

## ANNOTATED BIBLIOGRAPHY ON EXODUS

Achtemeier, Elizabeth R. (1960) "THE EXODUS AND THE GOSPEL IN THE OLD TESTAMENT. *Theology and Life* 3:188–197.

Based upon the questions "What was there in the event of deliverance which made it so important to the authors of the OT?" and "is there anything about it which makes it important to us?" The author analogously investigates the theology of the exodus with the theology of redemption. Each is an event brought about by God in which his deliverance differentiates him from all other gods. His people have a unique status because God acts out of love for his own; hence responsibility is to a transcendent God who judges all human ways. Christ is revealed as the true Israel and in him are the heirs of redemption.

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Aejmelaesus, Anneli (1987) "What Can We Know about the Hebrew Vorlage of the Septuagint? *Zeitschrift für die Alttestamentliche Wissenschaft* 99(1):58–89.

The most important prerequisite for reconstructing the Hebrew text used by the translators of the Septuagint is acquaintance with the translation technique of the book being studied. Quantitative differences between the Septuagint and the Masoretic Text should not automatically be attributed to the translator. Examples are provided from the Greek text of Exodus.

Ahuviah, Abraham (1982) "THOU SHALT NOT MURDER (EXODUS 20:13). *Beth Mikra* 89/90:133–143.

Surveys all passages in the Bible that deal with the prohibition of murder. Compares biblical and Ancient Near Eastern law. Notes that the prohibition of using the flesh of the goring ox (Exod 21:29) is to be connected with the responsibility even of the animals, Gen 9:5. Discusses the concept of atonement, as relating to the unintentional killer and to the purification of the land through the beheading of the calf (Deut 21:1–9). (Hebrew)

Ahuviah, Jehudah (1978) "I WILL BRING YOU UP OUT OF THE AFFLICTIONS OF EGYPT (EX. 3:17). *Beth Mikra* 23(74):301–303.

The biblical reason for the enslavement of the Israelites in Egypt is not that they had committed any sin. Prior to the establishment of the covenant, they could not be held responsible for laws connected with it. The biblical view is that service to God and servitude to man are antithetical. Without the Lord as protector, they became victims of the Egyptians. When they were redeemed, they entered upon the service of God. Thus, exodus and the obligations at Sinai are interconnected. (Hebrew)

ALBRIGHT, W. F., et al. (1968) "ARCHAEOLOGY. *Christianity Today* 12(19):915–931.

A symposium on the bearing of archaeological studies on the Bible. After an introductory survey by Albright, James L. Kelso discusses new light on the Patriarchal Age, K. A. Kitchen presents evidence for Moses and the exodus, S. D. Walters surveys new data on the Hebrew kings, Siegfried H. Horn details

other points of illumination of the OT, and C. S. Mann concludes with a survey of the evidence from Qumran.

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Aling, Charles F. (1979) "THE SPHINX OF THUTMOSE IV AND THE DATE OF THE EXODUS. *J of the Evangelical Theological Society* 22(2):97–101.

The Sphinx Stele cannot be regarded as direct proof of the death of the first-born son of Pharaoh at the time of the exodus. Thutmose IV had several brothers who may have been the Pharaoh's firstborn son who was killed by the angel of the Lord. Which, one was killed then may never be known beyond doubt, but Egyptian inscription leave ample room for the truth of the scriptural record without the questionable use of the Sphinx Stele.

Aling, Charles F. (1982) "THE BIBLICAL CITY OF RAMSES. *J of the Evangelical Theological Society* 25(2):129–137.

The best solution to the problem of the biblical references to the land and city of Ramses within the framework of an early exodus is to assume that the original references to the city in the Pentateuch read 'Avaris' or something similar. Only after Avaris had gone out of general use did Hebrew scribes substitute the new name Ramses for the locality in question.

Allison, Dale C., (1987) "Jesus and Moses (Mt. 5:1–2). *Expository Times* 98(7):203–204.

Terence L. Donaldson's *Jesus on the Mountain* develops the thought that the mountain motif in Matthew points to Christ's replacement of Zion. Presents an alternative thought: that the stronger allusion is to Sinai. Three phases (1) "sit," meaning "stay"; (2) goes up" and (3) descent in Matt 81 parallel the order of events in the Pentateuch, and call attention to further parallel details of context: infancy narratives, baptism, exodus, temptations both for Jesus and Moses.

Althann, Robert (1983) "UNRECOGNIZED POETIC FRAGMENTS IN EXODUS. *J of Northwest Semitic Languages* 11:9–27.

By using syllable count, discovers in Exod 6:13; 18:10–12; 14:20; 16:8; 17:16; 21:8; 23:2; 34:35; 34:19 poetic fragments. In all of these cases the integrity of the received consonantal text is accepted, though in some cases the consonants are redivided.

Anat, M.A. (1978) "DETERMINISM AND REDEMPTION. *Beth Mikra* 23(75):425–429.

The principle of determinism permeates the narration of the exodus and the future redemption. The children of Israel did not go forth from Egypt voluntarily but were forced to go. The circuitous route they were made to take was because of their wish to go back. Just as the term *ge'ullah* refers to the obligation of a family member to redeem one of his kin from slavery, the Lord was similarly obligated. The future redemption, too, is non-conditional and does not depend on the will of the people. (Hebrew)

Anati, Emmanuel (1985) "HAS MT. SINAI BEEN FOUND? *Biblical Archaeology Review*

11(4):42–57.

Presents the evidence for identifying Mt. Sinai with Har Karkom (Mt. Saffron) in the Desert of Paran on the Negev-Sinai border. Finds from several archaeological excavations in the area including campsites, altars, temples, and many rock drawings of figures and symbols suggest this as a holy place with a number of possible associations with the Exodus. Evidences of occupation in the area would demand moving the Exodus back to the third millennium BC.

and Finkelstein, Israel (1985) "THE SOUTHERN SINAI EXODUS ROUTE IN ECOLOGICAL PERSPECTIVE. *Biblical Archaeology Review* 11(4):26–41.

While neither archaeological nor historical research has solved the puzzle of the route of the Exodus (whether the northern or the southern route) turns to a study of the ecology of the southern Sinai as furnishing a possible indication. Suggests that the ecological explanation of the pattern of five monastic settlement areas in southern Sinai paralleled by the subsistence patterns of the semi-nomadic Jebeliyal tribe of Bedouin may give a clue to the reason for the traditions locating the biblical Exodus sites in this area.

Andreasen, Niels-Erik (1974) "FESTIVAL AND FREEDOM: A STUDY OF AN OLD TESTAMENT THEME. *Interpretation* 28(3):281–297.

Examines the structure of Deut. 5:12–15. The sabbath has been interpreted as an actualization of the exodus event. But the purpose clause of verse 14b suggests strong humanitarian overtones, bringing rest to the entire household including slaves. Other Pentateuchal references to social concerns are mentioned. The call to remember the exodus was to prod Israel to extend the freedom from slavery which she received at the exodus to the dependent members of her community. Deuteronomy forced the issue of humanitarian considerations and of freedom on the community at the moments of worship and cultic celebration, notably on the sabbath, sabbatical year, and harvest festivals. Contributions of the sabbath theme to the understanding of freedom in Israel's historical process and beyond are described.

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Andrew, M.E. (1975) "ESTHER, EXODUS AND PEOPLES. *Australian Biblical Review* 23:25–28.

A discussion of the suggestion by Gillis Gerleman that the Esther account is a literary, not historical, counterpart to the exodus account. Perhaps it is a conscious attempt to replace Passover with Purim as the central cultic celebration of the diaspora. Does not take sides in the issue.

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ANDREW M. E. (1963) "USING GOD. *Expository Times* 74:304–307.

Exodus 20:7 might more realistically be rendered "You shall not lift up the name of the Lord your God to vanity." The reason for this prohibition was that to use the name of a god in magic, whether it was to bring harm on a person or to cure him from some illness, was a way of having power over that God, of using him for your own purpose. The implications for today are discussed in terms of lightly regarding baptism vows and church attendance He is the God whom men cannot have at their private disposal.

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Archer, Gleason L. (1970) "OLD TESTAMENT HISTORY AND RECENT ARCHAEOLOGY FROM MOSES TO DAVID. *Bibliotheca Sacra* 126 (506):99–115.

Examines recent archaeological data bearing on the origin of the Pentateuch, the date of the Exodus and conquest of Canaan under Joshua, noting the substantiation of the Mosaic origin of the Pentateuch and early dates for the Exodus and Conquest.

Archer, Gleason L. (1974) "AN EIGHTEENTH DYNASTY RAMESES. *J of the Evangelical Theological Society* 17(1):49–50.

The advocates of a late date of the Exodus (ca. 1290 BC) often base their case on the mention of the city Rameses in Ex. 1:11, alleging that it was named after one of the pharaohs Rameses of Dynasty XIX. Albright had indicated that the Ramessides might trace their ancestry back to an old Hyksos family. There has now appeared the name Rameses (or Ramose) in a mural of the reign of Amenhotep III (1412–1376). This shows conclusively that the name Rameses, at least in its nongeminate form, is pre-Dynasty XIX and that occurrence of the name in Ex. 1:11 cannot by itself preclude an early date for the Exodus.

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Auffret, Pierre (1983) "THE LITERARY STRUCTURE OF EXODUS 6:2–8. *J for the Study of the Old Testament* 27:46–54.

Offers a translation of Exod 6:2–8 and draws attention to its chiasmic structure and to the function of the terms Yahweh, oath, Canaan, and Egyptians in the passage.

Auffret, Pierre (1983) "REMARKS ON J. MAGONET'S INTERPRETATION OF EXODUS 6.2–8. *J for the Study of the Old Testament* 27:69–71.

Briefly comments on Magonet's article in same issue of JSOT. (see abstract no. 896).

Bailey, Lloyd R. (1978) "EXODUS 22:21–27 (HEBREW: 20–26). *Interpretation* 32(3):286–290.

Describes the distinctive socio-economic experiment of Israel as the context for this passage. Summarizes its content of case-laws and prohibitions. Considers the purpose of the material to stress the demarcation of Israel from the surrounding cultures and to help the covenant people to resist assimilation to Canaanite values and practices. Mentions principles that were evidently unique to Israel. Suggests reasons for obeying these laws as (1) historical experience, (2) God's compassionate nature, (3) part of what it means to be God's people. Observes the deterioration in Israel's application of these principles. Shares his assumptions in developing the implications of these principles for the present.

Bailey, Kenneth E. (1979) "THE SONG OF MARY: VISION OF A NEW EXODUS (Luke 1:46–55). *Theological Review (Lebanon)* 2(1):29–35.

The Song of Mary is a two stanza poem, constructed with the use of inverted parallelism. The theme of "lowliness-exaltation" forms the climax of each stanza. The first stanza is the personal story of Mary. In the second her story becomes a paradigm for the people of God. The language is largely traceable to the Song of the Sea in Exod 15. Thus the poem offers a vision of the potentialities of a "New Exodus."

Balentine, George L. (1962) "DEATH OF JESUS AS A NEW EXODUS. *Religious Education* 59:27–41.

The coincidence of the passion with the Passover, the paralleling of the old redemption with the new, has left a profound impression upon the N.T. and has resulted in the portrayal of Jesus' death as the New Exodus of salvation, an interpretation likely derived from the mind of Jesus himself and creatively employed in the Gospels.

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Banana, Canaan (1979) "THE BIBLICAL BASIS FOR LIBERATION STRUGGLES. *International Review of Mission* 68(272):417–423.

The Exodus story shows that God entered the conflict on the side of the oppressed and that God does validate the use of liberating violence. In the NT we find clear evidence of a deliberate move towards economic socialism and the task is to find areas of common interest with those struggling to bring about a new social order.

Bandstra, Andrew J. (1971) "INTERPRETATION IN I CORINTHIANS 10:1–11. *Grace Theological J* 6(1):5–21.

Calls attention to Paul's interpretation of certain OT events as reflected in I Cor. 10:1–11, notably the events surrounding the Exodus. OT events become coherent in Jesus because upon him the whole past history of Israel converged and from him the whole future of the People of God was deployed. It was the coherent organizing of all this into a single inclusive personality that made a completely new thing of OT exegesis. Precisely in connection with this central perspective Paul points the way for a sound approach to interpretation today.

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Bar-Tura, Abraham (1983) "OZI WeZIMRAT YAH (Exodus 15:2). *Beth Mikra* 95:330.

Reviews various traditional commentators on the meaning of zimrat. From the name Zimri-Dagan, from Mari, concludes that the root zmr means 'protector'. (Hebrew)

Bar-Magen, M. (1982) "MOSES, AARON AND HUR WENT UP TO THE TOP OF THE HILL (EXODUS 17:10). *Beth Mikra* 91:262–265.

Deals with the social and familiar position of Hur. Accepts Josephus' view that Hur was the husband of Miriam. Also discusses the family background of Joshua and his relationship to Moses. (Hebrew)

Barber, Cyril J. (1973) "MOSES: A STUDY OF HEBREWS 11:23–29a. *Grace Theological J* 14(2):14–28.

The writer to the Hebrews used certain incidents from Moses' life to show that the life of faith runs contrary to our natural inclinations. Data concerning Moses from Exodus, Acts 7, and Hebrews 11 are examined. The faith of Moses' parents is described as preparatory for Moses. Through his own faith and spiritual perception, Moses renounced his opportunities in the Pharaoh's court and identified himself with the Hebrew slaves. Factors involved in this decision and in the growth and endurance of Moses' faith in spite of long delays are described. Lessons to be learned from Moses include the need (1) to put duty to God before selfish ambition, (2) for patience and persistence in spite of delays, and (3) for spiritual perception.

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perception.

Batto, Bernard F. (1984) "RED SEA OR REED SEA? HOW THE MISTAKE WAS MADE AND WHAT YAM SUP REALLY MEANS. *Biblical Archaeology Review* 10(4):57–63.

A re-examination of the meaning of Yam Sup in the account of the exodus and in its other biblical contexts indicates that it never means "Reed Sea" contrary to what has been frequently stated. It is really the "sea at the end of the world or the chaos that lies beyond the ordered and created world. As such it can refer to a specific sea such as the Red Sea (or Persian Gulf or other bodies of water) as it often does, but it also has a symbolic or mythological meaning which is the case in the Exod 15 "Song of the Sea."

Bazak, Jacob (1982) "PSALM 23—A PATTERN POEM. *Dor Le Dor; 1983* 11(2):71–76.

The main ideas of Psalm 23 are embodied in the images of the shepherd and the master at his table. These suggest two other ideas: the exodus from Egypt and the habitation in the Promised Land. The themes of the psalm can be arranged in a circle, emphasizing correspondences between vv. 1 and 4, 2 and 5, 3 and 6. There are also patterns of alliteration between verses which are parallel and contiguous in the diagram. There is a strong architectural symmetry and unity in the psalm.

Beale, G. K. (1984) "AN EXEGETICAL AND THEOLOGICAL CONSIDERATION OF THE HARDENING OF PHARAOH'S HEART IN EXODUS 4:14 AND ROMANS 9. *Trinity J* 5NS(2):129–154.

Exegetes the passages and comes to four main answers: (1) God is the ultimate cause of hardening; (2) the hardening is unconditional; (3) Paul's approach is an explanation of the hardening as bringing God glory, and (4) this hardening is not specific only for the situation but it is a general principle. There is an equal ultimacy or parallel between election and reprobation in terms of unconditionality. DDU

Beeby, H. Daniel (1970) "THE EXODUS AGAINST THE BACKGROUND OF MYTHOLOGY. *South East Asia J of Theology* 11(2):94–100.

The exodus which is so obviously not mythical has nevertheless something of the flavor which, by contrast or other means, heightens the non-mythical nature of the exodus. If myth is present in the exodus tradition it is most likely that which is related to the struggle between Marduk and Tiamat, Chaos-Sea. The most relevant passages are found in Tablet IV of Enuma Elish and are given in the translation of E. A. Speiser, pp. 66–67, lines 93–111; 121–140, ANET. Indicates how the analysis affects a theological understanding of the exodus.

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Beitzel, Barry J. (1980) "EXODUS 3:14 AND THE DIVINE NAME: A CASE OF BIBLICAL PARONOMASIA. *Trinity J* 1(1):5–20.

Paronomasia is a common ancient Near Eastern phenomenon, specimens of which are preserved in

Mesopotamian, Egyptian and Arabic literatures as well as NT and post-biblical corpora. Consideration is made of two paronomastic types— visual (including gematria, atbach, acrostic, notrikon, acronym, anastrophe and epanastrophe) and oral (including equivocal metaphony, parasonance, farrago, assonance, onomatopoeia and antanclasis). After consideration of two alternative theories on the origin of the divine name in Exod 3:14 concludes that the tetragrammaton is a quadri-radical divine name of unknown lexicographic and ethnic origin, and that its relationship with hayah in Exod 3:14 is one of paronomasia, not etymology.

Bellet, Paulinus (1978) "ANALECTA COPTICA. *Catholic Biblical Quarterly* 40(1):37-52.

Studies: (1) A Sahidic fragment of Exodus (21:17–35/23:5–21); (2) Subakhmimic fragments of several NT Epistles (Heb. 5:5–7, 8-9/5:11 -12, 13– 14; Phlm. 6:15–16); (3) A Coptic scholion of Irenaeus to John 20:24–29 and the text of John 19:34. Finally considers an etymological speculation in the Gospel of Truth.

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Beuken, W. A. M. (1985) "EXODUS 16.5, 23: A RULE REGARDING THE KEEPING OF THE SABBATH. *J for the Study of the Old Testament* 32:3–14.

Argues that in Exod 16, v. 5 does not contradict v. 23, despite most commentators, who consider that the special sabbath rule of Exod 35:3 forms the background of v. 5 but not of v. 23, a view which is used to ascribe vv. 5 and 23 to different sources.

Boelhower, Gary J. (1974) "JOHN DUNNE'S MYTHICAL JOURNEY: A CONTEMPORARY EXODUS. *Anglican Theological Review* 56 (4):418–430.

John Dunne's work *The Way of All Flesh* presents in philosophic myth the Exodus journey of everyman from birth to death. The work presents a number of ramifications for the pursuit of insight in theology. If modern man is to touch the depths of mystery in life, he must appropriate myth, for myth organizes his world and brings meaning to life.

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Booij, Th. (1984) "MOUNTAIN AND THEOPHANY IN THE SINAI NARRATIVE. *Biblica* 65(1):1–26.

Surprisingly many OT texts do not mention the events at Sinai (Exod 19ff.). Furthermore, Yahweh promulgates the commandments during the exodus period in a way unusual in the Pentateuch. Certain elements in Exodus 1–18, as the mountain of God, the Midianites, and the service of God, point to a certain irregularity in the Sinai accounts. It appears that at a relatively late period, a tradition of the mountain of God was modified and amplified in Exodus 19ff. The new "Sinaitic" version was inspired

by a view of the theophany reflected in Deut 33:2–5 and Judg 5:4–5.

Borrat, Hector (1974) "LIBERATION THEOLOGY IN LATIN AMERICA. *Dialog* 13(3):172–176.

Liberation theology is still more enthusiasm than system. South America as both Christendom and Third World is a key region for its development. The paradigm is the exodus.

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Boston, Bruce O. (1969) "HOW ARE REVELATION AND REVOLUTION RELATED? *Theology Today* 26 (2):142–155.

Revolution occurs when men have faith to risk what-is for what-can-be, the recognition of which is revelation. The paradigm of Exodus: (1) the experience of the presence of God in happenings, and (2) the political experience of 'the first nationalist revolution,' through (a) liberation, (b) negation of the past or given, and (c) a sense of destiny, finds parallels in three other theological categories: Messianism, Incarnation and Death/Resurrection.

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Bourdeau, Francois. (1984) "PILGRIMAGE, EUCHARIST, RECONCILIATION. *Lumen Vitae* 39(4):394–407.

If in itself pilgrimage is thinkable without eucharist, the real nature of the eucharist cannot be expressed without some reference to pilgrimage. The eucharist was born in pilgrimage: (1) Jesus goes up to celebrate the Passover Feast; (2) it is the sacrament of his perfect exodus; (3) it fits into the atmosphere of the Jewish pilgrimage feast of Passover, which is passage to liberation; (4) it corresponds to the nomadic spring feast of wanderers. The physical displacement of the pilgrim symbolizes the change of heart in conversion: breaking with daily routine, rendezvousing with the unexpected of the sacred, shared fellowship. The historical manifestations of the pilgrimage-conversion connection—in contrast to the eucharist—are more historically variegated. Uses examples from the first centuries, the Middle Ages and modern times. Model: Christ the Pilgrim. (An article in a number devoted to a fresh look at pilgrimage).

