

## STRUCTURE OF JOHN 6

What clue to a new narrative unit appears in chapter 6?

Where does it appear again?

What pattern of Johannine style would indicate chapter 6 is a narrative unit?

The chapter appears to be composed of five units.

- 1.
- 2.
- 3.
- 4.
- 5.

What other support is there for the division of the first unit (two patterns)?

What justifies the second unit?

the third unit?

What binds units one through three?

the fourth unit?

Do you detect any further support for the narrative integrity of this unit?

What justifies the fifth unit?

The fifth unit contains ? subunits?

How are they related?

The fourth unit contains ? subunits?

How are they divided?

Units one and two are related. How?

## SOME ADDITIONAL OBSERVATIONS

Pattern in verses 35-48 and 49-58

35a Bread of life

35b believes

36 seen me

37 Father . . . comes to me

38 come down from heaven

39 will of him who sent me/raise last day

40 will of him who sent me/raise up last day

41-43 come down from heaven

44-45 come to me . . . Father

46 seen Father

47 believes

48 Bread of life

49-50 ate . . . died . . . eat . . . not die

51 eat . . . live . . . my flesh

52 how . . . eat

53-54 unless . . . eat

55-57 my flesh . . . eat . . . live

58 ate . . . died . . . eats . . . live

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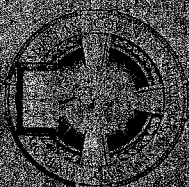
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# THE EXODUS: HISTORICAL NARRATIVE, PROPHETIC HOPE, GOSPEL FULFILLMENT

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## HISTORICAL NARRATIVE

The Exodus of Israel from Egypt is *the* great act of redemption in the Old Testament. Inherent in this *credo*<sup>1</sup> is the assurance that Yahweh acted in time-and-space history. The event is not a mythologization of theocratic beginnings; the history of the people of God is rooted in the event. Exodus imagery is historical (*historie*).<sup>2</sup>

The Exodus is liberation. Slaves oppressed by a cruel and tyrannical master (*dominus*) are emancipated by the supernatural power of Yahweh. Yahweh's instrument of deliverance is Moses, His servant (cf. Exod 14:31; Josh 9:24; Neh 9:14; Ps 105:26)—His chosen or elect one (Ps 106:23). The servant is commissioned in connection with a theophany (Exod 3:1-12) and authenticated as spokesman for the God of the fathers by signs and wonders (Exod 4:1-9). The Mosaic kerygma is the

1 Cf. Deut 26:5ff. The term is Von Rad's but without endorsement of his critical analysis which separates the Exodus tradition from the Sinai tradition; cf. Herbert B. Huffman, "The Exodus, Sinai and Credo," *C.B.Q.* 27 (1965): 101-113; also E. W. Nicholson, *Exodus and Sinai in History and Tradition* (Richmond: John Knox Press, 1973).

2 The respective evangelical positions based upon the historicity of the Exodus are surveyed by: R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Wm. B. Eerdmans, 1969), pp. 174-77; R. Alan Cole, *Exodus* (Downer's Grove, Ill.: Inter-Varsity Press, 1973), pp. 40-43; K. A. Kitchen, *Ancient Orient and Old Testament* (Chicago: Inter-Varsity Press, 1966), pp. 57-75; O. T. Allis, *The Old Testament: Its Claims and Critique* (Presbyterian and Reformed Publ. Co., 1972), pp. 393-98; Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), pp. 212-23; Leon T. Wood, "Date of the Exodus," in *New Perspectives on the Old Testament*, ed. by J. Barton Payne (Macon: Word Books, 1970), pp. 66-87; Bruce K. Waltke, "Palestinian Archaeological Evidence Supporting the Early Date of the Exodus," *Bibliotheca Sacra* 29 (1972), 33-47. The best recent survey of the archeological data is John J. Bimson, *Redating the Exodus and Conquest* (Sheffield: Almond Press, 1981). For a recent attempt by critical scholarship to wrestle with the historicity of the Exodus, see Siegfried Herrman, *Israel in Egypt* (Naperville, Ill.: Alec R. Allenson, Inc., 1973).

proclamation of liberty to the captives (cf. Exod 3:7, 8, 10; 5:1; 7:16; 8:1, 20; 9:1, 13; 10:3). Preludes to liberation are the plague-curses which serve: (1) as apologies for the might of Yahweh, the one true God (cf. Exod 6:1, 2; 7:5) and; (2) as judgments against the principalities and powers, the strange gods of Egypt.<sup>3</sup> By the finger of God (Exod 8:19), the dominion of the alien lord was broken.<sup>4</sup>

Prompting Yahweh's mighty act is the election of Israel to a unique position and relationship: "Thus says the Lord, Israel is my first-born son, and I say to you, 'Let my son go that he may serve me' (Exod 4:22, 23)." Yet, Yahweh's first-born must not only be emancipated; God's son must be ransomed from the destroying angel through the death of a substitute.<sup>5</sup> In terms of the transition from slavery to freedom, the transition of Israel from death to life should also be expected. A lamb's blood is the sole difference between life for the sons of God and death for the sons of Egypt. The Passover lamb sets Yahweh's son free.

