them to their home in Zion.”¹²⁵ Furthermore, “The former things have been eclipsed by new things, and Israel must now take these things to heart. Mesmerized by the past story, Israel’s meganarrative, the people are transformed by that story and what it reveals about their future. This new way inspires hope and a new way of living.”¹²⁶

¹²² R. E. Nixon, *The Exodus in the New Testament* (London: Tyndale, 1963), 10.

¹²³ Bryan D. Estelle, *Echoes of Exodus*, 150.

¹²⁴ *Ibid*, 151.

¹²⁵ *Ibid*, 152-153.

¹²⁶ *Ibid*, 153.

Isaiah 40:1-11, the prologue of the section, contains the terms “wilderness” and “desert” thus bringing the exodus to remembrance (cf. Isa 41:17-20 also). These verses “have a paradigmatic role in Isaiah and in subsequent Scripture,” and Estelle notes that these verses are “a summation of the entire message of the Book of Consolation.”¹²⁷ In verses 3-5, “The primary concern is for God’s presence, evoking the book of Exodus” (see Exod 33:3, 12-14).¹²⁸ The “glory of the LORD” that will be revealed (v. 5) also has ties to God’s leadership during the exodus period, specifically, his leading of the Israelites in the pillar of cloud and fire.¹²⁹ Surprisingly, though, Alec Motyer disagrees with the exodus motif being in these verses. He writes:

The picture of *the way for the Lord* is not an exodus motif of the Lord’s people journeying home: they are not called to prepare that way, for it is ready for them (35:8; 42:16; 43:16-19; 48:17-21; 55:12). Rather, it combines the ancient picture of the Lord coming to his people’s aid (Dt. 33:2; Jdg. 5:4; Ps. 68:4 [5], 7 [8] with the practice of constructing processional ways for visiting dignitaries or for use by the gods as they were carried in procession.¹³⁰

Contextually, Motyer’s position is the most tenable, and many commentators agree with his position.¹³¹ This is because, in this context, God is the one specifically using this highway, and he is using it purposefully to come to the aid of his people. The reason why

¹²⁷ Bryan D. Estelle, *Echoes of Exodus*, 153-154.

¹²⁸ *Ibid*, 155.

¹²⁹ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 170.

¹³⁰ J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove: InterVarsity, 1993), 300.

¹³¹ B.W. Anderson lists Isaiah 40:3-5 as one of the ten key passages in chapters 40-55 where exodus symbolism can be found. See “Exodus Typology in Second Isaiah” in *Israel’s Prophetic Heritage*, edited by B.W. Anderson and W. Harrelson (New York: Harper and Bros, 1962), 181-182.

the valleys “shall be lifted up, and every mountain and hill made low” (v. 4) is to speed along the rescue of his people and ensure no obstacles are in the way.¹³² In this context, the people are to spiritually prepare for God’s coming to them, rather than prepare for going to God.¹³³

The terms “wilderness” and “desert” are also found in chapter 41, along with the terms “needy” or “oppressed.” This term “points back to the time in Israel’s history when they were oppressed in the Land of Egypt” (see Exod 3:7, 17; 4:31; Deut 16:3; 26:7).¹³⁴ Concerning the “wilderness,” Estelle notes that the wanderings “do not play a minor role in the whole exodus complex, for the wilderness (*midbar*) is symbolic of a rite of passage between the exodus and the Promised Land.”¹³⁵ As in other parts of chapters 40-44, creation theology is prevalent in 40:20. The use of the word “create” here signals that this new exodus is in fact a new creation. “Charged with exodus theology, it manifests God’s glory, emphasizing God’s presence and the end of Israel’s distress. The exodus then is ‘eschatologized.’ During this forthcoming messianic age, a transformation of the wilderness will occur.”¹³⁶

¹³² John N. Oswalt, *Isaiah* in The NIV Application Commentary (Grand Rapids: HarperCollins Christian Publishing, 2003), 379. Accessed April 16, 2020. ProQuest Ebook Central.

¹³³ See Gary V. Smith, *Isaiah 40-66* in The New American Commentary, Vol. 15b (Nashville: B&H Publishing Group, 2009), 50. Accessed April 16, 2020. ProQuest Ebook Central.

¹³⁴ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 173.

¹³⁵ Bryan D. Estelle, *Echoes of Exodus*, 159.

¹³⁶ *Ibid*, 161.

“Song” terminology is found once again in chapter 42. Verse 10 states, “Sing to the LORD a new song, his praise from the end of the earth.” If the people are to sing a new song, then what was the old song that used to be sung? It is the Song of Miriam in Exodus 15. Ninow explains, “As in the Exodus of old a song of victory is to be sung. In both songs YHWH is likened to a warrior who shows his might against the enemies of Israel. In the new Exodus it is not only Moses and the Israelites who praise YHWH but all the people from all ends of the world.” (cf. Exod 15:1, 21; see also Rev 5:9; 14:3)¹³⁷

In the first five verses of chapter 43, the people are told to “Fear not” on two occasions (v. 1, 5). They have been redeemed (v. 1), and God says, “When you pass through the waters, I will be with you” (v. 2). According to Ninow, “The larger unit of Isa 43:1-7 has been labeled a *Heilsorakel*, or oracle of salvation. The *Heilsorakel* is the most characteristic form in which the prophet presents his message of comfort.”¹³⁸ The words of comfort extend to this reminder: “I am the LORD your God” (v. 3). This expression picks up the exodus motif, and “directly refers back to Mt. Sinai where God reveals himself as the one who led Israel out of Egypt” (Exod 20:2).¹³⁹ Verses 6-7 close out this oracle, and we see “a typological increase” as peoples “from all direction of the compass will now be gathered.”¹⁴⁰

Isaiah refers to the Red Sea crossing again in 43:16-21. He states, “Thus says the LORD, who makes a way in the sea, a path in the mighty waters, who brings forth chariot

¹³⁷ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 176.

¹³⁸ *Ibid*, 177.

¹³⁹ *Ibid*, 178-179.

¹⁴⁰ Bryan D. Estelle, *Echoes of Exodus*, 165.

and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick” (vv. 16-17). Oswalt explains that these two verses introduce the quotation found next: “Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert” (vv. 18-19).¹⁴¹ He notes that the governing verbs in the passage are “in the present tense. This use of [these] tenses places the reader or hearer within the events. As a result, the exodus is brought out of the dim past into the present, and Israel is reminded that their faith is not in these events, real and constitutive as they are, but in the present God who does those kinds of things.”¹⁴² Additionally, “the former things” (v. 18) refers obviously to the events of the exodus.¹⁴³

In chapters 44-48, God reminds the people that he chose them (44:1), redeemed them (44:6, 22, 24; 48:17), “made” them (44:2; 46:4), and “formed” them in the womb (44:2, 21, 24), saved them (45:17), and “carried them in the womb” (46:3). He reminds them again that he declared “the former things” of old (48:3-5), that they have necks like “iron sinew” (48:4; “stiff-necked”), and that they “did not thirst when he led them through the deserts; he made water flow for them from the rock; he split the rock and the water gushed out” (48:21). The future new exodus “will improve on that from Egypt.”¹⁴⁴ Regarding 48:15-21 Estelle writes, “This urgent exhortation to flee from Babylon is

¹⁴¹ John N. Oswalt, *The Book of Isaiah: Chapters 40-66* in *The New International Commentary on the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1998), 154.

¹⁴² *Ibid.*

¹⁴³ *Ibid.*, 155.

¹⁴⁴ John Goldingay, *The Message of Isaiah 40-55: A Literary-Theological Commentary* (New York: T & T Clark, 2005), 361.

patterned after the exodus event.”¹⁴⁵ He notes the allusions to the exodus are signaled by the use of the phrases “to go out” (אצ) (cf. Exod 11:8; 12:41; 13:3-4; 16:1) and “thirst in the desert” and “failure to trust” (cf. Exod 17:1-7; Num 20:1-3).¹⁴⁶ By chapter 49, the attention is “no longer on Babylon but on the resettlement of Judah. The prophet is like a new Moses, providing deliverance in a new exodus.”¹⁴⁷

Isaiah’s final reference to the Red Sea crossing is in 51:9-10. The passage reads: “Awake, awake, put on strength, O arm of the LORD; awake, as in the days of old, the generations of long ago. Was it not you who cut Rahab in pieces, who pierced the dragon? Was it not you who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over?” Connections with Exodus 15:12 and 16 can be made here with reference to “Yahweh’s arm.” In Exodus 15, Moses and the people sing, “You stretched out your right hand; the earth swallowed them” (v. 12), and “Terror and dread fall upon them; because of the greatness of your arm, they are still as stone, till your people, O LORD, pass by, till the people pass by whom you have purchased” (v. 16). Watts claims that passages like Isaiah 51:9-10 “picture God’s work as a series of sudden dramatic victories and yearn for such magic to be applied again.”¹⁴⁸

Isaiah is yearning for a future deliverance when the LORD will establish Zion as a people or place “where all nations will seek his instruction for social justice. This is described in

¹⁴⁵ Bryan D. Estelle, *Echoes of Exodus*, 168.

¹⁴⁶ *Ibid.*

¹⁴⁷ *Ibid.*, 171.

¹⁴⁸ John D. W. Watts, *Isaiah 34-66* in *Word Biblical Commentary*, Vol. 25 (Waco: Word Books, 1987), 211.

the language of the exodus, so that the return from the Babylonian exile will be nothing less than a new exodus – indeed a greater exodus.”¹⁴⁹

By Isaiah 52 “The LORD has bared his holy arm before all nations” (v. 10), and says, “You shall not go out in haste and you shall not go in flight; for the LORD will go before you and the God of Israel will be your rear guard” (v. 12). Estelle contends that “in this passage there is a direct innerbiblical allusion to Exodus 12 signaled by the word ‘in haste.’ The exiles are told they will not depart in haste, which contrasts Exodus 12:11, where the Israelites are told that they will eat the Lord’s Passover ‘in haste.’”¹⁵⁰ Zenger helpfully explains, “The new Exodus is a peaceful, solemn procession, once more described with a metaphor from pastoral life: ‘whereas the shepherd at the head has to show the way, the shepherd who brings up the rear keeps the animals together.’”¹⁵¹ In this new exodus, the people will not have to depart from oppression in haste, and God will be their shepherd. In the original exodus, the Israelites departed from oppression in haste, and God was their warrior.¹⁵²

Moving to Isaiah 55:5-9, we find an “undoing of the conditional elements in the Mosaic covenant.”¹⁵³ Estelle notes, “It is striking in light of the constant appeal to the exodus. Sinai, with all its conditional obligations on Israel, would have to be rethought.

¹⁴⁹ Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant* (Wheaton: Crossway, 2012), 437.

¹⁵⁰ Bryan D. Estelle, *Echoes of Exodus*, 175.

¹⁵¹ Erich Zenger, “The God of Exodus in the Message of the Prophets as seen in Isaiah,” 29.

¹⁵² *Ibid.*

¹⁵³ Estelle, 177.

In other words, despite the constant allusions to the exodus motif, the second exodus will be accomplished apart from mere human efforts.”¹⁵⁴ All the elements of human obligation have been removed at this point, and the LORD is acting for the sake of his own name (“because of the LORD your God” [v. 5]).¹⁵⁵ Isaiah 55:6-13 forms the conclusion to the Book of Consolation.¹⁵⁶

In chapter 63, the “steadfast love” of the LORD is remembered (Exod 34:6-7). Even though the people have grieved his Spirit, God has remembered the “days of old, of Moses and his people” (v. 10). The people pray for mercy, and they remember that God is “our Redeemer from of old” (v. 16). In chapter 64, they recall that he when came down, “the mountains quaked at your presence” (v. 3), and they proclaim that “no eye has seen a God besides you, who acts for those who wait for him” (v. 4).

Truly Isaiah’s new Exodus “surpasses the old one. While God delivered the Israelites in the old [historical] Exodus to manifest his glory to the Israelites as well as to the Egyptians, the scope of the revelation of God’s glory in the new Exodus is much broader: ‘all humanity will see together’” (40:5).¹⁵⁷ This greater manifestation from God will be overwhelming; the whole world will witness it and feel its affects.¹⁵⁸ According to Ninow, Isaiah “connects the historical event of the Exodus – and there is no doubt that

¹⁵⁴ Bryan D. Estelle, *Echoes of Exodus*, 177.

¹⁵⁵ See Claus Westermann, *Isaiah 40-66: A Commentary* (Philadelphia: Westminster Press, 1969), 285.

¹⁵⁶ Estelle, 176.

¹⁵⁷ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 171.

¹⁵⁸ *Ibid*, 171-172.

the event of the Exodus from Egypt is taken as a historical *factum* – with a future redemption. He functions as a prophetic connecting link between history and future. This future is an eschatological future.”¹⁵⁹ In this eschatological future, God’s hand will be extended “a second time” (11:11), God’s people will sing a new song (42:10), and God’s people will witness “a new thing” (43:18-19) that results in praise and thanksgiving.

AN EXAMINATION OF JEREMIAH

Historically, Jeremiah, the son of Hilkiyah the priest, was a prophet who lived in Judah in the sixth and seventh centuries BCE during the days of Kings Josiah, Jehoiakim, and Zedekiah “until the captivity of Jerusalem” (1:2-3). His ministry, then, would have lasted for at least four decades (perhaps longer), like the prophets Moses and Isaiah. According to Blenkinsopp, “The idea seems to be that Jeremiah is the last in the series of ‘his servants the prophets,’ a series that begins with Moses the protoprophet.”¹⁶⁰

The prophet Jeremiah has much in common with both Moses and Isaiah. Like Moses, Jeremiah is promised that God will be with him throughout his ministry (1:8, 19; cf. Exod 3:12; Deut 18:15-18), and that God will give him the words to say to his audience (1:9; cf. Exod 4:12). Unlike Moses, however, Jeremiah does not run away from being God’s shepherd (17:16; cf. Exod 3-4), even though at first he does object to God’s calling because of his age (1:6). Like Isaiah, Jeremiah is formed by God “in the womb” (1:5; cf. Isa 49:1, 5), and his mouth is touched so that he can speak God’s word (1:9; cf.

¹⁵⁹ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 194.

¹⁶⁰ Joseph Blenkinsopp, *Isaiah 1-39*, 176.

Isa 6:7 and Exod 4:12).¹⁶¹ Like Isaiah before him, the prophet Jeremiah also sees a future new exodus. Merrill explains that as “an eye-witness to the Babylonian destruction of Jerusalem and the Temple and the deportation of thousands of his fellow citizens, [he] saw a day when Judah would be freed from exile and would return to the land in a second exodus (Jer 16:14-15; 23:5-8).”¹⁶² Furthermore, “just as the first exodus allowed Israel to enter into covenant with YHWH, so the second would be foundational to the new covenant (31:11, 31-34).”¹⁶³ Why did Israel need a new exodus and a new covenant? Ninow explains, “Jeremiah’s visions of a new Covenant and a new Exodus were triggered by the failure of the deuteronomistic reform under King Josiah. This reform failed to bring back the life of the nation to the Mosaic faith. Especially the spiritual failure and the injustices towards the poor, disadvantaged, and handicapped demonstrated the need of a complete transformation of heart and life.”¹⁶⁴ So, while Isaiah faced an audience fraught with historical, political, and theological anxiety over whether or not they had been forgotten by God, Jeremiah faced an audience that had forgotten YHWH, failed to keep faith in him, and had not obeyed his Law. These specific problems led the

¹⁶¹ Regarding the Isaiah 49:1, 5, Goldingay and Payne contend that these words contextually “appear in the midst of a prophet’s words, and the natural way to take them is as the prophet’s testimony” (*Isaiah 40-55*, Vol. II in *The International Critical Commentary* [New York: T & T Clark, 2006], 157).

¹⁶² Eugene H. Merrill, “The Meaning and Significance of the Exodus Event” in *Reverberations of the Exodus in Scripture*, ed. by R. Michael Fox (Eugene: Pickwick Publications, 2014), 16.

¹⁶³ *Ibid.*

¹⁶⁴ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 196.

two prophets back into the history of Israel to the exodus. Remembrance of this event refocuses the children of Israel on God's promises, redemption, and salvation.

The exodus motif can be found throughout Jeremiah, but Estelle focuses only on the exodus motif in chapters 23, 31, and 50, while Ninow only discusses chapters 23, and 31. The motif can be picked up as early as chapter 2, though. Here God informs Jerusalem that he remembers "how you followed me in the wilderness" (v. 2), and he also remembers how they sinned against him (vv. 6-7). It was he who "broke your yoke and burst your bonds" (v. 20) and who "led you in the way" (v. 17). In this chapter, Jeremiah receives the word of the LORD and proclaims the house of Jacob and "all the clans of the house of Israel" (v. 4) a failure because they have forgotten the LORD. The words, "They did not say, 'Where is the LORD who brought us up from the land of Egypt,'" reveals the earlier generations knew the LORD, but the current generation suffered from "the loss of spiritual memory."¹⁶⁵ As Craigie, Kelley, and Drinkard note: "When they were in the promised and plentiful land, they no longer recalled the faithful God who had redeemed them from Egypt and led them safely through the inhospitable and uninhabited wilderness."¹⁶⁶ How could the people forget what God had done? The blame is placed on the leadership. Estelle points out that the "priests, shepherds, (i.e. leaders), and prophets are all to blame (Jer 2:8)" for Israel's apostasy described in chapter two.¹⁶⁷

In chapter 5, the behavior of the sinful people mirrors the sinful behavior in Exodus 32. God says the people have "a stubborn and rebellious heart; they have turned

¹⁶⁵ Peter C. Craigie, Page H. Kelley, and Joel F. Drinkard, Jr., *Jeremiah 1-25* in *Word Biblical Commentary*, Vol. 26 (Dallas: Word Books, 1991), 28.

¹⁶⁶ *Ibid.*

¹⁶⁷ Bryan D. Estelle, *Echoes of Exodus*, 184.

aside and gone away” (v. 23; cf. Exod 32:8). An extensive description of this rebellion of the people is given in chapter 7 (v. 22-26). The people have not obeyed God nor have they listened to him. Instead, they have “walked in their own counsels and their stubbornness of their evil hearts” (v. 24). God, though, had persistently sent his servants the prophets to the people day after day, but the people “stiffened their neck” and did “worse than their fathers” (v. 25).

This passage recalls “the national history of retrogression” where the Israelites ignore the voice of the LORD and prefer “to accept their own advice, supremely self-confident, yet actually moving backward with every assured step forward.”¹⁶⁸ Because of her sin and evil, God will send among the people “serpents, adders that cannot be charmed, and they shall bite you” (8:17; cf. Num 21:6). He will also “feed this people with bitter food, and give them poisonous water to drink” (9:15). This is a stunning reversal of the exodus provisions (cf. Exod 15:25; 16:16). Through this experience, the wise man will boast that he understands and knows that “I am the LORD who practices steadfast love, justice, and righteousness in the earth” (9:24; cf. Exod 32:6-7).

Multiple references to the old covenant can be found within Jeremiah. He reminds the people of the Sinai covenant and warns them that they have not listened to or obeyed it (11:1-8; 22:9), and because of their sin, God states, “Though Moses and Samuel stood before me, yet my heart would not turn toward this people. Send them out of my sight, and let them go!” (Jer 15:1). This is yet another dramatic reversal of the exodus. The days are coming, though, “when it shall no longer be said, ‘As the LORD lives who brought up the people of Israel out of the land of Egypt,’ but ‘As the LORD lives who brought up

¹⁶⁸ Peter C. Craigie, Paige H. Kelley, and Joel F. Drinkard, Jr., *Jeremiah 1-25*, 24.

the people of Israel out of the north country and out of all the countries where he had driven them” (16:14-15; 23:5-8). Ninow explains, “...this new experience will exceed anything in the past. It will supersede the old Exodus in a way that it will no longer be remembered or spoken of. This wonderful new Exodus will displace even the memory of the old one.”¹⁶⁹

Throughout their exilic experience God has his eyes on his people (Jer 24:6; cf. Exod 2:25; 3:7), and he promises that they will return to the land that was given as a gift to their fathers (Jer 23:39; 24:10; 25:5; 30:3; 32:22). As in the days of Abraham, God warns his people of slavery and promises a return (Jer 23:39; 24:10; cf. Gen 15:13-14). He will lead his people out of slavery once again and into a new covenant. He will be their God and they will be his people (Jer 31:33; cf. Exod 6:7; Lev 26:12-13).

By chapters 30 and 31, “The redemption from captivity is painted in Exodus colors and put into language that reminds one of the Exodus.”¹⁷⁰ God’s promises abound in these chapters. He promises a return to the land (30:3), he promises to break the yoke of bondage (30:8), he promises to restore the fortunes of the tents of Jacob (30:18), he promises that the people will once again be his (30:22), and he promises a new covenant (31:31-34).

According to Yates, Jeremiah 31:2-6 is “stocked with phrases and imagery associated with the exodus.”¹⁷¹ Jeremiah 31:2-3 states, “Thus says the LORD: ‘the people

¹⁶⁹ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 200.

¹⁷⁰ *Ibid*, 203.

¹⁷¹ Gary E. Yates, “New Exodus and No Exodus in Jeremiah 26-45: Promise and Warning to the Exiles in Babylon” in *Tyndale Bulletin*, 57, Issue 1 (2006), 5.

who survived the sword found grace in the wilderness; when Israel sought for rest, the LORD appeared to him from far away.” Yates argues that verse two “provides a summary of the key events in Israel’s early salvation history.”¹⁷² “Surviving the sword” is a reference to Exodus 5:21, 15:9, 18:4 and “recalls the exodus as deliverance from death at the hands of Pharaoh and the Egyptian army.”¹⁷³ Finding “grace in the wilderness” is a reference to Exodus 33:12-17. In that passage God confirms for Moses that Israel has “found favor in my sight” (Jer. 31:2; cf. Exod 33:17). Finally, finding “rest” (נוח) refers back to Exodus 33:14 where God promises, “My presence will go with you, and I will give you rest” (נוח).¹⁷⁴ Jeremiah 31:4b (“Again you shall adorn yourself with tambourines and shall go forth in the dance of the merrymakers.”) is an additional reference to the exodus, particularly the song of Moses and Miriam in Exodus 15:20-21.¹⁷⁵

In 31:31-34, Jeremiah prophesies that there will be a new covenant, “not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD” (31:32). On this new covenant, Brevard Childs contends:

Already within the Old Testament the inability of Israel to maintain itself as the new Israel was clearly recognized by the prophets. God must provide a new covenant, not like the one made with the fathers when he brought them from Egypt. Because there can be no full redemption from bondage until one is freed from sin and death, the people of God await with eager expectancy the final

¹⁷² Gary E. Yates, “New Exodus and No Exodus in Jeremiah 26-45: Promise and Warning to the Exiles in Babylon,” 5.