Boyd, W. J. Peter (1960) "THE MYSTERY OF GOD AND REVELATION. *Scottish J of Theology* 13:178–182.

William Manson claimed a specific Old Testament eschatology on the basis of the divine name (Exodus 3:14) and the passage concerning God's "back" and "face" in Exodus 33:23. The strength of Manson's view lies in his connecting of the above passages for exegetical purposes. However, his rendering of the divine name in the future tense is questioned as well as his interpretation, in the second passage, of the "back" of God as the past and the hidden "face" as the future. In Hebrew usage these terms have the opposite temporal significance, and are actually metaphorical statements concerning God's uniqueness.

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BREMER, HENDRIK (1958) "ISRAEL AND THE NATIONS. *Mennonite Quarterly Review* 32:59–69.

A presentation of the dialectical relationship existing between Israel and the nations: Israel as the people of the exodus and the people of reconciliation. The fundamental positive relation is expressed in the promise made to Abraham after the rejection of his sacrifice of Isaac. The Exodus appears (1) negatively as rupture and judgment, and (2) positively as miraculous birth, resurrection and emancipation. This understanding of her proper relation to God and the nations is the background for a right understanding of the relation of the church to the world under the new covenant.

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Brenner, Athalyah (1986) "Female Social Behaviour: Two Descriptive Patterns within the "Birth of the Hero" Paradigm. *Vetus Testamentum* 36(3):257–273.

Categorizes "birth of the hero" paradigm into two distinct types, each with two possibilities: (1) with two mothers, either with (a) two or more heroic sons, or (b) with a single hero; and (2) with one mother, either with (a) two or more heroic sons, or (b) with one son. The (1a) mothers show social maladjustment, but the (1b) mothers are selfless and correct women. Could it be that Exodus 2, Ruth and Luke 1–2:7 had female authorship?

Bretscher, Paul G. (1968) "EXODUS 4:22–23 AND THE VOICE FROM HEAVEN. *J of Biblical Literature* 87 (3):301–311.

The words of the voice from heaven in the baptism and transfiguration narratives are fundamental to any understanding of Jesus as the Son of God. The OT background to these words is not to be found in Psalm 27, Isaiah 42:1 or Genesis 22:2, but primarily in Exodus 4:22–23, which is most closely preserved in II Peter 1:17. Whether Jesus as the Son of God is called *agapetos*, or *monogenes*, or *ekletos*, the root term which seems to stand behind all these is *protokos*, answering to the *bkori* of Exodus 4:22.

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Brichto, Herbert Chanan (1983) "THE WORSHIP OF THE GOLDEN CALF: A LITERARY ANALYSIS OF A FABLE ON IDOLATRY. *Hebrew Union College Annual* 54:1–44.

Approaches the three chapters (Exodus 32–34) as one integral narrative and, employing the tools of literary criticism, discloses the episodic narrative technique of its construction and the string on which the episodic elements are strung together. Attempts a broader interpretation of the biblical rhetorician's object in terms of a philosophical fable addressing the offense of 'idolatry' in the context of religious iconoclasm or iconoclasm.

Brisco, Tommy (1977) "THE SINAI PENINSULA AND THE EXODUS. *Southwestern J of Theology* 20(1):23–32.

The Sinai serves as a land bridge linking Egypt with the great civilizations of Asia. The peninsula is composed of three geological regions: (1) coastal plateau in the north, (2) limestone plateau in the central part, and (3) mountainous area in the south. The three possible routes of the exodus are through these areas. The author favors the southern route.

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Brongers, H. A. Van Der Woude, A. S. (1966) "WHAT IS DE BETEEKENIS VAN 'ABNAYIM IN EXODUS 1:16? (What is the meaning of 'Abnayim in Exodus 1:16?). *Nederlands Theologisch Tijdschrift* 20:241–254.

A debate concerning the meaning of a key word, Brongers taking it to mean "birth stones," from which later "birth stool" was derived. He cites an Egyptian parallel and believes the use of the word shows the author to have been well-informed concerning Egyptian customs. Van der Woude thinks this rendering improbable and prefers to translate the 'bnyim of Ex. 1:16 as a form of "hen," for child with prosthetic alef. (Holland)

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Brownlee, William H. (1983) "'SON OF MAN SET YOUR FACE,' EZEKIEL THE REFUGEE PROPHET. *Hebrew Union College Annual* 54:83–110.

An examination of the idiom "set your face toward" suggests a new solution for the problem of the locales of the prophet Ezekiel. In the light of Ugaritic and other ancient texts, this is seen as the idiom of dispatch. Thus the travels of Ezekiel: 592-587 in Palestine; 587-568 in the diaspora: Transjordan, Phoenicia, and Egypt; 568 leading a new exodus of Jewish refugees back to the land of Israel by way of Edom. By the 30th year of King Jehoiachin's exile, he was back home where he had the vision of resurrected bones. Deals with the question of whether Ezekiel ever went to Babylon.

BRUCE, F. F. (1984) "TACITUS ON JEWISH HISTORY *J of Semitic Studies* 29(1):33–44.

Tacitus, in the fifth book of his Histories, discusses four divisions of Jewish history: their origins, their religious and social custom, the topography of Judea, and more recent history, i.e. up to the siege and destruction of Jerusalem in AD 70. This study of Tacitus's account of the Jews concentrates on the first and fourth divisions. Tacitus accepted the theory that the Jews originally came from Crete. He was interested in Moses and the Exodus but largely neglected the great age of Israel's history. He focuses on their recent history, indicating, for example, that Titus ordered the destruction of the Temple to accomplish the wiping out of both the Jewish and Christian religions, which, although they were mutually hostile, "they nevertheless shared a common origin." There is some question whether this statement is actual Tacitian.

Brueggemann, Walter (1974) "FROM HURT TO JOY, FROM DEATH TO LIFE. *Interpretation* 28(1):3–19.

Laments are Israel's authentic expressions of real experiences including hurt, loneliness, threat, anxiety, bewilderment. The faith expressed in laments is a nervy, honest facing of distress in dialogue with God. Form criticism is the best method to study laments. Discusses basic forms, with their functions and interrelationships, of lament psalms. Mentions several theories as to how the speaker moves from distress to relief. Communal laments address national disasters, usually of war and drought, almost accusing Yahweh even while looking to him to restore the community's well-being. Examples of how Israel viewed her history in terms of distress, petition, and thanks to Yahweh for his powerful deliverance are traced from the Exodus to the NT crucifixion-resurrection theme.

Brueggemann, Walter (1984) "A NEW CREATION—AFTER THE SIGH. *Currents in Theology and Mission* 11(2):83–100.

Explores the hermeneutical possibilities of texts from Ezekiel, Exodus, Amos, and the Psalms. Publicly processed pain unleashes new social inspiration. Only those who grieve, groan, and sigh over the old city have a chance of discerning the shape of the earthly city to come. Those who groan are able to protest against despair and complacency; they passionately remember the story in order not to forget all hope.

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Brueggemann, Walter (1985) "II Kings 18–19: The Legitimacy of a Sectarian Hermeneutic. *Bible Translator* 7(1):142.

Originally presented before the National Faculty Seminar on Church Education. Distinguishes in 2 Kgs 18f. two conversations, one of negotiation on the wall (public language) and one of faith behind the wall (communal language). The latter sectarian hermeneutic informed as it is by the Exodus narrative, is properly one of suspicion for all dominant definitions of reality, one that articulates its pain, and one that proposes an alternative ordering of society. It also contains the capacity of self-criticism if the community turns away from the first conversation to a kind of isolationism and particularism. Church educators must therefore be fully bilingual.

Buckley, Senan (1967) "THE DECALOGUE. *Indian J of Theology* 16(1, 2):106–120.

A consideration of the present form of the Decalogue in both Exodus 20:2–17 and Deuteronomy 5:6–21. After setting forth the basic likenesses and differences in numbering and in individual commands, he attempts to trace them back to their earliest form, considering also the question of authorship. Opts for two commands in Exodus 20:2–6 and only one in 20:17. Touches briefly on the meanings of some problem words such as graven images, in vain, kill, steal and covet. Bibliography.

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Buis, Pierre (1978) "LES CONFLITS ENTRE MOISE ET ISRAEL DANS EXODE ET NOMBRES (The Conflicts Between Moses and Israel in Exodus and Numbers). *Vetus Testamentum* 28(3):257–270.

The chronic conflicts in Exodus and Numbers which oppose Israel to Moses are called schemas of litigation, submitted to YHWH for arbitration. There are 3 types of schemas, each with the same 3 actors. Schema A has the people in danger and Moses going to YHWH for a program of help. Schema B has the people accusing YHWH, who announces punishment through Moses. Schema C has the people accusing Moses and eventually Moses intercedes to lessen the punishment set by YHWH. The author of this section used traditional stories, sometimes more than once in a variation of these schemas. Death in different degrees of tolerability was threatened and carried out. (French)

Camacho, Henry. (1960) "LIVING THE OLD TESTAMENT. *Dominicana* 45:43–49.

Just as the army of the militant Church is still passing out of Egypt, still marching through the desert, still crossing the Jordan, still building Jerusalem and raising God's temple in Zion, so each individual soul must spiritually experience in itself something of the same exodus, the same covenant and the same journey with its hunger and thirst, mighty battles and anguished prayers, light and darkness, sacrifice and struggle to build Jerusalem, a heavenly tabernacle of God. With a dynamic faith, the victory is ours "not by reason of the good works that we did ourselves but according to His mercy..."

Camacho, Harold S. (1986) "The Altar of Incense in Hebrews 9:3–4. *Andrews University Semitic Studies* 24(1):5–12.

Examines the problem of the Heb passage which places the altar of incense in the tabernacle Holy of Holies instead of in the Holy Place as clearly stated in Exodus and Leviticus, a location also followed in the three successive temples. This does not result from inaccuracy on the part of the author, but is a statement of the theological significance of the altar's function. The emphasis is theological rather than structural as the context would indicate, expressing the divine reality of Christ's work as High Priest in the holiest of all, the heavenly sanctuary.

Camacho, Henry. (1960) "LIVING THE OLD TESTAMENT. *Dominicana* 45:43–49.

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Campbell, Edward F. (1975) "MOSES AND THE FOUNDATIONS OF ISRAEL. *Interpretation* 29(2):141–154.

Discusses aspects of the relationship of Moses to Israel's beginnings in the debate between Noth and Bright. Presents evidence that exodus wilderness wanderings, Sinai, and conquest/settlement involve one group of people in a historical sequence of events. Describes some basic features of Mosaic religion and Mendenhall's covenant studies. Concludes that (1) the Hittite suzerainty treaty corresponds well to the OT covenant model, (2) Israel modified and even overhauled borrowed covenant forms in ways that reflect the distinctive Hebrew commitment, (3) the principles to which the Decalogue points are probably the original stipulation collection. Follows Bright's view that substantial proportions of the Canaanite population fought with Israel against their former overlords.

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Carroll, R. P. (1971) "PSALM LXXVIII: VESTIGES OF A TRIBAL POLEMIC. *Vetus Testamentum* 21(2):133–150.

Psalm 78 is divided into two sections: (1) the deeds of Yahweh for Ephraim and their rebellion against him, and (2) the relationship of Yahweh to Judah. The key point of the Psalm is vs. 67 where the change of reference to Judah is made. The entire Psalm deals with the election of Yahweh. The two kingdoms establish rival claims to Yahweh's election, and after the fall of Samaria, Judah began to appropriate the exodus myth to itself. The Psalm, being in the tradition of the Deuteronomists, explains how Judah was the rightful heir of the exodus movement and leader of the people of Israel.

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Carroll, R. P. (1977) "REBELLION AND DISSENT IN ANCIENT ISRAELITE SOCIETY. *Zeitschrift fur die Alttestamentliche Wissenschaft* 59(2):176–204.

Because of the polemical nature of the OT writings dealing with rebellion and dissent it is difficult to extrapolate the characteristics of such movements. Surveys the social context of dissent in ancient Israel. Focuses primarily on the tradition of the rebellion in the wilderness. Within the complexity of the tradition the murmuring or rebellion motif reflects either the general rejection of the divinely chosen leader or the popular refusal to listen to the prophetic word. To explain the persistent turning away from Yahweh it was necessary to posit a central theme of rebellion stretching back as far as the exodus.

Cavalcanti-Filho, Hilquias (1983) "REDEMPTION—HOW FAR? *International Review of Mission* 72(285):101–111.

Redemption should not be an excuse for dominion, but a sign of liberation. There is a holistic character of redemption with a challenge of a drastic upheaval of the world's oppressive structures that bind three-fourths of its population under despair. Models of redemption are the Exodus and Covenant, prophetic witness to failure, and Jesus Christ the Messiah. For today redeemed people ought to bring about redemption.

Ceresko, Anthony R. (1986) "Psalm 149: Poetry, Themes (Exodus and Conquest), and Social Function. *Biblica* 67(2):177–194.

A poetic and thematic analysis of Psalm 149 reveals that this psalm is rooted in the fundamental themes of Israel's early traditions and alludes to the exodus (vv. 1–4) and the conquest (vv. 6–9) (v. 5 is the pivotal verse). The contrastive repetition found in this Psalm shows its bias in the political and economic realm against concentration of control in the hands of an individual or a small group and for decentralization or diffusion of power.

Ceresko, Anthony R. (1983) "A POETIC ANALYSIS OF PS 105, WITH ATTENTION TO ITS USE OF IRONY. *Biblica* 64(1):20–46.

There are numerous factors unifying Psalm 105. The structure follows a logical sequence: (1) an introduction consisting of a call to worship (vv. 1–6) and announcement of theme (vv. 7–11); (2) the movement from Canaan to Egypt, including the wandering in Canaan (vv. 12–15) and the Joseph story (vv. 16–22); (3) the hinge verse (v. 23); and (4) the movement from Egypt to Canaan, involving the Exodus story (vv. 24–38), the desert (vv. 39–41), and the promise fulfilled (vv. 42–45). Other elements contributing to the coherence include key words, chiasmus, merismus, inclusion, distant parallelism, and irony.

Chantraine, Georges (1985) "Commitment to the Poor and Discernment of the Truth: On the "Instruction on Certain Aspects of the Theology of Liberation". *Communio: International Catholic Review* 12(1):85–92.

Tries to cast some light on the Vatican's August 1984 instruction and to circumscribe its scope. Emphasizes its call for doctrinal discernment. Subversion of truth in favor of Marxist analysis leads to erroneous tendencies: rash attempts at integrating truths about Jesus Christ (false messianism), about the church (transforming biblical symbols, e.g., exodus: freedom from sin, into political symbols), about man (uncritical Marxist analysis, e.g., class struggle) can reduce the legitimate preferential option for the poor to questionable realizations in ambiguous situations/circumstances. Scope: suited in the Latin American context, it serves to safeguard the integrity of the apostolate whatever form it takes.

Childs, B. S. (1970) "A TRADITIO-HISTORICAL STUDY OF THE REED SEA TRADITION.

*Vetus Testamentum* 20(4):406–418.

An examination of the J and P documents related to the sea tradition noting: (1) P does not follow J's assigning the sea event to the wilderness tradition rather he joins it to the exodus tradition; (2) The parallel accounts are established as from a common source; (3) The forces which influenced the development of the tradition are the saturation of the Canaanite culture with the myth, the Jordanian tradition, the effect of the Song of the Sea (Ex. 15) on the subsequent history of the traditions and (4) The Jerusalem theology of the passover in post-exilic times contributes to the shift in emphasis in linking the exodus with the passover event.

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Chiu, Andrew (1986) "Who Is Moses' Father-in-law? *East Asia J of Theology* 4(1):62–67.

Exodus and Numbers appear to use three different names, Ruel, Jethro and Hobab, to refer to Moses' father-in-law. Similarly, Exodus and Numbers refer to him as a Midianite, but Judges calls him a Kenite. His true name was most likely not passed down through the ages. In the oral stage, some storytellers in the South called him 'the friend of God' (Ruel), and others addressed him as a 'beloved' (Hobab). In the North, however, since he was a priest and chieftain, the storytellers called him 'his majesty' (Jethro). He was probably a Midianite ethnically but a Kenite (a smith) by trade.

Clifford, Richard J. (1979) "STYLE AND PURPOSE IN PSALM 105. *Biblica* 60(3):420–427.

Ps 105 retells traditions which emphasize Yahweh's faithfulness to his promise of the land even before Israel was in any position to take it, and call on Israel to praise the Lord who promised this land even when they did not possess it. This emphasis, with similarities to Second Isaiah and singling out of the exodus, point to a 6th cent. date for this psalm.

Coats, George W. (1973) "MOSES IN MIDIAN. *J of Biblical Literature* 92(1):3–10.

Considers the structure and tradition-history in the JE account of Exodus 3:1-4:18 with a view to determining where the kernel of the tradition about Moses in Midian lies. Finds the kernel, not in a vocation setting, but in the marriage story. However, the intention of the narrative is not to account for the relationship between Moses and the woman, but that between Moses and his Midianite father-in-law.

Coats, G. W. (1972) "A STRUCTURAL TRANSITION IN EXODUS. *Vetus Testamentum* 22(2):129–142.

H. W. Wolff had already demonstrated the value of isolating structural transitions, such as Gen. 12:1–3, as signs of a framework used to bring earlier traditions together into a meaningful whole. A similar transition is proposed here in Exodus 1:1–14. It is a transition which bridges the patriarchal cycles and exodus traditions composed of a name list (vss. 1-5) which functioned as a definition of the organization and an introduction (vss. 7–14) which introduced the exodus traditions that came to a conclusion in Exod. 12:28 (P) and 12:29–36 (J).

Coats, G. W. (1972) "THE WILDERNESS ITINERARY. *Catholic Biblical Quarterly* 34(2):135–152.

The itinerary chain provides a framework around various traditions or groups of traditions that were at one time independent. For the itinerary the wilderness theme begins with the departure from Ra'meses, includes the event of the Sea, the spring, food, and enemy traditions, Sinai, the spy events, individual challenges to Moses' authority, and finally the Balaam and Ba'al Pe'or material. These traditions may have belonged at some level to the exodus, the conquest, or a distinct Sinai theme. But for the itinerary they belong together as parts of the wilderness theme.

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Coats, George (1986) "Moses as a Model for Ministry: An Exegesis of Exodus 2:11–22. *Faith and Mission* 3(2):49–57.

The pericope depicts Moses as a hero who not only intervenes on behalf of the oppressed, but also identifies himself with the oppressed who benefit from his intervention. The ministry of Moses served as a model for all subsequent leaders of Israel and now provides a heuristic tool for interpreting modern ministry.

Coggins, R. J. (1979) "HISTORY AND STORY OLD TESTAMENT STUDY. *J for the Study of the Old Testament* 11:36–46.

Explores the problem arising from an uncertainty as to the continuing validity and appropriateness of an essentially historical-type introduction to OT study. Offers suggestions for a way forward. (1) We must listen to the stories as stories, while remembering that the literature is religious literature. (2) We can follow the example of two recent commentaries on Exodus (G. A. F. Knight, B. S. Childs) which have abandoned the older concern for detailed literary and historical analysis and allowed present form of the

work to speak for itself.

Cohen, Rudolph. (1983) "THE MYSTERIOUS MB I PEOPLE: DOES THE EXODUS TRADITION IN THE BIBLE PRESERVE THE MEMORY OF THEIR ENTRY INTO CANAAN?" *Biblical Archaeology Review* 9(4):16–29.

Surveys the various attempts at explanation of the artifactual remains and evidences of social organization that have been commonly called MB I. Examines questions of discontinuity with EB III and MB II and theories of cultural intrusions suggested by various scholars. Proposes in place of any such theories that there is discontinuity but it is to be explained by an incursion from the south and southwest (instead of from the north or northeast), that displaced the urban culture of EB III. Also proposes that it is the memory of such a seminomadic incursion that became the basis of the Exodus story of the Bible.

Cohen, Rudolph (1981) "DID I EXCAVATE KADESH-BARNEA?" *Biblical Archaeology Review* 7(3):21–33.

The excavator of the traditional Kadesh-Barnea discusses the question of site identification, a problem aggravated by the lack of any remains for the period of the exodus. Reviews the biblical events attributed to Kadesh-Barnea and the history of its excavation and the identification of Ein el-Qudeirat with the biblical site, first suggested by Nathaniel Schmidt in 1905. The Israelite Iron Age settlements date from the 10th to the 6th cents. BC. The ostraca found there, in Egyptian hieratic but with Hebrew elements, illustrate Egyptian influence in the Sinai, and its succession of fortresses testify to its strategic importance. Lack of exodus period remains may be explained by incorrect identification, incomplete excavation, lack of remains from the earlier occupation of the Tel, or, lack of historicity for biblical records.