Furthermore, redemption is the exercise of the right of possession. It is because Israel belongs to Yahweh that He demands sole mastery. Thus, the night of death is a formal ratification of a change in masters.<sup>6</sup> Israel becomes the possession of Yahweh not only by elective birthright, but by ransom or formal purchase price.<sup>7</sup> Foreign lordship is displaced by Divine lordship.<sup>8</sup>

With the change of masters, the sons of God begin their new life. Exodus is a prelude to a new way of existence. While it is a life of freedom and redemption, it is also a life of sojourning in loyal obedience.<sup>9</sup> The new life for the people of

3 Cf. Exod 12:12; Num 33:4 and the discussion in John J. Davis, *Moses and the Gods of Egypt* (Grand Rapids: Baker Book House, 1971), pp. 86-137.

4 Note the terms expressing enmity in Pss 78:42; 106:10; 107:2. All references are based on the KJV unless otherwise noted.

5 J. Barton Payne has observed that Israel was as truly exposed to the wrath of the destroying angel as the first-born of Egypt; cf. *The Theology of the Older Testament* (Grand Rapids: Zondervan Publ. Co., 1963), p. 403.

6 Cf. the highly suggestive discussion of this point by David Daube, *The Exodus Pattern in the Bible* (London: Faber and Faber, 1963), pp. 42-46.

7 Note the use of *go'el* in Exod 6:6 and the overtones of kinsman-redeemer; cf. R. Alan Cole, *Exodus*, p. 85; J. P. Hyatt, *Commentary on Exodus* (London: Oliphants, 1971), p. 94.

8 "Whether God acts as the mighty relation and protector of the people or as their original legitimate owner, the result of their deliverance must be the substitution of his rule for Pharaoh's."—Daube, p. 43.

9 On the wilderness period see Robert W. Funk, "The Wilderness," *Journal*

God is a pilgrimage. As such, pilgrims are always in between, i.e. between what they have left behind and what lies ahead. Israel is in between slavery and permanent settlement; bondage and permanent blessing; Egypt and Canaan. In between is the desert—land of wandering, testing and dependence.

The new life is inaugurated by a water ordeal.<sup>10</sup> In passing through the waters of the Red Sea, the people of God leave the old life behind: the bitter servitude, the oppressive taskmasters, the threat of ever-imminent death. The old life is swallowed up, drowned; the past is gone. Before the pilgrims, Yahweh opens the way into the wilderness<sup>12</sup>—the highway stretching to the land of milk and honey.

In the wilderness, Yahweh sustains His people: water from the rock to quench their thirst; manna and quail to satisfy their hunger (Ps 78:15, 16, 24, 27; 105:41, 42; Neh 9:15). In the wilderness, Yahweh meets with His people—at Sinai, at the Tabernacle. In the wilderness, Yahweh *formally* enters into a covenant with His people. In the wilderness, the people of God apostasize, rebel, murmur, complain, die!

Israel's new Lord first comes to meet with His people at Sinai. The great, theocratic King descends upon the mountain with fearful awe. Thunder, lightning, smoke, fire, earthquake, mighty voice, sound of a trumpet: all mark this as a dreadful day of Yahweh. The majestic theophany serves to enforce the terms of the covenant ratified by the blood of bulls (Exodus 19-24).<sup>13</sup> Covenant expresses fellowship (cf. the meal on Sinai, Exod 24:11); community (cf. the representatives of Israel on the mountain, Exod 24:1); reconciliation (cf. the sacrificial blood, Exod 24:6-8); holiness (cf. the 'fence' around Sinai, Exod 19:12 and the instructions, Exod 19:14, 15); and obedience (cf. the law, Exod 20:1-17). Basic to the covenant is its setting in the context of grace: "I am the

of *Biblical Literature* 78 (1959): 205-214, and G. W. Coats, "An Exposition for the Wilderness Tradition," *Vetus Testamentum* 22 (1972): 288-95.

10 Meredith G. Kline, *By Oath Consigned* (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1968), p. 68.

11 Cf. Dean Wenthe, "The Theological Significance of the Passing through the Sea at the Exodus for Old Testament Theology," *Springfielder* 36 (1972): 54-58.

12 The connection of the pillar of cloud with God's victory at the Sea has been noted by T. S. Mann, "The Pillar of Cloud in the Reed Sea Narrative," *Journal of Biblical Literature* 90 (1971): 15-30. The cloud is emblematic of Israel's Warrior (Yahweh)—cf. Exod 15:3 who defeats her enemies at the outset of her sojourn and continues to subdue her enemies on the path to Canaan.