¹⁷³ Ibid. See footnote 11.

¹⁷⁴ Ibid. See especially footnotes 11-13.

¹⁷⁵ Ibid.

redemption from the world of evil. The exodus then becomes only a hint of what will come in full power at the end.¹⁷⁶

It is at the establishment of this new covenant that we find Jeremiah acting as a new Moses. According to Yates, “Like Moses at Sinai, Jeremiah functions as a covenant mediator.”¹⁷⁷ Oddly enough, however, Jeremiah seems to be a failed Moses because under Jeremiah’s prophetic leadership the city of Jerusalem is destroyed, the people are taken as exiles to Babylon, and, in spite of his warning against it, the remnant of Judah returns to Egypt (chs. 42-44). This is yet another example of an exodus reversal in the text as the majority of this remnant is doomed to destruction in Egypt (44:27-28). Their idolatry and direct disobedience of God leads to being consumed by sword, famine, and pestilence (42:17, 22; 44:13). The people have wrongfully looked for salvation in a neighboring nation when they should have been seeking salvation, deliverance, and mercy from the LORD (42:10-12).

Jeremiah continues to recount the unfaithfulness of the people in spite of the provision of God in his prayer in chapter 32 (vv. 17-23). The nation has always done evil in the eyes of the LORD (v. 30), but God will remain faithful and plant them in the land once again (vv. 38-41). He will not forget his promises to David, and he will not break covenant with the people (33:14-26). The final remembrance of the covenant is found in Jeremiah’s words to Zedekiah concerning the freedom of male and female slaves (34:13-14). In spite of Israel’s personal knowledge of God’s salvation and deliverance from oppression, she still continues to carelessly disobey his commands.

¹⁷⁶ Brevard S. Childs, *The Book of Exodus* (Philadelphia: The Westminster Press, 1974), 239.

¹⁷⁷ Gary E. Yates, “New Exodus and No Exodus in Jeremiah 26-45: Promise and Warning to the Exiles in Babylon,” 5-6.

Regardless of personal persecution, Jeremiah continues to plead for the people to turn back to the Lord. He believes, “It may be that their plea for mercy will come before the LORD” (36:7). Perhaps he learned this theological idea from the early portion of the exodus story when the Israelite plea for rescue from slavery came up to the Lord (Exod 2:23; 3:9). The people will not listen to him, though, and everyone is punished including those who do not deserve it (49:12). In the concluding chapters of the book that describe the judgment of God against other nations, we find that God, the hope of Israel’s fathers (50:4), will destroy Babylon (50:38). The exodus motif picks up again at this point. “What was a great salvation for Israel will be a judgment for Babylon, since she will be attacked by sword and judged by the Lord’s wrath through a dry, hot wind.”¹⁷⁸ Her horse and rider, her chariot and charioteer will be broken in pieces (51:21), and her sea will be dried up (51:36).

Jeremiah’s new exodus “clearly distinguishes itself from the first one: It will be a gathering from all the nations (23:3; 31:8); among those who return would be included weak people, the blind and the lame among them, the pregnant and women in labor (31:8).”¹⁷⁹ All this expresses an “utter dependence on YHWH.”¹⁸⁰ This new exodus is eschatological in nature. “The promised future is described in terms that remind one of the Garden in Eden, thus implying a new creation for this new redemption. The new Exodus is in fact an Exodus into the *eschaton*.”¹⁸¹

¹⁷⁸ Bryan D. Estelle, *Echoes of Exodus*, 190.

¹⁷⁹ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 205.

¹⁸⁰ *Ibid.*

¹⁸¹ *Ibid.*, 205-206.

AN EXAMINATION OF EZEKIEL

The prophet Ezekiel, like Jeremiah, lived in the seventh and sixth centuries BCE and during the Babylonian exile. The difference between the two prophets is that Ezekiel went into exile with the people and Jeremiah stayed in the land.¹⁸² Estelle notes that Ezekiel was a Zadokite priest, a member of “Judah’s intelligentsia,” and as such, “he was probably among the first wave of deportees carried off in Nebuchadnezzar’s campaigns against Judah (see 2 Kings 24:14-15).”¹⁸³ Additionally, “Ezekiel is a good example of the prophetic role of savage indictment against the people and the shepherds of the people on the basis [of] the Sinaitic covenant.”¹⁸⁴

Just as the similarities between Moses, Isaiah, and Jeremiah have been noted above, so the similarities between Moses and Ezekiel will be noted here. The call of Ezekiel is recorded in chapter 2, and there God sends him with a message to the people of Israel, like Moses (vv. 3-4; cf. Exod 3:14-15). And, like Moses, Ezekiel is to tell the people, “Thus says the Lord GOD” (v. 4), and he sees the glory of the Lord (3:23; cf. Exod 33:18; 34:6-7). Ezekiel, however, is unlike Moses in that he is not sent to a people of “foreign speech and a hard language” (3:5). When called by God to go back to the children of Israel in Egypt, Moses complained that he was “not eloquent” but “slow of speech and of tongue” (Exod 4:10-12). Many have assumed Moses’ words here mean that he has some type of speech impediment, like a stutter, but it is more likely that he means he does not eloquently speak the Hebrew language. Block rightly points out, “These

¹⁸² Bryan D. Estelle, *Echoes of Exodus*, 183.

¹⁸³ *Ibid.*, 192.

¹⁸⁴ *Ibid.*

idioms [in Ezek 3:5] are reminiscent of Moses' excuses in Exod 4:10, but they have nothing to do with stammering or any other kind of speech impediment."¹⁸⁵

Although Ezekiel was a contemporary of Jeremiah, and even though both were told not to fear the people to whom they were sent (Ezek 1:9; Jer 1:8), Ezekiel's ministry more closely resembles that of Moses than that of his peers. Ezekiel and Moses not only have similar life experiences, as noted above, but Nevada DeLapp points out there are many similarities between the two books attributed to these men (Exodus and Ezekiel). Each book has a protagonist who reveals himself to people through a prophet. This prophet announces judgment and blessing, and seeks to make the protagonist known to the people.¹⁸⁶ Additionally, "Both [books] are concerned with God's self-revelation in deeds of mercy and judgment."¹⁸⁷ Furthermore, "To speak in dramatic terms, it is as if Ezekiel has been cast in the role of a new Moses for a new generation facing a new turning point in redemptive-history."¹⁸⁸ Both of these men also receive direction concerning the dwelling place of God. There is a correspondence between the description of the Tabernacle in Exodus 25-40 and the description of the new Temple in Ezekiel 40-48. Both of these structures serve as the dwelling place of God and are sanctified by his glory (Exod 29:43-45; Ezek 43:5, 7). Furthermore, Block notes the following connections between Moses and Ezekiel:

¹⁸⁵ Daniel I. Block, *The Book of Ezekiel: Chapters 1-24* in *The New International Commentary on the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 128.

¹⁸⁶ Nevada Levi DeLapp, "Ezekiel as Moses – Israel as Pharaoh: Reverberations of the Exodus Narrative in Ezekiel," 53.

¹⁸⁷ *Ibid*, 54.

¹⁸⁸ *Ibid*, 56.

1. Yahweh commissions a human agent: Exod. 3-4 and Ezek. 33
2. Yahweh separates Israel from the nations and delivers her from bondage: Exod. 5-13 and Ezek. 34-37
3. Enemy forces challenge Yahweh's salvific work on his people's behalf: Exod. 14-15 and Ezek. 38-39
4. Yahweh appears on a high mountain: Exod. 19 and Ezek. 40:1-4¹⁸⁹

To be sure, Ezekiel's life is very much patterned after Moses' life. And for both Ezekiel and Moses, the people are rebellious and idolatrous. "Ezekiel demonstrates a pattern among the people: from the exodus all the way up the exile, these people have shown a bias for idolatry."¹⁹⁰ The people are rebellious, and God accuses them of such on numerous occasions throughout the text (Ezek 2:3, 5, 6, 7, 8; 3:9, 26, 27; 5:6; 12:2, 3, 9, 25). An additional unique aspect of Ezekiel's text is the repeated use of the words, "And you shall know that I am the LORD."¹⁹¹ This phrase is especially prominent throughout Leviticus, but Estelle calls this phrase "a connecting link with the book of Exodus."¹⁹² Even though the formula is not found in Exodus as often as it is found in Leviticus and Ezekiel (ten in Exodus, seventy-two in Ezekiel), Exodus 3 is still considered the *locus classicus* of the Divine self-revelation in the Hebrew Bible.¹⁹³ Ezekiel's use of the

¹⁸⁹ Daniel I. Block, *The Book of Ezekiel: Chapters 25-48* in *The New International Commentary on the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1998), 498.

¹⁹⁰ Bryan D. Estelle, *Echoes of Exodus*, 197.

¹⁹¹ See 6:13, 14; 7:27; 12:15, 16, 20; 13:23; 14:8.

¹⁹² Estelle, 192-193. See Lev 11:44, 45; 19:2, 3, 4, 10, 12, 14, 16, 18, 25, 28, 30, 31, 32, 34, 36, 37; 20:24; 21:12; 22:3, 8, 9, 16, 30, 32, 33; 23:22; 25:17, 38, 55; 26:1, 2, 13, 44, 45. This phrase is often referred to as the "recognition formula." DeLapp explains, "The term comes from the seminal essay by Walther Zimmerli, 'Knowledge of God According to the Book of Ezekiel,' trans. Douglas W. Stott, in *I am Yahweh*, ed. Walter Brueggemann (Atlanta: John Knox, 1982), 29-98" (see footnote 13, p. 53-54).

¹⁹³ Nevada Levi Delapp, "Ezekiel as Moses – Israel as Pharaoh," 53-54. For DeLapp's explanation of this numbering, see footnotes 41, 42, and 43, p. 61.

formula is very distinctive. It is as though Ezekiel is using it with negative connotations. Estelle notes this and explains that in the words “there is an emphasis on judgment rather than salvation and, moreover, a judgment on Israel that is similar to judgment on the foreign nations.”¹⁹⁴ DeLapp notes at least three contexts in which this “recognition formula” is used. It is used in a context of “divine judgment or wrath” (chs. 1-33), “covenantal mercy” (chs. 34-39), and “historical recital” (ch. 20).¹⁹⁵ More exceptionally, he explains that in Ezekiel, Israel plays the part of Pharaoh or Egypt. Each has hearts that are hardened (Exod 7:3; Ezek 11:19). He writes:

To begin with, it is instructive that in Exodus the recognition formula only appears in contexts of judgment in relation to Egypt. In contrast, thirty-one of the fifty-two judgment context occurrences in Ezekiel relate solely to God’s people. Juxtaposing the texts synchronically and canonically, this observation suggests that, in the book of Ezekiel, the house of Israel has become like Egypt. Those who once knew YHWH now live as though Pharaoh’s angry statement is their creed: ‘Who is YHWH that I should listen to YHWH’s voice? I do not know YHWH.’¹⁹⁶

Perhaps this spiritual amnesia on the part of the people is why Ezekiel refers so much to them as a “rebellious house” and as “rebels.”

Following the description of Ezekiel’s call in chapter 2, a particularly unusual reference to the exodus is found in Ezekiel 4:4-6. Here the prophet is commanded to lie on his left side for 390 days for the sin of Israel and on his right side for 40 days for the sin of Judah. Each “number of days” (מספר הימים) [vv. 4, 5; cf. Num 14:34] is equal to a specific number of years. The sum of 390 and 40 is 430, which is exactly the length of the period of slavery in Egypt. The people of Israel are about to suffer at the hands of

¹⁹⁴ Bryan D. Estelle, *Echoes of Exodus*, 193.

¹⁹⁵ Nevada Levi Delapp, “Ezekiel as Moses – Israel as Pharaoh,” 65.

¹⁹⁶ *Ibid*, 69.

foreigners once again “before the new exodus occurs.”¹⁹⁷ According to Gentry and Wellum, “What is being portrayed by the drama of Ezekiel is that just as there was a period of bondage in Egypt before God brought about the exodus, so now there will be a long period of foreign overlords before he brings about the new exodus.”¹⁹⁸ This dramatic image is followed by a reversal of the exodus where God, through the action of Ezekiel, bares his arm against his own people in Jerusalem (v. 7). Furthermore, God also says he will take away the bread and water of the people (v. 17).¹⁹⁹

The exodus reversals continue into Ezekiel 8-9. In chapter 8 God states, “And though they cry in my ears with a loud voice, I will not hear them” (v. 18). This is in stark contrast to Exodus 2:23 where God responds to the cries for help from his people. By chapter 9, God’s appointed man “clothed in linen” (הלבש הבדים) (cf. Exod 28:29-42) is to “Pass through (עבר) the city, through Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations that are committed in it” (v. 4; cf. Exod 12:12, 23 [עבר]). According to Block, this mark is a sign of hope, and those who do

¹⁹⁷ Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant*, 472.

¹⁹⁸ Ibid, 540. Various views regarding this period of time have been proposed in order to understand Ezekiel’s actions. Lamar Cooper describes the difficulties with the passage and with the Septuagint’s substitutions and insertions of 190 days and 150 days (see *Ezekiel* in *The New American Commentary* [Nashville, TN: B&H Publishing Group, 1994], 81. Accessed April 20, 2020. ProQuest Ebook Central). Joseph Blenkinsopp also notes the difficulties with these verses. He argues that “eschatological and even apocalyptic reinterpretation” through the prophetic corpus can be found here (see *Ezekiel* in *Interpretation: A Commentary for Teaching and Preaching* [Louisville: Presbyterian Publishing Corporation, 2012], 43. Accessed April 20, 2020. ProQuest Ebook Central). A dated explanation can be found in Keil & Delitzsch. They argue that Ezekiel laying on his side was “to show to the people how they are to be cast down by the siege of Jerusalem, and how, while lying on the ground, without the possibility of turning or rising, they are to bear the punishment of their sins” (see *Commentary on the Old Testament*, Vol. 9 [Peabody: Hendrickson Publishers, 2006], 43).

¹⁹⁹ See Ezek 12:19 also.

not bear the mark are to be killed (v. 6).²⁰⁰ Regarding this passage, Cooper writes, “This is much like the Passover story, where the household was spared if the blood of the sacrificial lamb was placed over the lintel of the door (Exod 12:7, 13), and the judgment of Jericho, where the faithful household of Rahab was marked by the scarlet cord (Josh 2).²⁰¹ Even in a text as jarring as this one, the faithfulness of God remains on display. Eichrodt notes that ownership is pictured here, like putting a mark of ownership on a piece of property. These images show Ezekiel that “the eye of the heavenly Lord still watches over those who remain faithful, just as he watched over his people when he punished the Egyptians long before, and provided them with a sign to protect them from the destructive forces then unloosed.”²⁰²

Following this judgment and punishment on the wicked idolaters, and even though the people had been removed “far off” and had been “scattered among the countries” (11:16), God promises to give the exiles back the land of Israel (v. 17). In spite of their being scattered, God had “been a sanctuary to them for a while” (v. 16). Estelle argues that this is a “striking statement without parallel elsewhere in the Old Testament.”²⁰³ Furthermore, in verses 17-20, we find that there “will be a new exodus

²⁰⁰ Daniel I. Block, *The Book of Ezekiel: Chapters 1-24*, 307.

²⁰¹ Lamar Eugene Cooper, Sr., *Ezekiel in The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 128.

²⁰² Walther Eichrodt, *Ezekiel: A Commentary* (Philadelphia: The Westminster Press, 1970), 131.

²⁰³ Bryan D. Estelle, *Echoes of Exodus*, 194.

(vs. 17), a new land (vs. 18), and a new covenant (vv. 19-20).”²⁰⁴ The people will no longer have “a heart of stone,” like the Egyptian Pharaoh (Exod 7:14), but God will “give them a heart of flesh” (v. 19). “In the end, the house of Israel will come to know that God is YHWH not only through judgment but also through signs of covenantal mercy (i.e., return from exile, the removal of shame, the rebuilt temple, etc.).”²⁰⁵

Abominable Jerusalem remains the topic of Ezekiel’s words in chapters 13-14 as false prophets are condemned to suffer “great hailstones” (13:11, 13; cf. Exod 9:18, 24) and the land has God’s hand “stretched out” (נטה) against it (14:9, 13; cf. Exod 9:15). Chapter 16 contains a parable about the birth of the nation of Israel. She was “wallowing” in her own blood (v. 6) when God “passed by her” (Exod 33:19; 34:6). According to Cooper, “The nativity of Israel was traced to Egypt when the Hebrews were delivered and ‘born’ as a nation at Mount Sinai (Exod 19:1-8).”²⁰⁶ He continues, “When she was unlovely and no one else wanted her (Israel), God had compassion on her as she lay struggling in her own blood, and he rescued her and decreed her life by the word of his power.”²⁰⁷

Israel had broken the covenant (Ezek 16:59-63), and she remained a “rebellious house” (17:12) even though God had made himself known to her saying, “I am the LORD your God” (Ezek 20:5, 7, 12, 19, 20, 26, 38, 42, 44; cf. Exod 3:16; 20:2). This

²⁰⁴ Bryan D. Estelle, *Echoes of Exodus*, 194. Estelle sees Jeremiah’s influence on Ezekiel in vs. 19-20, and he notes the innerbiblical exegesis of Jeremiah 32:39 (see p. 194-195). Estelle is influenced on this point by Block, *The Book of Ezekiel: Chapters 1-24*, 352-354.

²⁰⁵ Nevada Levi DeLapp, “Ezekiel as Moses – Israel as Pharaoh,” 70-71.

²⁰⁶ Lamar Eugene Cooper, Sr., *Ezekiel*, 169.

²⁰⁷ *Ibid.*

name originates in the exodus, and the exodus motif is throughout chapter 20.²⁰⁸ In this chapter certain elders of Israel visit the prophet Ezekiel to inquire of the LORD. The LORD refuses their inquiry, and he instructs Ezekiel to “Let them know the abominations of their fathers, and say to them, Thus says the LORD GOD: On the day when I chose Israel, I swore to the offspring of the house of Jacob, making myself known to them in the land of Egypt; I swore to them, saying, I am the LORD your God” (vv. 4-5). The wording here recalls Exodus 6:3 where God tells Moses, “I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them.” On Ezekiel’s reference to God’s self-revelation in Exodus, Block writes, “Ezekiel sets the stage for Israel’s earliest rebellion by highlighting the grace of Yahweh in calling Israel to a covenant relationship with himself.”²⁰⁹ Block also notes four dimensions of this revelatory event: “first, Yahweh chose Israel to be his covenant partner, second, Yahweh bound himself by oath to the Israelites, third, Yahweh revealed himself as the covenant partner in Egypt, and fourth, Yahweh promised on oath to take Israel out of Egypt and deliver the people into their own territory.”²¹⁰

Not only does the prophet Ezekiel remind his hearers about God’s initial self-revelation in Egypt, but he also reminds them that God brought them out of Egypt. After the word of the LORD came to him, he states, “On that day I swore to them that I would bring them out of the land of Egypt into a land that I had searched out for them, a land flowing with milk and honey, the most glorious of all lands” (20:6). Additionally, “So I

²⁰⁸ For more on the origin of this name, see Joel S. Baden, *The Book of Exodus: A Biography*, 36.

²⁰⁹ Daniel I. Block, *The Book of Ezekiel: Chapters 1-24*, 625.

²¹⁰ *Ibid.*, 625-626.

led them out of the land of Egypt and brought them into the wilderness” (v. 10).

According to Block, verse 6 could be an allusion to Exodus 6:8 (“I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD”).²¹¹

Israel should have intimately known God through the Sabbaths that he had given her for sanctification (20:12).²¹² Regarding these “Sabbaths” Block writes, “Ezekiel’s use of the plural indicates that he has more than the weekly Sabbath in view (Exod 20:8-11; Deut 5:12-15). Included would also be the special holy days on which all work ceased, as well as the sabbatical years and the year of Jubilee.”²¹³ Toward the end of chapter 20, Yahweh promises to be “king” over the people “with a mighty hand” and an outstretched arm” (v. 33). According to Estelle, “The language here, especially in verses 33-42, is mimicking God’s speech to Moses in Exodus 6:6-8.”²¹⁴ The conclusion of the chapter brings out the second reference to the wilderness within the book (vs. 36). This verse reads: “As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the LORD GOD.” This verse is part of an extended section where Ezekiel reminds Israel that God had judged them before in the wilderness, and he will judge them again.²¹⁵

²¹¹ Daniel I. Block, *The Book of Ezekiel: Chapters 1-24*, 627.

²¹² See 20:13, 16, 20, 24, 25; 22:8, 26; 23:38 also.

²¹³ Block, 632.

²¹⁴ Bryan D. Estelle, *Echoes of Exodus*, 196.

²¹⁵ Ezekiel 20:10-26 is the extended section where “the wilderness” is referenced seven times.

In chapter 23, Ezekiel is given another parable from the LORD regarding two sisters, Oholah and Oholibah (vs. 4). “Oholah is Samaria, and Oholibah is Jerusalem” (vs. 4). Block argues, “The names appear to be artificial archaizing constructs, recalling the period when Israel lived in tents in the desert and reinforcing the notion of long-standing harlotry.”²¹⁶ These two sisters “played the whore in Egypt; they played the whore in their youth” (v. 3). This reveals, “From the days of her youth, Israel was guilty of unfaithfulness. God did not discard Israel but was faithful to his promises made to Abraham (Deut 7:6-11).”²¹⁷

Not only does God exercise authority over Israel, but Ezekiel also reveals that God exercises authority over other nations and other world leaders. In chapter 29, Pharaoh is cast into the wilderness (v. 5), and Egypt is scattered among the peoples for “forty years” (v. 13). Furthermore, the water of the Nile is dried up (30:12), darkness will be on the land (32:8), and all who are in Egypt will be struck down (32:15; cf. Exod 11). Nebuchadnezzar, the king of Babylon, will be strengthened against Pharaoh so that he falls (30:24-25). All of this takes place so that everyone will know that “I am the LORD” (30:8, 19, 26). Indeed, God desires to be known by all nations, either through the revelation of his righteousness or through the pouring out of his wrath in judgment against sin (Ezek 34:27, 30; 36:21, 22-36; 37:36; 38:22-23; 39:6-8, 25).

