

Dr. David L. Mathewson, New Testament Theology, Session 18, The New Exodus, Part 1

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This is Dr. Dave Mathewson in his lecture series on New Testament Theology. This is session 18 on the New Exodus, Part 1.

In the next couple of sections, what I want to look at is the biblical theological theme and New Testament theological theme of the New Exodus or Second Exodus.

Usually, you'll see that terminology, but it's referring to the same thing. Sometimes, the Second Exodus could imply more than one or more than two, but the New Exodus and Second Exodus both capture a very important and significant theological theme that we find developed in the New Testament, which also has Old Testament roots. What I want to do then is begin by looking at the Exodus motif in the Old Testament very briefly.

We'll look at the Exodus motif as far as the original Exodus out of Egypt and how that was very briefly developed. But then how did that become a model or a pattern for a second or a New Exodus already in the Old Testament? Then we'll see how that provides the backdrop for the New Testament's understanding of Jesus coming to accomplish a New Exodus on behalf of the people of God.

Now, the theme of the New Exodus or Second Exodus could be discussed under the theme of salvation and redemption, themes that we will talk about and cover later on. But I've chosen to cover it here because it also has connections with a number of themes we've discussed already. It has close connections with the land, which is the very reason God brought Israel out of Egypt.

One of the reasons was to bring them to the land that God had promised to Abraham and the patriarchs, starting with Genesis 12. The theme of the New Exodus is related to the people of God. It has to do with Israel as God's son and his people, whom God will now redeem and deliver.

It has to do with the theme of covenant. God rescues his people based on the covenant he made with Abraham to bring them to the land, based on his relationship with his people, that they are his sons. God will deliver his people and establish a covenant relationship.

It's related to the theme of the kingdom of God. It's related to the theme of the temple because God, by rescuing his people out of Egypt, intended to bring them into a relationship with him where he will dwell with them, where he will set his

sanctuary in their midst. So, New Exodus and Exodus are related to a number of these themes.

So, I've chosen to discuss it here in relationship to some of those other themes that we've looked at and developed. Again, I only want to talk briefly about the Exodus. As I said, the original Exodus from Egypt, and then we'll look at the prophetic promises of a New Exodus.

However, the Exodus should be understood as a crucial foundational event in Israel's history. But to understand the Exodus event, I think it's important to back up, as we've seen with everything that we've discussed, all the way to the original creation account, and that is the story of Adam and Eve. We saw how Adam and Eve were created as God's people, as his image bearers, and placed on creation, the creation land, the Garden of Eden.

And they were to, as God's image bearers, to respond in obedience to God, but to spread God's presence, his rule over all of creation, to be God's representatives. But we saw because of human sinfulness, because of Adam and Eve's disobedience and rebellion against God, their creator, they were exiled from the garden, they're exiled from the land, and from God's presence. This then raises the question of how God is going to restore them into a relationship with himself, to be his people, and to accomplish his purpose. But how is he also going to bring them back to the land, back to the gracious gift of the land that God had given them, where God would dwell in their midst? How is God going to do that? As we saw in Genesis chapter 12, God calls Abraham, and through God's electing choice, through God's choice, he chooses Abraham to begin to work to restore his intention for creation and for humanity.

And through Abraham, God will bring about a great nation, and eventually, all the nations of the world will be blessed. Yet, we saw that if you follow the storyline, by the time you get to the end of Genesis, Israel ends up, in a sense, in exile, or at least they end up in a foreign country, in Egypt, where they are in bondage and servitude to the Egyptians. The question still then remains: how is God going to bring them to the land that he promised Abraham? How is God going to restore his people to a relationship with himself, enter into a covenant relationship, and dwell in their midst in the land that he had promised them? This then brings us to the Exodus event.

The Exodus is the event where God delivers and rescues his people from Egypt from the oppression and servitude of a foreign nation. And God's deliverance of Israel from the Egyptians climaxes then with his covenant relationship with his people. Again, he will be their God, and they will be his people.

Exodus chapter 4 states that the nation of Israel is God's son, and God then intends to rescue them and enter into a covenant relationship with his people, as well as establish his sanctuary and dwelling in their midst. So, notice verses 17 and 18 of

Exodus 15. After Moses leads the Israelites out of Egypt, across the Red Sea, they begin their trek through the wilderness.