13 On the covenant at Sinai see Klaus Baltzer, *The Covenant Formula*

Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage" (Exod 20:2), therefore enjoy and obey the privileges of this relationship. The theocratic Suzerain delivers His law; the theocratic servants pledge their loyalty out of gratitude and love for His redeeming grace.

The continuing visible token of the covenant relationship, i.e., the intimate association of God and man, was the tabernacle, Yahweh's dwelling-place. The Lord condescended to take up His residence in the same mode of existence shared by His people—a tent. Yahweh not only identified with His people, He humbled Himself to be in their midst. From the tabernacle, the word of the Lord went forth. Over the tabernacle, the glory-cloud hovered. Outside the tabernacle, the congregation of Israel assembled for worship by means of gifts and sacrifices. Inside the holy place, the priests stood ministering as the representatives of the people. But always there was the veil—the barrier between God and His people. A way of approach was provided once a year (Yom Kippur, Leviticus 16) when the high priest entered the presence-chamber of Yahweh with blood. But the people remained outside, standing afar off. The only way to the holiest of all was via the altar. Visible covenant fellowship centered in the tabernacle and its feasts: blood, water, light, bread, sweet incense, law. The tabernacle continually testified: "I will be your God and you shall be my people."

Finally, the wilderness was a place of conflict and judgment. The pilgrim theocracy did not go through the desert untested.<sup>14</sup> She was assaulted by her enemies on numerous occasions.<sup>15</sup>

Judgment fell upon the wilderness generation because of apostasy (Exodus 32—golden calf), rebellion (Numbers 16—

(Philadelphia, Fortress Press, 1971), pp. 1-38; Delbert R. Hillers, *Covenant: The History of a Biblical Idea* (Baltimore: John Hopkins Press, 1969), pp. 46-71; D. J. McCarthy, *Old Testament Covenant* (Richmond: John Knox Press, 1972); C. K. Campbell, *God's Covenant* (Nutley, N. J.: Presbyterian and Reformed Publ. Co., 1973); J. A. Thompson, *The Ancient Near Eastern Treaties and the Old Testament* (London: Tyndale Press, 1964); J. Barton Payne, "The Birth of Yahweh," in *New Perspectives on the Old Testament*, ed. by J. Barton Payne (Waco: Word Books, 1970), pp. 240-64; Cleon L. Rogers, "The Covenant with Moses and its Historical Setting," *Journal of the Evangelical Theological Society* XIV (Summer, 1971): 141-156.

<sup>14</sup> J. A. Wilcoxon, "Some Anthropocentric Aspects of Israel's Sacred History," *Journal of Religion* 48 (1968): 333-50.

<sup>15</sup> Cf. Exodus 17 (Amalekites); Num 14:40-45 (Amorites, i.e. Amalekites and Canaanites—cf. Deut 1:44); 21:1-3; 21:21-25 (Heshbon); 21:3-35 (Bashan).

Korah), murmuring (Exod 14:10-12; 16:1-3, etc.), complaining and unbelief (cf. Psalm 95; Hebrews 3, 4).<sup>16</sup>

At last, the pilgrims enter into their inheritance. Conquering and occupying Palestine via Jericho, Israel went up to permanent settlement in the land of milk and honey.

### PROPHETIC HOPE

Prophetic eschatology is a fascinating combination of the realization of Israel's glorious past and the miserable failure and disobedience of Israel's present. Again, the eschatological imagery of the prophets is forged in the historical (*historie*) arena; the prophetic imagery does not create the "history."

In reflecting upon the mighty acts of God in the past, the prophets produced an eschatology integrally related to the on-going development of the history of redemption. Simply formulated, the eschatological imagery is this: the history of the past is projected into the future.<sup>17</sup> In the context of Israel's disobedience, covenant-breaking and failure, the prophets project an eschatological new day when God will give His people a fresh start—a new beginning. The eschatological day—the day in which God will make all things new (cf. Isa 42:9; 43:18, 19; 48:6)—is the object of the prophetic hope. Those "new" things of the past become prototypes of the truly new thing in the future, i.e., a new creation, a new David, etc.

It comes as no surprise therefore to find the imagery of the historic Exodus assume eschatological significance.

In the classical prophets of the eighth century B. C. we may observe several further applications of the Exodus theme. These prophets proclaimed that the relationship set up long before by the Exodus would now serve as the norm according to which the Israel of their own time would be judged (Amos 2:10; 3:1-2; 9:7; Mic 6:3-5). Since Yahweh's people had

<sup>16</sup> For a complete discussion of the rebellion motif see A. C. Tunyogi, "The Rebellions of Israel," *Journal of Biblical Literature* 81 (1962): 385-90, and his book *The Rebellions of Israel* (Richmond: John Knox Press, 1969), pp. 33-56.