The final nine chapters of Ezekiel contain his vision of the new temple (chs. 40-48). This vision of the temple contains a few elements of the exodus motif. In Ezekiel 40:1, the vision “at the beginning of the year, on the tenth day of the month,” invites

²¹⁶ Daniel I. Block, *The Book of Ezekiel: Chapters 1-24*, 735-736.

²¹⁷ Lamar Eugene Cooper, Sr., *Ezekiel*, 226.

association with the Passover in Exodus 12:2-3, “according to which the beginning of the year commemorated Israel’s release from Egyptian bondage.”²¹⁸ According to Block, “The parallels between Ezek. 40-48 and the Mosaic Torah can hardly be coincidental in view of the remarkable correspondences between the broad structure of Ezekiel’s restoration oracles in chs. 40-48 and the Exodus narratives as a whole.”²¹⁹ The new temple is also filled with the glory of the LORD and the place where he will dwell in the midst of his people (Ezek 41:5, 7; cf. Exod 29:43, 45). Furthermore, Block also notes the following connections between the tabernacle and the new Temple:

1. Yahweh provides for his residence among his people: Exod. 25-40 and Ezek. 40:5-43:27
2. Yahweh prescribes the appropriate response to his grace: Lev. 1:1ff/Num. 21 (?) and Ezek. 44:1-46:24
3. Yahweh provides for the apportionment of his land to his people: Num. 34-35 and Ezek. 47-48²²⁰

Block contends that these correspondences “strengthen the impression that Ezekiel is perceived as a second Moses. Is he the prophet predicted in Deut. 18:14-22, whom Yahweh would raise up from Israel and who would be like Moses?”²²¹

Concerning the legacy of the prophet Ezekiel, unquestionably a prophet like Moses, priest and scholar Lawrence Boadt has written, “In many ways, Ezekiel is the grandfather of intertextual composition, consciously attempting to echo the language of earlier prophetic tradition, deuteronomic themes, priestly concerns, and the cosmic

²¹⁸ Daniel I. Block, *The Book of Ezekiel: Chapters 25-48*, 498.

²¹⁹ *Ibid.*

²²⁰ *Ibid.*, 499.

²²¹ *Ibid.*, 498. Isaiah, Jeremiah, and Ezekiel are all portrayed as prophets “like Moses.” For further discussion, see Gary E. Yates, “New Exodus and No Exodus in Jeremiah 26-45: Promise and Warning to the Exiles in Babylon,” 5, footnote 15.

imagery of the temple liturgy.”²²² While Isaiah faced an anxious people who worried about whether or not God had forgotten them, and while Jeremiah faced a people who had forgotten YHWH, failed to keep faith in him, and had not obeyed his Law, Ezekiel faced a rebellious and idolatrous nation who, like the Egyptian Pharaoh, did not know God. These crises led the three prophets back into the history of Israel to the exodus. The remembrance of this event refocused the children of Israel on God’s past promises, current redemption, and future salvation.

THEOLOGICAL CONCLUSIONS

Isaiah, Jeremiah, and Ezekiel each accepted the exodus as a historical event, and each prophet used the exodus motif as a means of relaying prophetic judgment. For these prophets, the exodus provided a pattern for describing the future redemption and salvation of God’s people. Isaiah couples the exodus motif with creation theology, especially in chapters 40-44, to teach God’s people that God is sovereign, and that one-day he will restore his creation and his people. God will extend his hand “a second time” (11:11) to save his people, and consequently, they will sing a “new song” (42:10) at the sight of this “new thing” (43:18-19) that God has done. Jeremiah couples the exodus motif with new covenant language. A new exodus and new covenant are needed because of the lack of transformation of the heart from the old covenant. Ezekiel’s also promises a “new land” (11:18) and a “new covenant” (11:19-20), and he repeatedly uses the exodus recognition formula, “I am the LORD.” Ezekiel’s use, though, is primarily negative in tone. With regard to this recognition formula, Estelle writes, “Ezekiel’s use of the recognition formula would have been shocking to its audience. Previously in Israel’s

²²² See Bryan D. Estelle, *Echoes of Exodus*, 182.

history, the formula sounded a note of triumphant encouragement. Now in Ezekiel, however, the recognition formula often occurs in the context of judgment. Israel will be given in judgment to her neighbors.”²²³

Isaiah, Jeremiah, and Ezekiel believe the historical exodus of the past comforts us in the present and connects to redemption in the future. God’s people have reason for hope now and in the future. This hope is based on God’s salvation in the past. Certainly, God is actively committed to the restoration and salvation of his people, and furthermore, he is actively committed to making himself known throughout the world (Isa 11:9; 40:5). God sees all people, judges all people, and is sovereign over all nations and their leaders. God’s people should continually offer him praises and thanksgiving for his redemption and salvation (Isa 12:2). If God’s people forget his glorious deeds, then the leaders of his people will bear the responsibility for their spiritual amnesia (Jer 2:8).

Negatively, Israel suffers from spiritual amnesia. She has forgotten the Lord’s mighty act of salvation in Egypt. According to DeLapp, “It is only when Israel has seen itself in the mirror of Exodus and realized its own Egyptian culpability that new life can come forth. Once Israel has a true knowledge of self and God, the valley of dry bones will begin to rattle and snap as the Pharaonic people of God receive God’s spirit in a resurrection return to the promised land (Ezek 37:1-14).”²²⁴

Scholars have noted that the exodus story “refuses to be simply about ancestors in the thirteenth century BCE. It is about the experience of bondage, liberation, covenant community, and the presence of God’s glory in our midst in every generation of God’s

²²³ Bryan D. Estelle, *Echoes of Exodus*, 198.

²²⁴ Nevada Levi DeLapp, “Ezekiel as Moses – Israel as Pharaoh,” 73.

people – that of Babylonian exiles or of today’s church and synagogue.”²²⁵ Durham argues that the exodus story reminds us, “God is first of all a God at hand, a God with his people, a God who rescues, protects, guides, provides for, forgives, and disciplines the people who call him *their* God and who call themselves *his* people.”²²⁶

Collectively, Isaiah, Jeremiah, and Ezekiel had an understanding of Israelite history, and they trusted God’s sovereign control of that history. They also had a collective understanding of God’s nature and the significance of sin. Individually, Isaiah, Jeremiah, and Ezekiel drew on the exodus narrative to remind their hearers of God’s self-revelation (Ezek 20:4-5), and of God’s salvation (Jer 2:6; Ezek 20:6; 10). Furthermore, these prophets used exodus language to rebuke their hearers for covenant unfaithfulness (Jer 11:1-8). The people had forgotten God, forgotten the covenant, and had not listened to God’s commands (Jer 2:6; 7:22-26).

Collectively, Isaiah, Jeremiah, and Ezekiel drew upon the exodus story to provide confidence that the God who “brought Pharaoh and the mountains low, who divided the waters and rescued his people, has lost none of his power, righteousness, compassion, and faithfulness. As he has acted for the sake of his glorious name in the past, he will and can be relied upon to act again.”²²⁷ The prophets made a “fundamental assumption” that God’s character and judgment as revealed in the exodus remained consistent and constant, and they drew upon God’s past action in history and projected it into the

²²⁵ Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim, and David L. Peterson, *A Theological Introduction to the Old Testament*, 104.

²²⁶ John I. Durham, *Exodus* in Word Biblical Commentary, Vol. 3 (Waco: Word Books, 1987), xxiii.

²²⁷ R. E. Watts, “Exodus” in *New Dictionary of Biblical Theology*, ed. by T. Desmond Alexander and Brian S. Rosner (Downers Grove: InterVarsity Press, 2000), 213.

future.²²⁸ Just as the Israelites and prophets revered the exodus as God's great act of salvation on their behalf, so modern Christians revere the cross of Christ as God's great act of salvation on our behalf. Just as the Israelites and prophets looked back to the exodus as a reminder of God's salvation, so Christians today look back to the cross as a reminder of God's salvation. Both of these majestic events demonstrate God's power, love, and faithfulness to his people.

²²⁸ R. E. Watts, "Exodus" in *New Dictionary of Biblical Theology*, 213. See also Peter J. Gentry and Stephen J. Wellum, *God's Kingdom through God's Covenants* (Wheaton: Crossway, 2015), 246.

CHAPTER THREE: POSITIVE AND NEGATIVE USES OF THE EXODUS MOTIF IN THE BOOK OF THE TWELVE

INTRODUCTION

The Old Testament Book of the Twelve, also known as the Minor Prophets, has been called “from time immemorial the smaller prophets on account of the smaller bulk” of their written material.²²⁹ Historically, upon the “completion of the canon these twelve writings were put together, so as to form *one* book.”²³⁰ The ministry of these twelve prophets covers a span of about five hundred years, and their writings, when considered with Isaiah, Jeremiah, and Ezekiel, contains typical elements of warnings against sinful behavior, calls for repentance, and assurance of God’s mercy and forgiveness. For each of these twelve prophets, save Obadiah, the exodus event provides a testimony to God’s faithfulness in the past, allows the prophet to confront Israel with covenantal unfaithfulness in the present (Mic 6:4), and provides hope for a greater typological salvation in the future. These twelve prophets not only work in close correspondence with the message of Isaiah, Jeremiah, and Ezekiel in the areas of sin, salvation, and judgment, but they also share with them the positive and negative uses of the exodus motif. Each of

²²⁹ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10 (Peabody: Hendrickson Publishers, 2006), 1. For further discussion regarding the early stages of these twelve prophets, see Anthony R. Petterson, *Haggai, Zechariah and Malachi* in *Apollos Old Testament Commentary* (Downers Grove: IVP Academic, 2015), 28-29. Petterson notes, “The oldest extant Hebr. Texts from Qumran (dating from the mid-second century BC to the first century AD), although very fragmentary, also give evidence that the books were considered as a collection since they do not begin at the top of a new column, but are separated by only three empty lines” [sic] (p. 28).

²³⁰ *Ibid.*

these types of uses within the Book of the Twelve will be examined in the following chapter, as will the historical context of each prophet.²³¹

AN EXAMINATION OF HOSEA

The prophet Hosea, son of Beerī, received the word of the LORD “in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel” (1:1). His prophecies are primarily directed to the Northern Kingdom of Israel, and this makes him unique considering “most of the prophetic books are of Judaeen prophets.”²³² Although, because his text also includes prophecies directed to the Southern Kingdom of Judah, he could have fled to Judah during the destruction of Samaria “thereby finishing his prophetic ministry while residing there.”²³³ Gary Smith contends that his dates of ministry would have “lasted from about 755-725” BCE but given the introduction to the book in 1:1 and the names of the kings listed there, his ministry probably lasted for about forty years.²³⁴ Historically and chronologically,

²³¹ As noted, the only prophet within the Book of the Twelve to not directly or indirectly allude to the exodus is Obadiah. His text will not, therefore, be examined in this chapter.

²³² Yair Hoffman, “A North Israelite Typological Myth and A Judaeen Historical Tradition: The Exodus in Hosea and Amos” in *Vetus Testamentum* 39, no. 2 (1989): 169. Accessed April 23, 2020. doi:10.2307/1519574. Because of Hosea’s detailed understanding of Israelite geography, Fuhr, Jr. and Yates believe he was “likely a citizen of the north” (see Richard Alan Fuhr, Jr. & Gary E. Yates, *The Message of the Twelve* (Nashville: B & H Academic, 2016), 60.

²³³ Richard Alan Fuhr, Jr. & Gary E. Yates, *The Message of the Twelve*, 61.

²³⁴ Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook* (Grand Rapids: Kregel Academic, 2014), 73. See also Fuhr and Yates, *The Message of the Twelve*, 63.

Hosea would have been God's spokesman to the last generation of Israel before the destruction of Samaria.²³⁵

Hosea ministered primarily to the people of Israel as they once again faced the wrath of God for their sin, this time pictured as adultery. The people were threatened with the punishment of judgment and exile, and the end was looming over their glorious redemptive history. Ninow explains, "In a sense, Israel had come back to the point of her beginning, the Exodus. This starting point is at the same time the beginning of the new era. Israel has sinned, and because of her sin she has to return to Egypt."²³⁶ Indeed, the many references to the exodus throughout Hosea indicate "that in order for Israel to become again God's covenant people a new Exodus had to take place."²³⁷ Like his prophetic contemporaries, Hosea continually returns to Israel's beginnings in Egypt and her subsequent sustenance in the wilderness. Dearman points out, Hosea is "first among [those contemporaries] in the number and range of allusions" to the earlier events (1:11, 9:10, 11:1, 12:9, 13, 13:4-5).²³⁸

In the first chapter and with striking language, God tells Hosea to marry a prostitute and have children with her (1:2). He is to name their son "Not My People, for you are not my people, and I am not your God" (1:9). This is a complete reversal of the

²³⁵ Willem A. VanGemeren, *Interpreting the Prophetic Word* (Grand Rapids: Zondervan, 1990), 105.

²³⁶ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif* (Frankfurt: Peter Lang, 2001), 206.

²³⁷ *Ibid*, 207.

²³⁸ J. Andrew Dearman, *The Book of Hosea* in *The New International Commentary on the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 2010), 121. Dearman notes the exodus references in 1:11, and perhaps 9:10, 11:1, 12:9, 13, and 13:4-5 (see footnote 7, 121). Each of these references will be covered within this section.

language used by God throughout the Hebrew canon, and it is specifically a reversal of his language used during the exodus and covenantal period. Earlier in Israel's history God said that he had "surely seen the affliction of *my people* who are in Egypt" and had "heard their cry" (Exod 3:7). Additionally, he had commanded Pharaoh, "Let *my people* go" (Exod 5:1). Finally, God had lovingly assured Israel in covenantal language, "I will take you to be *my people*, and I will be your God, and you shall know that I am the LORD your God, who has brought you out of from under the burdens of the Egyptians" (Exod 6:7). To be sure, the covenant formulary extends beyond the exodus event throughout the Hebrew canon, so while there may not be a specific allusion, echo, or direct quotation from Exodus in this portion of Hosea, it is clear that there are theological and covenantal connections between the two texts. At this point in Hosea, and within the historical context in which the prophet resides, the covenant unfaithfulness of God's people has led to their rejection. According to Mays, this statement is "an outright declaration by Yahweh that the covenant is no longer in force," and God has literally and radically just told his people 'I am not your I-AM. (*'ehyeh*).'"²³⁹

Interestingly, though, the rejection of verse 9 is reversed in verse 10.²⁴⁰ Instead of God saying to them, "'You are not my people,' it shall be said to them, 'Children (or "sons" [בְּנֵי] of the living God.'" The language of sonship is reminiscent of Exodus 4:22 which reads, "'Thus says the LORD, Israel is my firstborn son (בְּנִי בְּכֹרִי), and I say to you,

²³⁹ James L. Mays, *Hosea: A Commentary* (Louisville: Presbyterian Publishing Corporation, 1969), 29. Accessed April 27, 2020. ProQuest Ebook Central.

²⁴⁰ On the authenticity of 1:10, Mays writes, "In style and conception of the drama of salvation, it is without parallels in the book of Hosea. Yet it has many connections with undoubtedly authentic oracles and draws on traditions with which Hosea was at home. If it does not derive from Hosea, it must come from his period and the circles sympathetic to his prophecy." For further discussion, see *Hosea: A Commentary*, 31.

‘Let my son go that he may serve me’” (see also 11:1 [בני]). For her sin of spiritual adultery, God had presently rejected Israel. There would be a reversal of this rejection in the future, however. This type of future reversal is characteristic of Hosea (cf. 2:16, 23). In the future and after their rejection, the people would be gathered together, appoint for themselves one head, and would “go up from the land” (ועלו מן הארץ in v. 11; cf. מן הארץ ולהעלתו in Exod 3:8), just as they did during the exodus.²⁴¹

In chapter 2, Israel is warned that she should put away her whoring or God will “strip her naked and make her as in the day she was born” (v. 3; cf. Ezek 16:6; Nah 3:5). According to Exodus 21:10, the husband was to clothe his wife, and the picture here is of Yahweh withdrawing his support for Israel.²⁴² God had initially found Israel at an early point in her life when she was “like grapes in the wilderness” (9:10). The “day she was born” (v. 3) is a reference to “the time of Israel’s oppression and bondage in Egypt, when it was given up in helplessness to its oppressors. The deliverance out of this bondage was the time of the divine courtship; and the conclusion of the covenant with the nation that had been brought out of Egypt, the time of marriage.”²⁴³ The theme of marriage is prevalent throughout Hosea. By verse 5, Israel is shamefully chasing after other lovers who give her “bread and water.” That sustenance, like the sustenance during the wilderness wanderings, should have been received from the LORD. Ultimately, Israel should be chasing hard after her spiritual husband, the LORD, but instead, she is chasing hard after other idolatrous lovers.

²⁴¹ Yair Hoffman, “A North Israelite Typological Myth and a Judaeon Historical Tradition: The Exodus in Hosea and Amos,” 173.

²⁴² James L. Mays, *Hosea: A Commentary*, 38.

²⁴³ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 36.

Hosea's first explicit reference to the exodus is found in 2:15-17. The LORD is planning to allure Israel into the wilderness and "speak tenderly to her" (v. 14). He says, "And there I will give her vineyards and make the Valley of Achor a door of hope. And there she shall answer as in the days of her youth, as at the time when she came out of the land of Egypt" (v. 15). The Valley of Achor, ironically, is the place where Achan and his family were killed for bringing sin into the camp of Israel (Josh 7:26). So, why does this place known for trouble appeal to Hosea? Mays explains that the name gave Hosea an opportunity for a word play on the name: "'The Valley of trouble is made a door of hope,'" and this is a "favourite device of the prophet."²⁴⁴ "The wilderness," according to Dearman, is a "place of covenant making and divine guidance, where Israel needed to depend totally on the covenant Lord, the wilderness is also the place of marital beginnings. Wooing Israel, speaking to her heart, and bringing her into the wilderness are ways to reprise the national identity as a second bridal period."²⁴⁵ For Hosea, the first wilderness event is typological of this new wilderness experience. In her current situation, Israel had been covenantally unfaithful to God by committing spiritual adultery with the Baals, but in the future, Israel would once again depend totally upon God, and the faithful relationship between the two would be restored.²⁴⁶

In chapter 4, Hosea declares, "There is no faithfulness or steadfast love, and no knowledge of God in the land" (v. 1). At this point, the people have forgotten God's

²⁴⁴ James L. Mays, *Hosea: A Commentary*, 45.

²⁴⁵ J. Andrew Dearman, *The Book of Hosea* in *The New International Commentary on the Old Testament*, 121.

²⁴⁶ See Douglas Stuart, *Hosea* in *Word Biblical Commentary*, Vol. 31 (Waco: Word Books, 1987), 53.

example of steadfast love and faithfulness (Exod 34:6-7), and they have forgotten God himself. They were rescued from slavery in order to know God (Exod 6:7), but they have forgotten him instead. This lack of knowledge of the Holy One is because of the lack of spiritual leadership on behalf of the priests and prophets of the nation (4:4-6). The people are exhorted to return to the LORD (6:1) so that they can know him once again (6:3). He desires “steadfast love and not sacrifice, the knowledge of God rather than burnt offerings (6:6). The people, though, do not cry to the LORD from the heart any longer, as they did in the days of Egyptian slavery (Exod 2:23; 3:7). Instead they only claim to “know” (עִיד) the LORD (8:2). God calls them to “Sow for yourselves righteousness; reap steadfast love; break up your fallow ground, for it is the time to seek the LORD, that he may come and rain righteousness upon you” (10:12).

Chapter 8 contains an allusion to the golden calf (Exod 32), and in it we also find the exodus motif of “oppression.” At this point, God’s anger “burns” (חרה; cf. Exod 32:11 יחרה אפך) against Samaria for her idolatry, and he vows, “the calf of Samaria shall be broken to pieces” (v. 6). Additionally and ironically, Ephraim “shall return to Egypt” (v. 13; see also 9:3, 6) for their iniquity. All of salvation history is reversed in this move, and Israel “will be once again where she was before Yahweh found her.”²⁴⁷ In chapter 8, “Egypt” is representative of bondage and is not the literal location, which is Assyria.²⁴⁸ As noted above, the oppression of God’s people described in chapter 8 could be seen as

²⁴⁷ James L. Mays, *Hosea: A Commentary*, 124.

²⁴⁸ Hoffman presents an opposing viewpoint on this verse, and claims the promise should be interpreted literally: “a real, actual return to Egypt would be the people’s lot.” For further discussion, see “A North Israelite Typological Myth and a Judaeon Historical Tradition: The Exodus in Hosea and Amos,” 173-174. Mays contends that, contextually, 8:13 is clarified by 9:3 and 11:5 “where the expression is used in parallel with the threat of Assyria” (see *Hosea: A Commentary*, 123).

fulfillment of the covenant curses described by Moses in Deuteronomy 28. There God had promised that in response to their covenant unfaithfulness a nation would swoop down “like an eagle” (Deut. 28:49) to oppress the people, and the people would be scattered abroad (Deut 28:64). Furthermore, among these foreign nations the people would “find no respite,” there would be “no resting place for the sole of [their] foot” (Deut 28:65), and, specifically, the LORD promised a curse that included a return to Egypt (Deut 28:68).²⁴⁹

Moving to the eleventh chapter, we find one of the most prominent references to the exodus found within the Book of the Twelve (Hos 11:1).²⁵⁰ The verse states: “When Israel was a child, I loved him, and out of Egypt I called my son.” The wording here recalls God’s words in Exodus 4:22-23: “Then you shall say to Pharaoh, ‘Thus says the LORD, Israel is my firstborn son, and I say to you, ‘Let my son go that he may serve me.’ If you refuse to let him go, behold, I will kill your firstborn son.’” The timeframe referenced in 11:1 has been called “the most critical period in Israel’s history, its childhood – when the people were delivered from bondage in Egypt and became a

²⁴⁹ The prophet Jeremiah also describes the results of covenant unfaithfulness in 11:1-17. In these verses, God says he will no longer listen to the cries of his people when they call out to him in their time of trouble (vv. 11, 14; cf. Exod 2:23-25; 3:7).