After he gets across the Red Sea, we read in Exodus 15 of the song that Moses sings, and it ends with this reference in 17 and 18 that we've read in connection with the temple and people of God. You will bring them, that is the nation of Israel, you will bring them and plant them interestingly notice the Garden of Eden language, on the mountain of your inheritance, the place the Lord will make for your dwelling, the sanctuary, Lord, your hands established, the Lord reigns forever and ever. So, the goal then of the Exodus is that God would dwell in their midst, establish his dwelling, his sanctuary, and God would reign forever.

So, as we said, Exodus is related to those themes, or themes of the temple, themes of the kingdom of God, and God reigning over his people. Now, when we look at the account in Genesis of the Exodus event, Genesis begins with the calling of Moses as God's chosen deliverer. It's through Moses that God will rescue his people in fulfillment of his covenant with Abraham, in fulfillment of his intention for his people in Genesis 1 and 2. God will rescue his people now, and Moses is his chosen servant to do that. But as we read the account of the Exodus before God leads his people, I want to highlight just a handful of themes just because they will become significant, especially for how we see this theme getting developed in the rest of the Old Testament, but into the New Testament as well.

As you may recall, the Exodus account is preceded by 10 plagues that God brings upon Egypt, and while preserving Israel from these plagues, you recall just very quickly plagues such as darkness upon the land and frogs and the well-known turning of the water, blood red, and the gnats, and the locusts, and the sores, and the land becoming dark. Those 10 plagues, a couple of things, number one are probably clearly to be seen as judgments upon the gods of Egypt, so each of those plagues are attacks on not just the Egyptians themselves but on their gods, so it's as if their gods have run amok, their gods are out of control, their gods can do nothing. But second, we should probably understand these plagues as sort of a decreation theme, that interestingly one of the intertestamental works, the Wisdom, a book entitled Wisdom, actually describes the Exodus as a sort of a creation, a recreation of things as it were, and so we should probably see the 10 plagues as kind of a decreation, a judgment on the former creation on the land and the gods who rule over it in preparation for the creation of a new people, in preparation for the rescuing and delivering of the people from the hands of Egypt.

So, the 10 plagues play a crucial role in bringing judgment upon the gods of Egypt and the land, which is sort of a decreation motif in preparation for God's exits. A second thing to draw attention to is the Exodus should be seen as a redemption, and that is, God is redeeming, God is freeing or liberating his people from foreign oppression, and this will become an important model, this will become an important

background for the concept of redemption elsewhere in the Old Testament and into the New Testament. We'll look more specifically at the theme of redemption when we deal with the biblical-theological New Testament theme of salvation, but we'll mention it several times in the course of this discussion in connection with the Exodus.

So, the Exodus is to be seen as redemption, a freeing, a liberating of the people of God from bondage. So, the people are understood as in bondage under oppression, and the Exodus then is a liberation or a redemption, a freeing of the people from their situation in bondage, particularly here, a bondage to a foreign oppressor and a foreign ruler. So, keep in mind that the theme of the Exodus is redemption and the freeing of the people.

Now, there are all kinds of other things we could say about the Exodus, but I'm primarily interested in those motifs that will be developed in the New Testament. The last thing then to say about the Exodus is that it signifies and, in a sense, is the climax of God's mighty and powerful acts in history. So, we've talked before about the fact that biblical theology is clearly rooted in history.

It's not simply literary, but biblical theology is rooted in God's historical acts, his redemptive historical acts on the part of his people. This is one of the most crucial examples of God invading history to rescue and liberate his people in the context of history as being oppressed by a foreign nation. And God, remembering his covenant with his people, intervenes in history to graciously take the initiative to demonstrate his mighty power by rescuing his people.

And by the way, as sort of an aside, we haven't dealt exclusively, nor will we exclusively, with the theme of God as a biblical theological theme, but hopefully, you've realized that the theme of God underlies virtually everything we've said when we discuss themes like the kingdom of God or the covenant God makes with his people. Everything that we've talked about assumes God's existence. It assumes God's initiative, his gracious acts, his power, his kingship, his lordship, his creative initiative and power, and his intent to dwell with his people.

Everything we look at assumes that underlying it is God himself. And so here we see God acting in history and taking the initiative to demonstrate his mighty power by rescuing and intervening to deliver his people from suffering and oppression. Because of this, the exodus probably becomes the foundational identifying act of the people of God.

It becomes that act that becomes foundational for their identity. As the people of God and for who they are. What demonstrates this very clearly, I think, is then the exodus.

After reading the historical account of the exodus and God acting to redeem his people, intervening in history, throughout the rest of the Old Testament, we find the exodus becoming a paradigm for God's acting on behalf of his people, for God's mighty deliverance of his people. And we often find commands throughout the Old Testament that the exodus is to be remembered repeatedly. It also often becomes foundational for other acts of God or for the response of the people.