<sup>17</sup> "The revelation of God's intentions was given in the Exodus. The Exodus became a source for understanding history. The Exodus in the Old Testament was not, however, only a historical event. It was also a prophetic event. God's future actions were often interpreted in the spirit of the Exodus from Egypt. What had happened once would happen again. In the future there will be another Exodus." Jindrich Manek, "The New Exodus in the Books of Luke," *Novum Testamentum* 2 (1957): 13.

failed to fulfill the demands arising out of the Exodus, that very event would be reversed and Israel would go back into bondage and exile under the Assyrians, losing the gift of the land (Hos 8:13; 9:3, 6; 11:5). Yet in spite of all, Yahweh would remain faithful to His reputation as the God of the Exodus. He planned the exile to be only temporary chastisement, after which He would inaugurate a second Exodus and return Israel to the Promised Land (Hos 2:14, 15; 3:4, 5; 11:10, 11). Later the sixth century prophets Jeremiah, Ezekiel, and II Isaiah similarly applied Exodus-related themes to the interpretation of another great catastrophe, the captivity of Judah to the Babylonians.<sup>18</sup>

In the new, eschatological day, Yahweh will inaugurate another Exodus for the people of God.<sup>19</sup>

The new Exodus brings liberty to the captives: "the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; . . . to proclaim liberty to the captives, and the opening of prison to them that are bound . . ." (Isa 61:1; cf. 42:7; 49:9, 25; 45:13). This kerygma of emancipation will be proclaimed by God's instrument of deliverance in the new Exodus, i.e., the Servant

18 Aris J. Ehlen, "Deliverance at the Sea: Diversity and Unity in a Biblical Theme," *Concordia Theological Monthly* 44 (1973): 169. While there is value in Ehler's quote both the author and Covenant Seminary disassociate themselves from the view of Isaiah as a sixth-century B.C. prophet or from any view that precludes the unity of Isaiah. The literature on the new Exodus is extensive: Harold Sahjin, "The New Exodus of Salvation According to St. Paul," in *The Root of the Vine* (New York: Philosophical Library, 1963), pp. 81-95; A. G. Hebert, *When Israel Came Out of Egypt* (London: S. C. M. Press, 1961), pp. 40ff.; Carroll Stuhlmeier, *Create Redemption in Deutero-Isaiah* (Rome: Biblical Institute Press, 1970), pp. 59-98; Joseph Blenkinsopp, "Scope and Depth of Exodus Tradition in Deutero-Isaiah 40-55," in *Scripture: The Dynamics of Biblical Tradition*, Vol. 20 (New York: Paulist Press, 1967), pp. 41-50; B. W. Anderson, "Exodus Typology in Second Isaiah," in *Israel's Prophetic Heritage*, ed. by B. W. Anderson and Walter Harrelson (New York: Harper & Brothers, 1962), pp. 177-96; James Plastaras, *The God of Exodus* (Milwaukee: Bruce Publ. Co., 1966); Jean Danielou, *From Shadows to Reality* (Westminster, Md.: Newman Press, 1960), pp. 153-66; Dirk H. Odenaall, *The Eschatological Expectation of Isaiah 40-66 with Special Reference to Israel and the Nations* (Nutley, N. J.: Presbyterian and Reformed Publ. Co., 1970), pp. 176-80.

19 I have gathered the following passages from the prophets which contain historical and eschatological Exodus motifs: Isa 4:5, 6; 11:15, 16; 35:1, 3, 4, 6-8, 10; 40:3, 10, 11; 41:9, 17-19; 42:1, 7, 10-13; 43:1-3, 16, 17, 19, 20; 46:13, 48:20, 21; 49:3, 5, 9, 10, 25; 50:2, 51:3, 10, 11, 14, 15; 52:3, 4, 6, 10, 12, 53; 55:12; 56:7, 58:6, 8; 63:9-14; 64:1-3; 66:24; Jer 2:2, 3, 6, 7, 13, 17, 18; 3:16; 7:22-25; 11:3-5, 7, 8, 10; 16:14, 15; 23:7, 8; 30:10;

of Yahweh, the elect of the Lord: "Behold my servant whom I uphold; mine elect in whom my soul delighteth . . ." (Isa 42:1).<sup>20</sup> Notice that the One commissioning the Servant uses the theophanic name (Isa 41:4; 43:10, 13; 48:12; 51:12). The new Exodus will constitute the people of God Yahweh's "slaves": "Thou art my servant, O Israel . . ." (Isa 49:3; cf. 49:5; Jer 30:10). Vicarious suffering will be the ransom-price of the people of God in the new Exodus: ". . . for he was cut off out of the land of the living: for the transgression of my people was he stricken" (Isa 53:8). In the new Exodus, Yahweh will go before and behind His people: ". . . but you will not go out in haste, nor will you go as fugitives, for the Lord will go before you, and the God of Israel will be your rear guard" (Isa 52:12, NASB; cf. 58:8 and 4:5; also the imagery reminiscent of the pillar of fire in Isa 42:16).<sup>22</sup>

In the new Exodus, the people of God will once again inaugurate their sojourn by passing through the sea: "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters . . . when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee . . ." (Isa 43:16, 2; cf. 44:27; 50:2; 51:9-11, 15; 63:11, 12). The new Exodus brings a return to the wilderness; once again, the "Israel" of God will sojourn in the land in between: "behold I will do a new thing . . . I will even make a way in the wilderness" (Isa 43:19; cf. 40:3; Ezek 20:35, 36; Hos 2:14; 13:5).