²⁵⁰ Hosea 11:1 is also a prominent passage found within the New Testament. Matthew quotes 11:1 with reference to Jesus’ journey to Egypt as a baby to escape Herod the Great’s murderous edict (see Matt 2:15). Beale claims, “If one were to have asked Hosea if he believed that God was sovereign over history and that God had designed the first exodus from Egypt as a historical pattern that foreshadowed a second exodus from Egypt, would he not likely have answered yes?” [see G.K. Beale, *A New Testament Biblical Theology* (Grand Rapids: Baker Academic, 2011), 409]. Additionally Beale argues that Matthew used Hosea 11 and “understood, in light of the entire chapter 11 of Hosea, that the first exodus in Hos 11:1 initiated a historical process of sin and judgment to be culminated in another, final exodus (Hos 11:10-11)” [p. 409].

community in the wilderness.”²⁵¹ Stuart refers to this time as “the very first encounter of Yahweh with his infant nation.”²⁵² Joel Baden comments, “The biblical prophets are particularly emphatic on this last point. The eighth-century prophet Hosea, setting aside the traditions of the patriarchs Abraham, Isaac, and Jacob, dates the relationship between Israel and Yahweh to the Exodus: (12:10, 13:4, 5; 11:1; Jer. 2:2).”²⁵³ For Hosea, the exodus event in the past helps interpret the present situation and typologically presents an image of the future.

In chapter 11, Hosea refers to “Egypt” three times (vv. 1, 5, 11), and each reference is unique. In these three references, we see Israel’s past, present, and future. He begins with a reminder of the literal spot where Israel was born, in Egypt (v. 1). By returning to the birth of the nation, Hosea reminds the people that God has not stopped loving them, and he reminds “Israel that Yahweh will bear with his wayward people, just as he did in the wilderness, and though he judges them, he will save them through the judgment, revealing his justice and his mercy and getting glory for his name.”²⁵⁴ In verse 5, the word “Egypt” is used not in a literal sense, but as it was in 8:13. It is a reference to “oppression.” Here God promises that the people will “return to Egypt” for the sin of idolatry (11:2). At the conclusion of the chapter, God promises to “roar like a lion” and this roar will cause his children to “come trembling from the west” (v. 10). At the voice

²⁵¹ Francis I. Andersen and David Noel Freedman, *Hosea* in *The Anchor Bible* (Garden City: Doubleday & Company, INC., 1980), 577.

²⁵² Douglas Stuart, *Hosea*, 177.

²⁵³ Joel S. Baden, *The Book of Exodus: A Biography*, 35.

²⁵⁴ James M. Hamilton, Jr., *God’s Glory in Salvation Through Judgment* (Wheaton: Crossway, 2010), 238-239.

of the LORD, the people will return “trembling like birds from Egypt” and fluttering “like doves from Assyria” (v. 11). Hosea viewed a future “new exodus” when all of God’s people will return to him and to “their homes” (v. 11). Even though justice and destruction are coming for the people, the “Holy One” in the midst shall bring them back home. Even though they have looked elsewhere for help and salvation (see 12:1 – Assyria and Egypt), God will lovingly take them back.

In chapter 12, Hosea reminds Israel that God is “the LORD from the land of Egypt” (v. 9; also 13:4), and that they were brought out of Egypt “by a prophet” (v. 13). That prophet was Moses, and the current prophet, Hosea, informs the people that a return to bondage (“Egypt”) is imminent if there is no repentance. That God will “again make you dwell in tents” (v. 9) is a promise of a future restoration where the people will be led out of suffering through a new Moses. According to Ninow, “The motif of God leading his people back into the desert and sustaining her there is again employed [in 12:10]. All through the book, Hosea describes how Israel has failed in her relationship with God: Their political activities at home and abroad have aimed to secure power by their own strength. They mingled with foreign nations and sought their future in alliances with them.”²⁵⁵ These activities have brought misery to the people, but as Scripture consistently reveals, God identifies with his people in their misery.

The wording of 13:4-5 is closely connected to 12:9. Hosea again reminds Israel, “But I am the LORD your God from the land of Egypt; you know no God but me, and besides me there is no savior. It was I who knew you in the wilderness, in the land of drought” (vv. 4-5). Regarding these verses and 12:9, Hoffman points out that the phrase,

²⁵⁵ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 213.

“I am the LORD your God from the land of Egypt” is “a variant of the beginning of the Ten Commandments (Exod 20:2; Deut 5:6),” and this, coupled with the covenant language in 12:9, is indicative of the “immense importance of the exodus in Hosea’s theology.”²⁵⁶

The exodus, and specifically the wilderness motif, is especially prevalent in Hosea. Willem VanGemeren notes the four purposes behind Hosea’s use of the “Exodus wilderness motif.”²⁵⁷ He claims, first, that the motif establishes God’s “love, compassion, and fidelity.” Second, it is a training ground for Israel so she can be “countercultural.” Third, God’s promise of renewed love, compassion, and fidelity is to be “like a second Exodus” for the people. Fourth, this state of abandonment allows Israel to be consecrated by God and to further realize his love and presence.²⁵⁸

By the end of Hosea, God promises that good will come to the people if they will return to him. The people should recognize that they can no longer look to Assyria (or Egypt) for salvation (14:3), and neither can they look to their idols for salvation (14:3). Only God can rescue, “heal,” and “love” the people according to their need (14:4). For Hosea, God’s salvific activity in the past at the exodus event is the grounds for present covenant faithfulness, and that exodus salvation typologically represents God’s salvation of Israel in the future.

²⁵⁶ Yair Hoffman, “A North Israelite Typological Myth and a Judaeen Historical Tradition: The Exodus in Hosea and Amos,” 172.

²⁵⁷ Willem A. VanGemeren, *Interpreting the Prophetic Word*, 115.

²⁵⁸ *Ibid.*

AN EXAMINATION OF JOEL

With reference to personal history, the prophet Joel, “son of Pethuel” (1:1), is an enigmatic figure, as is the date and setting of the text that bears his name. His name means “Yahweh is God,” and this particular Joel “is not mentioned elsewhere in the Old Testament.”²⁵⁹ Smith dates Joel’s ministry “before the fall of Jerusalem, around 600-590 [BCE], since the Day of the Lord seems to refer to the fall of the city.”²⁶⁰

Joel’s message opens with these words: “Hear this, you elders; give ear, all inhabitants of the land! Has such a thing happened in your days, or in the days of your fathers? Tell your children of it, and let your children tell their children, and their children to another generation” (vv. 2-3). This “thing” to be remembered for generations refers to the destruction of the nation by a plague of locusts. The people are now to remember this epic destruction in the same way the earlier generations of Israelites had remembered the Passover and exodus event (Exod 12:26-27). Both events become influential in the way the people view themselves and view God, and both events prove that God is at work in the history of his people. One event, the exodus, shows God’s salvation, and the other event, the plague of locusts, shows God’s judgment for sin. Joel recognizes this plague as God’s judgment, and he points to it as such. For Joel, this is

²⁵⁹ Richard Alan Fuhr, Jr. and Gary E. Yates, *The Message of the Twelve*, 89. Keil and Delitzsch helpfully note that other men by the same name appear in other biblical texts (1 Sam 8:2; 1 Chron 4:35; 5:4; 8:12; 6:21; 7:3; 2 Chron 29:12; Neh 11:9) [see *Commentary on the Old Testament*, Vol. 10, 111].

²⁶⁰ Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 74. Smith also recognizes the argument for a post-exilic date for Joel “because the scattering of God’s people could refer to the Babylonian exile” (see p. 74). The dating of Joel is highly contested. For an overview of dating issues, see C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 111-112.

“not just a natural disaster like those that often came upon the Mediterranean world; rather it is the work of God in judgment on his sinful people.”²⁶¹

An interesting reversal of the exodus occurs in 1:4. The people have suffered a plague of locusts in the same way the Egyptians suffered in Exodus 10:1-20. The people of God have not listened to God nor have they obeyed him. In fact, they have behaved much like the Egyptian Pharaoh of Exodus in that they do not know who God is anymore. However, just as in Exodus 10:2, the people of Joel’s day will tell their sons and grandsons of God’s great act of judgment, and all of Israel would come to know “that I am the LORD your God and there is none else” (2:27; cf. Exod 10:2).

Joel’s second reversal of exodus motif occurs in chapter 2 with reference to “cloud” and “darkness.” These elements traditionally represent God’s presence and focus attention on God, but here in Joel, these elements bring judgment. In verse 2 (and verse 10) Joel echoes back to the exodus plagues and wilderness wanderings as the reader finds “a day of darkness and gloom, a day of clouds (ענן) and thick darkness (ערפל)” is coming against the people on the Day of the Lord (v. 1). In this context and with these elements, God continues to move, not in salvation, but in judgment against his own people for their sin.

The central confession of the Old Testament, Exodus 34:6-7, is drawn upon for the first time in the Book of the Twelve in 2:13.²⁶² Here Joel commands the people to

²⁶¹ Elizabeth Achtemeier, *Minor Prophets I* in Understanding the Bible Commentary Series (Grand Rapids: Baker Books, 1995), 179. Accessed April 28, 2020. ProQuest Ebook Central.

²⁶² Exodus 34:6-7 must be interpreted in light of the larger context of Exodus and within the larger context of Scripture. The difficulties of the passage should also be acknowledged. Blackburn points out that Exodus 34:6-7 is found throughout Israel’s “prayers, praises and preaching,” and he helpfully provides an overview of the history of interpretation of the passage

“Return to the LORD your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love; and he relents over disaster.”²⁶³ An additional appeal to the exodus occurs in verse 17 as the priests ask for God to spare the people so that his heritage will not be a reproach and byword among the nations (see Exod 32:12-14 and Micah 7:10). Moses’ original plea for God to spare the sinful people in Exodus 32:12 was for the sake of God’s reputation among the Egyptians. He was worried about the smearing of God’s character, whereas the priests in Joel’s context are worried about the potential questioning of God’s existence by foreign nations.

Joel’s use of Exodus 34:6-7 is double-edged. James Nogalski points out that Joel uses the passage both positively and negatively. First, in 2:13, Joel uses the central confession positively. Joel commands the people, “Return to the LORD your God, for he is gracious and merciful, *slow to anger, and abounding in steadfast love*; and he relents over disaster.” Joel’s phrasing matches Exodus 34:6: ורחום הוא ארך אפים ורב חסד. Nogalski writes that Joel’s use here “represents the theological rationale for why Joel 1-2 extends

(see *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus*, 154-162). The use of Exodus 34:6-7 in the Book of the Twelve potentially raises a “theodicy problem” and brings up “questions about justice and retribution, and about grace and recompense on God’s part” (see James D. Nogalski, *The Book of the Twelve and Beyond: Collected Essays of James D. Nogalski* [Atlanta: SBL Press, 2017], 189). Nogalski’s view is influenced by Raymond C. Van Leeuwen, “Scribal Wisdom and Theodicy in the Book of the Twelve” in *In Search of Wisdom: Essays in memory of John G. Gammie*, ed. by Leo G. Perdue, Bernard B. Scott, and William J. Wiseman (Louisville: Westminster John Knox, 1993), 31-49, and James L. Crenshaw, “Theodicy in the Book of the Twelve” in *Thematic Threads in the Book of the Twelve*, ed. by Paul L. Redditt and Aaron Scharf (Berlin: de Gruyter, 2003), 175-191 (see p. 189, footnote 5).

²⁶³ For further discussion of the redactional issues involved in Joel 2:13, see C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 130. They also note the connection to Exodus 34:6-7. Regarding this central confession, Petterson writes, “Throughout the Book of the Twelve, God’s character as revealed in Exod. 34:6-7 is frequently referred to (e.g. Hos. 2:19 [21]; Joel 2:13; 3:21 [4:21]; Jon. 4:2; Mic. 7:18-19; Nah. 1:3)” [sic.] (see *Haggai, Zechariah and Malachi* in *Apollos Old Testament Commentary*, 164). Nogalski notes four main texts that “take up portions of Exod 34:6-7 explicitly: Joel 2:13; Nah 1:3; Jonah 4:2; and Mic 7:18-20” (*The Book of the Twelve and Beyond: Collected essays of James D. Nogalski*, 189).

the call to repent, namely, by interpreting YHWH's response against a tendency to show grace and mercy toward those who petition YHWH to do so."²⁶⁴ Second, the negative attributes of God in Exodus 34:6-7 are used by Joel in 3:9-21 in describing God's judgment of the nations. In this latter section, though, Joel does not borrow specific phrasing from Exodus as before, but alludes to God's judgment of the guilty (לֹא יִנְקֶה in Exod 34:7; cf. לֹא יִנְקִיחֵי in 3:21). Joel's use of Exodus 34:6-7 in these two passages highlights "YHWH's patience and wrath."²⁶⁵ For Joel and for God's people, God's character remains unchanged. He always extends grace and mercy to those who repent and desire to live in righteousness, and he always judges the wicked.

As Joel concludes, the reader finds that even though there will be destruction, God will restore all "the years that the swarming locust has eaten" which "I sent among you" (v. 25). God reminds "I am in the midst of Israel" and "I am the LORD your God and there is none else" (v. 27). This language is reminiscent of both the exodus event and the tabernacle structure (Exod 25:8; 29:43-46; 40:34-35). God's presence among the people requires holiness, not apathy, and his presence can bring judgment when sin is rampant. Furthermore, God's presence provides blessing, comfort, and the assurance that even if sin is present, when repentance is displayed, judgment will be swayed in favor of grace and mercy and forgiveness.

²⁶⁴ James D. Nogalski, *The Book of the Twelve and Beyond: Collected Essays of James D. Nogalski*, 189.

²⁶⁵ Ibid.

AN EXAMINATION OF AMOS

Amos, whose name means “bearer” or “burden,”²⁶⁶ was one of the “shepherds of Tekoa” (1:1). Tekoa was “a town situated on the borders of the desert of Judah, two hours to the south of Bethlehem, the ruins of which have been preserved under the ancient name.”²⁶⁷ He ministered in “the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake” (1:1). Amos “was a herdsman and a dresser of sycamore figs” (7:14) when God took him “from following the flock” and said, “Go, prophesy to my people Israel” (7:15). Amos is unique among his prophetic peers because even though he was born in the southern kingdom, God sent him to warn the people in the northern kingdom toward the end of the prosperous reign of the powerful King Jeroboam II.²⁶⁸ According to Smith, Amos’ ministry would have lasted “for less than a year, sometime between 765-760” BCE.²⁶⁹

In the text we read that Israel and Judah had behaved abominably (2:4-8), and in 2:10, Amos reminds them of God’s mercy and salvation in the exodus. It was God “who brought you up out of the land of Egypt and led you forty years in the wilderness.”²⁷⁰ Whereas the people were once faithful to God, now they are rebellious even though God has always been faithful to them. Whereas God used to fight for them (Exod 14:14), now God is fighting against them by bringing judgment for sin.

²⁶⁶ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 157.

²⁶⁷ Ibid.

²⁶⁸ See Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 75.

²⁶⁹ Ibid.

²⁷⁰ The authenticity of verse 10 is disputed. For an overview of the arguments for and against the authenticity of verse, see Yair Hoffman, “A North Israelite Typological Myth and a Judaeon Historical Tradition: The Exodus in Hosea and Amos,” 178-180.

By chapter 3, Amos delivers a message “against the whole family that I brought up out of the land of Egypt: You only have I known of all the families of the earth; therefore I will punish you for all your iniquities” (3:1-2; cf. 9:7). In this section, God’s judgment against his people continues, and this judgment is like the judgment he has delivered against other nations (1:3, 6, 9, 11, 13; 2:1). God is leveling Israel, and he has the right to do this to his people because of the salvation he provided from slavery in Egypt. The passage echoes Exodus 19 where God instructs Moses to say to the people, “Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine” (v. 5). Smith notes that the phrase “whole family” is important because “it serves as a rhetorical device that reminds the people of their origins, of God’s past activity on their behalf, and of their relationship of dependence on God.”²⁷¹ Ironically, though, these very people who proudly considered themselves to be a part of the “family” are being judged and punished by God.

In chapter 4 Amos explains that God has tried to get the attention of the nation in many and various ways (vv. 6-11), “yet you did not return to me” (v. 6, 8, 9, 10, 11). The nation had pestilence on them just as the LORD poured out on Egypt, had her young men killed with the sword, and had horses carried away, yet she would not return to the LORD (v. 10). Some of the people even suffered like the enemies of God suffered in the past (v. 11; Deut 28).

²⁷¹ Billy K. Smith, *Amos* in *The New American Commentary*, Vol. 19b (Nashville: Broadman & Holman Publishers, 1995), 70. While Smith notes the rhetorical function, Andersen and Freedman point out the redactional nature of the passage. They explain that 3:1 is a part of a chiasmus from 2:10, and “it also contributes very important content not found elsewhere in the book. Its language is not conventional. It is rightly regarded as one of the most important and original statements in Scripture, and because it is so interesting and provocative, critics are reluctant to ascribe it to anyone but Amos” (see Francis I. Andersen and David Noel Freedman, *Amos* in *The Anchor Bible* (New York: Doubleday, 1989), 378-379).

Amos proclaims that the people of Israel should “seek the LORD and live” (5:5-6) and “seek good, and not evil, that you may live” instead of seeking refuge from Bethel, Gilgal, and Beersheba (v. 5). God asks, “Did you bring to me sacrifices and offerings during the forty years in the wilderness, O house of Israel?” (v. 25). This rhetorical question raises interpretive difficulties, but the point seems to be that “sacrifices and offerings in themselves could not make Israel right with God and so could not keep [the people] from exile.”²⁷²

In a move similar to that of the prophet Moses (Exod 32) and other biblical prophets, Amos intercedes on behalf of the people who are about to be destroyed (7:3, 6).²⁷³ The Israelites have flouted the Sabbath (8:5; cf. Exod 32:12-17), and in chapter 9, God returns to his rhetorical line of questioning (v. 7). He asks the people, ““Are you not like the Cushites to me, O people of Israel?” declares the LORD. ‘Did I not bring up Israel from the land of Egypt, and the Philistines from Caphtor and the Syrians from Kir?’” This comparison of Israel to the other nations is a “polemic attacking the concept that being the Lord’s people is a sufficient protection against destruction.”²⁷⁴ Being uprooted in judgment from the land would be a dramatic reversal of the exodus. This notion would have been shocking to God’s people, but their “elect status did not excuse

²⁷² Billy K. Smith, *Amos*, 114. Smith succinctly describes the interpretive difficulties in this verse (see p. 114-115), and writes, “With Hos 6:6 and Mic 6:8 this text stands as one of the great themes in prophetic literature with regard to the nature of sacrifices and true religion. God is not pleased by acts of pomp and grandeur but by wholehearted devotion and complete loyalty” (p. 115).

²⁷³ This is not a specific use of a particular exodus motif, but simply a point of comparison between the two prophets. Jeremiah and Ezekiel also intercede on behalf of the people (Jer 7:16-17; 9:1; 15:1; Ezek 13:5).

²⁷⁴ Yair Hoffman, “A North Israelite Typological Myth and a Judaeon Historical Tradition: The Exodus in Hosea and Amos,” 181.

their sins or make them superior to other peoples. Rather it gave them a responsibility to reveal God to the nations (Gen 12:1-3; Isa 42:6), which they had not done.”²⁷⁵

In Amos’ eyes, God loves Israel, but she is on a level playing field with other nations once she breaks the covenant. There is “no special immunity for Israel,” and she is “no less accountable before God than any other nation” including Cush (v. 7).²⁷⁶ For example, she is judged by God along with Damascus (1:3), Gaza (1:6), Tyre (1:9), Edom (1:11), Ammon (1:13), Moab (2:1), and Judah (2:4). Furthermore, as noted above, Israel is reminded that she is not even unique in having an exodus experience. Amos reminds the people that God also brought up the Philistines from Caphtor and the Syrians from Kir (9:7). In this way, he informs Israel that Yahweh is a “world-God” who is unlimited in his sovereign freedom, and the people have no room for false security.²⁷⁷ The Israelites had forgotten that once their sin caused a rupture to the Sinai covenant, then “any vestige of national pride, social smugness, or military security was snatched away by the divine interrogator.”²⁷⁸

At the conclusion of the book and in keeping with his divine nature and character, God promises that after judgment and punishment the people shall be planted again in the land (9:14-15). Just as God had planted the people in the land centuries before following

²⁷⁵ Billy K. Smith, *Amos*, 161.

²⁷⁶ Ibid, 160. Smith notes that Cush “was the territory of Ethiopia and Nubia in Old Testament times. The Cushites were the tribes inhabiting the territory south of the second cataract on the Nile River. They were the remotest of peoples in Israel’s experience, and reference to them may have been intended as inclusive of all nations” (p. 160).

²⁷⁷ James L. Mays, *Amos: A Commentary* (Louisville: Presbyterian Publishing Corporation, 1969), 158. Accessed April 29, 2020. ProQuest Ebook Central.

²⁷⁸ David Allan Hubbard, *Joel and Amos* in Tyndale Old Testament Commentaries, Vol. 25, ed. by Donald J. Wiseman (Downers Grove: IVP Academic, 1989), 247. Accessed April 29, 2020. ProQuest Ebook Central.

the exodus event, there would be yet another day in the future when God would gloriously plant them there once again.

AN EXAMINATION OF JONAH

The story regarding Jonah, son of Amittai, is one of the most distinctive in the corpus of the Book of the Twelve. This is because it is predominantly about a single event in the life of the prophet rather than about the message of that prophet. Readers of the text know more about the personal life of Jonah than they do about any of his peers (except perhaps Hosea whose book describes his dysfunctional marriage to a prostitute). Typically in the Book of the Twelve, the text records the message of the prophet and does not let the reader know about his personal life. Jonah, on the other hand, does not reveal much about his message, but tells the reader all about an occurrence in his life.²⁷⁹ Jonah ministered during the reign of King Jeroboam II (2 Kings 14:23-29), which would put his dates of ministry “from 793-753” BCE.²⁸⁰

As for the book of Jonah’s connections to the exodus, there are at least two: the first in chapter 2 and the second in chapter 4. In Jonah 2, he prays to the LORD from the belly of the fish that the LORD had appointed to save him (1:17). Jonah calls out from

²⁷⁹ On this point, Fuhr and Yates explain, “With the exception of Jonah, biographical narrative is rare in the Book of the Twelve; the words of the prophets take center stage over the stories of their lives” (see *The Message of the Twelve*, 63).

²⁸⁰ Ibid, 161. The personal narrative about Jonah is not the only unique aspect about the book. The text of the book itself is often nonchalantly cast off as a fairly tale although the current in that direction may be starting to change. On this point, A.G. Hunter notes, “...there is a new mood around (in part brought about by often maligned literary theory) encouraging a more integrative and synchronic approach” to texts (see A.G. Hunter, “Jonah and the Whale : Exodus motifs in Jonah 2” in *The Elusive Prophet: The Prophet as Historical Person, Literary Character and Anonymous Artist*, TSOTS, edited by Johannes C. De Moor [Leiden: Brill, 2001], 143). No matter if the story of Jonah is a fairly tale or a literal narrative, the text before us has to be dealt with as it appears in the canon. In addition, the author of the text presents the material as a historical event, so perhaps it should be treated as such.