So, for example, a few chapters later, after Exodus 15 and the song of Moses, a few chapters later we find that God now will, after leading the people through the Red Sea and their trek through the wilderness, God now begins to, through establishing his covenant relationship through Moses, what we often call the Mosaic Covenant or the Old Covenant, according to the book of Hebrews. In chapter 20, God now will begin to provide his commands for his people to follow and the stipulations of his covenant relationship. Chapter 20 of Exodus is the well-known section containing the Ten Commandments of the Decalogue, which kind of forms the basis for God's commands to his people.

But notice verses 1 and 2. And God spoke all these words. That'll be the rest of chapter 20. I am the Lord your God who brought you out of Egypt, out of the land of slavery.

Then, what happens next will be the Ten Commandments. You shall have no other gods before me. You shall not make yourselves an image.

You shall not misuse the name of the Lord your God. Remember the Sabbath, et cetera, et cetera. Now, what is significant about this is that before God issues commands to his people, he bases that on his gracious act of deliverance in Exodus.

So, God is not calling upon his people to somehow perform before him and, in some sense, earn and merit his favor, but bases his commands on his prior gracious act of deliverance. But the main point is that Exodus then forms the basis for the commands that God now gives his people as he enters into a covenant relationship with them. Another text, again, simply demonstrates the significance that the Exodus event was to have for the people of God in 1 Kings 8 and verse 51.

Again, I'm just giving a sampling of texts. 1 Kings 8 and verse 51, I'll back up and read 50. And forgive your people who have sinned against you, forgive all the offenses they have committed against you, and cause their captors to show them mercy, for they are your people and your inheritance whom you brought out of Egypt out of that iron-smelting furnace.

So, Solomon's call for God to forgive his people is based on the fact that they are his people whom he has let out of Egypt from bondage. Deuteronomy chapter 26 and verse 8. I'll back up and read verse 6. But the Egyptians mistreated us and made us

suffer, subjecting us to harsh labor. Then we cried out to the Lord, the God of our ancestors, and the Lord heard our voice and saw our misery, toil, and oppression.

So, the Lord brought us out of Egypt with a mighty hand and an outstretched arm with great terror and with signs and wonders. Then, in verse 9, he brought us to this place and gave us this land, a land flowing with milk and honey. So again, the Exodus is to be remembered as sort of the foundational event that leads then climaxes to God bringing them to the land he promised them to Abraham, Genesis 12, where God then sets up his sanctuary to dwell in their midst.

If I can just mention a number of other texts, the Psalms are littered with examples of the Exodus as the foundational event of the life of God's people and a demonstration of God's mighty power in delivering the people of God. So again, this is something they were to look back on and remember. So, in Psalm chapter 77 and verse 11, I will remember the deeds of the Lord.

Yes, I will remember your miracles from long ago. Down to verses 14, 15, and 16, you are the God who performs miracles. You display your power among the people with your mighty arm.

You redeem your people, the descendants of Jacob and Joseph, a reference to the Exodus, and notice the language of redemption. The water saw you, the Red Sea, God, the water saw you and writhe. The very depths were convulsed. So again, the Psalms demonstrate God's mighty power in the Exodus.

Verse 19 of the same Psalm, your path led through the sea, your way through the mighty waters, though your footprints were not seen. And then, in verse 20, you led your people like a flock by the hand of Moses and Aaron. Chapter 78, the very next one, 78:12 and 13.

He did miracles in the sight of their ancestors in the land of Egypt, in the region of Zoan. He divided the sea and led them through. He made the water stand up like a wall, and then he guided them with a cloud by day and with light from the fire all night.

So, a Psalm that recounts God's mighty deeds and acts on behalf of his people. Many of these Psalms are often a list, a kind of survey of the Old Testament, a list of reminders of how God has acted on behalf of his people. Usually, you find a reference to Exodus in them.

Psalm 66 and verses five and six, come and see what God has done, his awesome deeds for mankind. And here's one, he turned the sea into dry land. They pass through the waters on foot, come, let us rejoice in him.

Notice, in most of these Psalms, that the drying up of the sea so that people can cross over becomes a key feature of the description of Exodus. We'll see that that becomes important when we start to look at the new or the second Exodus later on. And then finally, one more in the Psalms, Psalm 105 and verses 23 through and following, starting with verse 23.

Then Israel, again, this is a Psalm of God who is to be praised because he's remembered his covenant with his people. And he's to be praised because of his wonderful acts. They're to tell people, sing praise, and tell of his wonderful acts, Psalm 105 verse two.