Cole, G. A. (1983) "TOWARD A NEW METAPHYSIC OF THE EXODUS." *Reformed Theological Review* 42(3):75–84.

Argues that the traditional metaphysic of Christianity and its doctrine of impassability are incorrect. Examines the shape of classical theism, and reviews reactions to the traditional viewpoint as exemplified by E. L. Mascall who defends the traditional position and N. Pittenger who proposes a process metaphysic. Proposes trinitarian personalism as an alternative to both of the above positions.

Collins, Adela Yarbro (1978) "AN INCLUSIVE BIBLICAL ANTHROPOLOGY." *Theology Today* 34(4):358–369.

Struggles with the problem of biblical authority in light of the problem of historical conditioning of biblical statements, particularly those that relate to the subject of maleness and femaleness. Attempts to look at key passages (Exodus, Jesus, Pauline) in light of four points of view via Victor Turner's model of "structure" and "communitas": ontological, religious, ecclesiastical, and social.

Cottrell, Jack W. (1973) "ABORTION AND THE MOSAIC LAW." *Christianity Today* 17(12):602–605.

A number of evangelicals are among those who think Exodus 21:22–25 indicates that the Bible makes a distinction between full human life and the life of the fetus. The majority of commentaries and translations also favor the above interpretation. A careful examination of these verses can, however, yield conclusions quite different from these: (1) that verse 22 refers to the premature birth of an otherwise healthy child, and (2) that an injury to the child no less than to the mother called for the application of the lex talionis. This conclusion will by no means settle the abortion issue. Yet at the very least, if this view is correct, one can no longer find here a biblical justification for liberalizing abortion laws.

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Couroyer, B. (1960) "UN EGYPTIANISME BIBLIQUE: "DEPUIS LA FONDATION DE L'EGYPTE" (Exod. ix, 18) (A Biblical Egyptianism: "Since the Founding of Egypt" (Exod. 9:18) *Revue Biblique* 67:41–48.

A. S. Yehuda has seen in this expression the equivalent of an Egyptian phrase used to indicate a thing unheard of until that time, an extraordinary occurrence not recorded in the memory of man. The expression, as we find it in Exodus, has no exact Egyptian parallel. Nevertheless, in spite of the absence of definitive proof by Yehuda, it gives every appearance of Egyptian origin. (French)

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Craigie, P.C. (1970) "AN EGYPTIAN EXPRESSION IN THE SONG OF THE SEA (EXODUS 15:4). *Vetus Testamentum* 20(1):83–86.

Combining the suggestion of Yahuda, that the common Egyptian word, "choicest" was exactly like mibhar in Ex. 15:4 and elsewhere, with Cowley's suggestion that the Hebrew word might be related to a Hittite word, sa-li-is which was a military title indicating high rank, suggests the Hebrew sls may be a nominal adaptation of Egyptian srs, "to have command of (a corps)." Derives this from evidence of the Egyptian word of an eighteenth dynasty text. While the singer is careful about titles in vs. 15, we may have another example, that of a Hebrew form of a foreign title. This has bearing on the source material for the Song and consequently its date.

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Four very early examples of Hebrew poetry—the "Song of the Sea" (Ex. 15), the "Balaam Oracles" (Num. 23–24), the "Blessing of Moses" (Dt. 33), and the "Song of Deborah" (Jdg. 5)—are used as historical sources for the Exodus, the Sinai theophany and primarily the Conquest. The historical information which these sources contain is compatible with the prose accounts of the same events. Recent reconstructions of early Israelite history must therefore be called into question.

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Culshaw, Wesley J. (1967) "THE FRENCH ECUMENICAL TRANSLATION. *Bible Translator* 18(3):101–103.

A new translation of Romans by both Roman Catholic and Protestant scholars has appeared in French. Three phases of the enterprise have been traced: (1) preliminary negotiations, 1963, 1965; (2) an agreement between Editions du Cerf and certain Bible Societies which resulted in an experimental panel to produce Romans and another to produce Exodus and (3) actual work in 1965. The whole Bible is expected to be completed in 10 years. Preliminary work includes a vocabulary of words and expressions.

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Cundall, Arthur E. (1965) "SANCTUARIES (CENTRAL AND LOCAL) IN PRE-EXILIC ISRAEL WITH PARTICULAR REFERENCE TO THE BOOK OF DEUTERONOMY. *Vox Evangelica* 4:4–27.

Although discussions on the central sanctuary in the cultus of Israel have tended to make the reform of Josiah their starting point, recent modifications in critical attitudes toward Deuteronomy make it possible to begin with the traditional view of a Mosaic background to the book of Deuteronomy, and then to trace the main strands of evidence down to the period of the Exile. Exodus 20:24 and Deuteronomy 12:1–7 are not in conflict since a central sanctuary as well as other sanctuaries existed from early times.

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Dahood, Mitchell (1981) "VOCATIVE LAMEDH IN EXODUS 2, 14 AND MERISMUS IN 34, 21. *Biblica* 62(3):413–415.

I in Ie'is in Exod 2:14 is a vocative lamedh, yielding the sarcastic statement: "He replies, 'Who appointed you, O mortal, prince and judge over us?'" In Exod 34:21 haris and qasir form a merismus, producing the reading: "Six days shall you work, but on the seventh day you shall rest: from plowing and from harvesting shall you rest."

Dahood, Mitchell (1978) "EXODUS 15, 2 ANWEHU AND UGARITIC SNWT. *Biblica* 59(2):260–261.

The word snwt in the Ugaritic text RS 22.225 is a shaphel causative from the root nawah "to be comely, beautiful," and thus is cognate with the Hebrew hapax legomenon anwehu in Exod 15:2. Hence the bicolon at the beginning of RS 22.225 should be translated: Anat went and glorified/ her brother's beauty and her brother's charm.

Daly, Mary (1972) "THE WOMEN'S MOVEMENT: AN EXODUS COMMUNITY. *Religious Education* 67(5):327–335.

The women's revolution is in a real sense the first and final revolution since it radically attacks universally held basic assumptions about feminine and masculine roles. Includes a transcript of a sermon delivered by the writer at Harvard Memorial Church on November 14, 1971, which became the occasion for an event commonly referred to as the Harvard Exodus." Includes also several letters from women who participated in the walk-out.

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Davies, G. I. (1983) "THE WILDERNESS ITINERARIES AND THE COMPOSITION OF THE PENTATEUCH. *Vetus Testamentum* 33(1):1–13.

Except for a few itinerary doublets at the sea, Sinai and the Jordan to be identified as priestly, the majority of itinerary notes were inserted into the wilderness text by a Deuteronomistic redactor using the itinerary source now appearing as Num 33. This redactor incorporated them to depict Yahweh as guide and to restore the morale of the Judæan people to expect a new Exodus and a new entry into the land of promise.

Davies, Graham I. (1979) "THE SIGNIFICANCE OF DEUTERONOMY 1:2 FOR THE LOCATION OF MOUNT HOREB. *Palestine Exploration Quarterly* 111(July-Dec.):87–101.

A reexamination of Deut 1:2 and its implications for the location of Mt. Horeb, a geographical question which continues as a major point of disagreement in studies of the route of the exodus. There are two points which are crucial: the distance implied by "eleven days journey" and the direction suggested by "the way of Mt. Seir." A consideration of these two phrases in relation to the various theories supports

the traditional view locating Mt. Horeb in the southern part of the Sinai peninsula, possibly Jebel Musa.

Davis, Dale Ralph. (1982) "REBELLION, PRESENCE, AND COVENANT: A STUDY IN EXODUS 32–34. *Westminster Theological J* 44(1):71–87.

Maintains that the narrative of Exod 32–34 is a basic unity, that it is more likely to stem from one original hand than from a number of contributors plus the final redactor, and that the connections and materials of the narrative itself reveal and support such a unity—if it is approached by way of its canonical presentation. Suggests that the text is to be approached holistically with a serious attempt to discern an internal consistency if it be there. Does not rule out source analysis, but notes that analysis has a tendency to begin too soon, and thus not really to "hear" the text. Includes concluding remarks about the theology of the unit.

DAVIS, JOHN J. (1963) "THE PATRIARCH'S KNOWLEDGE OF JEHOVAH, *Grace Theological J* 3:29–43.

" And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them" (Ex. 6: 3 ASV). This verse is used by a large number of students as a basic proof text for the documentary analysis of the Pentateuch. Both the liberal and conservative views are discussed in terms of the minor and major problems. The contextual and exegetical arguments conclude that the immediate context of Exodus 6:3 and the greater context of the book reveal that before his time, the Children of Israel had not known all that was involved in the Covenant name "Yahweh." An English paraphrase: And I myself revealed unto Abraham, unto Isaac, and unto Jacob in the capacity of the God Almighty, but in the full redemptive significance of my name Yahweh, I was not made known (revealed) unto them.

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Dawsey, James (1987) "Jesus' Pilgrimage to Jerusalem. *Perspectives in Religious Studies* 14(3):217–232.

The central section of Luke brings together the theme of the Deuteronomistic Exodus with the imagery of the religious pilgrimage. Jesus' pilgrimage to Jerusalem looks forward to the goal of the temple. Jesus brings in the kingdom of God by taking back God's house for God. Thus, Jesus' pilgrimage anticipates the time of salvation. Jesus' pilgrimage also looks backward in time to the Exodus. Specifically it recalls two themes: (1) God's activity as he leads his people into the new land/kingdom, and (2) Moses'/Jesus' exhortation to covenant faithfulness. The central section of Luke recalls what is basic to the whole biblical message. Through the memory of the Exodus and the imagery of the pilgrimage, the author reminds his readers that Jesus' message of the kingdom is the essence of the OT heritage.

Dayan, Moshe (1978) "THE DIVIDING OF THE RED SEA ACCORDING TO NATURAL SCIENCES. *Beth Mikra* 23(73):162-176.

Research concerning the dimensions of the fluctuations of the water level in the Red Sea and a study of the topography of the area north of the Suez Canal, as shown by early maps, help verify the biblical account of the crossing. At the time of the exodus there existed a path below the water level leading from the coast of Egypt to the coast of Sinai. A rare but possible combination of factors, winds, ebbs, and flood tides, could have brought about the fluctuations that led to the crossing and the drowning of the pursuers. There are maps and graphs of the water levels, tides, and winds. (Hebrew)

DE BROUWER, AUGUSTIN. (1959) "S. AUGUSTIN SUR LE CANTIQUE DE L'EXODE (St. Augustine ON The Canticle Of Exodus). *Bible et Vie Chretienne* 25:9–14.

A translation of the commentary by St. Augustine taken from his 363rd Sermon. The Sermon has probably been altered due to the negligence of copyists.

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DENIS, ALBERT (1960) "L'ADORATION DES MAGES VUE PAR S. MATTHIEU (The Adoration of the Magi as Seen by Matthew) *Nouvelle Revue Theologique* 82:32–39.

Chapter II of Saint Matthew describes the Magi. The fact that it was addressed to the Christians of Palestine explains much. Insight can be gathered through the use made of citations from the Old Testament: References to the Bethlehem of David, to the Exodus, to the Prophets are handled in the light of the salvation of the Gentiles.

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Dennison, James T., (1982) "THE EXODUS: HISTORICAL NARRATIVE, PROPHETIC HOPE, GOSPEL FULFILLMENT. *Presbyterion* 8(2):1–12.

Examines the exodus imagery in both Old and New Testaments, finding it rooted in the historical (Historie) arena. Prophetic imagery does not create the "history." The eschatological hope of the prophets finds its provisional, inaugural (yet final) fulfillment in Christ. Use of the exodus typology in the NT is fully coincident with Christ's great act of redemption.

Derrett, J. Duncan M. (1979) "CONTRIBUTIONS TO THE STUDY OF THE GERASENE DEMONIAIC. *J for the Study of the New Testament* 1(3):2–17.

Starts from the presupposition that the story of the Gerasene demoniac is laid down in layers, like an onion, and that these layers can be stripped down with the help of evidence external to the Marcan text. The outside layer of the "onion" includes the military overtones of the passage and the similarities to the OT description of the exodus from Egypt. The next layer of the "onion" has to do with prophetic reminiscence, involving parallels from Isaiah, Nahum, and the Psalms. Finally, discusses the Gentile mission in the lifetime of Christ.

DERRETT, J. DUNCAN M. (1963) "LAW IN THE NEW TESTAMENT: THE STORY OF THE WOMAN TAKEN IN ADULTERY. *New Testament Studies* 10:1–26.

Although extra-canonical this pericope is an authentic tradition going back to the beginnings of the church. The question put to Jesus was not whether the woman was liable to stoning, but whether, in view of Moses' provision (no penalty without a warning), she could lawfully be stoned in the circumstances. The questioners expected an interpretation of the relevant passages of the Law, a midrash. The bare text admitted of doubts and here was a perfect test case. Jesus words written in the dust must have been from the opening verses of Exodus 23 which parallel his oral reply and implicate the apparently "planted" witnesses as accomplices according to the OT law. The interpretation of the story of Susanna at the time follows this same direction.

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Deterding, Paul E. (1981) "EXODUS MOTIFS IN FIRST PETER. *Concordia J* 7(2):58–65.

Compares terminology in 1 Peter with that used in the Exodus account. Demonstrates that this usage in 1 Peter presents the church as the legitimate successor of OT Israel. Substantiates this thesis with numerous comparisons of events in the life of the church with events in the exodus of Israel.

DeWitt, Dale S. (1979) "THE HISTORICAL BACKGROUND OF GENESIS 11:1-9: BABEL OR UR? *J of the Evangelical Theological Society* 22(1):15–26.

The story of the confusion of languages in Gen 11 must be based on a historical event occurring shortly before the patriarchal age. If that period began at 1900 BC or so, the date likely on the basis of a 1280 date for the Exodus, the fall of the Ur III Dynasty is the most likely occasion for the story. The reference to Babylon (Babel) must be a later interpolation. The story does not speak in universalistic terms nor does it imply that diversity of language did not exist previously. It rather reflects the impact of new languages and culture brought into Sumer at ca 1960 BC as an act of God's judgment. Sumerian archaeology and literature support this conclusion and clarify the biblical account.

Deyon, Solange. (1986) "Protestants, avant et apres la Revocation. *Revue d'Histoire et de Philosophie Religieuse* 66(3):277–286.

Events of 1685 raise the question, Is French Protestantism going to disappear? After 20 years of veiled persecution, the billeting of dragoons hits an already hard-hit community, victim of a slow process of exclusion from society. Widespread recantations are wrung by violence. Considering it to be of no further purpose, the king revokes an 'unrevokable' edict. In 1787 an Edict of Tolerance reintegrates the Protestants into the nation, by granting them civil status and ceasing to deny their existence. The extraordinary adventure of the 'Huguenot response' separates these two dates: a large-scale exodus, the church abroad, a century's resistance, and worship in the 'desert.' (French)

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Dodd, Peter and Barakat, Halim. (1970) "PALESTINIAN REFUGEES OF 1967: A SOCIOLOGICAL STUDY. *Muslim World* 60(2):123–142.

The exodus of the Palestinian Arabs in 1967 cannot be explained by their lack of roots, by reference to a "nomadic mentality" or to the events of 1948. It can be explained by an examination of the events of the war and subsequent occupation of the West Bank. For those who stayed in their homes, the occupation increased the pressure to leave. A deep attachment to their communities stands out in the refugee families. It is apparent in their feelings of displacement and uprootedness and, above all, in their desire to return.

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DOWNES, JOHN A. (1964) "THE FEAST OF PENTECOST. SOME MEANINGS OF THE FESTIVAL IN THE BIBLE AND THE LITURGY. *Revue de l'Universite d'Ottawa* 34:62\*-69\*.

These are some of the interweavings of Bible and liturgy, Old Covenant and New Covenant, prophecy and fulfillment that have shaped the Feast of Pentecost. The feast originated in the Pentateuch as an offering of firstfruits, decreed for Israel on Mount Sinai. The liturgy as it developed drew its texts from the Bible; and the liturgical use in its turn gave a new interpretation to the biblical text and an added meaning to the feast. The new, commemorative, meaning was derived from the Giving of the law lesson (Exodus 19-20); it was, of course, compatible with the Bible, but not expressed therein. The development was ratified by God and became the term of the fulfillment of Pentecost in the days of the Messiah; and thus St. Peter could take a lesson from the liturgy on the first Pentecost of the New Covenant to explain to the Jewish people what God was working. Pentecost, the inauguration of the New Covenant, fifty days after the Redemption (Pascha), fulfils its type, Pentecost, the commemoration of the Covenant of Sinai, fifty days after the Passover of the Old Law.

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Dumbrell, William (1972) "EXODUS 4:24–26: A TEXTUAL RE-EXAMINATION. *Harvard Theological Review* 65(2):285–290.

From a consideration of the textual variants, translates Ex. 4:26b as: "Then it was that she said, 'You are a bridegroom of blood,' because of the circumcision of his son."

Dumbrell, W. J. (1986) "Law and Grace: The Nature of the Contrast in John 1:17. *Evangelical Quarterly* 58(1):25–37.

Considers, against the background of Exodus, the meaning of John 1:17. Analysis of the second half of the prologue (1:14–18) shows that John brings together the divine "name" and "glory" in the person of Jesus, who becomes the replacement for the OT tabernacle, the true focus of worship. The "grace for grace" of v. 16 should be read as a contrast that v. 17 elaborates. Then v. 17 means that revelation of a preliminary character came by Moses, in contrast to the full gift of revelation, grace as fully revealed, that came by Jesus Christ. The "through Moses" refers to the second giving of the commandments (Exod 34), which fell short of restoring Israel to the ideal presented in Exod 19, 20. John 1:17 means that all that God had intended in Exod 19, 20 was now made possible, for those who did receive him, in Jesus.

Dumbrell, W. J. (1980) "THE DAVIDIC COVENANT. *Reformed Theological Review* 39(2):40–47.

Interprets 2 Sam 7 as a format for integrating the emerging dynastic monarchy into the framework of the Sinaitic covenant structure. 2 Sam 7 must be seen in the light of chap. 6. a theological validation of the Davidic capturing of Jerusalem. The promises are given to David as Israel's representative. David is the agent through whom the Exodus deliverance (rest in the promised land) is finally achieved. The covenant with David fits within the Sinai covenant with Israel. The occupant of the Davidic throne must reflect the values of the Sinai covenant.

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Dumm, Demetrius R. (1987) "Passover and Eucharist. *Worship* 61(3):199–208.

There exists a continuity between the two central events of the Jewish and Christian understanding of the history of salvation: the exodus and the resurrection. The Passover was adapted from Israel's nomadic past and adopted to a new situation. It signified Israel's commitment to tear itself away from the security of bondage in favor of a new promising and threatening journey. The Christian Eucharist is a transformation of this same ritual (with implications for the dangerous life of freedom) in terms of Jesus.

Dunn, J. D. G. (1970) "2 CORINTHIANS III.17–'THE LORD IS THE SPIRIT'. *J of Theological Studies* 21(2):309–320.

The majority of commentators identify the risen Jesus with the Spirit. The Spirit is rather to be identified with Jehovah of Exodus 34:34. Three objections to this view: (1) vs. 16 is not a citation of Exodus 34:34; (2) Kurios is not Christ; and (3) Such an understanding of pneuma is un-Pauline—are answered. Concludes

that when Christians turn to the Lord by entering the new covenant through the Spirit they behold and reflect the glory of the Lord with unveiled faces and are transformed more and more into his likeness from one degree of glory to another. All of this comes from the Lord of Exodus 34:34 who in our experience is the Spirit, In Israel's Sinai experience the Lord was Jehovah. In the Christians' conversion experience the Lord is the Spirit.

Dunn, J. D. G. (1970) "2 CORINTHIANS III.17-'THE LORD IS THE SPIRIT'. *J of Theological Studies* 21(2):309–320.

The majority of commentators identify the risen Jesus with the Spirit. The Spirit is rather to be identified with Jehovah of Exodus 34:34. Three objections to this view: (1) vs. 16 is not a citation of Exodus 34:34; (2) Kurios is not Christ; and (3) Such an understanding of pneuma is un-Pauline—are answered. Concludes that when Christians turn to the Lord by entering the new covenant through the Spirit they behold and reflect the glory of the Lord with unveiled faces and are transformed more and more into his likeness from one degree of glory to another. All of this comes from the Lord of Exodus 34:34 who in our experience is the Spirit, In Israel's Sinai experience the Lord was Jehovah. In the Christians' conversion experience the Lord is the Spirit.