“the heart of the seas” (בלבב ימים; v. 3), and at this point, A.G. Hunter who has done extensive academic work on Jonah 2, sees “strong bonds” between Jonah 2 and Exodus 15.²⁸¹ He contends that the readers of Jonah would probably have recognized the connections to which the author was pointing.²⁸² For example, he writes, “Pharaoh’s army, like Jonah, goes down [יִרַד] into the sea (Exod 15:5; Jonah 2:7); the poem celebrates YHWH’s *salvation* [ישועה] from peril (Exod 15:2; Jonah 2:10); and we learn (Exod 15:13; Jonah 2:5, 8, 9) that the return to the realm of God’s *holiness* is as a result of God’s *steadfast love* [חסד].”²⁸³ Hunter believes the text of chapter 2 was deliberately placed where it is to provide a commentary, “albeit a very off-beat one” on the exodus story.²⁸⁴ He even finds connections between the journeys of Jonah and Israel. He notes how both of their journeys are made in opposite directions from God’s realm, and how each of them is “brought up” out of the waters into Mesopotamia where Judaism emerged (Exod 32:7, 8, 11; 33:1).²⁸⁵ For Hunter, the story of Jonah in chapter 2 is intended to lead the reader to the practical meaning of the exodus. He states, “In older tradition the exodus was an ordeal of the birth of the nation; in Jonah it becomes an ordeal associated with the coming to maturity of Israel not as a privileged people in its Judean ghetto, but as a

²⁸¹ A.G. Hunter, “Jonah and the Whale: Exodus Motifs in Jonah 2” in *The Elusive Prophet: The Prophet as Historical Person, Literary Character and Anonymous Artist*, TSOTS, edited by Johannes C. De Moor (Leiden: Brill, 2001), 150.

²⁸² Ibid, 148-149. According to Hunter, the passage reveals an author “whose knowledge of a familiar body of Hebrew scripture is extensive and impressive, and who employs that knowledge in a highly imaginative way” (see p. 154).

²⁸³ Ibid, 150.

²⁸⁴ Ibid.

²⁸⁵ Ibid, 155-156.

means to the enlightenment of all nations. A drama, in short, characterizing the fulfillment of the vision of both [Isaiah] 2 and [Micah] 4.²⁸⁶

A second use of the exodus motif can be found in Jonah 4. Here the central confession of Exodus 34:6-7 is seen for the second time in the Book of the Twelve. Jonah explains that this confession is the reason he fled to Tarshish; “for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster” (v. 2). Regarding this confession, Page contends that the statement was an “ancient formula” for Jonah that had “virtually the status of a creed in ancient Israel.”²⁸⁷ The use of the confession in 4:2 satirizes the character Jonah.²⁸⁸ Jonah wrongly believes that these positive attributes of God should be known only to Israel. How did Jonah know about these attributes of God? Most likely he had learned it from Moses’ experience recounted in Exodus 34:6-7. Though he may have learned this theological truth from Moses’ experience, he did not learn anything from Moses’ prophetic example. Jonah was not like Moses, or any of his prophetic counterparts, in that he never interceded for the plight of others. He did not pray for the sailors on the ship (1:4-16), nor did he pray for Nineveh (3:1-5), and he was greatly displeased by God’s action of steadfast love and faithfulness extended to foreigners. The king of Nineveh, on the other hand, reacts favorably to God’s actions. In contrast to the Pharaoh of the exodus who hardened his

²⁸⁶ A.G. Hunter, “Jonah and the Whale: Exodus Motifs in Jonah 2” in *The Elusive Prophet: The Prophet as Historical Person, Literary Character and Anonymous Artist*, 157.

²⁸⁷ Frank S. Page, *Jonah* in *The New American Commentary*, Vol. 19b (Nashville: B&H Publishing Group, 1995), 273. Page cites the following ten occurrences of the phrase: Exod 34:6-7; Joel 2:13; Num 14:18; Neh 9:17; Pss 86:15; 103:8; 145:8; Nah 1:2; 2 Chron 30:9. He also notes the following allusions to the phrase: Pss 111:4; 112:4; 116:8 (see p. 273, footnote 7).

²⁸⁸ James D. Nogalski, *The Book of the Twelve and Beyond; Collected Essays of James D. Nogalski*, 190.

heart when God acted in power, the king of Nineveh declares a fast, commands everyone and everything to put on sackcloth, and exhorts the people to turn from evil (3:7-8).²⁸⁹

AN EXAMINATION OF MICAH

The prophet Micah hailed from Moresheth, ministered “in the days of Jotham, Ahaz, and Hezekiah, kings of Judah,” and he received the word of the LORD concerning Samaria and Jerusalem (1:1). Based on this information, Micah would have been a contemporary of the prophets Hosea, Amos, and Isaiah.²⁹⁰ The dates of Micah’s ministry, according to Smith, “extended from around 742-685” BCE.²⁹¹

In chapter 3 of Micah, the prophets and priests have wrongly assumed that God’s presence was guaranteed to be among the people. They have deceived the people into believing that “the LORD is in the midst of us” (just like in the tabernacle), but he is not (3:11). Even though he is not in the midst of the people, he promises, “For out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (4:2; cf. Isa 2:3). Interestingly, no longer shall the law and the word of the LORD come from Mount Sinai (Exod 19), but in the future those will come from Mount Zion. God also promises that in the near future, he will “redeem you from the hand of your enemies” (4:10; cf. Exod 3:8;

²⁸⁹ These comparisons are made to show the similarities between the two rulers, but they are outside the realm of the exodus motifs discussed elsewhere in the section. Interestingly, the King of Nineveh, a pagan, asks, “Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish” (cf. 1:6 and Joel 2:13-14).

²⁹⁰ The text bearing Micah’s name has close connections with his fellow prophet Isaiah’s text. On this point, Ninow writes, “The closeness and literary interdependence [between the two prophets] becomes evident, for example, in the oracle of the pilgrimage to Mt. Zion (Mic 4:1-5; Isa 2:2-5). Both passages appear almost word by word with several rearrangements; only the liturgical additions (Mic 4:5; Isa 2:5) differ” (see *Indicators of Typology within the Old Testament: The Exodus Motif*, 218).

²⁹¹ Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 77.

6:6; 15:13; Num 35:35). Micah, like Isaiah (2:2-5), sees a day in the future when the law of the LORD will no longer come from Mount Sinai, and his word will not come from the desert. This is a great reversal of what has come before with the point being that Zion has replaced Sinai.

The prophet urges the people to serve the God who saved them in previous generations. He reminds Israel of how the LORD “brought you up from the land of Egypt and redeemed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam” (6:4). Redd claims that this pattern of “past blessing as the foundation for present faith is distinctly covenantal in nature and is present throughout Scripture.”²⁹²

For the second time in the Book of the Twelve, the prophet refers to the questioning of foreign nations regarding the presence and reputation of the LORD. Micah vows that God will be vindicated over his enemies and shame will cover those who asked, “Where is the LORD your God?” (איו יהוה אלהיך) [7:10; cf. Joel 2:17 (איה אלהיהם), Exod 32:12]. Following this, Micah voices a prayer for God to shepherd the people, and the central statement of the prayer is, “As in the days when you came out of the land of Egypt, I will show them marvelous things” (7:15). The reference to “marvelous things” (נפלאות) can be connected to Exodus 3:20 where God says, “So I will stretch out my hand and strike Egypt with all the wonders (פלא) that I will do in it; after that he will let you go.” The point of the statement in Micah’s prayer is to provide the people with hope that God will once again, in the future, act in power on their behalf just as he had in the past.

²⁹² John Scott Redd, “Deuteronomy” in *A Biblical-Theological Introduction to the Old Testament*, ed. by Miles V. Van Pelt (Wheaton: Crossway, 2016), 140.

“God’s original gracious rescue of his people remained the foundation of Israel’s hope for a future reversal of fortunes.”²⁹³

Finally, Micah asks, “Who is a God like you (מי אל כמוך), pardoning iniquity (עון) and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love” (7:18). Micah’s question brings the exodus to mind in two ways. First, Moses asks God a similar question after the Red Sea miracle: “Who is like you (מי כמכה), O LORD, among the gods? Who is like you (מי כמכה), majestic in holiness, awesome in glorious deeds, doing wonders?” (Exod 15:11), and second, the terminology here indirectly echoes the words of Exodus 34:6-7. The use of the ancient confession in this place reveals God’s “incomparable grace and compassion” and also his forgiveness (נשא עון).²⁹⁴ Not only is God incomparable among the gods (Exod 15:11), but he is also incomparable in his gracious forgiveness as he casts “all our sins into the depths of the sea” (v. 19; cf. Jonah 2:3).²⁹⁵ According to Ninow, “The center of Micah’s message is the pardoning of a people who are shattered. The saving act of deliverance (נצל) and redemption (גאל) is linguistically tied with the historical Exodus experience thus forming a direct link between past and future.”²⁹⁶

²⁹³ Philip Peter Jenson, *Obadiah, Jonah, Micah: A Theological Commentary* (New York: Bloomsbury Academic & Professional, 2008), 186). Accessed April 29, 2020. ProQuest Ebook Central.

²⁹⁴ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 347.

²⁹⁵ See James D. Nogalski, *The Book of the Twelve and Beyond: Collected Essays of James D. Nogalski*, 190.

²⁹⁶ Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, 228.

AN EXAMINATION OF NAHUM

The book named for Nahum, a man from Elkosh, contains the vision he saw concerning Nineveh (1:1). According to Smith, his ministry would have been “sometime before the fall of Nineveh in 612 [BCE] and while Assyria was still strong (1:13).”²⁹⁷ His message was directed primarily to Nineveh, the capital city of Assyria (1:1), and concerns their judgment and destruction. Knowing that their enemies will be judged and destroyed brings relief to God’s people.

Nahum’s reference to the exodus is straightforward and pronounced. His opening words harken back to the Ten Commandments and, once again, to the central confession of the Old Testament, Exodus 34:6-7. He also alludes to the Red Sea crossing (Exod 14:21). First, Nahum proclaims, “The LORD is a jealous (קניא) and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keep wrath for his enemies” (v. 2). The jealousy of God is one of the attributes used to describe him in the opening of the Ten Commandments and with the command to avoid idolatry (קנא in Exod 20:5). It is also the attribute used by God to describe himself to Moses (קנא in Exod 34:14). In both cases, idolatry is in view, and “exclusivity of worship is the explicit motivation” for using the word.²⁹⁸ Second, Nahum states, “The LORD is slow to anger (ארד אפים) and great in power, and the LORD will by no means clear the guilty” (ונקה לא ינקה; 1:2-3a). Here Nahum is drawing upon Exodus 34:6-7 (ארד אפים and ונקה לא ינקה), and he is reminding the people that God is full of divine grace, but

²⁹⁷ Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 79.

²⁹⁸ Tremper Longman III, “Nahum” in *The Minor Prophets: An Exegetical and Exegetical Commentary*, ed. by Thomas Edward McComiskey (Grand Rapids: Baker Academic, 1998), 788.

eventually, judgment comes for sinners. Just as the sinners in the golden calf episode did not escape punishment, neither will other sinners who deliberately disobey God. And, just as the people had experienced God's forgiveness after the worship of the golden calf, so God still stands ready to extend that divine grace. Nahum's use of Exodus 34:6-7 is not accidental, but fits with his message that the tables have been turned on Assyria. "Nahum assumes Assyria has overstepped its mandate from YHWH by oppressing Judah and Jerusalem (Amos 6:14; see also Isa 9-10). Nahum's prophetic message is that YHWH's *patience* has now run out and that Assyria will be *held to account*."²⁹⁹

Furthermore, Nahum adds, "His way is in whirlwind and storm, and the clouds are the dust of his feet. He rebukes the sea and makes it dry; he dries up all the rivers;" (1:3b-4a). In this section, Nahum is calling on the people of God "to fix their hope on God who is always able to deliver from whatever power might threaten his kingdom on earth."³⁰⁰ For Nahum, the exodus event in the past gives us assurance of God's continued activity in the present and in the future.

AN EXAMINATION OF HABAKKUK

The prophet Habakkuk's family and place of origin is not listed in the text bearing his name, but other biblical books reveal details about him. 2 Kings and 2 Chronicles reveal that he ministered during a time of violence "in the reign of the evil King

²⁹⁹ James D. Nogalski, *The Book of the Twelve and Beyond: Collected Essays of James D. Nogalski*, 189-190.

³⁰⁰ Willem A. VanGemeren, *Interpreting the Prophetic Word*, 165.

Jehoiakim, when Egypt controlled Judah from 609-605” BCE.³⁰¹ The words of his prophecy are unique because of how much they resemble the Psalms. In fact, the third chapter is a psalm that includes a superscription and concluding instructions for the conductor.

In chapter 2, Habakkuk is commanded by God to write his vision on “tablets” (לוחות; 2:2). The words were to be written “so clearly, that men may be able to read it in running, i.e., quite easily.”³⁰² Like Moses, Habakkuk would make the words of the LORD known to the people. The record of what he has seen and what God has said would be available for future generations. Additionally, and also like Moses, Habakkuk alludes to the earth being filled with the knowledge of the glory of the LORD (2:14; cf. Num 14:21).

At this point in their history, the Israelites were still suffering from the results of grievous idolatry. They continued to make idols, metal images, and wooden idols overlaid with gold. Ironically, this is the same behavior they exhibited in the wilderness with Aaron (Exod 32). By the end of the text, the people are reminded how God came out for their salvation (3:13), and how he “trampled the sea with your horses, the surging of mighty waters” (3:15). The living God is about to act once again, and “what happened in salvation history is given a new contemporary form, with Babylon as enemy.”³⁰³

³⁰¹ Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 79. See 2 Kings 23:36-24:27 and 2 Chron. 36:1-8. According to Smith, the Babylonians “took control of Judah in 605” BCE (1:5-6) [see p. 79].

³⁰² C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 400.

³⁰³ Klaus Koch, *The Prophets: The Babylonian and Persian Periods*, Vol. 2 (Philadelphia: Fortress Press, 1984), 82.

AN EXAMINATION OF ZEPHANIAH

Zephaniah, the son of Cushi, received the word of the LORD “in the days of Josiah the son of Amon, king of Judah” (1:1). His “family is traced back in the heading to this book through four members, namely, to his great-great-grandfather *Hezekiah*; from which it has been justly inferred, that inasmuch as the father only is mentioned as a general rule, Hezekiah must have been a celebrated man, and that in all probability the king of that name is intended.”³⁰⁴ Zephaniah “spoke around 625 [BCE], after Josiah’s initial attempt to remove the worship of Baal in 628 [BCE] (Zeph 1:4; 2 Chron 34:1-7), but before his major reform in 621 [BCE] (2 Chron 34:8-33).”³⁰⁵ The prophet Zephaniah “does not offer the reader biographical narrative, apocalyptic visions, or prophetic drama. Rather, in three chapters it offers the bread and butter of the writing prophets; announcements of judgment, a call to repentance, and promises of salvation.”³⁰⁶

A single allusion to the exodus motif of “tabernacle” comes in chapter 3. Here Zephaniah exhorts the people to rejoice because “The King of Israel, the LORD, is in your midst” (בְּקִרְבְּךָ in v. 15, 17). The terminology here related to God being in the midst of the people, reminiscent of Mount Sinai (Exod 25:8; 29:45-46), serves to give the people peace, comfort, and blessing.

AN EXAMINATION OF HAGGAI

Haggai ministered during the reign of Darius and his message was particularly for Zerubbabel, governor of Judah, and for Joshua, the high priest (1:1). Based on this

³⁰⁴ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 433.

³⁰⁵ Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 80.

³⁰⁶ Richard Alan Fuhr, Jr. and Gary E. Yates, *The Message of the Twelve*, 237.

information, he would have ministered around 520 [BCE] as he “encouraged the people to rebuild the temple (Ezra 5:1-2).”³⁰⁷ God’s presence is once again with the people (1:13; 2:4), therefore, they should take up the task of rebuilding his house. Since they have not done so, they have been stricken. The heavens have withheld dew and the earth its produce (1:10). Moreover, there has been a “drought on the land and the hills, on the grain, the new wine, the oil, on what the ground brings forth, on man and beast, and on all their labors” (1:11). Petterson argues that the “curses of the national covenant are being echoed here (cf. Lev. 26:19-20; Deut. 28:23-24, 20, 38-40)” [sic].³⁰⁸ Because of their apathy, the people are suffering God’s punishment like the enemies of God of old. The people must get to work. In spite of her apathy, God has not forgotten the covenant “that I made with you when you came out of Egypt” (2:5), and he commands the people to “be strong” (2:4) and “fear not” (2:5). He even reminds them twice that he is with them (1:13; 2:4), and assures them “My Spirit remains in your midst” (2:6). On this passage, Taylor notes, “Haggai does not seem to have in mind a single specific text that embodies this promise,” but points out that he could have Exodus 33:14 in mind.³⁰⁹ It is more likely that Haggai has Exodus 25:8 or 29:45-46, in mind, however. This would connect Haggai into a central portion of Exodus from which many prophets draw material. That fact that the God’s Spirit remains in the midst of the people “may hint at the exodus event, where

³⁰⁷ Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 81.

³⁰⁸ Anthony R. Petterson, *Haggai, Zechariah and Malachi* in *Apollos Old Testament Commentary*, 61.

³⁰⁹ Richard A. Taylor, *Haggai* in *The New American Commentary*, Vol. 21A (Nashville: B & H Publishing Group, 2004), 25. Accessed April 20, 2020. ProQuest Ebook Central.

a pillar of cloud stood over the people in a similar way.”³¹⁰ God promises, “Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land” (v. 7). “Once more” indicates that he has acted this way in the past, and given “the reference to the exodus in v. 5, the event in the past is most likely Yahweh’s appearance at Sinai when the mountains ‘trembled violently’ (Exod 19:18).”³¹¹ Furthermore, God promises to “fill this house with glory” (v. 7; cf. Exod 29:43; 40:34-35). The apathy of the people, though, had surely caused them to be “struck” (נכה; 2:17; cf. Deut 28:22; Amos 4:9), like children of Israel were struck in the wilderness complaining about God’s provision of meat (טף; Num 11:33). The people, in a reversal of the exodus plagues, are even struck with “hail” (Exod 9:13-35).

In a final word from God concerning “my servant” Zerubbabel (2:23), God promises to “overthrow the chariots and their riders” (2:22; cf. Exod 15:1, 4, 5, 9, 21).³¹² The exodus imagery used by Haggai “indicates there is a continuity between what Yahweh has done in the past for his people and what he will do in the future.”³¹³ God covenanted with them in the past, and his presence will enable them to face both the present and future.

³¹⁰ Richard A. Taylor, *Haggai*, 25.

³¹¹ Anthony R. Petterson, *Haggai, Zechariah and Malachi* in *Apollos Old Testament Commentary*, 70.

³¹² Moses is also designated as God’s servant in Num 12:6-8. During the exodus experiences, it is he that God speaks to “mouth to mouth” (v. 8).

³¹³ Petterson, 84.

AN EXAMINATION OF ZECHARIAH

Zechariah, the son of Berechiah, received his visions from the LORD during the reign of King Darius (1:1, 7), thus making him a contemporary of the prophet Haggai. Like Jeremiah and Ezekiel, Zechariah “was of priestly descent, - a son of *Berechiah*, and grandson of Iddo (ch. 1:1, 7), the chief of one of the priestly families, that returned from exile along with Zerubbabel and Joshua (Neh. 12:4).”³¹⁴ He “ministered to the postexilic community in Judah that lived between the times of the return from exile and the ultimate restoration of Israel in the last days.”³¹⁵

In language similar to that of the wilderness narrative and to his fellow prophets, Zechariah sees a day when the LORD himself says, “I will be to her a wall of fire all around” and “I will be the glory in her midst” (2:5). According to Petterson, the “I” in this verse is “emphatic and may be an allusion to Exod. 3:14”³¹⁶ [sic]. In the future, God will bring his people to “dwell in the midst of Jerusalem. And they shall be my people, and I will be their God, in faithfulness and in righteousness (8:8). In the past, the old covenant was established through the sprinkling of blood (Exod 24:8), and Zechariah uses the exodus motif of “covenant” in 9:11-12. Here God says he will “set your prisoners free” (cf. Exod 5:1) because of the “blood of my covenant” with you (v. 11; cf. Exod 24:8). As noted by Klein, Zechariah does not explicitly note which covenant he has in mind in these verses, but commentators typically point to the Mosaic covenant since it

³¹⁴ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 501.

³¹⁵ Richard Alan Fuhr, Jr. and Gary E. Yates, *The Message of the Twelve*, 270.

³¹⁶ Anthony R. Petterson, *Haggai, Zechariah and Malachi* in *Apollo's Old Testament Commentary*, 129.

is the only one consummated with the shedding of blood.³¹⁷ Linguistically, Boda also makes connections with Exodus 24 in verses 13-15 and argues, “Based on this seminal covenantal agreement between Yahweh and his people, the Daughter of Zion/Jerusalem can expect the release of her now imprisoned former residents.”³¹⁸

Zechariah sees a day when God will bring his covenant people home from “Egypt” and “Assyria” (10:10), and the pairing of these two nations “reflects [the] past events” of Egyptian enslavement of Israelites and the Assyrian destruction of the northern kingdom.³¹⁹ This restoration of the people after passing “through the sea of troubles (10:11) is like another exodus. God is once again saving his people, not from a literal sea this time, but from distress, and their “future restoration to the land is a new exodus.”³²⁰ According to Petterson, Zechariah is drawing on the past to “paint a picture of the future,” and this “new exodus will be of the same order as the first, and yet it will not be exactly the same.”³²¹

³¹⁷ See George Klein, *Zechariah* in *The New American Commentary*, Vol. 21b (Nashville: B & H Publishing Group, 2008), 93c. Accessed April 21, 2020. ProQuest Ebook Central. See Anthony R. Petterson, *Haggai, Zechariah and Malachi* in *Apollos Old Testament Commentary*, 223. See Mark J. Boda, *Zechariah* in *The New International Commentary on the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 2016), 442. Accessed April 21, 2020. ProQuest Ebook Central.