And then, starting with verse 23, Israel entered Egypt. Jacob resided as a foreigner in the land of Ham. The Lord made his people fruitful.

He made them too numerous for their foes. Notice the link back to Genesis 1, 26 and 27, whose hearts he turned to hate his people, to conspire against his servants. He sent Moses, his servant, and Aaron, whom he had chosen.

They perform signs among them, his wonders in the hand of Ham. He sent darkness and made the land dark, for had they not rebelled against his words. He turned their water into blood, causing their fish to die.

Their land teemed with frogs. Notice all the references to the plagues. And then I'll skip down to verse 36; then he struck down all their firstborn of the land, their first fruit of manhood.

He brought out Israel laden with silver and gold. And from among their tribes, no one faltered. Egypt was glad when they left because the dread of Israel had fallen upon them.

So, notice the length of in this Psalm, the length of space devoted to the Exodus. But if we can move on to one more section, just give a couple of examples because this will prepare us for looking at the Old Testament development of the New Exodus. We also find prophetic text surveying or recalling the Exodus as a foundational event, as God's mighty act on behalf of his people.

So, Jeremiah chapter 32 and verse 21. And this is in the context of a prayer of Jeremiah and verse 21. I'll back up and read verse 20.

You perform signs and wonders in Egypt, reference to the plagues, and have continued them to this day in Israel among all mankind, and have gained the renown that is still yours. You brought your people Israel out of Egypt with signs and wonders by the mighty hand and an outstretched arm with great terror. Isaiah chapter 11.

We'll see not only Jeremiah but also Isaiah chapter 11. The book of Isaiah is probably the most significant book when it comes to developing the theme of a new Exodus or a second Exodus, which we'll talk about in just a moment. But in chapter 11 and verses 15 and 16, the Lord will dry up the Gulf of the Egyptian Sea.

With a scorching wind, he will sweep his hand over the Euphrates River. He will break it up into seven streams so that anyone can cross over in sandals. There will be a highway for the remnant of his people that is left from Assyria, as there was for Israel when they came out from Egypt.

So, notice already in Isaiah 11, we start to see the first Exodus when he says, as there was for Israel when they came up from Egypt, as a model for how God is going to act again for his people. One other one would be Hosea chapter 11, verse one, out of Egypt, I called my son. Again, that's in the context.

We'll look at that verse in a little more detail in connection with its use in the book of Matthew. But in Hosea 11, we find in that surrounding section, again, the prophet recalling what God has done on behalf of his people. Israel, as God's son, now was rescued or delivered from Egypt.

So clearly, and we could look at numerous other texts. I've just tried to sample some of them. But from later history, from the Psalms and into the prophetic text, we find that Exodus plays a crucial foundational role in God redeeming it and saving his people.

God acted with his might and power, his outstretched arm, to rescue his people from slavery and oppression and to bring them into a covenant relationship with Himself. Now, as I've noted these, especially the prophetic texts, but I would suggest all of these texts I've looked at this notion of the Exodus becoming a paradigm of how God, of God's mighty acts on behalf of his people, the foundational event of the identity of Israel as the people of God, whom he delivered and rescued, becomes a model or pattern for prophetic expectations of a new or greater Exodus. So one of the things we find in the prophets is that one of the most characteristic ways that God's future deliverance of his people is described is as a second or new or a greater Exodus modeled after the first one.

So, it's almost to be understood in the language of typology or analogy in the same way that God rescued and delivered his people, Israel, from oppression and bondage. Once more, God will deliver and rescue his people from oppression and bondage again, that is an exile. So, the prophets are addressing Israel as about to go into exile or in exile and now conceives of that exile.

Remember when the northern nation of Israel goes off into exile, the southern nation Judah a little bit later goes off into exile and that period of exile is seen as one

of oppression or suffering and God then intending to redeem and rescue his people once more just as he did in the first Exodus. And I would suggest that the connection is probably more than just an analogy or similarity, or the first Exodus kind of provides an analogy for what's going to happen again. But the first Exodus actually becomes typological of how God will deliver his people again a subsequent time.

And so, the Exodus becomes, as we saw in the Psalms and even in historical literature, the Exodus becomes so important that the prophets now conceive of a future salvation, a future deliverance of God's people from exile in Exodus language and Exodus terms. And probably, although we could go through a number of texts in the prophets, there are hints of this in Jeremiah in several places, including some of the minor prophets. We probably find this in Ezekiel, even in that section, chapter 36, all through 48.