Dupont, Jacques (1962) "LES TENTATIONS DE JESUS DANS LE RECIT DE LUC (The Temptation Account in Luke). *Sciences Ecclesiastiques* 14:7–29.

Luke conceives the temptation as following Christ's baptism. In this he follows Mark and Matthew. His connection of it to the Passion narratives is, however, a personal touch, a sort of first clash between the powers who will enter into mortal combat at the time of the crucifixion. There are two peculiarities here: (1) his solicitude for the Adversary, and (2) his arrangement of material which places the culminating point of the episode in Jerusalem. For Luke, the Holy City is the locale of Jesus' exodus; it is here, then, that Satan must be forced to retreat before Jesus. Both temptation and Passion are, thus, related; the Passion allowing us to understand this event which it pre-announced, while the Temptation shows clearly who is behind the human actors of the drama of the Passion. (French)

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Dupont, Jacques. (1980) "LE MAGNIFICAT COMME DISCOURS SUR DIEU (The Magnificat as Discourse about God) *Nouvelle Revue Theologique* 102(3):321–343.

The Magnificat (Luke 1:46–55) is a sort of lyric parenthesis which reflects upon the narrative in which it is placed. It shows continuity with the context (as well as with the OT Exodus and Song of Hannah) and unity within itself. It describes God in terms of saving intervention which is described in terms of semantic fields: the religious, socio-political, and the ethnic. It understands God in terms of other semantic fields: transcendence, mercy, and power. God's power is used for the purpose of showing mercy toward the humble but this necessitates conflict with the mighty. (French)

Duvshani, Menachem (1978) "THE DYNAMIC CHARACTER OF THE BOOK OF NUMBERS. *Beth Mikra* 24/1(76):27–32.

Discusses the intermingling of literary forms in Numbers. All genres are represented: narrative, poetry, prayers, historiography, prophecy, law, parable, chronicles, lists of journeys, sacrifices, border delineation. In contrast to Exodus and Deuteronomy, it does not contain large sections of stories in succession. There are transitions to other genres. A major recurrent theme is that of rebellion. Another is desire and jealousy. Long time processes (the passing of 38 years and the death of a generation) are expressed by the repetition of words. (Hebrew)

Dyer, Charles H. (1983) "THE DATE OF THE EXODUS REEXAMINED. *Bibliotheca Sacra* 140(559):225–243.

Since late date adherents base their conclusions on constantly reinterpreted archaeological evidence while early date adherents base theirs on the biblical data primarily, proper methodology would seem to favor the latter approach and, therefore, the early date.

Dyer, George J. (1982) "THE NEED FOR SALVATION: A PASTORAL PERSPECTIVE. *Chicago Studies* 21(3):293–306.

Proposes the image of a journey, as found in Exodus and Mark, as a way of speaking of salvation in a pastoral setting. Each new stage of the journey brings its need for healing and wholeness, its cry for a savior.

Eakin, Frank E., (1967) "THE REED SEA AND BAALISM. *J of Biblical Literature* 86(4):378–384.

What really happened at the Reed Sea! Finds a clue in the Baalzephon mythology. The final textual compilation of Exodus 14–15 drawn from the various tribes and geographic areas included references to two exodus events rather than one—the Mosaic exodus characterized by the Miriam couplet and preserved in the South, and the Hyksos-Hebrew emigration where the water-separation motif dominated emanating from the North.

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Eakins, J Kenneth (1977) "MOSES. *Review and Expositor* 74(4):461–469.

A study of the identity and work of Moses. Includes a lucid treatment of the exodus from Egypt, the wilderness wanderings, and the giving of the Covenant at Sinai.

Ehlen, Arlis J. (1973) "DELIVERANCE AT THE SEA: DIVERSITY AND UNITY IN A BIBLICAL THEME. *Concordia Theological Monthly* 44(3):160–191.

Examines the diversity of some 20 biblical references to the Reed Sea event to be found outside the book of Exodus. Such diversity is not surprising since the passages are from different authors writing in varying situations. But even the principal account of the event in Ex. 13–19, which might have been expected to present a single coherent view of what happened and what it meant, also reveal much diversity. Claims that the diversity is due to four different hands. Yet the final redactor has been inspired by God to convey

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Ehlers, Wilhelm (1985) "BIBELSZENEN IN EPISCHER GESTALT: EIN BEITRAG ZU ALCIMUS AVITUS. *Vigiliae Christianae* 39(4):353–369.

Avitus, bishop of Vienne (d. 518), in *De spiritalis historiae gestis* told the story of Genesis and Exodus in epic poetry. It is not a simple biblical paraphrase but rearranges, expands, or abbreviates the biblical text. Books 4 and 5 on the Flood and Exodus are related to the first three on Creation by presenting baptism as the redemption from original sin. (German)

Elder, William H. (1977) "THE PASSOVER. *Review and Expositor* 74(4):511–521.

A study of the passover in light of modern critical study. Begins with an historical treatment of the passover tradition in Exodus and closes with a discussion of the theological meaning of the passover in light of Old and New Testaments together.

Engel, Helmut (1979) "DIE SIEGESSTELE DES MERENPTAH: KRITISCHER UBERBLOCK UBER DIE VERSCHIEDENEN VERSUCHE HISTORISCHER AUSWERTUNG DES SCHLUSSABSCHNITTS (The Victory Stela of Merenptah: Critical Survey of the Different Attempts at the Historical Evaluation of the Concluding Section). *Biblica* 60(3):373–399.

Any attempt at reconstructing the pre-history of Israel must take into consideration Merenptah's victory stela, which dates before the fifth year of this Egyptian Pharaoh. A survey of the studies and relevant arguments pertaining to the mention of "Israel" on this stela indicates it is uncertain whether the precise meaning of this term is identical to the "children of Israel" in Exodus, Numbers, and Judges 5, or how it came to be put together or taken over. (German)

ENZ, JACOB J. (1957) "THE BOOK OF EXODUS AS A LITERARY TYPE FOR THE GOSPEL OF JOHN. *J of Biblical Literature* 76:208–215.

The book of Exodus is a literary type for the gospel of John. This is based upon the following similarities between the two: I. Parallels in the larger structure: beginning, general sequence; and conclusion. II. Parallels between Exodus and the Prologue of John. III. General comparisons: parallels in the divine name, parallel concern to make known the divine name, etc.

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Exum, J- Cheryl (1983) "'YOU SHALL LET EVERY DAUGHTER LIVE": A STUDY OF EXODUS 1:8–2:10. *Semeia* 28:63–82.

Examines the role of women in the events surrounding the birth of Moses. In the women's refusal to cooperate with oppression, the liberation of Israel from Egyptian bondage has its beginnings.

Faber, H. (1982) "ZICHT OP DE STRUCTUUR VAN DE GODSDIENSTIGE ERVARING: TWEE BOEKEN. *Nederlands Theologisch Tijdschrift* 36(4):311–331.

Two very different books on religious experience have recently appeared: *The Transforming Moment*, by the American James E. Loader, and *Mit Symbolen Leben*, by Two Germans, Joachim Scharfenberg and Horst Kampfer. Loder reflects the American fear of chaos, while the Germans reflect the European fear of religious superficiality. Both books tend to overlook the social dimension of psychology and to rely heavily on psychoanalytic categories. Fundamental aspects of the subject are raised by these books, e.g., the experience of the "presence" of the Holy, the mother-child relationship as prototype of religious experience, the "logic of transformation" correlated with the experience of the "void," the value of symbols and of "scanning." In experiencing God's absence in modern society, we may need to shift from a patriarchal to an Exodus (solidarity) model, looking to the God of the future. (Dutch)

Ferguson, Everett. (1965) "THE TYPOLOGY OF BAPTISM IN THE EARLY CHURCH. *Restoration Quarterly* 8:41–52.

A sampling of the treatment of the NT writers and post-apostolic writers of the OT passages that have the fairest claim of being typology foreshadowing Christian baptism. Those considered are Creation and Paradise, the Flood, the Exodus and Promised land, and the Jordan and baptism. Whereas these typologies seem to present a common tradition in OT interpretation, the various (post-apostolic) writers sometimes added their own embellishments. Each of the types is seen in eschatological contexts. The new interest in typology, a result of new concern for Biblical theology, must be guarded by firm anchoring in the Scriptural message. Footnotes.

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Ferris, Paul Wayne, (1975) "THE MANNA NARRATIVE OF EXODUS 16:1–10. *J of the Evangelical Theological Society* 18(3):191–199.

The integrity of the text stands intact with no need of emendation. Its nature is not strict history, but didactic narrative. The purpose is not to record a step-by-step itinerary but to drive the people to the realization of all that was involved in their covenant relationship with Yahweh and to teach them the necessity of loyal obedience under the terms of the covenant.

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Fisher, Fred L. (1977) "THE NEW AND GREATER EXODUS: THE EXODUS PATTERN IN THE NEW TESTAMENT. *Southwestern J of Theology* 20(1):69–79.

There is a typological parallel between the historical Exodus and the Messianic salvation. The Exodus pattern is deliverance: (1) accomplished by God, (2) from bondage and oppression, (3) through God's man, and (4) that created a lasting relationship between God and His people. This pattern of Exodus continues throughout the OT, interbiblical Judaism, and especially the NT as the basic pattern of deliverance. The NT stresses the superiority of the new covenant in each of the four areas of the pattern.

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Foley, Daniel Patrick (1983) "Attitudes Toward Lifelong Commitments As A Function Of The Event, The Length, And The Type Of Commitment. *J of Pastoral Counseling* 18(1):26–33.

Examines whether people have changed their attitudes toward lifelong commitments in view of the later entrance into marriage, the briefer duration in it, the rising divorce rate, and the huge exodus from the priesthood in religious life. Data gathered from 30 individuals in four age and commitment groups indicated that all groups had positive attitudes toward lifelong commitments and that there were no differences among the groups as a function of the event, length of the event, length of the commitment, nor type of commitment.

Ford, J. Massyngberde (1987) "The Structure and Meaning of Revelation 16. *Expository Times* 98(11):327330.

Suggests that the bowls in Revelation 16 be considered in the light of the Exodus tradition including the Wisdom of Solomon. Babylon is to be regarded as Jerusalem rather than Rome. The liturgy supposed to be efficacious and salvific for the chosen people turns punitive and destructive. Uptumed bowls were magic charms against evil. Archaeology has found hundreds in the foundations of houses bearing incantations, confirming the description in the apocalypse, The Testament of Solomon.

Forde, Gerhard O. (1980) "THE EXODUS FROM VIRTUE TO GRACE: JUSTIFICATION BY FAITH TODAY. *Interpretation* 34(1):32–44.

Considers some old and new questions concerning the doctrine of justification by faith and their theological presuppositions. Discusses the contours of Luther's treatment of justification by faith in his Romans commentary. Understands Luther to picture justification as involving the movement from virtue to Christ's grace, as God's imputing righteousness to believing man, as shattering all theological schemes, as the constant power of the righteousness we acquire. Discusses the significance of justification for today. Considers justification terminology important because it does what it says, rendering God's actual judgment. Develops an unabashed and somewhat polemical defense of the doctrine of justification and its centrality for evangelical faith and proclamation. Considers its interpretation and reinterpretation to

be urgent.

Francisco, Clyde T. (1977) "THE EXODUS IN ITS HISTORICAL SETTING. *Southwestern J of Theology* 20(1):7–20.

Egypt is the gift of the Nile, and is isolated by desert. Our knowledge of its history and culture was limited to Maretho and Josephus, but is now expanded by the decipherment of hieroglyphs. The date of the Exodus is now believed to be in the 13th cent. The contest between Pharaoh and Moses was primarily a conflict between the Hebrew faith and the Egyptian religion. Problems to be solved are (1) the origin of the Passover, (2) the number of Hebrews leaving Egypt, (3) the route of the exodus, and (4) the origin of Yahweh.

Francisco, Clyde T. (1977) "EXPOSITORY THEMES IN THE BOOK OF EXODUS. *Review and Expositor* 74(4):549–561.

The Book of Exodus is a gold mine of preaching ideas. A volume of relevant themes for the modern world.

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Freedman, David Noel (1960) "THE NAME OF THE GOD OF MOSES. *J of Biblical Literature* 79:151–156.

The name formulae in the Book of Exodus indicate: (1) The initial and common element, the word Yahweh, describes the activity of the Creator-God, a concept common to the high religions of the ancient Near East, and basic to all the strata of the Bible, certainly reaching back to the Patriarchs. (2) The distinctively Mosaic features, grace and mercy, patience, great kindness and devotion, are the qualities and attributes of the Creator-God of the Fathers revealed in the unique historical setting of the Sinai covenant, between the past event of the Exodus and the future prospect of the Conquest.

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Fretheim, Terence E. (1967) "PSALM 132: A FORM-CRITICAL STUDY. *J of Biblical Literature* 86(3):289–300.

Finds this psalm to be a liturgy. It does not form a continuous narrative but has been put together with

such consummate skill that it constitutes a meaningful whole. The first half speaks of the actualization of a past event; the second half is a declaration of present reality, the end result of the actualization spoken of in the first half. It is the desire, and the bringing of the ark into the tent in Jerusalem. The connection with the Exodus is evident in that the end of the wanderings of the ark of God is not in Israel, but in Jerusalem. Herein is seen the culmination of the movement of Yahweh at the head of his people, leading them to his rest.

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Frymer-Kensky, Tikva (1985) "Moses And The Cults: The Question Of Religious Leadership." *Judaism* 34(4):444–452.

Examines the phenomenal growth of cults from the point of the intense attachment to its leaders. Describes "ego-manipulation" (or "brainwashing") as a stripping of the old self into molding of a new one. Compares this to Moses' leadership during the Exodus from Egypt. Finds a repeated pattern where people discover they cannot rely on themselves, turn to the leader, both rebelling against him and waiting for him to resolve their problems. Thus even when taught that it is some other Divine Providence by which things come to pass, the people fail to see the background and feel the leader is the one who brings these about. Yet, God provides the mechanism for them to have the right view and ultimately look up to Him.

Garrison, Gene (1977) "PREACHING FROM EXODUS." *Southwestern J of Theology* 20(1):80–88.

The preacher must first make himself aware of the content of the whole book. From that foundation the preaching possibilities are: (1) a single sermon on the themes of Exodus, (2) sermons on the 3 basic themes: redemption, complaining, and the law, (3) sermons on the types of Exodus: the Passover, the Red Sea, provision in the wilderness, and the tabernacle, and (4) sermons on individual texts in Exodus.

Gates, Marie-Henriette (1984) "DURA-EUROPOS, A FORTRESS OF SYRO-MESOPOTAMIAN ART." *Biblical Archaeologist* 47(3):166–181.

Dura-Europos was founded around 300 BC. Breasted brought it to the attention of the scholarly world in 1922 with a report on some wall paintings he had seen in Iraq. Religious artifacts have an oriental character, with the primary gods Aphlad and Hadah. Among the many paintings is a scene of the Exodus and the Crossing of the Red Sea. A Christian chapel was converted from a private house built around 232/3 AD.

Gilkey, Landon B. (1982) "COSMOLOGY, ONTOLOGY, AND THE TRAVAIL OF BIBLICAL LANGUAGE." *Concordia Theological Monthly* 33:143–54.

This article is reprinted from the Journal of Religion, July 1961, pp. 194–205. It treats the so-called "biblical view," of G. E. Wright and B. Anderson. Their world view or cosmology is modern while their language is biblical and orthodox. They use such words as God "spoke" or "acted" analogically rather than univocally. They have radically reinterpreted the narratives. The mighty deeds of God are now restricted to one crucial event, the Exodus-covenant complex of occurrence. Events which preceded this are taken to be Hebrew interpretations of their own historical past based on the faith gained at the Exodus. They

are not, therefore, histories, but parables. By faith the Hebrews made God the subject of every verb. This "biblical theology" is liberal in form, witnessing to Hebrew religion and not the real acts of God. According to it all that is special about the event is only its subjective result, the faith response. This means merely that the Jewish people were unusual. It has stripped all the wonder and voices from the Bible.

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Girard, Marc (1982) "L'UNITE DE COMPOSITION DE JEAN 6, AU REGARD DE L'ANALYSE STRUCTURELLE. *Eglise et Theologie* 13(1):79–110.

A structural analysis of John 6, the high point of Johannine semiography, demonstrates that the unity binding the five sections together makes recourse to any redactional theory unnecessary. In the theology it synthesizes, the eucharist is the actualization of the paschal exodus of Jesus which is, itself, a theological restatement of the exodus of the OT. The very structure of the discourse testifies to the inseparability of word and sacrament. (French)

Goldberg, Michael (1983) "EXODUS 1:13–14. *Interpretation* 37(4):389–391.

Discusses Exod 1:13-14 as an illustration of how our focused attention on the narrative can enable us to distinguish plainly between those convictions appropriate to what Jews and Christians were meant to be and alternatives. Discusses what is wrong with compulsory servitude from the perspective of the American tradition of individual freedom. Corrects it from the biblical perspective of God's creating his people to serve him, the resulting evil character of the presumptuous claims of human masters equivalent to God's claims upon the lives of slaves in compulsory servitude, and the implications for the service that we render.

Goldberg, Michael L. (1984) "THE STORY OF THE MORAL: GIFTS OR BRIBES IN DEUTERONOMY? *Interpretation* 38(1):15–25.

Traces the origin of Israel's insistence that judges may not accept gifts from clients to its narrative source. Considers the Torah in Deuteronomy to be not so much a matter of rules to be obeyed as it is a matter of a story to be lived. Surveys Israel's understanding of its relationship to God embodied in its narratives of creation and exodus. Describes the Deuteronomic condemnation of bribes as tied to a specific story-bound understanding of Israel's story as a community and relationship to God as his chosen people. Shows how God's holiness made some common religious and ethical practices impossible for Israel. Reflects on the relation of any ethical system to a foundational story which conditions how reality is perceived.

Goldingay, John (1976) "THE MAN OF WAR AND THE SUFFERING SERVANT: THE OLD TESTAMENT AND THE THEOLOGY OF LIBERATION. *Tyndale Bulletin* 27:79–113.

Looks at how some Latin American theologians have used the Exodus story (Ex. 1:1–15) to throw light on their people's need of 'liberation.' There are real parallels between the Israelites' situation in Egypt and that of oppressed peoples today. The Exodus story contains, further, a theocentricity which can be missed by liberation theology. Isa. 40–55 heightens the emphasis on man's inner liberation, through the ministry of the suffering servant, without losing a concern for the outward. The church is called to propagate a concept of liberation which respects the way the idea of liberation develops in Scripture. This will involve it taking the fruitfulness of affliction seriously.

Good, Edwin M. (1970) "EXODUS XV:2. *Vetus Testamentum* 20(3):358–359.

Two suggestions are made to strengthen the case of Loewenstamm (VT 19(4):464–470) on this passage. The first is an ambivalence of Hebrew consonants where one consonant does duty for two, thereby accounting for absence of a suffix on *zmrt*. The second is that 'zy *wzmrt*(y) should be taken as hendiadys, giving a clearer demonstration of the cultic ascription of strength or glory which Loewenstamm sees.

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Good, Robert M. (1985) "The Just War in Ancient Israel. *J of Biblical Literature* 104(3):385–400.

Under von Rad's influence the idea of war as a form of divine judgment has been neglected. Yet a careful study of Amos 1:35; Joel 4:1–3, 9–13; 1 Chr 20:6–12; Judg 11:15–27; Judg 5:9–11; and Exodus 15 shows that war was the expression of a legal judgment of Yahweh made for the purpose of resolving a dispute between Israel and neighboring states. Such a view reflects the view of war common in the ancient Near East. It allows the possibility for a historically responsible moral critique of war as sometimes unjust.

Gooding, D. W. (1974) "ON THE USE OF THE LXX FOR DATING MIDRASHIC ELEMENTS IN THE TARGUMS. *J of Theological Studies* 25(1):1–11.

Examines the theorem advanced by Churgin that a targum more like the LXX is likely to be earlier than one less resembling the LXX. Attempts by some targums to exculpate sundry OT characters show these targums to be late, according to Churgin. Diez Macho, however, regards such evidence as problematic—a judicious conclusion. Three texts in Exodus exhibiting midrashic features (Ex. 12:40, not the result of late revision; Ex. 19:13, likely from the original translators; and Ex. 27:3, likely derived from later revision) demonstrate with what caution these elements must be used for the dating of the targums.