The prophets saw that the whole history of Israel had been a failure. It was not only the period of the Kingdom which had proved to be an era of sin. The long history of Israel's unfaithfulness extended back beyond the period of the judges into the forty years in the wilderness. The prophetic judgment

31:2 (?), 7, 9-11, 31-34; 32:20-23, 41 (?); 34:13; Ezek 20:5-26, 28, 33-38, 40-42; 23:3, 8, 19; 37:26-28; Hos 2:3 (?), 14, 15; 11:1; 12:9, 13; 13:4-6; Amos 2:10; 3:1; 9:7; Mic 6:3-5; 7:15; Zech 9:10, 11. The list does not purport to be complete.

20 It is my personal opinion that the Servant of Yahweh is both an individual as well as a corporate personality. This is so because He is a federal person: the eschatological representative of the new Israel of God.

21 Compare Exod 12:11, 33.

22 The victory song of Moses (Exod 15:2ff.) is renewed in the eschatological Exodus, Isa 11:15-12:6, especially 12:2, 5 with Exod 15:2, and Isa 42:10-13, especially 42:13 with Exod 15:3. Note also Isa 43:17 and Isa 66:24 with Exod 14:30b.



upon the whole past history of Israel was a pessimistic one, and yet there was a hope for the future. God would lead Israel back to the desert where her life as a nation had first begun. There in the wilderness would take place a new exodus with a new covenant-making. There would be a new beginning of salvation history.<sup>23</sup>

In the desert, God will mercifully and miraculously provide for the needs of His people: streams of water will flow to quench their thirst ("I will give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen"—Isa 43:20; cf. 41:17, 18; 35:6b, 7; 48:21). In the new Exodus, God will transform the wilderness; like a garden-paradise, the desert will blossom (Isa 51:3; cf. 41:19) to provide (food) for the pilgrims ("they shall not hunger . . ."—Isa 49:10a).<sup>24</sup> The light of God's glory will shine upon the people of God gathered from the nations, i.e., Jew and Gentile ("arise, shine; for thy light is come and the glory of the Lord is risen upon thee"—Isa 60:1; cf. 49:6; 58:8). As eschatological Suzerain (Isa 41:21; 44:6), Yahweh will once again come down to meet with His people (cf. Isa 64:1);<sup>25</sup> awesomely, tremendously (Isa 29:6; 30:27-33; 50:3; 64:1-3; Joel 3:16; Zech 9:14), but also condescendingly, graciously tabernacling in the midst of His people (Isa 4:6; 7:14; Ezek 37:27, 28).<sup>26</sup> The new Exodus brings the eschatological sacrifice (Isaiah 53); the eschatological priesthood (Zech 6:13; cf. Ps 110:1, 4); and the eschatological covenant (Jer 31:31-34).<sup>27</sup> Finally, the new Exodus will be concluded with the entrance into and possession of the land by the emancipated captives (Isa 49:8, 9).

#### GOSPEL FULFILLMENT

The Law and the prophets witness to Christ (Luke 24:27, 44,

<sup>23</sup> Plastaras, p. 280.

<sup>24</sup> Cf. Ulrich W. Mauser, *Christ in the Wilderness* (Naperville, Ill.: Alec R. Allenson, Inc., 1963), pp. 40f.

<sup>25</sup> The new Exodus brings the pilgrims again to the mountain of the Lord, Isa 56:7, 65:25.

<sup>26</sup> The concept of a future dwelling or "tabernacling" of God in the midst of His people as part of the eschatological imagery of the prophets is also found in Ezek 43:7, 9; Joel 3:17; Zech 2:10; 8:3.

<sup>27</sup> Cf. the motif of the eschatological banquet meal in Isa 25:6-8 with Exod 24:11.

45); He comes as the fulfiller of the history of redemption (Matt 5:17). The eschatological hope of the prophets finds its provisional, inaugural (yet final) fulfillment in Him.<sup>28</sup> Use of Exodus typology in the New Testament is fully coincident with the great act of redemption that constitutes the work of Christ.<sup>29</sup> Significantly, the eschatological fulfillment occurs in Christ personally and federally, i.e., covenantally as representative of His people. Personally, Jesus is the true Israel; federally, Jesus is the representative of the elect nation. Thus, the history of Jesus is the historical embodiment of the life of the true Hebrew. He recapitulates the history of Israel in His own history.<sup>30</sup> In His "exodus" (Luke 9:31), those united to Him participate in the eschatological Exodus.