That movement of rescuing the people, establishing the covenant relationship with them, bringing them back to the land, and God establishing his dwelling in their midst is described in 40 through 48. That pattern is an Exodus pattern of, again, restoration, deliverance, restoration, and creation, and then giving them the land and establishing God's dwelling. That's the pattern established in the Exodus.

Again, this climaxes in Exodus 15 in the Song of Moses, the section we just read earlier. But probably the Old Testament prophetic text that describes the return from exile, the salvation and rescuing of God's people from oppression in exile, more than any other prophet is the book of Isaiah, especially chapters 40 through 55. There's been a lot of work in the form of articles and sections of books and books that address, have addressed the issue of Isaiah's use of the Exodus or Isaiah's new Exodus motif or new Exodus theme.

And we'll see that Isaiah's new Exodus theme becomes crucial for understanding several texts in the New Testament that develop the Exodus motif. But Exodus, I'm sorry, Isaiah 40 through 55, who again is Isaiah 40 through 55, addressing the situation of Israel when they're in exile, over and over again conceiving of their return from exile, God's deliverance, intervention, and deliverance of his people from exile in fulfillment of the promises made to Abraham and his intention to bring them back to the land, conceive of that in Exodus terms. Once more, we don't have time to look at all the texts, but I want to look at some of them just once again because it's important to be able to begin to formulate Isaiah's understanding of the deliverance of God's people as a new Exodus, especially in preparation for the New Testament use of this motif.

A number of these texts I'm going to read and comment on very briefly are actually texts that we'll see come up a couple of times in the New Testament itself. The starting point would be chapter 40 and verses 3 through 5. Isaiah chapter 40, verses 3 through 5. Comfort, comfort my people, says your God. Speak tenderly to

Jerusalem and proclaim to her that her hard service has been completed, that her sins have been paid for, that she has received from the Lord's hand double for all her sins.

A voice of one calling in the wilderness prepares the way of the Lord. Make straight in the deserts a highway for our God. Every valley will be raised up, every mountain and hill made low.

The rough ground shall become level, the rugged places a plain, and the glory of the Lord will be revealed. And all people will see it together, for the mouth of the Lord has spoken. That's a text that becomes important in the New Testament, but a text that resonates with a number of exodus themes and portrays the return of the people from exile back to their land as a new exodus.

Again, this is in fulfillment of the original exodus, when God brought his people out of bondage to Egypt. I'm just skipping through a number of sections, chapters 42 and verses 15 through 16. I will lay waste the mountains and hills, and I will dry up all their vegetation.

I will turn rivers into islands and dry up the pools. I will lead the blind by the way they have not known along unfamiliar paths. I will guide them.

I will turn darkness into light before them and make the rough places smooth. These are the things I will do. I will not forsake them.

Notice the language of drying up rivers and drying up pools and, again, making a way for them to cross over and come into their land. This refers to the Israelites coming back to their land after exile in a foreign country under bondage.

Chapter 43 and verses 16 through 19. This is what the Lord says. Again, he is describing a day when God is going to intervene on behalf of his people and bring them out of exile back to their land.

This is what the Lord says. He who made a way through the sea, a path through the mighty waters. This is a reference to the original exodus event when God, part of the Red Sea, and the people crossed over into dry land.

Verse 17, who drew out the chariots and horses, the army and reinforcements together, and they lay there never to rise again, extinguished, snuffed out like a wick. A reference to the destruction of Pharaoh's army. But then the author goes on and says, forget the former things.

Do not dwell on them. See, I am doing a new thing. Now it springs up.

Do you not perceive it? I am making a way in the wilderness and streams in the wasteland. Now notice again it's the author causing them to, interestingly, after calling all these accounts elsewhere in the Old Testament to remember the exodus, to recall it. Now the author says, forget those things.

Now I'm doing a new thing. Again, I don't think the idea is they should put that out of their mind and never think of it or remember it again. But the author contrasts the greatness of this new exodus where the first one will pale in comparison.

God's about to do something even greater. God's about to enact a new exodus that's even greater than that one where he led the people out of Egypt and through the Red Sea and extinguished Pharaoh's army. And then one more, chapter 51, we could look at all kinds of other ones, but chapter 51 and verses 9 through 11, again in the context of God rescuing and redeeming and restoring his people back to the land out of exile, he says, awake, awake arm of the Lord.

Notice some of those verses we read in Psalms and elsewhere that referred to the outstretched arm of God, the mighty arm of God. Awake, awake arm of the Lord, clothe yourself with strength. Awake as in the days gone by, as in generations of old.