Gooding, D. W. (1974) "ON THE USE OF THE LXX FOR DATING MIDRASHIC ELEMENTS IN THE TARGUMS. *J of Theological Studies* 25(1):1–11.

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Goulder, M. D. (1975) "THE FOURTH BOOK OF THE PSALTER. *J of Theological Studies* 26(2):269–289.

Of the five subdivisions of the books of the Psalms, the fourth (Ps. 90–106) is shortest and most homogeneous—sharing preponderant use of Yahweh with the first and fifth. These Psalms were perhaps segregated for a liturgical use. They seem to be an alternation of morning and evening prayers, perhaps for the celebration of Tabernacles, paralleling readings from Exodus.

Greenberg, Moshe (1960) "NASAH IN EXODUS 20:20 AND THE PURPOSE OF THE SINAITIC THEOPHANY. *J of Biblical Literature* 79:273–276.

The usual sense of *nasah*, "test," does not yield a clear meaning in Ex. 20:20, where Moses explains the purpose of the Sinaitic Theophany to the terrified people. The meaning "to have experience of" is preferable: it is the root meaning of the verb, and, following the implications of the parallel passages in Deuteronomy, gives a clearer meaning in the Ex. 20:20 passage.

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Grelot, P. (1979) "LA QUATRIEME DEMANDE DU 'PATER' ET SON ARRIERE-PLAN SEMITIQUE (The Fourth Petition of the 'Father' and Its Semitic Background). *New Testament Studies* 25(3):299–314.

One must first deal with the 2 recensions of the petition, as recorded by Matthew and Luke. Finds the variants between the 2 to be negligible. Investigates the meaning of *epiousios*, which is the principal difficulty. Compares the request for bread with the manna incident in Exodus. On the assumption that an original Aramaic lies behind this idiom, examines the rare term *sekom* itself, as to the original meaning. Concludes that the close analogy between the formulation of the fourth petition and the text of Exod 16:4 is much the best exegetical explanation; at the same time it clears up other difficulties. (French)

Grelot, Pierre (1961) "SAGESSE 10, 21 ET LE TARGUM DE L'EXODE (Wisdom 10, 21 and the Exodus Targum) *Biblica* 42:49–60.

Wisdom, ch. 10–19 contain a midrash of the Exodus which uses and amplifies older biblical texts. This is evident in Wisdom 10:21 which contains a clear reference to Exod. 15:1–21. The conclusion of the text, however, is only obliquely that of Ps. 8:3. The Targum *Juershalmi* which contains references to the praise of children in its exposition of this section of Exodus is likely representative of synagogal preaching on this point and thus the author of Wisdom is not the first to make use of Ps. 8 in this connection. The Targum is, therefore, a source of great value which historians of either ancient Judaism or the New Testament may neglect only at their own risk.

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Testament may neglect only at their own risk.

Grintz, Joshua M. (1975) "EARLY TERMS IN LEVITICUS. *Leshonenu*; 1976 40(1):5–32.

Concludes the article begun in Les, 39:5–20. Considers about a dozen terms in the light of the ancient Near East. Hebrew *goy*, "nation" is related to Mari *gaum*, and the term *yobel*, "jubilee," is to be understood in relation to Akkadian *wussuru*, "release," and *anduraru*, "release from debts." Hebrew *am ha-ares* is to be compared with a Hittite reference to "the people of the country" and is to be understood as all the people of the land. Consideration of the semantic history of these words leads to the conclusion that the document is early, dating from the exodus from Egypt. (Hebrew)

Gross, Walter (1974) "DIE HERAUSFUHRUNGSFORMEL–ZUM VERHALTNIS VON FORMEL UND SYNTAX (The Exodus Formula–On the Relation of Formula and Syntax). *Zeitschrift fur die Alttestamentliche Wissenschaft* 86 (4):425–453.

The standard idea that Yahweh himself has led Israel out of Egypt is spoken of in both formulaic and non-formulaic expressions. The idea is either mentioned directly or evoked indirectly, as in the statement that Israel has come out of Egypt. Expressions of this kind too can be formulaic. Non-formulaic expressions either allude generally to the standard idea, or to particular formulae and to their characteristic context. Two approaches assist in identifying the formula, the lexical (*ys' / 'ly*) and more particularly the syntactical. On this basis nine formulas are distinguished. Three come from a cultic setting, one points to the prophetic rib. Five formulas, which have only one (common) setting in the literature, are used for dating and for an indication of the time. Non-formulaic expressions like Num. 24:8 are not of assistance in determining the setting. No reason, whether cult political, or based on time or place, can be found for the choice of *ys'* or *ly*. (German)

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Gruner, LeRoy (1984) "HEROIN, HASHISH, AND HALLELUJAH: THE SEARCH FOR MEANING. *Review of Religious Research* 26(2):176–186.

Utilizing data collected from Teen Challenge Centers in selected areas around the world, concludes that drug addicts find greater meaning and purpose through the treatment programs of such centers than in those of their nonreligious counterparts. Secular treatment centers report success rates from 2 to 15%, depending on location and what is being measured, whereas Teen Challenge Centers, started in Brooklyn, NY, by David Wilkerson, show rates from 46 to 95%. This is accomplished through Teen Challenge's three phase program, which is carried on over a period of one year. The study, comprised of 128 subjects, ought to be replicated on a larger number of subjects. Test scores might also be compared with those of other types of therapeutic communities, such as Synanon, Daytop, Integrity House and Exodus.

Halas, Stanislas (1984) "SENS DYNAMIQUE DE L'EXPRESSION LAOS EIS PERIPOIESIN EN

1 P 2,9. *Biblica* 65(2):254–258.

An examination of pertinent texts using periphrasis shows this word means "salvation" in the NT. Thus the expression *laos eis periphrasin* in 1 Pet 2:9 does not mean "a people whom God has acquired," but "a people destined for salvation" or "a people on the way to salvation." The dynamic character of this phrase becomes clear when it is recognized that it is based on exodus language, i.e., the faithful, new people of God, are on the way to a new Promised Land-salvation. (French)

Halbe, Jorn (1975) "PASSA-MASSOT IM DEUTERONOMISCHEN FESTKALENDAR: KOMPOSITION, NETZSTEHUNG UND PROGRAMM VON DTN 16:1–8. *Zeitschrift für die Alttestamentliche Wissenschaft* 87(2):147–168.

Deut. 16:1–8 goes back to a single basic form with a concentric structure (vs. 1–3ab\*, 4–6, 7b), which was originally formed on the basis of a traditional ordinance for Massoth (vs. 1aa, b\*, 3ab\*, 4a) using standard elements in the Passover, then expanded in vs. 2a end, b, 8). According to the basic form the week of Massoth was to follow the Passover feast at the central sanctuary at a time which was marked out within the history of salvation by means of the feeding of Massoth as the time for remembrance of the exodus. It was the redactor who in vs. 3ab end, b, 8 declared Massoth to be a feast to be celebrated at the sanctuary. (German)

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Halbe, Jorn (1975) "ERWAGUNGEN ZU URSPRUNG UND WESEN DES MASSOTFESTES. *Zeitschrift für die Alttestamentliche Wissenschaft* 87(3):324–345.

The usual derivation of the Feast of Unleavened Bread from the Canaanite agricultural civilization cannot be justified by the narrative and calendaric traditions of the OT or by the basic features of the feast itself (date, duration of a week, unleavened bread as food, relationship with the Exodus). It is rather a feast which was developed, from the starting point of the old custom of eating unleavened bread at Passover, as a deliberate answer of the Yahwistic religion to a way of life which had become sedentary, at a time when the archaic shepherds' rite of the Passover had lost its immediacy with the assimilation of the Israelites to an agricultural life. (German)

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Halpern, Baruch (1976) "LEVITIC PARTICIPATION IN THE REFORM CULT OF JEROBOAM I. *J of Biblical Literature* 95(1):31–42.

An investigation of the compromises and reforms of Jeroboam I, and the part the Levites played in them. Presents arguments which allow for tracing Exodus 32 to Shilonite traditionalists. These traditionalists were the constituents of the Mushite opposition to Jeroboam's reform party, and the spiritual and ancestral precursors of the deuteronomic movement in Israel.

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Halpern, Baruch (1987) "Radical Exodus Redating Fatally Flawed. *Biblical Archaeology Review* 13(6):56–61.

Responds to the article by John Bimson and Daving Livingston, "Redating the Exodus" (see abstract #1005). Rejects their basic method which involves moving the close of Middle Bronze II from 1570 BC to 1420 BC to fit into their dating of the exodus at about 1440 BC. This contradicts clear archaeological evidence from Megiddo and other sites as well as lacks appropriate Egyptian correlations. B&L's attempt to relocate Ai fares no better. Likewise the archaeological scene in Transjordan does not fit their reconstructed chronology.

HALTON, THOMAS (1969) "THE DEATH OF DEATH IN MELITO, PERI PASCHA. *Irish Theological Quarterly* 36(3):169–173.

The theme of the work is immolation and salvation. The first main section is a typological exposition of the Exodus. There follows a gruesome description of death. Next is developed the theory of Figure and Realization. Christ by dying kills death and raises man from the depths of the tomb. Israel's sin is failing to live up to its name and thus is abandoned by God.

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Hanson, Paul D. (1981) "THE ROLE OF SCRIPTURE IN TIMES OF CRISIS. *Word and World* 1(2):116–127.

Surveys the symbolism of exodus and cross for the Christian in American history. Portrays the need for the Christian of today to apply the symbolism of exodus and cross in light of Scripture to his society. Two developments threaten this understanding: (1) neglect and betrayal of these covenant principles; (2) perversion of these symbols into rationalizations for conquest and exploitation. Sets forth two alternatives, and calls for work within these concepts.

Hanson, Anthony. (1976) "JOHN I. 14–18 AND EXODUS XXXIV. *New Testament Studies*

23(1):90–101.

Examines the evidence for the suggestion that the theophany in Exod 33–34 lies behind John 1:14–18.

Harner, Philip B. (1966) "NATURE AND HISTORY IN HOSEA. *Theology and Life* 9(4):308–317.

The historical tradition of the Exodus from Egypt forms a basic element in Hosea's understanding of the people's relation to Yahweh. Hos 2:5-8 expresses Hosea's belief that Yahweh's lordship extends over the sphere of nature as well as history. The categories of history and nature may be distinguished but not separated and are so treated by Hosea in terms of covenant renewal. Modern science challenges the Christian to formulate an understanding of nature in relation to God's purposes in history.

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Harrelson, Walter (1973) "A THEOLOGICAL VIEW OF HISTORY AND CHANGE. *Foundations* 16(2):132–142.

Discusses theses which emerge from an exegetical study of two biblical texts: Exodus 3:1–15 and Luke 24:13–53. The preoccupation is with our changing sense of history, our historical consciousness, and how that affects our understanding of ourselves, our world, and God. As God draws us forward into our true future there is a continuing ferment in which the given and unalterable is the searching, unrelenting, and renewing presence and power of God, displayed and focused in Jesus Christ holding us fast, regiving us ourselves, our world, our past, and our future.

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Heinemann, Joseph (1975) "THE MESSIAH OF EPHRAIM AND THE PREMATURE EXODUS OF THE TRIBE OF EPHRAIM. *Harvard Theological Review* 68(1):1–15.

Considers the reasons for the creation of a second messianic figure, one attached to the Joseph tribes in particular, and why this forerunner of the Davidic Messiah was doomed to fail in battle.

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Hendrix, John D. (1987) "'You Say': Confrontational Dialogue in Malachi. *Review and Expositor* 84(3):465–477.

Suggests we cannot teach Malachi in the same way we teach Exodus. The prophetic literary style is not narrative. It is more improvisational. There are 7 confrontations introduced by the formula "You say:" (1) 1:2 has God loved us?; (2) 1:6 How have we despised God's name?; (3) 1:7 How have we polluted God's altar?; (4) 2:17 How have we wearied God?; (5) 3:7 How shall we return?; (6) 3:8 How are we robbing God?; (7) 3:13 How have we spoken against God? A recursive teaching design is offered. DDU

Hermisson, Hans-Jurgen (1985) "GOTTES FREIHEIT SPIELRAUM DES MENSCHEN. *Zeitschrift für Theologie und Kirche* 82(2):129–152.

Presents aspects of the OT as contributions to the biblical-theological theme of freedom by discussing God's freedom expressed by His precepts, especially His prohibitions of making images (Exod 20:4) and of misusing the name of God (Exod 20:7). More precise than "man's freedom" (from an OT perspective) is man's room for free play or elbow-room, which is demonstrated by the Exodus of Israel from Egypt, and wisdom in Israel. (German)

Hernandez-Pico, Juan (1973) "FAITH AND POLITICS. *Lumen Vitae* 38(4):545–574.

Analyzes the relations of faith to politics from different viewpoints. From the Exodus and the prophets until the advent of Christ, the Bible reveals a God who liberates, the God of justice and righteousness. The Spanish conquest of Latin America reveals the injustice of the colonizing state and the church's weak resistance to the oppression of the poor. Today's church summons the believer to political commitment. Taking a sacerdotal approach, poses the problem of the Latin American priest's political options and of the demands of faith in the face of situations of injustice.

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Hindley, J. C. (1966) "THE CHRIST OF CREATION IN NEW TESTAMENT THEOLOGY. *Indian J of Theology* 15(3):89–105.

The doctrine of the cosmic Christ was not universal in the early church. Rather, it experienced a gradual emergence in the minds of the more reflective thinkers, being expressed only in Paul, John and Hebrews. Attempts to discover how the NT writers derived their speculation about the Christ of Creation from the Jesus of History. Originally the unity (or continuity) of the heavenly Christ with the earthly Jesus was affirmed solely with reference to the resurrection and ascension. The next step was to affirm the unity of the historical and ascended Lord with the one in whom all things were created. This arguing from salvation to creation, follows the pattern seen in Israel's extension of the God of their redemption (Exodus) to the God of all creation as well.

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Hoffman, Lawrence A. (1979) "A SYMBOL OF SALVATION IN THE PASSOVER HAGGADAH. *Worship* 53(6):519–537.

Investigates the meaning of the seder ritual in its symbolic importance when viewed as words and actions representing deliverance. Traces the relationship between matzah and seder, and the transformation of a remembrance of the Exodus of the past into a symbol of salvation for the future.

Hoffman, Yair (1978) "EXIGENCIES OF GENRE IN DEUTERONOMY. *Shnaton*; 1979 5/6:41–54.

Contradictions in the book of Deuteronomy have not been solved either by source analysis or by tradition-analysis. The contradiction is between the theology of the book, that the law is eternal and timeless, and the often expressed address to an audience which was a witness to the events of the Exodus. This can be explained by recognizing that the book belongs to the genre of Pseudepigrapha. This genre seeks to convey the impression that the work is ancient, by drawing a line between past and future and dealing with past events as if they were prophetic visions. The theology of eternity is contradicted by the requirements of the pseudepigraphic fiction. (Hebrew)

Hoffmeier, James K. (1986) "The Arm of God Versus the Arm of Pharaoh in the Exodus Narratives. *Biblica* 67(3):378–387.

Parallels between terms used in ancient Egyptian texts and the exodus narratives indicate that: (1) the writers of the exodus material were familiar with and used Egyptian expressions; (2) the biblical writers may have used phrases like "strong hand" and "outstretched arm" for Yahweh as polemics against similar praises for the pharaohs; and (3) "hand" and "arm" denote Yahweh's legitimization as the greatest God in view of his triumph over Pharaoh (cf. Exod 18:10–11).

Honeycutt, Roy, Jr. (1977) "AARON, THE PRIESTHOOD, AND THE GOLDEN CALF. *Review and Expositor* 74(4):523–535.

Examines Aaron as a person and as a Priest and considers his involvement in the Golden Calf episode from differing traditions in Exodus and other OT writings.

Houk, Cornelius B. (1966) "PEIRASMOS, THE LORD'S PRAYER, AND THE MASSAH TRADITION. *Scottish J of Theology* 19:216–225 (No. 2).

The phrase in the Lord's prayer 'lead us not into temptation (peirasmos) refers neither to a testing of the faithful nor to enticement to sin, but to the tempting of God by man. This latter view is based upon the relationship between elements of the Lord's prayer (in Luke) and the Massah experience of Israel's testing of God in the wilderness. Each of the phrases in the prayer may be paralleled with material in the Exodus accounts and with Psalm 78.

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House, Wayne H. (1978) "MISCARRIAGE OR PREMATURE BIRTH: ADDITIONAL THOUGHTS ON EXODUS 21:22–25. *Westminster Theological J* 41(1):108–123.

Presents the teaching of Exod 21:22–25, especially as it relates to the present controversy on abortion. The passage does not deal with a miscarriage caused by the injury of a pregnant woman in a physical struggle as is so often viewed. Instead the passage concerns a woman who was struck in a struggle and so prematurely gave birth. If there was no bodily injury resulting to the mother or child because of the blow, the liable man was to pay a fine to the woman's husband as he decreed and as it was judged fair by the judges. If bodily injury did occur to the woman or her child, lex talionis was enforced depending on the extent of the injury. The passage gives no support whatsoever to the legitimacy of abortion.

Houtman, C. (1983) "EXODUS 4:24–26 AND ITS INTERPRETATION. *J of Northwest Semitic Languages* 11:81–105.

After discussion of the interpretation of this passage through the ages, concludes: Exod 4:24–26 in its present context contributes to the description of the way in a state of suspense as far as the outcome of the unfolding events goes. This passage contributes in an essential manner to the suspense of the narrative.

HOWARD, J. K. (1969) "'CHRIST OUR PASSOVER": A STUDY OF THE PASSOVER-EXODUS THEME IN I CORINTHIANS. *Evangelical Quarterly* 41(2):97–108.

The people of Israel looked upon the Exodus as the key redemptive act of God in their behalf, the basis for their unique relationship to him. So the apostles considered the death and resurrection of Christ as a new Exodus. Paul was one who used the Exodus pattern as the concept on which he built his understanding of the gospel and the Christian life. Four passages in I Corinthians are treated as illustrations: in 5:6–8 an incestuous member is "leaven"; in 7:22, 23 the new Paschal Lamb has bought us; in 10:1–6 baptism compares to crossing the Red Sea; and in 11:23–34 the Eucharist, like Passover, is commemorative.

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Hudson, W. D. (1966) "DISCERNMENT SITUATIONS: SOME PHISOPHICAL DIFFICULTIES. *Scottish J of Theology* 19(4):434–445.

A discernment situation is one in which members of our race at certain moments in the past have discerned (as we in the present may also) the activity or purpose of God. An example is Israel's sudden recognition that they were God's chosen people at the time of the Exodus. These discernment situations

call for a response or commitment. The concept of a discernment situation is important in much philosophical theology e.g., views of I. T. Ramsey and P. Van Buren. Such thinkers claim that discernment situations constitute an empirical grounding for religious belief. A number of philosophical difficulties are raised concerning this view. These difficulties revolve for the most part around the question how do we know that religious language refers to objective reality.

Hudson, W. D. (1966) "DISCERNMENT SITUATIONS: SOME PHILOSOPHICAL DIFFICULTIES. *Scottish J of Theology* 19(4):434–445.

A discernment situation is one in which members of our race at certain moments in the past have discerned (as we in the present may also) the activity or purpose of God. An example is Israel's sudden recognition that they were God's chosen people at the time of the Exodus. These discernment situations call for a response or commitment. The concept of a discernment situation is important in much philosophical theology e.g., views of I. T. Ramsey and P. Van Buren. Such thinkers claim that discernment situations constitute an empirical grounding for religious belief. A number of philosophical difficulties are raised concerning this view. These difficulties revolve for the most part around the question how do we know that religious language refers to objective reality.

HUFFMON, HERBERT B. (1965) "THE EXODUS, SINAI AND THE CREDO. *Catholic Biblical Quarterly* 27:101–113.

Von Rad sets forth the theory that the Credo as the basic feature of the Hexateuch is separated from the Sinai tradition which is much later. This view is weak because the comparison of Old Testament covenant forms with the international suzerainty treaties discovered in the Hittite archives argue more consistently for an early Sinai tradition. This makes possible the connection between obligation and salvation to be the work of Moses.

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HUMBERT, PAUL (1962) "DIEU FAIT SORTIR (God Brings Out). *Theologische Zeitschrift* 18:357–361, 433–436.