The use of the Exodus motif by Matthew has been documented by many.<sup>31</sup> John the Baptist appears as the last Old Testament prophet proclaiming eschatological fulfillment in the wilderness (Matthew 3; cf. Mark 1:2-8). Thus, it is in the desert that Israel is told to repent<sup>32</sup> and be baptized for the remission of sins (Matt 3:2, 6, 11; cf. Mark 1:4).

Their baptism in the Jordan was an admission that the whole history of Israel from the baptism in the Red Sea and the first crossing of the Jordan River up to the present had been a failure. Those who went out to John (and who truly understood the significance of their action) acknowledged their willingness to return to the starting point of Israel's history in order that they might be prepared to take

<sup>28</sup> "... we seem to have in embryo the doctrine of the two ages and the justification for the New Testament presentation of the death of Jesus as exodus and inauguration of a new and final age."—Blenkinsopp, p. 46.

<sup>29</sup> R. E. Nixon, *The Exodus in the New Testament* (London: Tyndale Press, 1963), pp. 11ff; John Marsh, *The Fullness of Time* (London: Nisbet & Co., Ltd., 1952), pp. 84-90; Plastaras, pp. 284ff; Sanlin, *op. cit.*

<sup>30</sup> "The Exodus event receives no basically new interpretation until the New Testament era. Now a single individual, Jesus Christ, is identified as the new Israel. As such, He recapitulates in Himself individually the redemption once accomplished for ancient Israel, and that in a far more profound and spiritual sense."—Enlén, p. 169. Cf. R. E. Nixon, "Exodus," *Exp. Times* 85 (1973): 74.

<sup>31</sup> Cf. W. D. Davies, *The Sermon on the Mount* (Cambridge: University Press, 1969), pp. 18-27, and Howard M. Teeple, *The Mosaic Eschatological Prophet* (Philadelphia: Society for Biblical Literature, 1967).

<sup>32</sup> Cf. the excellent discussion of this term in its context in Mauser, pp. 87-95.



part in the new history of grace which was about to take place. There in the wilderness would appear the one 'mightier' than John through whom the great eschatological<sup>33</sup> act of God, the new Exodus, would be accomplished.

Jesus recapitulates the history of Israel as God's true Son.<sup>34</sup> Israel descends into Egypt; Jesus descends into Egypt (Matt 2:14; note the parallels—a foreign tyrant (Pharaoh, Herod) threatens to slay Jewish male infants; the deliverers are rescued and preserved; the deliverers are commanded to return to their respective native lands when "those who sought their lives were dead"—Exod 4:19 with Matt 2:20). God calls Israel out of Egypt; God calls His true Son out of Egypt (Matt 2:15 with Hos 12:1). Israel is declared in a unique relationship with Yahweh; Jesus is declared the "beloved Son, in whom I am well pleased" (Matt 3:17).<sup>35</sup> Israel goes into the wilderness to be tested for forty years; Jesus goes into the desert to be tested for forty days and forty nights. Israel is assaulted in the desert by her enemies; Jesus is assaulted by the enemy—Satan himself.<sup>36</sup> Jesus comes proclaiming liberty for the captives (Luke 4:16-21; cf. John 8:34-36) with signs and wonders endorsing Him as spokesman of God (cf. John 3:2).<sup>37</sup>

Israel drinks from water out of the rock; Jesus is the fountain of living water (John 4:10; cf. 7:37, 38). Israel receives bread from heaven; Jesus is the living bread (John

33 Plastaras, p. 284.

34 "In the Greek version of the OT *ho agapetos* is used as a designation of Israel (cf. *ho eklektos*) and also of the Servant of the Lord (Isa 42:1, quoted explicitly in Matt 12:18); the implication for the NT conception of Christ as himself the New Israel are obvious." Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper & Row, Publ., 198), p. 153.

35 Note also the theophanic commission prior to the public kerygmatic ministry; cf. Exod 3:1-10 with Matt 3:16, 17.

36 "... if Jesus really was the true representative of God's people, he too must be shown to have had his wilderness journey and endured the test which proved his person, only without sin." John A. T. Robinson, "The Temptations," in *Twelve New Testament Studies* (Naperville, Ill.: A. R. Allen-son, 1962), p. 60; cf. Otto A. Piper, "Unchanging Promises: Exodus in the New Testament," *Interpretation* 11 (1957): 17-18; Harold Riskenfeld, "The Messianic Character of the Temptation in the Wilderness," in *The Gospel Tradition* (Philadelphia: Fortress Press, 1970), pp. 75-83.