What days does he have in mind? What generations? Was it not you who cut Rahab to pieces, who pierced that monster through? Was it not you who dried up the sea, the waters of the great deep, who made a road in the depths of the sea so that the redeemed might cross over? Those the Lord has rescued will return; they will enter Zion with singing, everlasting joy will crown their heads, gladness and joy will overtake them, and sorrow and sighing will flee away. So, notice again the comparison between the author, who is basically asking God to awaken his arm and his strength, the same arm and strength that delivered the people from the first exodus. Now he calls on to act again, to deliver his people in a new exodus, modeled after the first one, where again God will bring his people. He'll dry the sea, the metaphorical sea that threatens God's people.

Notice the connection with Rahab, who is sort of a symbolic monster of evil. The Targum of Isaiah, the Aramaic paraphrase of Isaiah 51, actually calls Rahab. Rahab again was kind of a dragon, beast, serpent-type figure, a beastly figure that was emblematic of evil and chaos.

It was a monster of the sea. The Isaiah Targum actually calls Rahab Pharaoh. So, the sea was seen as threatening and harmful.

It was a barrier to God's people, escaping evil and oppression and death and crossing over into their land where there was rejoicing and gladness and joy. Now again, the author conceives of a new exodus where God's mighty arm and strength rescued them from the first exodus from Pharaoh, and the sea would once again act on

behalf of his people. Now, as I said, there are several other texts in Isaiah we could look at, as well as other prophetic texts, but I think these are the clearest and most common examples of the new exodus in the Old Testament.

So, the significance of all this once more is that God's future deliverance of his people from exile is now patterned after the first exodus. Because, again, there is probably a typological relationship. God's redemption of his people in the first exodus stood as a type of anticipation of a greater act of redemption, a greater exodus where God will deliver his people from exile in a new act, a new exodus.

And he will restore his people to their land in a covenant relationship with them. He will be their God. They will be his people.

He will dwell in their midst. Now, this is also just briefly before we move on to the New Testament evidence to demonstrate how it picks up the exodus, the original exodus, but especially this New Testament or this new exodus motif, particularly from Isaiah. The last thing to say is the exodus motif also fits within the broader theme of sin and exile.

So, we see that starting in the Garden of Eden, the theme of sin leads to exile. And we find, in fact, this pattern of creation, sin, exile, and restoration. We see that first of all in the Garden of Eden.

So, God creates humanity, then sins, and they are exiled from the Garden. Then, we find restoration beginning with the nation of Israel, where God begins to recreate and restore a new people of God through Abraham. Yet we've already seen that they fare no better. Israel also sins; they are also exiled from the land, but now God promises in the prophets a restoration of his people.

So, the significance of exile then is that Israel is in exile, in bondage because of their sinfulness, and this also means exclusion, exclusion from God's presence, and breaking of the covenant relationship. Then, the deliverance from exile, especially in the Old Testament prophetic text that we looked at, is conceived of as a new exodus. The restoration can be seen as a new creation as well.

But the point I want to make is the new exodus is part of this sin, exile, and restoration motif that we see. So just as Israel was in bondage to Egypt, then they are in exile to Egypt, and they are restored from that. We find the Old Testament prophets then conceiving of Israel in exile because of sin and about to be restored in a new exodus act.

So that brings us then to the New Testament, and I want to proceed by looking at the Gospels, and then we'll look briefly at Acts, and then the Pauline literature, perhaps a couple of other texts outside of Paul, and then we'll end with the book of Revelation

and see how it develops the new exodus motif. So, we'll follow the canonical order. And again, I'm just going to give a sampling of texts, ones that I think are fairly clear or where the new exodus motif might help illumine the text.

There's a lot of other ones we could refer to and notice, but I'll stick with the ones I think are most prominent. So, the beginning point for understanding the New Testament development of the exodus or the new exodus motif is the Gospels. And I want to begin with Matthew.

In my opinion, more than any of the other Gospels, except perhaps Mark, along with Mark, Matthew, and Mark, develops the new exodus motif more than any of the other Gospels. In fact, when you begin with Matthew chapter 1, you already, as we've mentioned this passage before, but in chapter 1 and verse 1, it's as if the author already sets you up to read Matthew as the conclusion of Israel's story, or almost as a sort of a recapitulation of Israel's story, or at least it's to be read in conjunction with Israel's story. Jesus is the son of David, the son of Abraham.

You can't read the rest of Matthew then without having some knowledge of the Old Testament story that Jesus, in Matthew's account, is now going to complete and bring to fulfillment. And what we actually find going on in Matthew chapters 1 and 2 is a number of things going on. I think we find Matthew referring to a number of Old Testament texts.