³¹⁸ Mark J. Boda, *Zechariah* in *The New International Commentary on the Old Testament*, 442. Accessed April 21, 2020. ProQuest Ebook Central. Boda includes the following connections to Exodus 24: ‘sons of Zion/Israel’ (Zech 9:13; Exod 24:11), seeing Yahweh (Zech 9:14; Exod 24:10), eating and drinking (Zech 9:15; Exod 24:11); cf. ‘as the ceremonial basin, as a corner of an altar’ (Zech 9:15), and blood sprinkled on the altar (Exod 24:6).

³¹⁹ Anthony R. Petterson, *Haggai, Zechariah and Malachi* in *Apollos Old Testament Commentary*, 235.

³²⁰ *Ibid.*, 236.

³²¹ *Ibid.*

One final use of the exodus motif of “plagues” can be found in 14:12-13. Here YHWH promises to strike the nations that wage war against Jerusalem with a “plague” (גפהם; cf. Exod 9:14 מגפתי): “their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths” (v. 12). Petterson also notes the allusion to the exodus plagues on the Egyptians (Exod 7-12) in this passage.³²² Furthermore, the allusion to the plagues and Egyptian bondage “foreshadows the introduction of the Egyptians in vv. 18-19.”³²³ In the future and after a time of suffering, God’s people will be restored and his enemies will be punished.

AN EXAMINATION OF MALACHI

According to Smith, “There is little agreement on the exact date of Malachi’s ministry, but he faced problems (about tithing, corrupt priests, oppression, and divorce) similar to the post-exilic concerns in Ezra and Nehemiah, so some have located Malachi around the end of Nehemiah’s service in Judah (433-420 BC).”³²⁴ Although there is little known about him personally, the text bearing his name is full of “relevant content” for the modern reader.³²⁵

Through Malachi, God reminds Israel that she has turned away from him since the days of her fathers (3:7). In spite of her unfaithfulness, however, God has always

³²² Anthony R. Petterson, *Haggai, Zechariah and Malachi* in *Apollos Old Testament Commentary*, 295. See also Klein, *Zechariah*, 130. ProQuest Ebook Central.

³²³ George Klein, *Zechariah*, 131. Accessed April 21, 2020. ProQuest Ebook Central.

³²⁴ Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 83.

³²⁵ Richard Alan Fuhr, Jr. and Gary E. Yates, *The Message of the Twelve*, 303. For further discussion of the prophet’s personal circumstances, see C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 633.

remained faithful to her and to the covenant with her. As he closes his words to the people, God commands them to “Remember the law of my servant Moses” (4:4). It is noteworthy that “with this calling to remembrance the law of Moses, and this prediction that the prophet Elijah will be sent before the coming of the Lord Himself, the prophecy of the Old Testament is brought to a close.”³²⁶ God’s salvation from Egypt in the past, his continued salvation in the present, and the exodus-type salvation of God coming in the future are now firmly in the view of the reader coming to the end of the Old Testament.

THEOLOGICAL CONCLUSIONS

God’s prophets ministered to people who were plagued by apostasy, apathy, and amnesia. Many of God’s people had forgotten who he was and what he had done for them. One of the tasks of the prophet was to help the people remember these things. Regarding the idea of remembrance, Craigie has written, “The act of remembering prompts obedience to the covenant law, for it brings to the forefront of the mind the reality and faithfulness of God; forgetfulness is tantamount to disobedience, for the self and human concerns have pushed into the background of the mind the reality and claims of God.”³²⁷ The prophets were “prosecutors first and foremost,” and their words of prosecution are on full display in the Book of the Twelve.³²⁸ These twelve prophets not only work in close correspondence with the message of Isaiah, Jeremiah, and Ezekiel in

³²⁶ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. 10, 666.

³²⁷ Peter C. Craigie, *The Book of Deuteronomy* in *New International Commentary on the Old Testament* (Grand Rapids: Eerdmans, 1976), 185.

³²⁸ D. Brent Sandy, *Plowshares & Pruning Hooks* (Downers Grove: IVP Academic, 2002), 154.

the areas of sin, salvation, and judgment, but they also share in the use of the exodus motif, both positively and negatively.

Ezekiel contained the strongest reversals (or negative uses) of the exodus motif in the Major Prophets, and in the Book of the Twelve we find exodus reversals primarily in Joel. Locusts and darkness have plagued God's people, and the remembrance of these events is to be passed on to future generations. Positively, the Minor Prophets draw upon the exodus motif to remind their hearers of God's love (Hos 11:1), and to encourage perseverance through punishment because the people will once again be planted in the land (Amos 9:14-15). The exodus reminds the people that God's love remains steadfast, and he continues to be faithful (Jonah 4:2; Nah 1:2-4). God continues to act for the sake of his name and renown (Mic 7:10), and he continues to be sovereign over the events of human history (Hab. 3:13-15). His presence in the midst of the people continues to bring blessing and peace (Zeph 3:15, 17), and he will always hold the people accountable for their sins, especially their apathy (Hag 1:10-11). He will not be indulgent of their faults (Amos 3:1), but he will save them from distress (Zech 10:11).

Specifically, the prophets examined in this chapter use the exodus motif in at least three ways. First, the exodus is used to remind the people of God's action – he has saved his people from suffering and oppression when they could not save themselves. Second, the exodus is used to remind the people of God's words – he has covenanted with his people and promised to bless them if they obey his voice. If the people can remain faithful to the covenant and live godly lives, then perhaps it would be possible to avoid God's immediate judgment.³²⁹ Third, the prophets use the exodus to remind the people of

³²⁹ See Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 26.

what God will do presently and in the future – he will have compassion on those who turn from sin and toward him, and he will restore those who are suffering the wrath of his judgment.

The prophets, Major and Minor, are thoroughly familiar with the exodus material. They have “heard the report” and seen God’s “work” (Hab 3:1). These men look to the past at the exodus event as a historical occurrence; they look at their present situation as a time to remember the exodus event as God’s great act of redemption and salvation. The present is also the time to respond in faith and obedience to God for salvation. They look to the future as a time when God will work once again not just on behalf of his people but also on behalf of all nations in an even greater exodus. The exodus helps the prophets understand that God is completely sovereign – sovereign over all his people, sovereign over all nations, and sovereign over all his creation.

CHAPTER FOUR: POSITIVE AND NEGATIVE USES OF THE EXODUS MOTIF IN BIBLICAL APOCALYPTIC LITERATURE

INTRODUCTION

This chapter transitions the focus from positive and negative uses of the exodus motif in the biblical prophetic literature to the exodus motif as it is used in biblical apocalyptic literature. These two types of literature are quite different, and Brent Sandy cogently and succinctly explains the difference between the two: “While prophecy is figurative and poetic, apocalyptic is visionary and fantastic. While prophecy proclaims God’s acts of judgment and blessing, apocalyptic pictures a completely different world of never-seen-before examples of good and evil.”³³⁰ Job Yindo points out that Israel’s prophets were primarily concerned with Israel’s history, or “the destiny of the people,” while the apocalyptic figures were primarily concerned with comprehending the “appointed time and the process of the final change, through which the world will return to its everlasting, orderly form.”³³¹ So, while the Old Testament prophets are concerned about the past, present, and future history of the people of God, the biblical apocalyptic writers share those same concerns, but are predominantly interested in God’s future consummation of all things.

The focus of this chapter will be the visionary and fantastic Old Testament book of Daniel and the New Testament book of Revelation. In his text, Daniel draws upon the exodus motif in an explicit manner only once, while in Revelation, John uses the motif

³³⁰ D. Brent Sandy, *Plowshares & Pruning Hooks* (Downers Grove: IVP Academic, 2002), 108. See chapter 1 of this dissertation for further distinctions between prophetic and apocalyptic literature.

³³¹ Job Y. Lindo, “On Myth and History in Prophetic and Apocalyptic Eschatology” in *Vetus Testamentum*, 55, no. 3 (2005), 412-415. See also William J. Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament* (Grand Rapids: Baker Academic, 2002), who claims the apocalyptic movement began in Israel around “the catastrophe of 587/586” BCE (p. 518).

quite prolifically. Daniel's lifestyle, his interaction with foreign kings, his vision of the kingdoms of man, and his prayer in chapter 9 will be examined below. Additionally, John's use of exodus language, imagery, and style will be examined in four particular areas, as will his references to the exodus plagues. Furthermore, his "Song of the Lamb" in chapter 15, and his use of the exodus motifs of "tabernacle," "wilderness," and "sea" will also be investigated. For both Daniel and John, both the exodus plagues and the exodus event itself in the past foreshadows a future judgment of God's enemies and a future exodus of God's people at the end of time.

AN EXAMINATION OF DANIEL

The prophet Daniel personally experienced the Babylonian exile of God's people in 587 BCE (1:1), served in the royal court of King Nebuchadnezzar (2:48), and became a political leader during the reign of Cyrus, King of Persia (10:1).³³² Based on this data, Daniel's total years of service in the empire would have been about seventy years (605-536 BCE).³³³ As for the written text attributed to the prophet Daniel, it includes a narrative section followed by series of visions that present "a realized eschatology, giving the saints a vision of the Lord's working out his plan of redemption in history."³³⁴ These

³³² Gary Smith dates Daniel's journey to Babylon in 605 BCE. He dates the Persian victory over the Babylonians in 539 BCE. See *Interpreting the Prophetic Books: An Exegetical Handbook* (Grand Rapids: Kregel Academic, 2014), 71.

³³³ *Ibid.*, 71.

³³⁴ Willem A. VanGemeren, *Interpreting the Prophetic Word* (Grand Rapids: Zondervan, 1990), 342.

visions are given for the purpose of encouraging “perseverance in faith, hope, and love.”³³⁵

The text of Daniel begins with faithfulness to the Mosaic covenant on display. Daniel and his three friends, Shadrach, Meshach, and Abednego, are taken captive to Babylon to learn “the literature and language of the Chaldeans” (1:4). They are offered the king’s food, but resolve that they will not defile themselves by eating it (1:8). Instead, the four men remain faithful to God and to the dietary restrictions described in the Mosaic covenant. Consequently God blessed them for their covenant faithfulness (1:9-17). At this point in his story, Daniel is living an obedient and theologically consistent lifestyle, yet he suffers outside of his homeland through no fault of his own (just as the Israelites had suffered in Exodus 1).

Daniel’s interaction with the foreign kings begins in chapter 2, and three significant interactions take place in the book with these figures. Each of these interactions concludes with kingly praise of Daniel’s God and can be compared with the Egyptian Pharaoh’s response to God during the period of the exodus. First, following Daniel’s interpretation of Nebuchadnezzar’s hidden dream (2:31-45), Nebuchadnezzar proclaims, “Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery” (2:47). Second, following the narrative describing God’s salvation of Shadrach, Meshach, and Abednego from the fiery furnace (3:12-24), King Nebuchadnezzar makes a declaration about the “Most High God” and says, “How great are his signs, how mighty his wonders! His kingdom is an everlasting kingdom, and his dominion endures from generation to generation” (4:3). Third, following God’s salvation of Daniel in the lion’s den (6:1-24), King Darius makes

³³⁵ Willem A. VanGemeren, *Interpreting the Prophetic Word*, 342.

a declaration about the “God of Daniel” (6:26) and says, “... he is the living God, enduring forever; his kingdom shall never be destroyed, and his dominion shall be to the end. He delivers and rescues; he works signs and wonders in heaven and on earth, he who has saved Daniel from the power of the lions” (6:26-27). The individual responses of these kings to God’s mighty acts of salvation stand in stark contrast to the response of the Egyptian Pharaoh when he witnessed God’s mighty acts at the hands of Moses (cf. Exod 5:2; 7:14-12:32). On this point Blackburn points out, “Pharaoh’s humiliation is in large part due to his refusal to learn what Nebuchadnezzar later had to learn, ‘that the Most High rules the kingdom of men and gives it to whom he will’ (Dan 4:25, 32). As a result of his humiliation, Nebuchadnezzar came to know God. Pharaoh, on the other hand, did not.”³³⁶

Additional points of comparison can be made between the kingdoms of man seen in the vision of Daniel and the kingdom of Pharaoh during the exodus event. In Daniel, “The contrast is continually drawn between the kingdoms of man and the kingdom of God. The kingdoms of man rise and fall according to the will of God, but God’s kingdom endures forever. It is *present* as well as *future*.”³³⁷ At least since the time of the Egyptian Pharaoh in Exodus, if not before, the kingdoms of men have been hostile toward the kingdom of God. God, though, is revealed in Scripture to be completely sovereign over

³³⁶ W. Ross Blackburn, *The God Who Make Himself Known: The Missionary Heart of the Book of Exodus*, 47-48. While there are no specific lexical connections between this portion of Daniel and the Book of Exodus, it is theologically beneficial to compare and contrast the individual responses of these rulers to God’s dominion.

³³⁷ Willem A. VanGemeren, *Interpreting the Prophetic Word*, 344.

all kingdoms of the world. He is actively involved in human affairs, and his involvement gives his people hope.³³⁸

Following the narrative sections, Daniel envisions a new exodus for God's people (chs. 7-12), and in fact, he stands on the precipice of that new exodus. In this regard, he is very similar to the Pentateuchal character named Joseph. Extensive similarities between Joseph and Daniel have been noted.³³⁹ Simply put, both interpreted the mysterious dreams of kings, and "both operated in an Israel that stood before an exodus."³⁴⁰ James Hamilton contends that Daniel viewed himself as a new Joseph because he thought of himself as "the forerunner of the new exodus."³⁴¹ Additionally, he explains, "If Daniel was a new Joseph, following on his heels would be (after perhaps a new Egyptian oppression/enslavement) a new exodus led by a new Moses who would mediate a new covenant for the enjoyment of a new Eden conquered by a new Joshua replete with the reign of a new David."³⁴²

Daniel positively and explicitly alludes to the historical exodus event only once, in his prayer in chapter 9. His allusions saturate his prayer, though. Daniel's prayer comes in the middle of his visions of the four beasts (ch. 7), his vision of the ram and the

³³⁸ Willem A. VanGemeren, *Interpreting the Prophetic Word*, 349.

³³⁹ See James M. Hamilton, Jr. *With the Clouds of Heaven: The Book of Daniel in Biblical Theology* (Downers Grove: InterVarsity Press, 2014), 229-232.

³⁴⁰ William J. Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament* (Grand Rapids: Baker Academic, 2002), 391.

³⁴¹ Hamilton, Jr., 231. Hamilton notes 13 Scriptural similarities between Joseph and Daniel (see p. 230-231), and he writes, "The comparisons with Joseph are not mere curiosities. Moses had prophesied that Yahweh would restore his people after judging them (e.g. Lev. 26:33-45), the latter prophets pointed to a new and better exodus (e.g. Isa. 11:15-16), and the Psalms sing Israel's history to shape her vision of the future" [sic] (p. 231).

³⁴² *Ibid*, 224.

goat (ch. 8), and his visions of the latter days (chs. 10-12). According to Newsom, chapters 7-8 and chapters 10-12 frame Daniel's situation in chapter 9. This situation is framed "in terms of legitimate and illegitimate exercise of sovereignty by human kings and kingdoms and their relationship to the sovereignty of the God of Israel, a topic also at issue in chs. 1-6."³⁴³ Daniel's concern at this point in his prayer is for the confession of sin, and the return of the temple and its cult, rather than "rival sovereignties."³⁴⁴ Daniel's prayer, primarily about the relationship between God and Israel, is triggered by the prophecy of Jeremiah of seventy years of captivity (Jer 25:11-12; 29:10; cf. 2 Chron 36:21), and begins by appealing to the character of God described in the Ten Commandments (v. 4; cf. Exod 20:6).³⁴⁵ Daniel remembers that God "keeps covenant and steadfast love (חסד) with those who love him and keep his commandments." Israel, however, has not kept God's commandments. They have not been faithful to the covenant, and are therefore, suffering the consequences that Jeremiah had warned about. Jeremiah, though, had promised that after the seventy years, if the people would call upon, pray, and seek God with all their heart, then God would hear and "restore their fortunes and gather you from all the nations and all the places where I have driven you" (29:12-4). Daniel's penitential prayer in chapter 9, then, is in direct response to these

³⁴³ Carol A. Newsom, *Daniel: A Commentary*, 287.

³⁴⁴ *Ibid.*

³⁴⁵ Newsom points out that the extensive focus on the relationship between God and Israel is absent from other chapters in the book, and also succinctly summarizes the arguments for and against this chapter being a secondary addition to the book (see *Daniel: A Commentary*, 287-289).

words that he has been reading in Jeremiah (9:2). A prayer of this nature is called for so that the restoration of God's people can begin.³⁴⁶

Not only is Daniel reading Jeremiah, but in language also similar to that used by Joshua, the prophet Daniel draws on the exodus event in his prayer of confession to intercede on behalf of the people. He prays, "And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly" (v. 15; cf. Josh 24:17; Jer 32:20-21). Daniel's intercession for the people reminds the reader of another biblical prophet who interceded for God's people, namely Moses (Exod 32). In this moment of prayer, Daniel is alluding to "the Deuteronomistic theology of the divine name."³⁴⁷ He not only has in mind Israel's past, but also her future. In spite of her sin, God can surely respond to Israel with salvation because he is a God of "mercy and forgiveness" (והסלחותו והרחמים in v. 9). The "written Law of Moses" (v. 11, 13) testifies to this truth (Exod 34:6-7).

Daniel's prayer continues in verse 16 as he asks God to turn his anger away from Jerusalem. Furthermore, he pleads for God to "hear" (שמע) and "see" (ראה) the desolation of his people because of his "great mercy" (v. 18). This is language very similar to what is recorded in Exodus 2:24-25 and 3:7 where God "heard" (שמע) the groaning of his people, and he "saw" (ראה) their affliction. Given Daniel's understanding of and allusions to other sacred writings in his prayer, it is reasonable to believe that Daniel understands

³⁴⁶ Carol A. Newsom, *Daniel: A Commentary*, 292.

³⁴⁷ Stefan Beyerle, "Remember the Exodus!" – and Related Issues within "Historical Apocalypses" in *Exodus: Rezeptionen in Deuterokanonischer Und Frühjüdischer Literatur*, ed. by Judith Gärtner and Barbara Schmitz (Boston: De Gruyter, 2016), 220.

God's sensory responses based on these Exodus passages. According to Beyerle, the allusion to the exodus of the past paves the way for a "newly contextualized understanding of the Exodus" for the future when the people will be saved by God once again.³⁴⁸ The people of God had sinned by being unfaithful to the covenant. God had consequently punished them for those actions by allowing them to be taken into exile. Daniel, though, remains positively assured that God, based on his actions and covenant faithfulness in the past, will save the people once again, and they will certainly have a place in God's future kingdom (chs. 10-12). As Ryan notes, "The period of punishment for Israel is divinely appointed and the audience can be assured it will come to an end."³⁴⁹

Daniel's prayer of "self-abasement" in chapter 9 is appropriate for "someone who longs for God to reveal and implement his purpose for his people."³⁵⁰ Stephen Miller believes Daniel's reference to the exodus was apparently "intended to call attention to Yahweh's role as the covenant-keeping God who delivered Israel from Egypt in order to fulfill his covenant promises to Abraham and to establish his reputation among the nations. Now in spite of Israel's sin, the prophet was pleading with God to remember these promises and reestablish the nation of Israel."³⁵¹ Based on God's salvation in the past, Daniel anticipates God's salvation in the future. For Daniel, God's steadfast love remains available to those who love him and keep his commandments; God's mercy and

³⁴⁸ Stefan Beyerle, "Remember the Exodus!" – and Related Issues within "Historical Apocalypses," 220.

³⁴⁹ Scott C. Ryan, *Divine Conflict and the Divine Warrior*, 69.

³⁵⁰ John E. Goldingay, *Daniel* in Word Biblical Commentary, Vol. 30 (Waco: Word Books, 1989), 253.

³⁵¹ Stephen R. Miller, *Daniel* in The New American Commentary, Vol. 18 (Nashville: Broadman & Holman Publishers, 1994), 248.

forgiveness are still available for those who repent; God's sovereign control over creation remains unchanged; and finally, God continues to hear the prayers of his people and always sees, knows, and comprehends the circumstances they stand against.

AN EXAMINATION OF REVELATION

Many who read the New Testament Book of Revelation are concerned with events taking place in the future, like Armageddon, the end of the world, and the return of Christ. The future is not the only focus of the book, however. The past is also in view, as is the present history of the church. To be sure, in order to understand what will happen in the apocalyptic future, the reader needs to remember the biblical past. Understanding the Old Testament story enhances the reading and understanding of the Book of Revelation. The author of Revelation knew the Old Testament very well, and the contemporary reader of Revelation will do well to follow his example.

Revelation is unique in the New Testament canon as there are no direct quotations from the Old Testament, no introductory formulas (such as "as it is written"), and the word "Scripture" is never used. There are, however, multiple allusions to the Old Testament.³⁵² G.K. Beale notes this and states, "Revelation has more allusions to the Old Testament than all other books of the New Testament put together."³⁵³ Perhaps the most popular allusions are from the books of Genesis ("tree of life" [Rev 22:2]), Isaiah (vision of the throne room [Rev 4-5]), Ezekiel (the four living creatures [Rev 4:7-8]), and Daniel

³⁵² C.A. Evans, "New Testament Use of the Old Testament" in *New Dictionary of Biblical Theology*, T. Desmond Alexander and Brian S. Rosner, eds. (Downers Grove: InterVarsity Press, 2000), 79.

³⁵³ G.K. Beale with David H. Campbell, *Revelation: A Shorter Commentary* (Grand Rapids: William B. Eerdmans Publishing Company, 2015), 17.

(the first and second beasts [Rev 13]).³⁵⁴ While passages from those four books garner the most scholarly attention, nominal attention has been given to the extensive imagery from the Book of Exodus that appears in Revelation.³⁵⁵ In reference to exodus imagery not acquiring much attention, Beale attempts to remedy the situation when he writes, “The accounts of the plagues in Exodus are the source of some of the most startling imagery in Revelation, and the theme of liberation from oppressive rulers is the predominant motif in both books.”³⁵⁶

The exodus imagery in Revelation is poignant, and it has not escaped Paige Patterson. He writes, “Hopeless bondage gives way to miraculous deliverance followed by a journey terminating in the land of promise. The experience with Moses foreshadows salvation in Christ in just about every way.”³⁵⁷ In Revelation, the exodus and judgment of God in the past foreshadows the future exodus of God’s people and the future judgment of God on rebellious humanity. This future exodus and future judgment are each described by John in the Book of Revelation.

³⁵⁴ Charles E. Hill adds Psalms and Jeremiah to the list, but he excludes Exodus. See “Revelation” in *A Biblical-Theological Introduction to the New Testament*, ed. by Michael J. Kruger (Wheaton: Crossway, 2016), 524.