37 The term "finger of God" (Luke 11:20) is highly significant. In this case, the authenticated messenger also bears the theophanic name: John 6:48; 8:12; 9:5; 11:25.

6:51). Israel is led by a pillar of fire in the night; Jesus is the light of this dark world (John 8:12). Israel comes to the mountain where representatives of the twelve tribes go up with Moses to receive the law; Jesus goes up into the mountain with the twelve who receive fulfillment of the law (Matt 5:1ff). Israel assembles at the tabernacle—the meeting place of God and man from whence went forth the word of the Lord; God's true Son (the Word of God) takes human flesh, identifies with man and dwells in the midst of His people—He is the true tabernacle (John 1:14; cf. 2:20-22).<sup>38</sup> Yahweh covenants with Israel in the desert by the mediation of Moses; Christ is the mediator of a new covenant (Hebrews 8). The old covenant at Sinai is accompanied with darkness, quaking of the earth and the loud "voice" of the trumpet (Exod 19:16-18); the new covenant ratification is accompanied with darkness (Matt 27:45), quaking of the earth (Matt 27:51, 54) and the "loud voice" of Jesus who bears the curse of the law (Matt 27:50; cf. Gal 3:13). The covenant at Sinai was sealed by a fellowship meal (Exod 24:11); the new covenant is sealed by a fellowship Supper (Matt 27:26-28).

By laying on of hands, Israel offers rams, bulls and goats as vicarious victims of their iniquities; Jesus is the lamb of God who vicariously bears away the sins of those who lay hold of Him. Israel draws near by the intercession of the high priests; Jesus is the great High Priest who brings us near unto God. Israel goes up into Canaan by way of Jericho; Jesus (Joshua) goes up to Jerusalem for the final time by way of Jericho (Luke 19:1).<sup>39</sup>

In all of this imagery, the Exodus finds its final fulfillment in Christ. New Israel, new Exodus, new passage of the sea, new sojourn in the wilderness,<sup>40</sup> new covenant, new tabernacle, new Lamb: the mark of the work of Christ is eschatological finality.

38 Cf. T. F. Glasson, *Moses in the Fourth Gospel* (Naperville, Ill.: A. R. Allenson, 1963).

39 Cf. Richardson, p. 22.

40 "The imagery of Israel's desert years could be used to illustrate the general eschatological outlook of the New Testament. . . . In one sense the great deliverance was an event of the past; they had been rescued from Egypt and brought out of the land of bondage. Already they celebrated in song a realized redemption, for the Lord had triumphed gloriously. But at the same time they were not yet in the promised land; the full fruition was still to come. Here is to be found the tension between fulfillment and hope. If they looked back to the crossing of Jordan, they were still outside the promised land. God had brought them out, but he had not yet brought them in. Thus the wilderness years provide a remarkable illustration of the situation of the Christian Church today."—Glasson, pp. 109, 110.

From historical fact to prophetic hope to gospel fulfillment, the Exodus pulsates with redemptive meaning for the people of God.

Come ye faithful, raise the strain  
Of triumphant gladness;  
God hath brought his Israel  
Into joy from sadness;  
Loosed from Pharaoh's bitter yoke  
Jacob's sons and daughters;  
Led them with unmoistened feet  
Through the Red Sea waters.

## ANDOVER SEMINARY: THE RISE AND

## FALL OF AN EVANGELICAL INSTITUTION

Steven Meyerhoff\*

... there is a tendency of every good institution to deteriorate. There is in every Christian a constant tendency to backslide, so in an institution like this, though surrounded by ever so many safeguards, there will be a downward tendency, both to soundness of belief, and the spirit of piety.<sup>1</sup>

The maintenance of biblical orthodoxy in any religious institution is an awesome challenge for the people of God. Religious organizations are under constant threat of doctrinal and moral declension. Perhaps nowhere has this been seen more dramatically than in the rise, progress, and disruptions of American protestant seminaries. With numbing repetition this pattern has been repeated during the past 175 years. What could have been done to avoid the encroachment of negative influences upon the biblical orthodoxy of these seminaries? What can trustees, administration, and faculty of contemporary evangelical seminaries do to prevent further disruptions?

In order to arrive at some answers to these compelling questions, we shall look at the example of Andover Theological Seminary. Perhaps a more extensive comparative study should be undertaken, looking at several seminaries of the last 175 years in America. However, it would appear from a cursory inquiry into some other seminaries that the influences which led to problems at Andover were present in varying degree also in many other theological educational institutions. Therefore, we shall confine ourselves to but one example in this study, yet proceed with confidence in the extension of the principles noted to other schools and to

<sup>1</sup> A letter from Professor Leonard Woods to the Trustees of Andover Theological Seminary, September 4, 1843, quoted in "Abolitionism and Theological Education at Andover" by J. Earl Thompson, *New England Quarterly* 47 (June, 1974): 254.