A survey of the OT usages of the hiphil form of the verb *yasa* with God as the subject leads to two observations. The verb in the hiphil form tends to become a technical designation for Israel's exodus as a saving act of deliverance from captivity by Yahweh. This supplants the conception which regards it simply as an *ana* basis in the more literal meaning of the term. Secondly, the hiphil form with God as subject is completely foreign to the vocabulary of the original creation in the OT documents as they now exist. The second installment of the article gives a complementary analysis of the *qal* form of this verb and also of the verb *ala*. (French)

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Hummel, Charles E. (1986) "Interpreting Genesis One. *J of the American Scientific Affiliation* 38(3):175–185.

Like other parts of Scripture, Genesis 1 must be interpreted in terms of its historical and literary context. This creation account was given to the Israelites in the wilderness, after the exodus from Egypt but before the conquest of Canaan. What the message meant then to the original hearers must govern the application of what it means now to us today. The historico-artistic interpretation of Genesis 1 does justice to its literary structure and to the general biblical perspective on natural events.

Hunt, Harry B. (1977) "AN ANNOTATED BIBLIOGRAPHY ON EXODUS. *Southwestern J of Theology* 20(1):89–94^^

Hurowitz, Victor (1985) "THE PRIESTLY ACCOUNT OF BUILDING THE TABERNACLE. *J of the American Oriental Society* 105(1):21–31.

Since Wellhausen, the account of building the Tabernacle has been viewed as the result of a gradual expansion of an original story found in Exodus 25–29 plus 39:42–43 plus Leviticus 9. Here analyzes the structure of the extant Tabernacle account and compares it with other accounts of building temples found in the Bible (1 Kgs 5:15–9:25) and Mesopotamian and Ugaritic sources. The Tabernacle story in its canonical form is shown to be identical in pattern to these other accounts (especially to the Samsuiluna B inscription; Exod 25:1–9 plus 35:1–36:8 has a close parallel in Gordon UT 51 V 74–VI 21).

Hyatt, J. Philip (1967) "WAS YAHWEH ORIGINALLY A CREATOR DEITY? *J of Biblical Literature* 86(4):369–377.

The deity Yahweh began as the patron deity of one of the ancestors of Moses, then under Moses grew to become the deity of the group of clans that composed the Israelite people. Challenges and discounts the arguments that Yahweh was always a creator God, on the basis of the meaning of Amorite personal names, and on a critical analysis of Exodus 3:14, 15.

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Jansma, T. (1972) "EPHRAEM'S COMMENTARY ON EXODUS: SOME REMARKS ON THE SYRIAC TEXT AND THE LATIN TRANSLATION. *J of Semitic Studies* 17(2):203–212.

The sixth century ms. of Ephraem's commentary was published with a Latin translation by R.-M. Tonneau in 1955. Part one of this article offers conjectural emendations of the Syriac text; part two consists of suggested corrections of the translation.

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Janzen, J. Gerald (1985) "RESURRECTION AND HERMENEUTICS: ON EXODUS 3.6 IN MARK 12.26. *J for the Study of the New Testament* 23:43–58.

In the Markan pericope concerning the woman who had seven husbands in succession, both the Sadducees' test case and Jesus' response to them concern not only the specific issue of resurrection but also the general question of hermeneutics. Jesus' answer contains a reminder of certain OT ancestors (Isaac, Jacob and Esau, Joseph and Benjamin, Perez and Zerah). These sets of ancestors involve a story which begins similarly to that of the Sadducees, but the development and outcome of which undercuts the story through which the Sadducees have conveyed their deeper objection. To this recurrent plight of the ancestors may be compared the generation of the Exodus as well.

Janzen, J. Gerald (1979) "WHAT'S IN A NAME? "YAHWEH" IN EXODUS 3 AND THE WIDER BIBLICAL CONTEXT. *Interpretation* 33(3):227–239.

Investigates the meaning of the name, Yahweh, not through the biblical history which gives the content to be associated with the name but through the only definition of the name given in the Bible which connects the name Yahweh, the verb "be" and the sentence "I will be who I will be." Locates the significance of the name in the meaning reached in the final canonical form of the text. Concludes from Exod 3 that we are to understand the history associated with the name, Yahweh, in the light of the meaning of that name. Uses the concept, structures of actuality, to survey the creation, patriarchal and early Moses narratives, and to examine Exod 3. Relates conclusions to our present existence.

Japhet, Sara (1979) "CONQUEST AND SETTLEMENT IN CHRONICLES. *J of Biblical Literature* 98(2):205–218.

While restating the history of Israel, Chronicles leaves out the details of the Exodus and conquest. Studies the matter from its positive aspects; from what is existent, not from what is omitted. Suggests that for the Chronicler the issue (in 1 Chr 13:5) is not that of conquest, and it is not connected with either the period of Joshua or with his person, but is an issue of settlement and inhabitancy and is exclusively bound up with the time of David.

JEFFERSON, HELEN G (1968) "THE SHAPIRA MANUSCRIPT AND THE QUMRAN SCROLLS. *Revue de Qumran* 6 (23):391–399.

To dismiss the leather strips with Paleo-Hebrew script offered for sale to the British Museum in 1883 by Moses Shapira as a forgery leaves many questions unanswered. The manuscript is thoroughly Elohistic, and differences from the Massoretic text are not those of faulty memory or errors of transmission. Although it has very defective orthography, there are parallels with some Qumran texts in its archaizing tendency and in the free arrangement of Deuteronomy and Exodus passages. The evidence from paleography does not prove it a forgery. It was rejected mainly on external grounds, but its cloth and asphalt wrappings are an argument for genuineness. The case should not be considered closed.

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Jensen, Joseph (1970) "WHAT HAPPENED TO MOSES? *Catholic Biblical Quarterly* 32(3):404–417.

Deals with the problem of the divergence which exists between events as they are reported in the Bible and as they are reconstructed by modern critical scholarship (e.g., the exodus). Suggests that scriptural assertions about God acting in history are best understood in the context of myth. The claim that Israel's God is the Lord of history no more requires a one-to-one correspondence between events as depicted in the Bible and as reconstructed by critical investigation than the claim that God is the Lord of creation demands an exact correspondence between the six days of creation and the findings of modern science.

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John (Taizé) (1984) "THE PILGRIMAGE SEEN THROUGH THE BIBLE. *Lumen Vitae* 39(4):380–393.

Mindful of the experiences and contributions to this phenomenon by other world religions, what is significant about pilgrimage from the standpoint of the Judeo-Christian faith, which finds its normative expression in Scripture? Far from being marginal, pilgrimage leads to the heart of the biblical message. Broadly: the pilgrim is the wanderer moving towards new horizons. Models: Abraham, the exodus, Jesus the pilgrim. Passage, passover, is at the heart of the existence of the baptized person.

Johnstone, William (1987) "Reactivating the Chronicles Analogy in Pentateuchal Studies with Special Reference to the Sinai Pericope in Exodus. *Zeitschrift für die Alttestamentliche Wissenschaft* 99(1):16–37.

The books of Chronicles are a theological essay presenting a holiness redaction of Israel's history, complementary to the earlier covenant redaction in the Deuteronomistic History. Such a double redaction by D and P can also be isolated in the Sinai pericope of Exodus 19–40. After these two editions have been isolated, the interpreter is free to explore the relationship of the Sinai material to historical events. The universal knowledge of theophany, law, and covenant at myriad high places, shrines, and centers, now interpreted in terms of covenant and holiness, underlies the present unitary narrative.

Johnstone, William. (1980) "THE EXODUS AS PROCESS. *Expository Times* 91(12):358–363.

The exodus narrative over-simplifies events from the Israelite perspective, but even more from the Egyptian. Suggests that it is not intended as a record of events but a theological interpretation of historical process. The text defies chronology, geography and "casting" (Exod 12:37), and shows chief interest in continuing institutions: passover, the feast of unleavened bread, and the offering of firstlings. The chief difficulty in the process interpretation is the role of Moses—the archetypal prophet. He is the focus of

continuity between the past and present: it is the known God of Abraham who brought the people out of Egypt.

Kauffman, Ivan J. (1986) "Yahweh Is Shalom. *Chicago Studies* 25(2):149–164.

"Finding a means of defending people that does not depend upon the threat of annihilation' (American Catholic bishops' pastoral on peace) requires the development of a politics of peace. This new approach can be based on the biblical notion of Yahweh, the burning bush, the exodus, the desert, the promised land; and the notion of shalom in relation to Mary, the resurrection, pentecost, and the church,

KEY, ANDREW F. (1965) "TRACES OF THE WORSHIP OF THE MOON GOD SIN AMONG THE EARLY ISRAELITES. *J of Biblical Literature* 84:20–26.

A presentation of materials on the subject collected by the late Dr. Julius Lewy of Hebrew Union Coll. The revelation on Sinai was a revelation of the moon god Sin. The three days' journey from Egypt led to Kadesh-Barnea (Marah) where the revelation of Yahweh was received. The Sinai tradition is the heritage of the northern tribes especially Ephraim. The Kadesh-Yahweh tradition belongs to the southern tribes, especially Judah. Since the moon god Sin was depicted as a calf with horns in crescent shape, we see Exodus 32 in its true light. It also explains 1 Kings 12:26–28 as Jeroboam calling his people back to the older form of worship practiced before the influence of Jahwism was felt. Footnotes.

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KILMARTIN, EDWARD J. (1960) "LITURGICAL INFLUENCE ON JOHN 6. *Catholic Biblical Quarterly* 20:183–191.

John 6 shows signs of being influenced by the early Christian liturgy; there is also a probable connection with Jewish Passover Haggadah through the intermediary of a Christian Passover Haggadah, based on evidence cited from D. Daube, G. Ziener and B. Gartner. The Quartodecimans, especially Melito of Sardis and Hippolytus, appeal to primitive Christian tradition for their Passover celebration. Jn. 6 shows correspondence with respect to the Jewish Passover Haggadah with respect to the tripartite sequence of event, question and interpretation. There is also correspondence between miracle narratives of John and the Exodus miracles of the third part of the Wisdom of Solomon; the affinity is best explained by a common source. This source was linked to a hymn to the logos, since the Johannine prologue probably did not stem from the Evangelist. Finally, the wine miracle of Jn. 2 and the healing miracle of Jn. 4 presuppose a miracle source modeled on the narrative of the Exodus miracles recounted in the Wisdom of Solomon.

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Kitchen, Kenneth A. (1971) "THE OLD TESTAMENT IN ITS CONTEXT: I. FROM THE ORIGINS TO THE EVE OF THE EXODUS. *Theological Students' Fellowship Bulletin* 59:2–10.

First in a series of articles which attempt to present an appreciation of the OT books and data in the context of the world in which they came to be, i.e. the world of the Ancient Near East. The primeval traditions of Gen. exhibit individual features similar to those traditions extant in Mesopotamia of the 2nd millennium BC. An over-all primeval tradition also existed in Mesopotamia. Certain stylistic points also invite comparison. Yet the Hebrew tradition is unique in many ways, notable, e.g. in the narrative of the Fall and sense of sin. Abraham could be postulated as bringing the basis of Gen. 1–9 and 10–11 westward as family tradition. Recent discoveries have shown that there is every reason to regard the patriarchal narratives as authentic traditions about real people. Considers the mode of transmission of the traditions from the time of Joseph in Egypt (ca. 1700 BC) to the time of the Exodus, some 400 years later. Concludes with a discussion of the emphasis and purpose of the book of Genesis as a whole and its composition in its present form.

Kitchen, K. A. (1976) "FROM THE BRICKFIELDS OF EGYPT. *Tyndale Bulletin* 27:137–147.

Outlines textual references to brick-production in pharaonic Egypt and sums up the biblical data. Discusses the correlation of the Egyptian data with Exodus 1 and 5 under three heads: levels of authority, control of work, and miscellaneous points.

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Kittel, Bonnie (1980) "BREVARD CHILDS' DEVELOPMENT OF THE CANONICAL APPROACH. *J for the Study of the Old Testament* 16:2–11.

Analyzes Childs' development of the canonical approach to the study of the OT by examining his exegesis of Ps 8, Exod 16, and Deut in his books *Biblical Theology in Crisis*, *The Book of Exodus*, and *Introduction to the Old Testament as Scripture* respectively. Concludes that reclaiming canonical limits for scholarly use still faces a struggle and that Childs himself has not written his own last word on the subject.

Klein, Ralph W. (1978) "A THEOLOGY FOR EXILES—THE KINGSHIP OF YAHWEH. *Dialog*

17(2):128–134.

Exilic Israel's real problem was God. To define a theology of exile, investigates one tradition and its refraction by exilic thinkers. The Kingship of Yahweh is one of the many themes which elucidates a theology of exile. Examines 5 passages: Ezek 20:33–40; Isa 52:7ff; Lam 5; Ps 102 and Ps 75. The first 2 passages view Yahweh's kingship in connection with a new exodus while the last 3 are community laments. The splendor of Yahwistic faith is revealed in the way one confession can generate 5 differing applications.

Klein, Ralph W. (1978) "GOING HOME—A THEOLOGY OF SECOND ISAIAH. *Currents in Theology and Mission* 5(4):198–210.

Second Isaiah promised Israel an early return to her native soil at a time when Israel's faith was at low ebb, energy sapped by national disasters which had convinced many that Babylonia's god had whipped Yahweh. The prophet declared that he had been in God's heavenly council and had heard the angels exhorted to "comfort my people." God was willing a new exodus, a new settlement in the land, a new creation.

Klein, Ralph W. (1982) "LIBERATED LEADERSHIP: MASTERS AND "LORDS" IN BIBLICAL PERSPECTIVE. *Currents in Theology and Mission* 9(5):282–290.

The OT had little patience with oppressive masters, as is shown by the parable of Jotham, Samuel's critique of the monarchy, and the stories of Solomon, Naboth, and Jehoiakim. But the Bible did urge people to be responsible individuals capable of independent action. God needs human lovers of the poor and human peacemakers if his will is to be done on earth. Such "Lords" have their job description filled out in Genesis 1, Psalm 72, the messianic promises, and the Yahwist's theological interpretation of the p/matriarchs and the Exodus. True liberated leadership is kingship like that of Yahweh, passionate for the weak and intolerant of social inequities.

Kline, Meredith G. (1975) "THE OLD TESTAMENT ORIGINS OF THE GOSPEL GENRE. *Westminster Theological J* 38(1):1–27.

In the search for the origins of the gospel genre, the form critics have traced trajectories of various kinds of gospel materials to OT sources. Nevertheless, they have overlooked the obvious in failing to find the origins of the gospel genre as such in the OT, specifically, in the second book of the Pentateuch. For Exodus appears to have the same thematic focus and to exhibit comprehensively the same literary structure as the gospels. The book of Exodus is an OT gospel—the Gospel of Moses.

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Koch, K. (1974) "EZRA AND THE ORIGINS OF JUDAISM. *J of Semitic Studies* 19(2):173–197.

Ezra, a truly great man, understood his march from Babylon to Jerusalem as a cultic procession, a second Exodus. He saw himself as the true Aaronic high priest with a mission to all his people, including the Samaritans. Thus his intention was different from that of Nehemiah, with whom he is usually compared. This is seen in the use of the names Israel and Judah, in the matter of mixed marriages, in the preference

for the number twelve, in the acceptance of the Pentateuch by the Samaritans, and in the relations with P and Ezekiel.

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Koch, Klaus (1978) "DIE MYSTERIOSEN ZAHLEN DER JUDAISCHEN KONIGE UND DIE APOKALYPTISCHEN JAHRWOCHEN (The Mysterious Numbers of the Judean Kings and the Apocalyptic Weeks of Years)." *Vetus Testamentum* 28(4):433–441.

The OT historians looked at chronology with ideological considerations in mind. 1 Kgs 6:1 counts the period from the exodus to the beginning of the temple construction as 480 years. Another 480 is apparently intended by the 430 of the Judean kings plus 50 for the exile. The Chronicler makes it 500 by extending the exile to 70 years. Finally, the late Israelite apocalyptic redivides the 2 periods as 490 years each or 70 weeks of years, as part of a larger structure. So time was not physical, but it had to do with salvation history. (German)

KOCH, K. (1969) "DIE HEBRAER VOM AUSZUG AUS AGYPTEN BIS ZUM GROSSREICH DAVIDS (The Hebrews from the Exodus from Egypt to the Kingdom of David)." *Vetus Testamentum* 19(1):37–81.

Examines the term "Hebrew" in the OT and secular sources. Classifies the OT examples in two groups: (i) Hebrews having contact with Philistines; (2) Hebrews having contact with Egyptians. Studies the Apiru of Egyptian sources. In all, the term is to be interpreted in an ethno-geographical sense rather than in a sociological sense where it would designate a person of lower social status. Conjectures that the Hebrews should be identified partially with the Leah tribes, and partially with Israel's closely related neighbors. (German)

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Korogi, Masatoshi (1971) "'EXODUS" AS EXPERIENCED BY JAPANESE CHRISTIANS." *South East Asia J of Theology* 12(Spring):65–68.

Two events in modern Japanese history have a similar meaning for Christians to that of the Exodus for Israel. The Meiji Reformation in 1868 ended 300 years of intense persecution of Catholics. The end of the war in 1945 ended the oppression of Protestants under militarism and state supported Shintoism. For this Exodus to retain its meaning, Christians must obey the law of God by evangelizing and participating in social action. Only so can the danger be avoided of a return to "Egypt" via state supported Shinto

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Koster, M. D. (1980) "THE NUMBERING OF THE TEN COMMANDMENTS IN SOME PESHITTA MANUSCRIPTS. *Vetus Testamentum* 30(4):468–473.

In fourteen Syriac manuscripts out of the forty-nine "complete" manuscripts collated in preparing the critical edition of Exodus in the Leiden Peshitta, the scribes used the Syriac letters `aleph to yodh to number the separate commandments of the Decalogue. Most of them followed the tradition now seen in the Roman Catholic and Lutheran churches of taking Exod 20:2–6 as the first and splitting Exod 20:17 into the last two, but a few number the commandments as the Jewish, Eastern and Protestant traditions do.

Krahmalkov, Charles Richard (1981) "A CRITIQUE OF PROFESSOR GOEDICKE'S EXODUS THEORIES. *Biblical Archaeology Review* 7(5):51–54.

Basing his proposed reconstruction of the events very largely on the phraseology and Philistine allusion in the "Song of the Sea" of Exod 15 the exodus can better be dated between 1200 and 1175 BC. The overthrow of the Egyptians was by a storm at sea (the Red Sea) on which the Israelites had already fled by boat for Sinai (or Arabia). The prose narrative with its allusions to dry land is later, therefore less dependable, and Goshen was in Upper rather than Lower Egypt.

Kreuzer, Siegfried (1986) "430 Jahre, 400 Jahre oder 4 Generationen--zu den Zeitangaben über den Agyptenaufenthalt der "Israeliten." *Zeitschrift für die Alttestamentliche Wissenschaft* 98(2):199–210.

Gen 15:13, 16 and Exod 12:40–41 provide different data for the length of the stay of Israel in Egypt. None of this has any worth as a source for the actual chronology of Israel. The four generations of Gen 15:16 had their origin in the expectation of a restoration of Ephraim sometime within the 1st cent. after the destruction of Samaria in 721. The difference between 400 (Gen 15:13) and 430 (Exod 12:40–41) arose because the latter figure includes both the period of Joseph's rule and the 400 year period of oppression. The figure 430 stems from the composite text of Ezek 4:4–8, where an original figure of 390, denoting the period that all Israel had sinned, was supplemented by a figure of 40 years of punishment for Judah. In both Ezekiel and Exodus, a new act of liberation (an Exodus) was expected after 430 years. (German)

Kudasiewicz, Jozef. (1970) "ZNACZENIE JERUZALEM W CZASIE DZIAŁALNOŚCI GALILEJSKIEJ JEZUSA (Lk 4,14–9,50) (The Signification of Jerusalem at the Time of Jesus' Galilean Ministry (Lk. 4:14–9:50). *Roczniki Teologiczno-Kanoniczne* 17(1):43–59.

He does not speak of Jesus' mission in the pagan lands surrounding Galilee for it is from Jerusalem that all ministry must have its origin. Jesus exercises influence on Judea or Jerusalem quite early (Lk. 4:44; 5:15–17). Jerusalem is presented as the place of temptation, Passion and exodus; the last includes the death and the exaltation of Jesus. (Polish)

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Labuschagne, Caspar J. (1982) "THE PATTERN OF THE DIVINE SPEECH FORMULAS IN THE PENTATEUCH. *J for the Study of the Old Testament* 32(3):286–296.