³⁵⁵ Although there are no direct quotations from the Book of Exodus in Revelation, according to a brief survey of the “Index of Allusions and Verbal Parallels” in the UBS Greek New Testament, at least 24 passages from Exodus are alluded to in Revelation.

Jay Smith Casey has done the most extensive work the exodus motif in Revelation. See “Exodus Typology in the Book of Revelation,” PhD dissertation (The Southern Baptist Theological Seminary, 1981), and “The Exodus Theme in the Book of Revelation Against the Background of the New Testament” in *Exodus: A Lasting Paradigm*, ed. by Bas van Iersel and Anton Weiler (Edinburgh: T & T Clark, LTD), 1987.

³⁵⁶ G.K. Beale and Sean M. McDonough, “Revelation” in *Commentary on the New Testament Use of the Old Testament*, ed. by G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), 1082.

³⁵⁷ Paige Patterson, *Revelation* in NAC, Vol. 39 (Nashville: B & H Publishing Group, 2012), 300.

As the reader approaches Revelation, it is helpful to have an understanding of the Old Testament story. According to G.K. Beale, “By far the most important key to understanding John’s vision is understanding the Old Testament.”³⁵⁸ He continues, “Most people take Revelation as a springboard for looking forward. However, without first looking back to the Old Testament and seeing what it meant in John’s time, and then moving forward from there to the present, we will not properly understand what it has to say about the past, the present, or the future.”³⁵⁹ Perhaps no one knew the historical events of the Old Testament better than the apostle John.

John’s use of the Old Testament is matchless. Steven Moyise argues, “[T]he genius of Revelation is not that it borrows Old Testament language or that it has created something completely new – but in the dynamic intersection of shared language, imagery, and style.”³⁶⁰ The first intersection of shared language, imagery, and style between Exodus and Revelation is found in Revelation 1:5b-6. There John writes, “To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.” Although this is not a direct quote from Exodus, it is an allusion to Exodus 19:5-6 (“you shall be a kingdom of priests and a holy nation”). Casey points out that the language of vv. 5-6 is “the language of worship, very likely originating in the context of baptism” and John uses

³⁵⁸ G.K. Beale with David H. Campbell, *Revelation: A Shorter Commentary*, 20.

³⁵⁹ *Ibid.*

³⁶⁰ Steve Moyise, *The Old Testament in the Book of Revelation*, JSNT, 115 (London: Bloomsbury T & T Clark, 1995), 138.

the exodus motif to show “Jesus’ sacrifice is that of a new and greater paschal lamb, whose redemptive death effects a new and greater exodus.”³⁶¹

A second intersection in imagery can be found in chapter 7. Here God’s servants are sealed with a mark “on their foreheads” for protection (7:3). This marking on the forehead is similar to the marking of God’s servants in Ezekiel 9:4 who “sigh and groan over all the abominations that are committed” in Jerusalem. They, too, were marked for protection. Casey contends that this mark “serves not so much as a guard against physical death but as a pledge of security during the end-time calamities and against the coming demonic threats (see 20:4-6).”³⁶² Marking as a means of protection for God’s servants has its origin in the Passover narrative in Exodus 12:12-13 (cf. Gen 4:15).³⁶³

Revelation 7 also includes John’s vision of “a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands” (7:9). This scene is a reversal of the exodus tradition “concerning the impossibility of seeing God face to face (Exod 19).”³⁶⁴ Furthermore, “Their inheritance also means that they gain a priestly vocation in fulfillment of the Exodus promise (Exod 19:6) mediated

³⁶¹ Jay Casey, “The Exodus Theme in the Book of Revelation Against the Background of the New Testament” in *Exodus: A Lasting Paradigm*, ed. by Bas van Iersel and Anton Weiler (Edinburgh: T & T Clark LTD, 1987), 34-35.

³⁶² *Ibid*, 38.

³⁶³ See Ian Paul, *Revelation* in Tyndale New Testament Commentaries, Vol. 20, ed. by Eckhard J. Schnabel (Downers Grove: IVP Academic, 2018), 157.

³⁶⁴ Casey, 38.

to them through their redemption by the Lamb (Rev 1:5-6; 5:9-10; 21:7; 22:3; cf. Exod 12:3-6).”³⁶⁵

Just as Moses was God’s chosen instrument to take his words to the people, God also uses John in a similar way to proclaim God’s words to his people. Patterns related to prayer and redemption that can be noted within the Book of Exodus can also be noted in Revelation as the apocalypse unfolds (especially within chapters 5-11). Scripture consistently maintains that God responds to the prayers of his people. The biblical text often paints a picture of the prayers going up to God and then records God’s subsequent response. This pattern first emerges in the exodus story (Exod 2:23-25; 3:7-8). The pattern is also visible in Daniel 10:10-14 as Daniel is visited by a heavenly messenger who commands, “Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words.”³⁶⁶

The pattern of prayer “going up” to God can also be traced through Revelation. Revelation 5:8 records the aftermath of the Lamb taking the scroll from him who is seated on the throne. Once the scroll is taken, the four living creatures and twenty-four elders fall down before the Lamb with golden bowls full of the prayers of the saints. In the next chapter, the saints under the altar cry out after the opening of the fifth seal and say, “O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?” In response they are given a white robe (like that

³⁶⁵ Jay Casey, “The Exodus Theme in the Book of Revelation Against the Background of the New Testament” in *Exodus: A Lasting Paradigm*, 38-39.

³⁶⁶ The pattern continues into the New Testament as well. Acts 10:4 records the angelic messenger who visited Cornelius and said, “Your prayers and your alms have *ascended* as a memorial before God” (italics mine).

worn by the 24 elders around the throne in 4:4; cf. Exod 28:4; Lev 16:4) and told to “rest a little longer” (6:10-11).³⁶⁷ God’s response to the prayers that have been poured out and offered “up” result in “peals of thunder, rumblings, flashes of lightning, and an earthquake” (8:1-5). This imagery of thunder, lightning, rumblings, and an earthquake around God’s throne is also found in three other places in Revelation: 4:5, 11:19 (this verse adds hail), and 16:18. Even though there are slight differences in each of the four scenes, they consistently indicate an imminent final judgment.³⁶⁸ These phenomena are not unique to Revelation only. Exodus 19:16 records God’s visit to Mount Sinai. The text records “thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast” accompany his visit, and “the whole mountain trembled greatly” (Exod 19:18).³⁶⁹ According to Aune, “The theophanic use of storm phenomena” grew out of the Sinai visitation in Exodus.³⁷⁰

Around God’s throne, John also sees a “sea of glass, like crystal” (4:6; cf. Exod 24:10). Beale argues that this sea is a “heavenly version of the Red Sea, for we find the

³⁶⁷ For further discussion on these white garments and those who wear them in the biblical canon, see David A. Aune, *Revelation 1-5* in *Word Biblical Commentary*, Vol. 52a, ed. by David A. Hubbard and Glenn W. Barker (Grand Rapids: Zondervan, 1997), 292-293. Accessed April 22, 2020. ProQuest Ebook Central.

³⁶⁸ G.K. Beale with David H. Campbell, *Revelation: A Shorter Commentary*, 238 and 348.

³⁶⁹ While the language used in Exodus and Revelation is the language typically used to describe a theophany, the scenes in Exodus and Revelation are more startling than that witnessed by Isaiah in his vision of God’s throne room (Isa 6:1-7). Isaiah does experience, though, the room “filled with smoke” and feels the foundations of the threshold shake (6:4).

³⁷⁰ David A. Aune, *Revelation 1-5* in *Word Biblical Commentary*, Vol. 52a, 294-295. Richard Bauckham argues that John is not only drawing the Sinai theophany at this point, but he is also using the chariot vision of Ezekiel (Ezek 1:13). See “The Eschatological Earthquake in the Apocalypse of John” in *Novum Testamentum* 19, no. 3 (1977), 227. Bauckham argues that John is progressively building his allusions to Exodus 19 throughout the theophanic phenomena. David Aune, though, believes Bauckham has exaggerated the Sinai influence (see *Revelation 1-5*, 295).

same ‘sea of glass’ mentioned in 15:2, where the victorious saints are standing on it singing the song of Moses.”³⁷¹ This sea is easier to cross than was the Red Sea, however, since it looks like glass, or “like crystal.” According to Blount, God has frozen this sea, and the hostility it represents, in place.³⁷²

In response to the prayers of his people in Exodus 2, God calls Moses to go and rescue his people from slavery. When Pharaoh declines to set the people free, God sends plagues on Egypt. A similar pattern emerges in Revelation 8. In response to the prayers of the saints that have risen to his throne, after an angel takes the censer filled with fire from the altar and throws it on the earth (cf. Lev 16:12-13), and following more theophanic phenomena, God gives seven angels seven trumpets. As for these trumpets, Bauckham argues, “We should probably recall that the voice of the trumpet accompanied the thunder and lightning on Sinai” (Exod 19:13, 16, 19; 20:18).³⁷³ As each trumpet is blown disasters follow that are parallel with the plagues on Egypt. On this point, John Currid writes, “The theme of the Exodus plague account reaches a crescendo in the book of Revelation, in which the plagues will strike the followers of Satan at the end of time.”³⁷⁴

³⁷¹ G.K. Beale with David H. Campbell, *Revelation: A Shorter Commentary*, 103.

³⁷² Brian K. Blount, *Revelation: A Commentary* (Louisville: Presbyterian Publishing Corporation, 2013), 92. Accessed April 22, 2020. ProQuest Ebook Central.

³⁷³ Richard Bauckham, “The Eschatological Earthquake in the Apocalypse of John,” 227.

³⁷⁴ John D. Currid, “Exodus” in *A Biblical-Theological Introduction to the Old Testament*, ed. by Miles Van Pelt (Wheaton: Crossway, 2016), 80.

After the first trumpet “there followed hail and fire, mixed with blood” (8:7) which is a reproduction of the seventh plague on Egypt (Exod 9:24).³⁷⁵ Following the second trumpet “something like a great mountain, burning with fire, was thrown into the sea, and a third of the sea became blood” (8:8). This is a reproduction of the first plague on Egypt (Exod 7:20-21). The third trumpet causes a great star to fall from heaven, which makes one-third of the waters become bitter and undrinkable. This coincides again with the first plague on Egypt when the water became undrinkable (Exod 7:24). After the fourth trumpet, “a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light might be darkened, and a third of the day might be kept from shining, and likewise a third of the night” (8:12). This resembles the ninth plague on Egypt when the sun was darkened (Exod 10:21-23). Upon the blowing of the fifth trumpet, the bottomless pit is opened and locusts arrive on the earth. This is a reproduction of the eighth plague on Egypt (Exod 10:14-15). The effect on humanity at the conclusion of the trumpets is paralleled with the response of Pharaoh during the plagues – both suffer from hardness of heart (Rev 9:20-21).

The Egyptian plagues are reproduced on yet another occasion in Revelation 11. When the two witnesses are given authority on the earth “they have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to *turn them into blood* and to strike the earth with every kind of *plague*, as often as they desire” (11:6). The exodus motif of “plague” is in play once again and power like Moses had in Egypt is on display as well. In fact, two witnesses are raised up

³⁷⁵ On John’s use of the plague tradition, Casey contends “the Wisdom of Solomon appears to have exercised significant influence on John, especially in his emphasis on the intention of the trumpet judgments to bring about rebellious humankind’s repentance rather than destruction (9:20-21) [see “The Exodus Theme in the Book of Revelation Against the Background of the New Testament,” 36].

with the authority of God, and they behave in a manner similar to both Moses and Elijah. When they are killed their dead bodies “lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified” (11:8). Once again, the reference to Egypt, known for the persecution and enslavement of God’s people, brings the exodus to mind.³⁷⁶ Why does John refer to the “great city” as Egypt? The purpose of the exodus imagery in this context seems to be to remind God’s people that even though it seems like all hope is lost, even though they may be treated with indignity and may seem defeated, God is still at work.³⁷⁷

The exodus motif of “plague” is not only found in Revelation 8-11, but it is also found in Revelation 15 and 16. On these two chapters, Laslo Gallus has written that they provide “the most systematic and theologically significant presentation of the exodus

³⁷⁶ The identity of the “great city” is a major point of contention. For example, Beale understands the city to be a spiritual place, “any ungodly spiritual realm existing on earth” (see *Revelation: A Shorter Commentary*, 228). Fee, on the other hand, understands the city to be a literal place, namely the city of Rome (see *Revelation: A New Covenant Commentary*, ed. by Michael F. Bird and Craig Keener [Cambridge: The Lutterworth Press, 2013], 152).

Patterson makes an argument based on the Greek word πνευματικως, “which literally means ‘spiritually,’” that the city has experienced some type of spiritual failure and has no doubt that the city in view is Jerusalem since that is the specific city where the “Lord was crucified” (11:8) [see *Revelation* in *The New American Commentary*, Vol. 39, 248].

Blount also identifies the “great city” as Jerusalem based on v. 8, and he points out that much of the confusion over the location of the city is due to John’s consistent reference to Rome as the great city (16:19; 17:18; 18:10, 16, 18, 19, 21). The identification of the great city as Jerusalem in this specific instance, however, “reinforces the relationship that John elsewhere establishes between the suffering of Christ and the suffering of believers by describing both their ordeals as a slaughtering (5:6, 9, 12; 6:9; 13:8; 18:24). Now, both the Lord and the church (i.e. the two witnesses) suffer and die in the same great city” (*Revelation: A Commentary*, 214).

David Aune believes, based on the context of where the Lord was crucified, that the city should be identified with Jerusalem. He also explains the title “great city” could be a pejorative term, as with Jonah regarding Nineveh (1:2) [see *Revelation 1-5*, 619].

³⁷⁷ See G.K. Beale with David H. Campbell, *Revelation: A Shorter Commentary*, 227.

motif in Revelation.”³⁷⁸ Chapter 16, specifically, contains the seven bowls of God’s wrath, and these bowls of wrath are connected to the bowls of prayer of incense in Revelation 5:8. These bowls of wrath in chapter 16 are the answer to those bowls of prayer in 5:8.³⁷⁹

The first bowl causes harmful and painful sores (ἔλκος κακὸν καὶ πονηρὸν) to come upon those who bear the mark of the beast (16:2). This is a reproduction of the sixth plague of boils (ἰηψ) on Egypt (ἔλκη, φλυκτίδες ἀναζέουσαι [LXX]; Exod 9:8-12).³⁸⁰ The second and third bowls turn the sea, rivers, and springs of water to blood (αἷμα) and “every living thing died that was in the sea” (16:3). This echoes the first plague on Egypt (ⲁⲓ; αἷμα [LXX]; Exod 7:17, 19, 21). After the fourth bowl is poured out, people curse God, and they do not repent and give him glory. This echoes the hardness of heart found with Pharaoh (Exod 10:27). Once the sixth bowl is poured out, “the great river Euphrates, and its water was dried up” (16:12). According to Casey, “It was expected that in the messianic age the Euphrates would be dried for Israel’s return to the Promised Land (Isa 11:15; Zech 10:11; II Esd 13:47). But in this judgment scene, the

³⁷⁸ Laslo Gallus, “The Exodus Motif in Revelation 15-16: Its Background and Nature” in *Andrews University Seminary Studies*, Vol. 46, No. 1 (2008), 22. This article also provides helpful insight into bowl imagery in biblical and Second Temple Literature.

³⁷⁹ *Ibid*, 29.

³⁸⁰ Gallus notes that there are various terminologies to denote the plagues in the Book of Exodus: “signs (4:17, 28, 30), wonders (3:20), disease (15:26), stroke (12:13), and blows (9:14)” (*Ibid*, 24, footnote 16). The Hebrew word *נָגַף* (“to strike, smite”) is also used in Exod 8:2, and is translated as “plague” in the ESV. The Septuagint translates the word as “to strike” (see Albert Pietersma and Benjamin G. Wright, eds. *A New English Translation of the Septuagint: And the Other Greek Translations Traditionally Included under That Title* [Cary: Oxford University Press USA - OSO, 2007]. Accessed March 30, 2020. ProQuest Ebook Central).

significance of redemption through the parted Red Sea is reversed as the dried up Euphrates becomes a way leading to evil's final destruction."³⁸¹

John sees three unclean spirits like “frogs” (βάτραχοι) come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet (16:13). The frogs are reminiscent of the second plague on Egypt (הצפרדעים; βατράχους [LXX]; Exod 8:2-11). The seventh bowl is followed by great hailstones (γάλαζα) that weigh “about one hundred pounds each” (16:21). These fall from heaven on people, and the people curse God because the plague is so severe (16:21). This resembles, again, the seventh plague of hail (ברד; γάλαζαν [LXX]; Exod 9:18-19) and the hardness of Pharaoh's heart. Regarding the power of this plague Currid writes, “The size of the hailstones in Revelation underscores the intensity and severity of the plague in the eschaton; it is so much greater than the plague in Egypt.”³⁸²

When the seventh bowl is poured out, John records, “And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake (16:18). According to Moyise:

This phrase is used to emphasize the severity of the Egyptian plagues (Ex. 9:18; 10:6; 11:6) and is picked up in Dan. 12:1 (‘a time of anguish, such as has never occurred since nations first came into existence’) to describe eschatological judgment. Perhaps we are supposed to recognize a sequence here. In Exodus, it is the worst calamity since the founding of Egypt. In Daniel, it is the worst since the founding of any nation. In Revelation, it is the worst since there was a human being on earth.³⁸³

³⁸¹ Jay Casey, “The Exodus Theme in the Book of Revelation Against the Background of the New Testament,” in *Exodus: A Lasting Paradigm*, 37.

³⁸² John D. Currid, “Exodus” in *A Biblical-Theological Introduction to the Old Testament*, 80.

³⁸³ Steve Moyise, *The Old Testament in the Book of Revelation*, 122.

One final reference to plagues can be found at the conclusion of the Book of Revelation. John warns that if anyone adds to the prophecy of his book, then God will add to him the plagues described therein (22:18-19). The phrasing John uses here is reminiscent of Moses' words in Deuteronomy 4:2. There Moses states, "You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you." He reiterates this point in 12:32 when he states, "Everything that I command you, you shall be careful to do. You shall not add to it or take from it." According to Casey, John has a tendency in his use of the exodus motif "to apply the Egyptian plagues eschatologically and to embellish them with apocalyptic features which give them a universal range and ultimate significance."³⁸⁴ In the case of Revelation 8 and 16 and the use of the exodus plagues, Brevard Childs argues that it is "clear that the plague material has undergone considerable development beyond its Old Testament form."³⁸⁵ The repetition of the phrase 'they did not repent and give him glory' (16:9, 11) "reflects the exodus pattern" (cf. Exod 7:22-23; 8:15; 19; 32; 9:7; 12; 34-35; 10:20; 27; 11:10), and it seems that John uses that pattern in an eschatological and apocalyptic context.³⁸⁶

Four final examples of imagery from Exodus can be given from Revelation. The first relates to the Song of Moses in Exodus 15 and the Song of the Lamb in Revelation 15. The second example is found in Revelation 16 where imagery reminiscent of the

³⁸⁴ Jay Casey, "The Exodus Theme in the Book of Revelation Against the Background of the New Testament," in *Exodus: A Lasting Paradigm*, 37.

³⁸⁵ Brevard S. Childs, *The Book of Exodus: A Critical, Theological Commentary* (Philadelphia: The Westminster Press, 1974), 163.

³⁸⁶ *Ibid.*

tabernacle is seen, and the third example is from Revelation 12 and relates to imagery from the wilderness. The final example is from Revelation 18-19 and concerns the destruction of Babylon.

Once the children of Israel had crossed the Red Sea and were safely on the other side, Moses and his sister Miriam led the Israelites in a song of praise to God for his great act of salvation. Revelation 15 records a similar song just before the seven bowls of God's wrath that is entitled, "The Song of the Lamb." It reads: "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed" (15:3-4).

There are several distinct characteristics of this song that make it unique. First, it mentions neither Moses nor the Lamb, second, it does not actually quote any portion of Exodus 15, and third, the structure of the song "suggests that it may have been used in the liturgy of the early church."³⁸⁷ As for which portion of Scripture John is using here, Moyise contends that the song of the Lamb could be drawn from either Exodus 15 or Deuteronomy 32. He writes, "The phrase, 'Just and true are your ways' could come from Deuteronomy 32:4 ('his work is perfect, and all his ways are just...just and upright is he')³⁸⁸ but the rest of the words come from various Psalms, Jeremiah, and Amos."³⁸⁹

³⁸⁷ Robert H. Mounce, *The Book of Revelation* in *The New International Commentary on the New Testament*, Revised Edition (Grand Rapids: William B. Eerdmans Publishing Company, 1998), 286.

³⁸⁸ *The Lexham English Septuagint* renders Deut 32:4 this way: "God, his works are true, and all his ways justice. God is trustworthy, and there is no injustice; righteous and holy is the Lord" (Bellingham: Lexham Press, 2019).

³⁸⁹ Steve Moyise, *Evoking Scripture* (New York: T & T Clark, 2008), 112. Specifically, he points to the Septuagint's wording in Psalm 86:8-10, Jeremiah 10:6-7, and Amos 3:13, 4:13;

Regarding John's use of the Old Testament in chapter 15, Beale argues, "Later Old Testament interpretations of the first exodus have been selected to explain the new exodus, which has happened on a grander scale than the first, to praise God for the redemption and the implicit scene of judgment pictured in v. 2. These subsequent interpretations fill out the framework of the Exodus 15 song of Moses, which is in John's mind."³⁹⁰ That Exodus 15, specifically, is in John's mind in this song is a matter of contention.³⁹¹ Ultimately, Moyise contends, "It is surely of some significance that the only quotation formula to be found in Revelation remains enigmatic."³⁹²

Immediately following this song, the tabernacle of witness in heaven was opened and seven angels with seven plagues emerge. They are given seven bowls full of the wrath of God, "and the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were finished" (15:8). The exodus motifs of "tabernacle" and "judgment" abound at this point. First, Exodus 40:34-35 describes the scene when Moses consecrated the tabernacle and it echoes in Revelation 15:8. Moses writes, "Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD

5:8, 14, 15, 16, 27 (see p. 112-114). In his commentary on Revelation, William Barclay finds the following Old Testament passages in the Song: 1 Sam 2:2, Psalm 86:9; 92:5; 98:1-2; 99:3; 111:2, 9; 139:14; 145:17 (*The Revelation of John*, Vol. 2, Revised Edition (Philadelphia: The Westminster Press, 1976), 119-120.