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## JOHN 7

Passover/Pesach

Hanukkah

Sukkoth/Succoth

Tishri

Yom Kippur

Shofar

Rosh Hashanah

Vernal

### PILGRIMAGE FEASTS

Unleavened Bread/Passover  
Pesach

Weeks/Pentecost  
Shovuos

Tabernacles/In-gathering  
Succoth

Biblical-Theology of Pilgrimage Feasts

PAST

PRESENT

FUTURE

### STRUCTURE OF JOHN 7 AND 8

7:1-14

7:1-9

7:10-14

7:14-8:59

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Tomb of Helena  
Princess of Adiabene

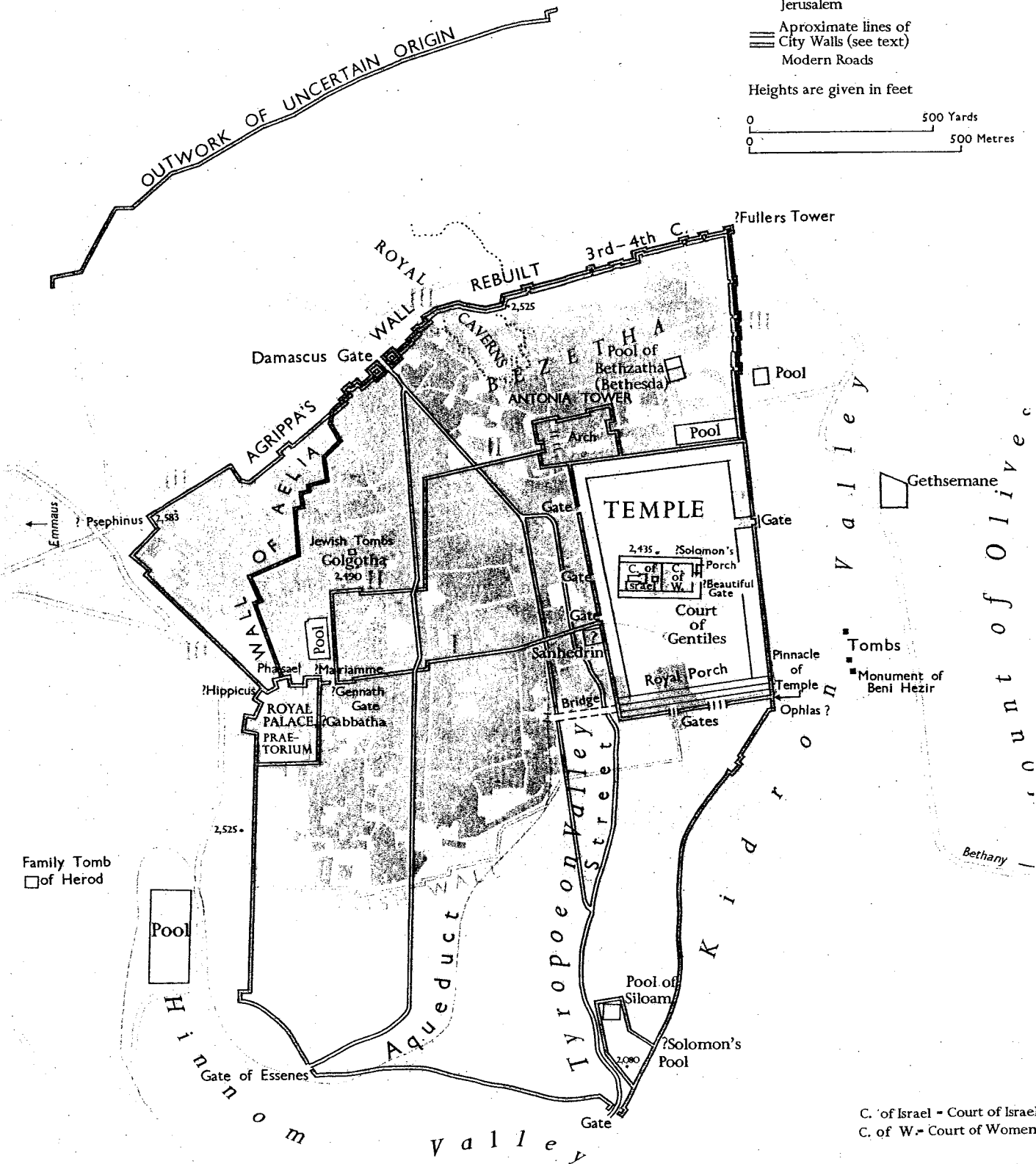
## Jerusalem in New Testament times

Medieval and Turkish  
Jerusalem

Approximate lines of  
City Walls (see text)  
Modern Roads

Heights are given in feet

0 500 Yards  
0 500 Metres



C. of Israel - Court of Israel  
C. of W. - Court of Women

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