He clearly quotes several, but I think he alludes to several more. But in the midst of all Old Testament allusions, quotations, and stories that Matthew weaves into his own narrative to describe Jesus and to portray Jesus, one of those is the Exodus account. And especially in Matthew chapter 2, we find Jesus portrayed particularly, I think, both as, and it's interesting what Matthew does. Jesus appears to be sort of a new Moses, even if that's not the dominant theme, as some have sometimes claimed.

It's at least one of the themes that Matthew wants to get across that Jesus functions as a new Moses in chapter 2. So, you can't help but see allusions to Moses going all the way back to Matthew chapter 1, where Joseph is told to name the baby Jesus because he will save his people from their sins. So here is the deliverer who will rescue his people from bondage to sin. And again, whether one agrees with him completely or not, N.T. Wright has been one of the ones who has argued that at least some Israelites, some Jewish writers in the first century, understood themselves to still be in exile.

And now Jesus is the one who will deliver his people from exile, but an exile far worse than just oppression under a foreign nation, but an exile of bondage to sin. Now Jesus is the one who will rescue his people and do what Moses did, and that is when he will save his people from their sins. Now he will deliver them from exile.

So, already in chapter 1, here is the one who will deliver his people from exile, a Moses-like deliverer or savior. And then in chapter 2, we find Jesus in a sense being connected with other Moses imagery. He is the one who is rescued in the midst of another king, a wicked oppressive king, Herod, who much like Pharaoh decides to destroy all the baby boys two years and younger because he wants to make sure he gets Jesus, this new king that Herod sees as a threat to his throne.

So, this reference to Herod deciding to kill all the baby boys two years and younger in Bethlehem and the surrounding regions clearly recalls the same deed of Pharaoh back in the book of Exodus. There is another very interesting reference in chapter 2 and verse 20 of Matthew. When Herod dies, an angel appears to Joseph in Egypt, and he says, Get up, take the child and his mother, and go to the land of Israel, for those who were trying to take the child's life are dead.

Which is an interesting phrase. That language comes right out of Exodus. Remember when Moses, before coming back to deliver the Israelites from Egypt, fled because he had killed an Israelite, and he feared for his life?

And these words, those who were trying to take his life are dead, come right out of the book of Exodus. So, the author is alluding to events from the life of Moses to portray Jesus, I think, if not the dominant theme, at least one of the themes, as a new Moses, a Moses-type deliverer who will rescue and save his people. But Jesus also, in a sense, recapitulates Israel's own history.

So, he's not only portrayed as a Moses, a new Moses, but he is also recapitulating and embodying Israel's own history. So, in the same way that Israel goes down to Egypt, and then God calls them out of Egypt, we find that as well in verses 12 and following. When they had gone, an angel of the Lord appeared to Joseph in a dream, getting up and taking the child and his mother and escaping to Egypt.

Stay there until I tell you, for Herod is going to search for the child to kill him. So he got up, took the child and his mother during the night, and left for Egypt. And so was fulfilled what the Lord had spoken through Isaiah, I'm sorry, through the prophet, this is verse 15, out of Egypt I called my son.

Later on, in verse 19, Mary and Joseph take Jesus out of Egypt into Nazareth. But this movement to Egypt and then out of Egypt is taken as fulfilling an Old Testament text in chapter 2 and verse 15. So, Jesus is seen again as recapitulating or embodying Israel's history of being led out of Egypt.

So, in chapter 2 of Matthew, it's as if the author, I think, is kind of structuring his account of a new Exodus. Jesus is a Moses-like deliverer who will lead his people out

of Egypt. Jesus himself embodies Israel, Israel's rescue from Egypt, I think, intending to demonstrate what he intends to do for his people.

He is now about to not only embody Israel's rescue from Egypt but to act in a new Exodus where he will begin to save his people from their sins. He will deliver them from exile in a new Exodus. Let me just stop and say something about that interesting quotation in Matthew 2.15, out of Egypt I've called my son.

That is a direct quote from Hosea chapter 11 and verse 1. The difficulty in Hosea 11 verse 1 is that when you read that text when you read Hosea 11:1, it's not clear. At least in this verse, it's not clear that this is a prophecy or prediction. It seems to just be an account, it seems to just be a description of what God did for his people in the first Exodus. It says, when Israel was a child, I loved him, and out of Egypt, I called my son.

Verse 2, but the more they were called, the more they went away from me. They sacrificed to the Baals and they burned incense to images. It was I who taught Ephraim to walk, taking them by the arms, but they did not realize.