³⁹⁰ G.K. Beale, *The Book of Revelation* in *The New International Greek Testament Commentary* (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 794.

³⁹¹ For further explanations and interpretations, see Moyise, *Evoking Scripture*, 114ff.

³⁹² *Ibid*, 124.

filled the tabernacle.” Second, Revelation 15:8 shows that God’s anger is burning hot against sinful humanity and his wrath is about to be poured out. God’s anger has burned hot earlier in the biblical narrative, especially so after his people turned in worship to the golden calf. Exodus 32:10 records God’s words to Moses after that event. He states, “Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order to make a great nation of you.” In response, Moses reminds God of his reputation and his covenants with Abraham, Isaac, and Israel, which causes God to relent from the disaster he had threatened.

One final reference to the tabernacle is found in Revelation 21:3. In this passage, John hears a voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.” Similar wording can be found in Leviticus 26:11-12: “I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people.”

During Israel’s forty years of wandering in the wilderness, they were nourished and sustained by God. He provided food (Exod 16, Num 11:31) and water (Exod 15, 17, Num 20:2-13) at various stages during their journey. This exodus motif of “wilderness” is found in Revelation 12:6. During John’s vision of the pregnant woman who is pursued by the dragon, John sees the birth of a male child and his subsequent call “up to God and to his throne” (12:5). John then sees the mother flee into the wilderness, “where she has a place prepared by God in which she is to be nourished for 1,260 days” (12:6). Later in that same chapter another exodus motif emerges, specifically “riding on eagles wings,” as we see the woman “was given two wings of the great eagle so that she might fly from the

serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time” (12:14). This is reminiscent of Exodus 19:4 where the LORD states, “You yourselves have seen what I did to the Egyptians, and how I bore you on eagles wings and brought you to myself.”³⁹³

In one of the final scenes in Revelation, God has vengeance on and destroys Babylon. In the midst of John’s vision, he hears a voice from heaven that states, “Pay her back as she herself has paid back others, and repay her double for her deeds; mix a double portion for her in the cup she mixed” (18:6). Multiple texts from the Old Testament are in the background here, and specifically Exodus 21:23-25 which states, “But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.” The imagery of Babylon’s destruction is even more reminiscent of Exodus as the reader finds she is thrown into the sea (19:21) mirroring the destruction of Pharaoh and his army (Exod 14).

Finally, as the new heaven and new earth are created, John hears a voice that states, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God” (21:3). Here at the end of Revelation, the reader is taken all the way back, once again, to the words delivered to Moses at Sinai, “I will dwell among the people of Israel and will be their God. And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God” (Exod 29:45-46).

³⁹³ Later, in 12:15-16, the serpent attempts to sweep the woman away in a river that flows from his mouth. The earth, however, comes to her rescue and swallows up the water. This scene is reminiscent of Korah’s rebellion recorded in Numbers 16:31-32: “And as soon as he had finished speaking all these words, the ground under them split apart. And the earth opened its mouth and swallowed them up, with their households and all the people who belonged to Korah and all their goods.”

Regarding the conclusion of Revelation Casey writes, “For John the Exodus is the event which orders and gives shape to his hope. To understand the meaning of redemption, the consequence of oppressing God’s people, and the content of Christian inheritance, John turns to the intentions and activity of God first revealed in the Exodus. These, he says, are, ‘what must soon take place’ (Rev 22:6).”³⁹⁴

THEOLOGICAL CONCLUSIONS

Biblical apocalyptic literature reveals God’s promises of future redemption, and it is also immensely practical. The Old Testament prophet Daniel not only envisions a future new exodus for God’s people, but he also proclaims that sin has to be removed for God to speak or act as he had in the past (Dan 9:15).³⁹⁵ In Revelation, John alludes to Exodus and the contents therein on multiple occasions, and he uses its imagery while never once explicitly quoting from the book. From John we learn that the first exodus foreshadows the future exodus of God’s people at the end of time. According to Currid, “In reality, the disaster that falls on the Egyptians is a mere foretaste of the final judgment at the end of time. In other words, the plagues of Exodus echo into the book of Revelation, and they foreshadow what will come upon God’s enemies in the final days.”³⁹⁶

In Revelation, the biblical narrative has come full circle. There is a new Heaven, a new earth, and a new exodus. Richard Bauckham argues for an *Endzeit als Urzeit* theme

³⁹⁴ Jay Casey, “The Exodus Theme in the Book of Revelation Against the Background of the New Testament,” in *Exodus: A Lasting Paradigm*, 42.

³⁹⁵ John E. Goldingay, *Daniel*, 253-254.

³⁹⁶ John D. Currid, “Exodus” in *A Biblical-Theological Introduction to the Old Testament*, 80.

which means “God’s redemptive acts in the future are portrayed on the model of his past acts.”³⁹⁷ This theme unfolds perfectly in Revelation. The Book of Exodus tells a story of deliverance and salvation. Revelation tells a similar story. In Exodus we learn that God responds to the persistent prayers of his people. We also learn that God leads his people, and he shows them what he desires. We learn that God is just, and those who stand against him will feel his wrath. Moreover, we learn “God’s salvation does not guarantee life without hardships.”³⁹⁸ The very same theological lessons are discovered in Daniel and Revelation.

According to Beale, in the Book of Revelation “John takes Old Testament references and universalizes them. What in the Old Testament is applied to Israel is given a much wider sense by John.”³⁹⁹ Furthermore, he writes:

The reason for such universalization is rooted in the New Testament understanding of the work of Christ and of how through Christ the promise given to Abraham has been extended to the nations. When these nations trust in Jesus, who is the true Israel, they identify with him and thus become part of true Israel, riding on the Israelite coattails of Jesus. John’s use of the Old Testament should not, therefore, be seen as abuse of its true meaning. John simply understands the Old Testament as prophetically pointing forward to the events of the New Testament and to Christ, and he does so in the same way that Jesus Himself and all the other New Testament writers did.⁴⁰⁰

³⁹⁷ Richard Bauckham, *The Climax of Prophecy: Studies in the Book of Revelation* (Edinburgh: T & T Clark, 1993), 201 as quoted by Steve Moyise, *The Old Testament in the Book of Revelation*, p. 123 n. 67.

³⁹⁸ Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim, and David L. Petersen, *A Theological Introduction to the Old Testament* (Nashville: Abingdon Press, 1999), 128.

³⁹⁹ G.K. Beale with David H. Campbell, *Revelation: A Shorter Commentary*, 19.

⁴⁰⁰ *Ibid*, 20.

Revelation presents the last exodus that “leads to a new creation.”⁴⁰¹ Revelation presents a new exodus of the church, and, like the Gospel of Matthew, presents Jesus as a new Moses. In fact, Jesus is a better Moses. Jesus’ death and resurrection puts into motion the new exodus envisioned by both Daniel and John. Jesus leads us to the Promised Land, and he dwells there with us. On the journey to the Promised Land, we experience tribulation, but ultimately, he fights for us; we only have to be still (Exod 14:14). The words of Moses after the Red Sea crossing are now the words of every saint who has trusted in Christ and who will dwell with him in Heaven: “You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode” (Exod 15:13).

⁴⁰¹ Peter Enns, “Exodus/New Exodus” in *Dictionary for Theological Interpretation of the Bible*, 218.

CHAPTER FIVE: CONCLUSION

SUMMARY OF FINDINGS

The crucifixion of Jesus and the Israelite exodus from Egypt are seminal moments in Scripture. These two moments present God’s deliverance and salvation from oppression, shape the history of Israel and the Church, and each is significant to the authors of the biblical text who draw on these two moments in their messages to their respective audiences. The reader of Scripture has been preparing for the exodus event since Genesis 15. In that chapter, God promises Abraham that his descendants will be “sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years” (v. 13). Following this time of oppression, God promises that his people will “come out with great possessions” (v. 14). The biblical authors remember this promise and this coming out both historically and theologically. Furthermore, they draw on a cluster of components and events from that story for a plethora of reasons in their writings.

In Chapter One, we learned that the historical exodus is not only contextually plausible, but it is also particularly doctrinal. The exodus reveals noteworthy truths for God’s people today, and these truths need to be continually affirmed. First, the exodus teaches that God’s people might suffer in spite of following his commands. The Israelites were being fruitful and multiplying in Egypt in obedience to God’s command from Genesis 1:28. In spite of this obedience, though, they are enslaved and suffer cruelty at the hands of Pharaoh and his people (Exod 1:13-16). Second, the exodus teaches that covenant unfaithfulness and disobedience has consequences (Exod 7-12; 32). Israel’s prophets, in their respective contexts, witness the disobedience of Israel and warn her of

the consequences of that disobedience and unfaithfulness. The apocalyptic writers Daniel and John also warn their readers of the consequences of disobeying God. Third, the exodus teaches that crying out to God elicits his response. This is the testimony of the Pentateuch (Gen 16:11; Exod 3:7), the Historical Books (Neh 9:9, 27, 28) the Prophets (Amos 7:1-9), and the Apostle John (Rev 8:4). Fourth, the exodus teaches that suffering is a prelude to God's salvation. This truth is revealed in the pattern of Scripture and has eschatological implications.

Chapter Two showed that collectively, Isaiah, Jeremiah, and Ezekiel had an understanding of Israelite history, and they trusted God's sovereign control of that history. These prophets also had a collective understanding of God's nature and the significance of sin. Individually, Isaiah, Jeremiah, and Ezekiel drew on the exodus narrative to remind their hearers of God's self-revelation (Ezek 20:4-5), and of God's salvation (Jer 2:6; Ezek 20:6; 10). Furthermore, these prophets used the exodus motif to rebuke their hearers for covenant unfaithfulness (Jer 11:1-8). The people had forgotten God, forgotten the covenant, and had not listened to God's commands (Jer 2:6; 7:22-26).

In Chapter Three, we found that the exodus motif is used in the Book of the Twelve in at least three ways. First, the exodus is used to remind the people of God's action – he has saved his people from suffering and oppression when they could not save themselves. Second, the exodus motif is used to remind the people of God's words – he has covenanted with his people and promised to bless them if they obey his voice. If the people can remain faithful to the covenant and live godly lives, then perhaps it would be possible to avoid God's immediate judgment.⁴⁰² Third, the prophets use the exodus motif

⁴⁰² Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook*, 26.

to remind the people of what God will do presently and in the future – he will have compassion on those who turn from sin and toward him, and he will restore those who are suffering the wrath of his judgment.

Chapter Four showed how the books of Exodus, Daniel, and Revelation all tell a story of deliverance and salvation. Each of these books reveal that God is just and that he responds to the persistent prayers of his people, he faithfully leads his people, shows them what he desires, and those who stand against him will feel his wrath. Moreover, from these texts we learn “God’s salvation does not guarantee life without hardships.”⁴⁰³

LEARNING FROM THE USE OF THE EXODUS MOTIF

Now that we have seen *how* the biblical prophets and apocalyptic writers use the exodus motif and have seen what theological reflection on these uses yields, in this chapter, we will turn attention to two questions: 1). *Why* do the biblical authors use the exodus motif? 2). What eschatological implications can be drawn from tracing the use of the exodus motif in Scripture?

First, why do the biblical prophets and apocalyptic writers positively and negatively use the exodus motif? There are at least three reasons they use the motif: 1) the exodus motif is used is to establish what readers should value above all – God’s sovereign redemption of his people from the bondage of oppression. 2) The exodus motif is employed theologically to remind the reader that the God who acted on behalf of his people in the past is still graciously at work in the present and will gloriously act once

⁴⁰³ Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim, and David L. Petersen, *A Theological Introduction to the Old Testament* (Nashville: Abingdon Press, 1999), 128.

again in the future. 3) Practically, the exodus motif also reminds the reader that God always hears the prayers of his people, and, in justice, he does not let sin go unpunished.

Second, what eschatological implications can be drawn from tracing the use of the exodus motif in Scripture? To begin answering this question, we must return to chapter one where the case was made for the uniqueness of this dissertation. This work is unique because it traces the positive and negative uses of the cluster of exodus motifs through the biblical prophetic and apocalyptic literature, and this has not previously been done in this manner. The exodus motif is a major unifying theme of Scripture, and this motif gives the most insight into a central theme of the Bible: the suffering of God's people is a prelude to God's salvation (cf. 1 Pet 5:10). The exodus motif of "deliverance from oppression," "oppression," "wilderness," and "desert" all confirm that suffering precedes salvation.

The Old Testament prophets confront Israel's apostasy, apathy, and amnesia, and they, in spite of their righteousness, suffer along with the people for the consequences of these sins. Even these men of God are not spared from exile. Even they are not spared from personal suffering. In the same way, Jesus suffered through the wrath of God even though he was fully righteous. Even he was not spared from the experience of personal suffering. The same could be said of the Apostle Paul who often faced hunger and need (Phil 4:11-13). Why should the church at the end of the age be any different? The pattern of Scripture is that God's people suffer before they experience salvation, and they should persevere through their suffering. This pattern of activity begins to emerge in the historical exodus narrative and continues through the corpus of Scripture. On this point, VanGemenen turns to Daniel and argues, "The redeemed are the saints who have

persevered in their lives and will receive the privilege of royalty from their Redeemer.”⁴⁰⁴ This is the consistent testimony of Scripture, and within the biblical canon, victory does not come without persecution and perseverance.⁴⁰⁵ This is particularly true of the Israelites who were enslaved in Egypt. Their return to the Promised Land included suffering, perseverance, and tested faith during the forty years in the wilderness. Truly, “The Lord sustains his people who persevere in faith.”⁴⁰⁶ The pattern of suffering before salvation begins to develop in the exodus, continues to come into focus in the prophets and in the life of Jesus, and will be clearly recognized in the eschaton when God reigns supreme for eternity.

The suffering and trial of God’s people trains them to be all that God intends them to be and consistently serves as a prelude to God’s salvation and deliverance.⁴⁰⁷ This is the testimony of the biblical canon, and exodus scholars have often failed to note this eschatological reality. The exodus motif of “deliverance from oppression” clarifies God’s *modus operandi* in Scripture. His salvific actions occur after his people have suffered. Both the exodus motif and the metanarrative of Scripture help the reader understand this. Furthermore, the suffering of God’s people is not pointless. Suffering leads others to knowledge of God. For example, Israel’s suffering at the hands of the Egyptian Pharaoh led to God’s intervention on their behalf. Israel’s suffering led to a deeper knowledge of

⁴⁰⁴ Willem A. VanGemeren, *Interpreting the Prophetic Word* (Grand Rapids: Zondervan, 1990), 342.

⁴⁰⁵ *Ibid.*, 350.

⁴⁰⁶ *Ibid.*, 123.

⁴⁰⁷ See W. Ross Blackburn, *The God Who Makes Himself Known: The Missionary Heart of the Book of Exodus*, 80-81.

God's nature, and their suffering also led Pharaoh and all of Egypt to a deeper knowledge of God.

The Hebrew prophets explain that God refines and tests his people (Jer 9:7), and even innocent individuals sometimes suffer for the sins of the community (Jer 49:12). But after a time of suffering through which faith and perseverance is displayed, God graciously allows a remnant to return home to Israel following exile (Isa 10:20). In the New Testament, Jesus explains that "the one who endures to the end will be saved" (Matt 10:22; 24:13; cf. also 24:29-31; Mark 13:19-20; 24-27; John 16:33). His own life perfectly illustrates the pattern revealed by the metanarrative of Scripture. He is the truly innocent one who suffers for the sins of the community (Luke 17:25), and after a time of suffering and perseverance, is given a glorious homecoming. Israel suffers in Egypt before their triumphant exodus into the wilderness. Israel suffers in Assyria and Babylon before a triumphant return to Jerusalem. Jesus suffers on the cross before his triumphant resurrection and ascension. It seems theologically consistent, therefore, to believe that it may be part of God's plan to keep his people in the world in the midst of suffering.

AVENUES FOR FURTHER RESEARCH

With regard to the exodus motif, there are at least six possible avenues for further research. The first area relates to theology. The exodus motif not only informs how we think about prayer and soteriology, but, as we have seen, it may also inform our eschatology.⁴⁰⁸ What other Christian doctrines are affected by the exodus motif? How does the motif affect our doctrine of God and doctrine of revelation? Are there any ramifications for the doctrine of the Holy Spirit or the doctrine of the church?

⁴⁰⁸ The precise implications, if any, of the exodus motif on eschatology is an area for further study.

Second, additional examples of positive and negative uses of the exodus motif in the biblical canon could be sought out. Are uses in the Historical Books positive or negative? Are uses in the Gospels positive or negative? Is Paul's use of the exodus motif in 1 Cor 10 a negative use of the exodus motif? Furthermore, authorial use of the exodus motif can also lead to further research in the area of canonical intertextuality. Besides studying how other biblical authors use all of the exodus motifs, one could also examine how the biblical authors use each other's written and spoken material. For example, what are the connections between Isaiah 52:7 and Nahum 1:15, between Amos 4:9 and Haggai 2:17, between Isaiah 2:2-5 and Micah 4:1-5, and between Jeremiah 25:11-12 and Daniel 9:2?

Third, further exploration into allusions and echoes of Scripture could be completed. Specifically, how does the contemporary reader of a biblical text know whether or not the original readers and hearers of that text would have recognized the allusion to a specific exodus motif? Is it possible to know if they recognized the exodus motif or not? In Chapter 3 it was noted that A.G. Hunter argues the readers of Jonah 2 would have made the connections between that chapter and Exodus 15. How can one prove this thesis? How do we know what allusions and echoes original audiences recognized?

Fourth, what can be learned about the conditions leading to the exodus? Did Patriarchal sin lead to the Israelite suffering and slavery in Egypt, or was their slavery just a matter of circumstance? Do biblical authors shed any light on this issue? Does God's description of Israelite rebellion and idolatry while living "in the midst of the land of Egypt" offer clarity on the issue (Ezek 20:7-8)?

Fifth, tracing the exodus motif through non-canonical prophetic and apocalyptic material could also be beneficial. What can be gleaned from a study of this literature? What does theological reflection on uses of the exodus motif in these texts yield?

Practically, and the sixth avenue for further research, evangelical Christians could examine how the use of the exodus motif of “oppression” informs social justice. This exodus motif is used by liberation theologians, but have evangelicals paid enough attention to the exodus in this regard? What is the biblical response to the refugee and border crisis? What is our biblical response to the sojourner? (Exod 23:9)?

PRACTICAL APPLICATION

Joel Baden has written, “The book of Exodus is the second book of the Hebrew Bible, but it may rank first in lasting cultural importance. It is in Exodus that the classic biblical themes of oppression and redemption, of human enslavement and divine salvation, are most dramatically and famously expressed.”⁴⁰⁹ It could be argued that no other book in the Old Testament has had the “kind of wide and lasting impact that we see in the book of Exodus.”⁴¹⁰ Because of the exodus, the Israelites knew that God had worked for their salvation in the past, and therefore, he would work for their salvation in the present and in the future. Christians live with this same hope. God saved us at Calvary, he is presently saving us today, and he will one day come again to gloriously save us in the future. This rescue, based on the pattern presented in Scripture, will come after a time of tribulation and not before. The pattern of God’s salvation is laid out for us

⁴⁰⁹ Joel S. Baden, *The Book of Exodus: A Biography* (Princeton: Princeton University Press, 2019), xi.

⁴¹⁰ *Ibid.*, xv.

beginning with the exodus from Egypt. The Israelites took a long journey to their homeland through a path of adversity. Similarly, the Church may take a long journey to her homeland through a path of adversity before Christ returns.

The Book of Exodus itself and the positive and negative uses of the exodus motif by the biblical authors reminds the modern reader of God's method of salvation, "underlines the nature of God as holy and of humankind as sinners," and "teaches redeemed sinners to live in heavenly terms."⁴¹¹ These three topics consistently appear throughout Scripture, and they help the reader understand what the Scriptures are about. Ramm has noted the theme of redemption that emerges in Exodus, and he has written, "Deliverance from Pharaoh becomes the motif and typology of all deliverance in Scripture. Deliverance from one's enemies becomes the background for understanding deliverance from one's sins."⁴¹² With reference to this typology, Ramm explains, "Phrases taken directly from Exodus or derived from Exodus are scattered throughout the Scriptures. Pharaoh, his people and Egypt itself stand for any and all powers, visible and invisible, that oppress man. Moses as the deliverer stands for all of God's deliverers and for deliverance."⁴¹³ Along these same lines, Merrill has written that YHWH's deliverance of a "weak and undeserving people called Israel from Egyptian bondage became a

⁴¹¹ J.A. Motyer, *The Message of Exodus in The Bible Speaks Today* (Downers Grove: IVP Academic, 2005), 23.

⁴¹² Bernard L. Ramm, *His Way Out* (Glendale: G/L Publications, 1975), ii.

⁴¹³ *Ibid*, 4.

paradigmatic prototype of hope for subsequent generations of Israel, Judaism, and the Christian Church.”⁴¹⁴

The Apostle Paul once wrote, “For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope” (Rom 15:4). As believers we must endure suffering, but the Holy Scripture records inimitable narratives that give us comfort and hope through our suffering. In the midst of our suffering we exhort one another to remember the great salvation of God displayed for us at the exodus and at the crucifixion and resurrection of Jesus. And because of that great salvation we have experienced in those two moments, we collectively seek the welfare of the oppressed and disadvantaged around us (Exod 22:21; 23:9). Because of God’s love extended to us, we extend God’s love to others.

The great narratives of the Pentateuch “were intended to build the thought world and shape the cultural mindset of ancient Israel.”⁴¹⁵ Those great narratives, and the exodus story in particular, along with the other grand narratives of the Bible, should continue to aid in the constructing of our worldview and continue to mold our character. These narratives help the Church avoid the great sins of Israel: apathy, apostasy, and amnesia. The story of the Bible chronicles God’s work in history to redeem and save his creation and his people, and truly, that story is “cloaked in exodus garb.”⁴¹⁶ The story of

⁴¹⁴ Eugene H. Merrill, “The Meaning and Significance of the Exodus Event” in *Reverberations of the Exodus in Scripture*, ed. by R. Michael Fox (Eugene: Pickwick Publications, 2014), 17.

⁴¹⁵ James M Hamilton, Jr., *With the Clouds of Heaven: The Book of Daniel in Biblical Theology*, 223.

⁴¹⁶ Bryan D. Estelle, *Echoes of Exodus*, 159.

the exodus and the story of Jesus' death and resurrection teach us what to value above all
– God's salvation and deliverance from oppressive bondage.

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