The key to the literary structure of the Pentateuch is the distinct pattern in which YHWH is the subject of four verbs of speech in clusters. By this key it is possible to solve the question of the relationship of Deuteronomy to the Tetrateuch, for its pattern of divine speech formulas has series of ten and eight while Genesis is in clusters of seven and four and Exodus, Leviticus and Numbers total four series of seven clusters of seven formulas. Moreover, the idea of a separate priestly document should be abandoned in favor of a radical redaction or rescension of existing material. Synopsis of formulas.

Labuschagne, C. J. (1984) "PENTATEUCHAL PATTERNS: A REPLY TO P. R. DAVIES AND D. M. GUNN. *Vetus Testamentum* 34(4):407–413.

P. R. Davies and D. M. Gunn (see abstract no. 2554) misunderstood my article on divine speech formulas, explicitly labeled "preliminary." They did not realize that I distinguished between formulas introducing divine speech and non-introductory phrases referring to God's speaking. They are right in suggesting that the speaking of angels should be regarded as God's speaking. They fail to mention the hard evidence for the 7 + 7 pattern in Exodus and the 7 + 3 + 1 pattern in Leviticus 1–10. The misunderstood bracket function of qara excluded two occurrences because they function within coherent clusters.

Lach, Stanislaw (1967) "STAROZYTNOSC RYTUALU OFIAR (KPL 1, 1–7, 35) (The Antiquity of the Ritual of Sacrifices) (Lev. II–7:35). *Roczniki Teologiczno-Kanoniczne* 14(1):19–38.

The section is composite. Much of it goes back to the exodus. During the Babylonian captivity some rites were enriched. (Polish)

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Lacomara, Aelred (1974) "DEUTERONOMY AND THE FAREWELL DISCOURSE (Jn 13:31–16:33). *Catholic Biblical Quarterly* 36(1):65–84.

The Fourth Gospel, whenever it presents the person and mission of Jesus in a context of Moses—and exodus—typology is influenced, at least in part, by the OT forms and theology that are implicit in the presentation of Moses and his mission. Attempts to indicate elements of this influence on the farewell discourse. Here, however, it is not the Moses of Exodus but the Moses of Deuteronomy who is in question. It is the figure of Moses as he represents the ultimate refinement of the Old Law in Deut. who is the type of Jesus as he presents the new commandment of love in John. The circumstances that form the settings of Deut. and the farewell discourse are quite similar; note also the mediator, the motivation, the commandment, the promised rewards, and the constant presence of word and work in both. Concludes

that it was principally Deut. and its prophecy of a "new Moses" which John had in mind when he gathered the sayings of Jesus into a final instruction to the disciples.

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Landman, Shimon Kark, Ruth (1980) "THE ESTABLISHMENT OF MUSLIM NEIGHBORHOODS IN JERUSALEM OUTSIDE THE OLD CITY, DURING THE LATE OTTOMAN PERIOD. *Palestine Exploration Quarterly* 112(July-Dec.):113–135.

A study of patterns of Muslim exodus from the Old City of Jerusalem from about 1850 to 1918. Such a move was a manifestation of the high social and economic standing of its initiators, and the changes in lifestyle as a result of education and European contacts. It did not, however, affect the normal conservatism in the religious and social fabric., The extent to which the changes affected the basic Muslim outlook of the elite is unclear.

Laurin, Robert B. (1967) "THE PROBLEM OF THE CANON IN THE CONTEMPORARY CHURCH. *Foundations* 10(4):314–330.

The canon (OT and NT) developed in three stages: (1) it grew because of a view of authority, (2) it was limited because of a view of heresy, and (3) it was closed because of a view of revelation. In taking this last step, the church tended to obscure the dynamic character of revelation and shut itself off from a wide range of meaningful materials. Having a canon is right and useful, yet in using its canonical norm the church too often closes itself off from the continuing process of revelation. Revelation continues after God's decisive acts (cf. OT inclusion of materials composed after the Exodus) and the church ought to recognize the possibility of revelation in Augustine, the Reformers, and even in other religions, but the canon must be the normative standard in evaluating revelation.

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Le Deaut, R. (1972) "CRITIQUE TEXTUELLE ET EXEGESE–EXODE XXII 12 DANS LA SEPTANTE ET LE TARGUM (A Textual and Exegetical Critique–Exodus 22:12 in the Septuagint

and the Targum). *Vetus Testamentum* 22(2):164–175.

Stimulated by F. C. Fensham's 1962 VT article on 'd in Ex. 22: 12, surveys and compares the various versional readings on this verse. Concludes that Fensham was correct in saying that LXX reading is smoother than that of MT, but premature since there is no assurance that this is the original text. The interpretive and exegetical tendencies of the ancient versions must never be neglected in one's assessment of any text reading. (French)

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Lecrand, L. (1981) "LA CREATION, TRIOMPHE COSMIQUE DE YAHVE (Creation, Cosmic Triumph of Yahwe). *Nouvelle Revue Theologique* 83:449–470.

The popular imagery of Hebraic folklore concerning cosmogony is to be found in Job, the Psalms and in texts of the school of Isaias. These mythological allusions of the post-exilic period to a war between chaos and order relate to the Phoenician origins of the Hebrews. Although, properly speaking, there is no mythology in the Bible, nevertheless, mythological symbolism is used to portray the victories of the all mighty Yahweh from creation, through the exodus and the resurrection, to the ultimate triumph of the messianic era. (French)

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LEHMING, S. (1960) "EXODUS XXXII. *Vetus Testamentum* 10:16–50 (Jan.

) -This chapter is dissected into ten different literary strata: the oldest telling of the suppression of a non-Israelitic bullcult which threatened the cohesion of the ancient Amphyctony; followed by Israel's defection from the Sinaitic covenant (J) further enlarged and refracted by the polemic against Jereboam I's sanctuaries at Dan and Beer-Sheba at which a non-Levitical priesthood officiated (a two-fold polemic which vaunted the true Levites and condemned Aaron), and much later softened by an apologia for Aaron by the priesthood now bearing his name; also the intrusion of Joshua the Redactors harmonization of J and P by placing chapter 34 after 32, 33; and finally the Deuteronomic additions. (Ger.)

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LEIVY SMOLAR ABERBACH, MOSES (1967) "AARON, JEROBOAM, AND THE GOLDEN CALVES. *J of Biblical Literature* 86(2):129–140.

There are thirteen instances of close and almost literally precise parallels between the account of the golden calf made by Aaron in Exodus and the story of Jeroboam's golden calves as related in the books of Kings. Jeroboam deliberately imitated Aaron, possibly basing himself on an existing tradition in the north. The major effect and purpose of the story was to set Moses and God as uncompromising antagonists of the golden calf worship.

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LERCH, DAVID (1957) "ZUR GESCHICHTE DER AUSLEGUNG DES HOHENLIEDES (Exegetical History of the Song of Solomon). *Zeitschrift für Theologie und Kirche* 54:257–277.

Every exegesis of the Song of Solomon seeks to answer two questions: has the book one meaning or two—literal or metaphorical? What is actually discussed in the song: relationships, i.e., man-wife, God-man, Christ-Soul, or historical events, i.e., Exodus from Egypt, Christ's Incarnation? Basic to all past exegesis is the fact of the book's canonicity and the general assumption that human love literature is non-canonical. The option has been that it is either canonical and non-literal or literal and non-canonical. New Christological exegesis may allow for both literal and canonical aspects based on the insight that in Hebrew love includes everything separated by the NT Greek terms *agape*, *eros*, and *philia*. German.

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Levi-Feldblum, Ayala (1986) "The Law of the Hebrew Slave--Differences in Style and Their Significance. *Beth Mikra* 31(107):348–359.

Compares the law of the slave in Exod 21:2–6, Deut 15:12–18 and Leviticus 25. The law in Exodus is the legal basis for slave-master relationships. There is no basis for identifying *ʿibr* here with the *hapiru* as a depressed social class. The passages in Leviticus and Deuteronomy are not concerned with the legal status of the slave but with a benevolent moral generosity toward him. Stylistic differences are examined. (Hebrew)

Levin, Christoph (1985) "DER DEKALOG AM SINAI. *Vetus Testamentum* 35(2):165–191.

Exod 24:1–3 shows us that the lawgiving, acceptance of obligation and covenant-making are the original elements in the Sinai pericope (Exod 19–24) and that the theophany is secondary. In 24:3 the "book of the covenant" is not Exodus 21–23, but the decalogue. The decalogue, however, is not of a piece. The earliest contents of the pericope are in 19:2–3a; 20:1–3a, 5a, 13–17a; 24:3a b, 12a, 13b, 18b. The longer text of the Deuteronomy 5 decalogue is a later form yet. The earlier name for the divine mountain was Horeb, meaning "barren land."

Levine, Irving M. (1968) "THE URBAN CRISIS AND THE JEWISH COMMUNITY. *Union Seminary Quarterly Review* 23:249–255.

The Jew is the most urbanized resident of America. He has a stake in the present crisis gripping our cities. Only in the past few years, after the massive exodus to the suburbs, have Jews begun to ask the questions that many Protestants had already answered in the affirmative: Are we also irrelevant in the city? There are signs that the Jewish community is re-thinking its role in urban action. The work of the American Jewish Committee, the oldest Jewish human relations agency in this nation, is illustrative with its efforts among Jewish businessmen, housing developers, financiers, economic developers, planners, educators, and government officials. The Jewish community will continue to participate progressively in urban development barring the extremist form of racial polarization and violence. CY, Jr

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Lipschutz, Abraham (1984) "NOTES ON THE COMMENTARY OF MOSES BEN NACHMAN ON GENESIS AND EXODUS. *Beth Mikra* 100:200–225.

Notes, corrections and comments on various items in the commentaries of Moses ben Nachman (Ramban) and to the notes of the editor, Charles Chavel. Notes contain much comparative material from other medieval commentators. (Hebrew)

Little, David (1980) "EXODUS 20:15, "THOU SHALT NOT STEAL." *Interpretation* 34(4):399–405.

Discusses: (1) what counts as an act of stealing, (2) what assumptions underlie the notion, (3) what is the appropriate response to such acts, (4) to whom is the guide to action addressed, (5) why the guide to action is considered wrong or right, (6) whether any circumstance may modify the force of the guide to action. Considers A. Phillips' theory that this prohibition refers primarily to kidnapping and enslaving Israelites (a capital offense) rather than property theft (punishable in other ways). Understands property theft to be not explicitly prohibited by this text, but included in NT prohibitions of stealing. Develops a theory of theft to answer the six concerns. Finds attractive the wrongness of stealing persons, but regards property theft as included in the Biblical view.

Livingston, David Bimson, John J. (1987) "Redating the Exodus. *Biblical Archaeology Review*

13(5):40–53; 66–68.

Rejects the generally accepted 1230–1220 BC date for the Israelite entrance into Canaan in favor of a date 200 years earlier. Attempts to demonstrate that no archaeological remains from the late 13th cent. BC have been found at a number of key sites, but that the evidence does fit the late 15th cent. Arguments include a relocation of Ai, a redating of the close of the Middle Bronze IIC to about 1420 BC, and the identification of Bethel with Bireh east of Ramallah instead of with Beitin. They also propose a shift of settlement patterns about 1200 BC from lowland to hill country sites.

Loewenstamm, Samuel E. (1977) "EXODUS XXI 22–25. *Vetus Testamentum* 27(3):352–360.

In a monograph B. Jackson has reconstructed an Urgesetz for Ex. 21:22–25 occupying itself with two possible consequences of a blow given to a pregnant woman, (1) miscarriage, including perhaps premature birth, and (2) the woman's death. Except for premature birth, this interpretation already appears in the anonymous Tannaitic exegesis of Mechilta d'Rabbi Ismael. This astute exegete read past the complications of the addition of the aberratio ictus problem (A wanted to hit B, but struck C) and found the main meaning. The biblical law of the pregnant woman thus reflects actual practice even in biblical times.

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LOEWENSTAMM, S. E. (1958) "THE BEARING OF PSALM 81 UPON THE PROBLEM OF THE EXODUS. *Eretz-Israel* 5:80–82.

Psalms 81 reflects a northern tradition of the Exodus, independent of and even contradictory to the Pentateuch in such details as the feast (v. 3) and God's trial of Israel at Meribah (v. 8). This text, therefore, independently corroborates the Exodus of Israel, in general, and of Joseph, in particular, and must be evaluated in any historical treatment of the Exodus problem. (Heb.)

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Ludwig, Theodore M. (1973) "THE TRADITIONS OF THE ESTABLISHING OF THE EARTH IN DEUTERO-ISAIAH. *J of Biblical Literature* 92(3):345–357.

Seeks to contribute to the understanding of Deutero-Isaiah's creation theology by investigating the formulae dealing with Yahweh's establishing of the earth, concentrating on the verbs *rq'*, *ysd*, and *'sh* used in formulaic expressions with *'rs* as object. These expressions represent cultic formulae in Israel, associated with traditions which have to do with the overcoming of chaos and the ordering of the cosmos. One of these traditions is connected especially with the founding of Zion. There is an important

humanistic emphasis in these traditions having to do with Yahweh's concern for the earth as mankind's habitation. It appears that these traditions originally had little direct relationship with the exodus tradition but existed independently in Israel.

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Lys, Daniel (1967) "WHO IS OUR PRESIDENT? From Text to Sermon on I Samuel 12:12. *Interpretation* 21(4):401–420.

The OT gives (1) the message of God's revelation (2) expressed by a method using the cultural language, (3) so that it is actual and relevant by the revolution made in the culture by God's revelation. Since God intervenes throughout history, one should determine both the message and the dynamism of a text, i.e. its movement toward fulfillment. The NT fulfillment of the OT promise is eschatological. For God's revelation occurs in tension between the salvation act (exodus) and the decisive act of God to come (messiah). Christian appropriation should not affect one's understanding of an OT text. The exegesis of the text includes literary, historical, theological, and contextual analyses. No nation is equivalent to ancient Israel as God's elect. In the sermon certain OT principles are applied to the church as Israel's successor.

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MAAG, VICTOR. (1967) "DAS GOTTESVERSTANDNIS DES ALTEN TESTAMENTS (THE UNDERSTANDING OF GOD IN THE OLD TESTAMENT). *Nederlands Theologisch Tijdschrift* 21(3):161–207.

An historical investigation of the OT must appreciate the ethnological situation of the Israelite nation. At the time of the kingdom, there were three originally different groups of people who composed Israel: (1) Nomads who came from the area of the Euphrates and were bearers of the patriarch tradition; (2) A southern nomadic group who brought Yahwism and the traditions of Sinai, the Exodus, and the wilderness with them; and (3) Canaanite people. As every people and generation receives certain accents from its historical situation, so must its understanding of God develop in accordance with that situation. (German)

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MacINTOSH, A. A. (1969) "CHRISTIAN EXODUS. *Theology* 72(589):317–319.

An analysis of Psalm 114 indicates that it was associated with the Jewish celebration of Passover, and that it was sung by Jesus and the disciples at the close of the Last Supper. For the Christian it is in the life, death, and resurrection of Christ that freedom from selfishness, sin and fear are found. Thus this Psalm is appropriate for use by Christians in celebrating the deliverance, not only from Egypt, and bondage, but from sin and fear.

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Mackintosh, A. A. (1971) "EXODUS VIII 19, DISTINCT REDEMPTION AND THE HEBREW ROOTS pdh AND pdd. *Vetus Testamentum* 21(5):548–555.

A study of Arabic and Aramaic evidence along with the understanding of the early versions and the Jewish commentators leads to the conclusion that pdt in Ex. 819 refers to a distinction or separation rather than to redemption.

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MACLAURIN, E. C. B. (1968) "DATE OF THE FOUNDATION OF THE JEWISH COLONY AT ELEPHANTINE. *J of Near Eastern Studies* 27(2):89–96.

Challenges the general view that the Jewish colony at Yeb (Elephantine) was a military garrison established by Cambyses as well as the recent view of C. H. Gordon that the Elephantine Jews came from a trading colony or enclave established in Egypt by a strong Judean king such as Solomon. Offers instead the theory that the antecedents of the Yeb Colony may be traced back to the Jewish community in Egypt at the time prior to the exodus. Maintains that it is only thus that the particular forms of aberrant worship practiced in Yeb can be explained. The worship at Yeb seems to indicate that it was of a form which could not have existed in a Hebrew group which had been exposed to the influence of Sinai and Canaan after the settlement.

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Magonet, Jonathan (1983) "THE RHETORIC OF GOD: EXODUS 6.2–8. *J for the Study of the Old Testament* 27:56–67.

Critically evaluates the structure of Exod 6:2–8 in order to throw light on the crux in v. 3 concerning the use of the name Yahweh. The passage paves the way or the transition from the simple covenant with Abraham to the complex new covenant with the people as a whole.

Magonet, Jonathan (1983) "A RESPONSE TO P. AUFFRET'S 'LITERARY STRUCTURE OF EXODUS 6.2–8. *J for the Study of the Old Testament* 27:73–74.

Short comments on Auffret's article (same issue of SOT) (see abstract no. 892).

Mann, Thomas W. (1971) "THE PILLAR OF CLOUD IN THE REED SEA NARRATIVE. *J of Biblical Literature* 90(1):15–30.

Contends that the cloud motif goes back to the Ugaritic *ʾnn* (messenger) and that the first cultic link was made in connection with the ark. The first function of the ark was as a military palladium, and the second function one of guidance for Israel's march. Asserts that the background of the *'anan* (cloud) and its function in the J account of the Sea episode reflects the Jordan crossing from the *Sitz im leben* of the ark cult at Gilgal (Joshua 3–5), and that the deviation from Exodus 15 in the J account was influenced and shaped by the traditions of the crossing of the Jordan.

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Manns, Frederic. (1981) "TRACES D'UNE HAGGADAH PASCALE CHRETIENNE DANS L'APOCALYPSE DE JEAN? *Antonianum* 56(2/3):265–295.

After reviewing various current opinions regarding the date and provenance of the Jewish Haggadah of the Passover, examines the similarities and dissimilarities between the Pesah Haggadah and Greek Symposium literature. Studies 1 Cor 5:7–8 for evidence of a possible Christian Paschal Haggadah, and its resonances in Melito of Sardis' Sermon on the Passover. Argues that Rev 4–5 is a Christian re-reading of the Exodus happenings. In apocalyptic language, the themes of the crossing of the sea as well as

elements of the palestinian version of the Passover Haggadah are recalled, pointing to elements of a Christian Haggadah in these chapters. (French)

Margaliot, M. (1980) "MARA (EXOD. 15:22–27) AND ITS POSITION BETWEEN THE EXODUS AND THE SINAI COVENANT. *Shnaton* 4:129–150.

This passage is commonly analyzed as a complex narrative compiled from three of the Pentateuchal sources. On the contrary, these 6 verses are best understood as an original unit. Vs 25b does not refer to the giving of specific laws or commandments but rather to the definition of the nature of the divine commandment as such. (Hebrew)

Margalith, Othniel (1977) "THE MEANING OF THE WORD SHALISH IN THE BIBLE, IN THE LIGHT OF UGARITIC TLT. *Beth Mikra* 78, 23(72):68–72.

The Hebrew salish Ex. 14:7, has been rendered "officer, third officer in a chariot." Others, such as Fisher and Yadin, have connected it with Ugaritic tlt sswm mrkbt, "a team of 3 horses." However, as Potratz shows, there is no reference to such teams of horses in Ugarit or in Exodus, and salis refers to a human being. It should be rendered as "officer, knight, hero," and connected with another meaning, tlt—"metal, bronze" (Aistleitner). Thus the salis is a "bronzed man," an armored knight. (Hebrew)

Mason, Rex (1984) "CONTINUITY AND NEWNESS. *Expository Times* 95(4):103–106.

Isa 48:6–7 was written in a time of change. He speaks of a second exodus, but one which would be different from that out of Egypt. He uses the language of the first exodus as we may in developing Liberation Theology. While Isaiah was not speaking of the Messiah, for he had a corporate concept, one Jesus seems to have favored is the title 'the Son of Man'. Union with Christ brings a new world and a new order, showing us things we have never known before.

McCarthy, Dennis, (1964) "VOX BSR PRAEPARAT VOCEM "EVANGELIUM" (The Word Bsr, is a Preparation for the word "Evangelium") *Verbum Domine* 42:26–32.

Though Deutero-Isaiah selected bsr, to designate the new revelation concerning the intervention of Jahweh which would be more excellent and more powerful than that during the Exodus, he nevertheless did not go out of the tradition of his own Semitic world, for he used an ancient concept and term though broadening it. (Latin)

McCarthy, Dennis J. (1966) "PLAGUES AND SEA OF REEDS: EXODUS 4–14. *J of Biblical Literature* 85(2):137–158.