So, it seems like this is simply a historical description of what God did to his people, yet they rebelled. The question is, how does Matthew apply this to Jesus Christ, and why does Matthew do so? How does this text get applied to Christ when, although it's in a prophetic text, it doesn't seem to be a direct prediction of the coming of Christ? Well, two things. Number one is that it seems to me, especially when you read chapter 4, actually the end of chapter 3, Jesus' baptism, the end of Matthew 3 when Jesus' baptism, and then into chapter 4:1-11, Jesus' temptation.

It is also clear that Jesus Christ is the Son. Remember when he's baptized, this is my beloved Son in whom I am pleased, quoting from the Old Testaments, Psalms, and Isaiah, a Davidic text. So, this is my Son, and then in chapter 4:1-11, the Son gets tempted.

He's led into the wilderness and Satan's first two temptations. If you are the Son of God, if you are truly the Son, then do this. Of course, Jesus resists, as we saw, but the point is, first of all, Matthew has Jesus once more embodying and recapitulating Israel's history.

In the same way that Israel was the Son, Exodus 4:22 and 23, look those up sometime, we've read those before, but in the same way Israel was the Son, now Jesus Christ is the greater Son who fulfills Israel's purposes and destiny. Therefore, what applies to Israel can apply to Jesus as well. In the sense that Israel was the Son, now we find the greater Son.

But second, I think even more important than that, is that even within the context of Hosea, if you read a little bit further in 10 and 11, they will follow the Lord. Actually, let me back up. Verse 9, I will not carry out my fierce anger, nor will I devastate Ephraim again.

For I am God, and not a man, the Holy One among you. I will not come against their cities. They will follow the Lord.

He will roar like a lion. When he roars, his children will come trembling from the west. They will come from Egypt, trembling like sparrows, from Assyria, fluttering like doves.

I will settle them in their homes, declares the Lord. In other words, verses 10 and 11 of Hosea 11 seem to anticipate a future deliverance and restoration in analogy to God's deliverance from Egypt. So, chapter 11 of Hosea itself ends with a reference to a new exodus, a deliverance modeled after the first one.

So, putting that all together, according to Matthew, it's Jesus who brings about that new exodus. Jesus, as the true Son of God, Jesus as the true Son who embodies Israel's purposes and destiny, is now going to bring about that new exodus, which is even promised in Hosea chapter 11. So, Matthew chapters 1 and 2 are particular, but there are probably some other texts we could point to in Matthew where Jesus is portrayed as a new Moses-type figure, but he brings about a new exodus.

He brings about salvation that is seen as a fulfillment of the new exodus, especially in prophetic literature, but again, he repeats or recapitulates the first exodus, in which God delivered and rescued his people. The Gospel of Mark is probably another book, not just a scattered text here and there, but an entire book. Whether this is the dominant theme or not could be debated, but certainly, one of the major themes in Mark is that the salvation that Jesus brings is to be conceived of as a new exodus. One writer, in particular, a professor of New Testament at Regent College in Vancouver, British Columbia, Canada, has argued that the Gospel of Mark presents Jesus as fulfilling the new exodus of Isaiah 40 through 66.

So, what he does is he works with the book of Mark, and I won't repeat all that he does, but he works with the book of Mark and demonstrates over and over that key texts and places in Mark are modeled after or are alluding to Isaiah chapter sections and verses from Isaiah 40 through 66, demonstrating that Jesus brings about a new exodus. The starting point for him is at the very beginning of the book, which kind of signals how the rest of the book is to be read. And that's Mark chapter one and verse one, the beginning of the good news about Jesus, the Messiah, son of God, as it is written in Isaiah the prophet.

And here's one of the texts we read a moment ago. That's in the context of a new exodus. I will send my messenger ahead of you, who will prepare your way.

A voice of one calling in the wilderness, prepare the way for the Lord, make straight paths for him. An allusion also to Malachi chapter three, but Isaiah 40 and verse three, one of the New Testament texts or new exodus texts from Isaiah that we read earlier. So, the gospel of Mark also presents Jesus as fulfilling, bringing about a new exodus, saving and delivering and rescuing his people in a new exodus, in fulfillment of Isaiah's expectation of a new exodus.

In the next segment, then we'll look at a couple of other texts in the Gospels and Acts that probably point to a new exodus event. Then, again, move into Paul's letters and the rest of the New Testament to see how the new exodus motif is developed there.

This is Dr. Dave Mathewson in his lecture series on New Testament Theology. This is session 18 on the New Exodus, Part 1.