While the Passover account in Exodus 11–13 forms a conceptual conclusion to the account of the plagues, the two are far from connected at the formal literary level. The ten episodes actually begin with the wand and serpents (7:8–13) and end with the darkness (10:21–27), forming a closed, tightly knit concentric unit, with the literary structure of corresponding pairs, e.g. 1 corresponds with 10; 2 with 9; etc. In literary terms, the real connection of the plagues narrative in Exodus 7:8–10:27 is with the story of the miracle at the Sea of Reeds as told in ch. 14. Since the two pericopes share vocabularies and viewpoints, it is much easier to see the former as an expansion of the latter than of anything which we find in Exodus

McCarthy, Brian. (1984) "The Biblical Tradition, the Church, and Marx's Critique of Religion. *Cross Currents* 34(1):43–64.

Seeks to appreciate the reciprocal light Marx's teaching and biblical tradition shed on one another when the revolutionary or exodus phase of each are compared. Reviews the influence of the gospel critique of

the young Hegelians: David Frederick Strauss, Bruno Bauer, Ludwig Feuerbach on Marx. Marx's personal rejection of most of the traditional expression of biblical faith as well as biblical theism must not be divorced from his total personal commitment to the cause of human salvation by means of the revolution, in and through the transformation of society and culture.

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McKay, J. W. (1971) "EXODUS XXIII 1–3, 6–8: A DECALOGUE FOR THE ADMINISTRATION OF JUSTICE IN THE CITY GATE. *Vetus Testamentum* 21 (3):311–325.

Agreeing with the assumption of Auerbach's theory that vss. 1–3 and 6–8 preserve an original decalogue which can be reconstructed from the Covenant Code and Priestly Code, develops a basis for each of the ten laws. Several false attempts at pin-pointing the Sitz im Leben of this decalogue are followed by the preferred one—the Hebrew law-court. This decalogue was for the administration of justice in the city gate and thus served as the standard by which judges and city elders conducted legal proceedings.

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McKenzie, Brian Alexander. (1983) "JACOBS BLESSING ON PHAROAH: AN INTERPRETATION OF GEN 46:31–47:26. *Westminster Theological J* 45(2):386–399.

Demonstrates that the theme of blessing has an important function in the Joseph cycle and how the theme of blessing explains a number of perplexing aspects. (1) Why the author of Genesis included a report of Jacob's audience with Pharaoh, a report which does not contribute to the Joseph story's function of bridging the gap between Gen 12–36 and Exodus. (2) It will explain why the account of Joseph's agrarian reforms is included and given great prominence.

McKenzie, Steve (1979) "EXODUS TYPOLOGY IN HOSEA. *Restoration Quarterly*

22)1/2):100–108.

A typological study of Hosea demonstrates a repetition of Israel's history. Instead of a circular view of history Hosea sets forth a view that is 2-fold: the old part is coming to a close and the new is breaking in. In this process there is a return to the beginning point of the old which is also the first event of the new era. Because of Israel's sin she will return to Egypt, but God has a saving purpose. He will bring her out again.

MCNAMARA, MARTIN (1968) "LOGOS OF THE FOURTH GOSPEL AND MEMRA OF THE PALESTINIAN TARGUM (Ex. 12:42). *Expository Times* 79(4):115–117.

Although the current trend in scholarship is to reject any relationship between the Johannine idea of the Logos and the Aramaic Memra in the Targums, the author indicates that the thesis needs to be reexamined. Because scholars found little relationship with Genesis 1 they have turned away from the Aramaic paraphrases, but the midrash on the four nights in the paraphrase to Exodus 12:42 (Exodus 15:18 in the Paris MS. 110) is very suggestive, especially the identification of the "Word" with "Light" which shone on the first (Primordial?) night.

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Meshel, Zeev (1982) "AN EXPLANATION OF THE JOURNEYS OF THE ISRAELITES IN THE WILDERNESS. *Biblical Archaeologist* 45(1):19–20.

Current Bedouin life is compared with the Exodus wanderings of ancient Israel. Bedouin life in the Sinai has the following characteristics: a tribal organization, alliances among a number of tribes, an internal "constitution," herding as the principal form of livelihood, ownership of date-palms, tribal specialization in turquoise production, skill in locating and exploiting water wells, and local festivals such as the Date Festival. An analysis of the events in the Exodus story has a real background in the natural conditions of the Sinai or in similar wilderness areas and they reflect a nomadic way of life.

Mettinger, Tryggve N. D. (1985) "FIGHTING THE POWERS OF CHAOS AND HELL-TOWARDS THE BIBLICAL PORTRAIT OF GOD. *Studia Theologica* 39(1):21–38.

The conception of God as King, which emphasizes God's sovereignty, is closely bound up with the battle motif (creation battle, Zion battle, Exodus battle, and battle of the Day of the Lord). Depicting the God who manifests his power through combat with evil, this motif of the chaos battle suggests that the evil which is everywhere present in the world has metaphysical dimensions, that victory over evil is not to be achieved by human agents, and that the powers which are hostile to God will first be eradicated by God's ultimate eschatological victory.

Miller, Glenn (1976) "THE AMERICAN REVOLUTION AS A RELIGIOUS EVENT: AN ESSAY IN POLITICAL THEOLOGY. *Foundations* 19(2):111–120.

The success of the Revolution, like the Exodus, translated it from a colonial war into a mystic event. While it contrasts with Christian faith, it need not distract (it may illustrate) the theme of the Lordship of

Christ, for the Great Awakening prepared America for the imperial crisis, its post-millennial theology keeping realization of the 'real America' in the future.

Milne, Pamela. (1974) "PSALM 23: ECHOES OF THE EXODUS. *Studies in Religion/Sciences Religieuses*; 1975 4(3):237–247.

Reverses the procedure of most studies by using as the starting point poetic structure rather than imagery. Examines selected vocabulary items, and, using these two investigations as a base, offers a suggestion about the poem's original historical context. Ps. 23 has a unity of structure and theme. The central theme is the exodus, and it was employed by the biblical poet to offer the exiles in Babylon hope based on Israel's past experience of liberation from bondage in Egypt.

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Minoff, Eli (1980) "THE GOLDEN CALF IN EXODUS 32. *Dor Le Dor* 8(4):181–184.

The perspective of a foundry engineer can clarify the story of the golden calf. The engraving tool (heret) and the throwing of the calf into the fire need clarification. Suggests that the process was the lost wax process (cire perdue). A wax model is prepared and carved by engraving tools. It is then coated with a clay slurry and, once the clay is set, the entire mold is fired. During the firing the clay hardens while the wax melts and runs out, leaving a cavity which is an exact negative replica of the original wax model. While the mold is still hot, the molten metal is poured in. The clay is broken away leaving the finished product.

Moessner, David P. (1983) "LUKE 9:1–50: LUKE'S PREVIEW OF THE JOURNEY OF THE PROPHET LIKE MOSES OF DEUTERONOMY. *J of Biblical Literature* 102(4):575–605.

Luke 9:1–50 provides a preview of the journey that follows in 9:51–19:44. It depicts the journey of the prophet Jesus whose calling fate both recapitulate and consummate the career of Moses in Deuteronomy. Before the journey is announced (9:51), Luke sets forth a fourfold exodus typology of the prophetic calling of Jesus that conforms closely to that of Moses in Deuteronomy. This typology includes: (1) the voice of God from a cloud; (2) persistent stubbornness of the people in not listening to the voice; (3) revelation that the journey would end in suffering and death; and (4) those who follow as little children enter the land of deliverance and receive the blessings of the covenant.

Moosa, Matti I. (1968) "STUDIES IN SYRIAC LITERATURE, II: SYRIAC LITERATURE OF THE CHRISTIAN ERA. (Part I). *Muslim World* 58(3):194–217.

There is an extensive body of Christian Syriac literature. It begins with the version of the OT commonly called P'shitto, "simple," with the oldest manuscript going to AD 464. Notable, too, is the Chronicle of Arbela, which has to do with the doctrine of the missionary, Addai. Tatian is said to have compiled his Diatessaron from a presumed Syriac version of the gospels extant in the second century. A dialogue On Fate by Bar Dayson seeks to answer the question of his disciples on fate and free will. St. Ephraim was even more famous as a poet than prose writer and his poems were written in his favorite seven-syllable meter. But he also wrote homilies and commentaries on Genesis, Exodus, the Diatessaron and on the Epistles of Paul. Later came translations from Greek philosophic literature.

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Moran, W. L. (1967) "THE CONCLUSION OF THE DECALOGUE. *Catholic Biblical Quarterly* 29(4):543–554.

The problem of the relative age of the two versions of the Decalogue (the Exodus and the Deuteronomy versions) has been attacked previously on the basis of a contrast in the formulations of the last commandment, that regarding covetousness. The Exodus version was deemed more primitive, because it used the verb hamad (rather than Deuteronomy's hit'awwa) and because it keeps the man's wife apart from his other possessions. The words hamad and hit'awwa are subjected to lexical analysis. Concludes that the thesis that hamad denotes a movement of the will that necessarily erupts in some form of action is unsupportable. In place of this lexical distinction the view is advocated that in the thought pattern of the ancient Semite the processes of thought and action were not successive and discrete, but intergrated totality. They saw desire and action as bound together in a deep unity. Illustrations to support this thesis are drawn from Akkadian, Hittite and Ugaritic texts.

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Mowvley, Henry (1984) "JOHN 1:14–18 IN THE LIGHT OF EXODUS 33:7–34:35. *Expository Times* 95(5):135–137.

While the word of God figures prominently throughout the OT, the incarnation and 'entabernacling' of the Word has its roots in the tent of meeting, as does the glory suggested by the pillar of cloud. The parallel between the two passages continues, being made most explicit in John 1:17.

Moyer, James C. Matthew, Victor H. (1985) "The Use and Abuse of Archaeology in Current One-Volume Dictionaries. *Biblical Archaeologist* 48(4):222–236.

One of the best ways to determine the approach, objectivity, and inclusion of recent archaeological information of a particular Bible dictionary is to examine its treatment of the Exodus and Conquest periods. Included in the survey are: Davis Dictionary of the Bible (1972), Eerdmans' Family Encyclopedia of the Bible (1978), The Everyday Bible Dictionary (1967), Harper's Bible Dictionary

(1985), Hasting's Dictionary of the Bible (1967), The New Bible Dictionary (1982), The New Westminster Dictionary of the Bible (1982), Today's Dictionary of the Bible (1982), Unger's Bible Dictionary (1961), Young's Bible Dictionary and Zondervan Pictorial Bible Dictionary (1969).

Muller, Ulrich B. (1977) "VISION UND BOTSCHAFT (Vision and Message). *Zeitschrift für Theologie und Kirche* 74(4):416–448.

Lk. 10:18 is a report of Jesus' vision, which was basic to his proclamation, as Isaiah's and Jeremiah's were to theirs, for it demonstrated the present reality of God's rule. The vision separated Jesus from his contemporaries, including the Baptist, determined his distinctive ethical thrust (the new age demanded a new revelation), and influenced his use of creation theology (from hymnic and wisdom traditions) instead of the dualistic Exodus theology used by other Jews. (German)

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Naor, Menachem (1982) "EXODUS 33–34: TEXTUAL NOTES ON THE SOLUTION OF PROBLEMS. *Beth Mikra* 89/90:233–248.

Deals with the topics: the tent of meeting, the book of the covenant, the 13 attributes and the 10 commandments. Rearrangement of verses and excision of others, placing them earlier in the book of Exodus from where they must have been dropped, helps solve exegetical problems. (Hebrew)

Newsome, Carol A. (1987) "Retelling the Story of the Exodus: Homiletical Resources for the Season after Pentecost. *Quarterly Review* 7(2):71–100.

The story of the Exodus is the story of the Hebrew Scriptures and needs to be approached as narrative for what matters is the very concrete way in which people experience and participate and are transformed in the realization of the divine will in history. The lections are: Exod 1:6–14, 1:22–2:10; 2:11–22; 3:1–12; 3:13–20.

Nicholson, E. W. (1976) "THE ORIGIN OF THE TRADITION IN EXODUS XXIV 9–11. *Vetus Testamentum* 26(2):148–160.

Final article of a series (Previous ones VT, 1974, 24(1): 77–97; VT, 1975, 25(1):69–79). Returns to the early draft of the first article, in which "they ate and drank" in Ex. 24 meant "they survived." Beyerlin's argument that the tradition originated with the 12-tribe amphictyony at Shechem is incorrect. Vriezen also errs in associating the tradition with a throne-scene on the skyhigh mountain of El. The evidence points to a theophany of Yahweh, arising possibly in a pre-Mosaic pilgrimage of Midianites and Israelites to his holy mountain.

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Second of three articles on Exodus 24:9–11. The tradition here is of great antiquity, for in it a delegation of Israel's ancestors saw God, in contrast with later traditions emphasizing his hiddenness. Noth

questioned the originality of Moses in this tradition as part of a theory which places the five main themes of the Pentateuch in the separate traditions of five independent clans. Yet Moses does not steal the thunder in this scene, but he is merely one of the participants in the theophany. He and the three others mentioned by name, Aaron, Nadab and Abihu, were inserted into the tradition in very great antiquity, before Moses became so prominent. Behind the present form was an even more ancient one.

Nicholson, E. W. (1977) "THE DECALOGUE AS THE DIRECT ADDRESS OF GOD. *Vetus Testamentum* 27(4):422–433.

The secondary insertion of the Decalogue into the Sinai narrative of Exodus was motivated by theological concerns. Just as Deut 4–5 attaches theological and apologetic significance to the transmission of the Decalogue at Horeb, so Exodus 20:22–23 refers to Yahweh's speaking from heaven to declare his transcendence, Israel's election and his gift of the commandments. The insertion therefore took place at a relatively late time and after the inclusion of the Decalogue in Deut 4–5.

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Nicholson, E. W. (1982) "THE COVENANT RITUAL IN EXODUS XXIV 3–8. *Vetus Testamentum* 32(1):74–86.

The ritual in Exod 24:3–8 is a unity, embodying an ancient tradition, usually ascribed to E. When Peritt severs the connection between the sacrificial offerings and the ritual, he fails to understand the function of the division of the blood into two halves. Kutsch also misinterprets the meaning of the blood to be a rite of self-imprecation, as in Aeschylus, but in the OT blood is holy and conveys holiness to people and objects. So Exod 19:6a interprets this ritual, making Israel Yahweh's "kingdom of priests and a holy nation."

Nixon, Robin (1973) "NEW WINE IN OLD WINE-SKINS: VII. EXODUS. *Expository Times* 85(3):72–75.

Easter lessons and hymns often relate the exodus and resurrection: the connection may be too erudite. The cultic passover kept the historic event a living metaphor for the Psalmist and prophets. The NT is replete with allusions, most often in its technical terminology; words like church, covenant, inheritance and redemption hark back to this typology.

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Noonan, John T. (1980) "THE MUZZLED OX. *Jewish Quarterly Review* 70(3):172–175.

Calum Carmichael's (The Laws of Deuteronomy) thesis that Deuteronomy was essentially a reworking of material found in Genesis, Exodus, and Numbers, is favorably discussed. In addition to accepting Carmichael's link between Deut 22:10 and Gen 34 suggests that Deut 25:4 "you shall not muzzle an ox while it is treading corn," is to be linked with Gen 38, the story of Onan.

Or, Daniel (1985) "'And They Saw God" (Exodus 24:11). *Beth Mikra* 101:257–258.

The word wayehesu should not be translated "saw" but "made a covenant" hozeh, with God. (Hebrew)

Or, Moshe (1978) "'I HAVE FOUND THE BOOK OF THE LAW IN THE HOUSE OF THE LORD" (2 Kings 22:8). *Beth Mikra* 23(73):218–220.

The nature of the book found by the priest Hilkiah can be ascertained by considering the expressions used in speaking of it and the actions of king Josiah subsequently. The term "book of the covenant" suggests Exodus, while the laws concerning the Passover have their source in both Exodus and Deuteronomy. Similarly, the strong laws against idolatry come from the same sources. It may be concluded that the book was a collection of chapters (or scrolls) from Exodus and Deuteronomy. (Hebrew)

Oren, Eliezer D. (1981) "HOW NOT TO CREATE A HISTORY OF THE EXODUS—A CRITIQUE OF PROFESSOR GOEDICKE'S THEORIES. *Biblical Archaeology Review* 7(6):46–53.

Addresses some of the major issues raised by Goedicke (BAR, Sept/ Oct., 1981). Goedicke has been selective in his use of the biblical materials as well as uncritical; likewise in his use of the Egyptian evidence. The Joseph story is not dependable history, but late, giving us an overly simplified picture. The patriarchs are incorrectly identified with the Hyksos and there are no means of identifying Semitic artifacts in the Delta with the Hebrews. The destruction of the Egyptian army probably happened in the Bardawill area in the late 19th Dynasty period.

Orlinsky, Harry M. (1985) "The Biblical Concept of the Land of Israel: Cornerstone of the Covenant between God and Israel. *Eretz-Israel* 18:43\*-55\*.

The essence of the exclusive contract into which God and each of Israel's three progenitors, and later, the nation entered, is the "Land." The laws in Exodus through Deuteronomy pertained to the structure and quality of the community of Israel after God had fulfilled his vow to settle them in the land. The Israelite occupation of Canaan constituted and fulfilled not just an element, but the very heart of the covenant between God and the Israelite nation. The land was not a benevolent gift but a contractual obligation for both God and Israel.

Osborn, Noel D. (1980) "WHERE ON EARTH ARE WE PROBLEMS OF POSITION AND MOVEMENT IN SPACE. *Bible Translator* 31(2):239–242.

Self is the normal point of reference when a speaker uses demonstratives and verbs of position and

direction. In some languages the position of the hearer is also a point of reference. Examples from Exodus illustrate how translations can be handled.

Panosian, Edward M., et al. (1978) "FOCUS ON EXODUS. *Biblical Viewpoint* 12(1):10–72.

A symposium surveying the content and theology of the Book of Exodus.

Parkander, Dorothy J. (1985) "'EXALTED MANNA': THE PSALMS AS LITERATURE. *Word and World* 5(2):122–131.

The 150 psalms which comprise the Book of Praise vary in literary type, mood and tone, purpose, and persona. But the matter of all of them is God, and the manner in energy-in shouts of joy or groans from the abyss. Though the praise-singers have no sense of personal immortality, the poems are rooted in the conviction that God is life and to live is to fear and love God. The psalter may also be studied as the Bible's thesaurus, concerned with all parts of biblical revelation: creation, exodus, law, wisdom, prophecy, gospel, and apocalypse. Of special interest are the imagistic preparations the psalms make for the gospel. In the Psalms God is shepherd, gardener, farmer, king, champion warrior, righteous judge, parent, teacher, healer, generous host. God is the Word, rock, sheltering wing, light, water, bread. In the gospels these images re-appear as Word made Flesh. Important too is the impact the Psalter has had on other literature, and among English poets none is more psalm-saturated than the 17th cent. poet and priest, George Herbert.

Parker, Simon B. (1971) "EXODUS XV 2 AGAIN. *Vetus Testamentum* 21(3):373–379.

E. M. Good and Loewenstamm's theory that *zmrt* in Ex. 15:2 means "glory" is rejected. Both this Hebrew text and a Ugaritic passage (RS 24.252 Rev.) invoked by Loewenstamm demand the definition "protection." This evidence compels one to claim the existence of a root \**dmr/zmr* "protect" in certain areas of Northwest Semitic.

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Parunak, H. Van Dyke (1980) "THE LITERARY ARCHITECTURE OF EZEKIEL'S MAR'OT' ELOHIM. *J of Biblical Literature* 99(1):61–74.

Studies the detailed structure of the three "visions of God" (1:1, 8:3, 40:2) individually and demonstrates their mutual interrelationships. The chariot vision of 1–3 is firmly imbedded in a matrix of the call-narrative pattern. In 8–11, an adaptation of the rib pattern, the chariot vision is repeated, symbolizing the desertion of the sinful city by the one whose presence in the sanctuary had previously given meaning to the life of the people. Chaps. 40–48 are a loose adaptation of the exodus and settlement theme, emphasizing the restoration of the people to their land and the renewal of their cults and of the Lord's presence in their midst.

Patrick, Dale (1977) "THE COVENANT CODE SOURCE. *Vetus Testamentum* 27(2):145–157.

A narrative framework accompanies the Covenant Code. It consists of Exodus 19:3b-8; 20:22–23; and 24:3–8. A number of common words and phrases among the three passages suggest common authorship, as well as the formal parallelistic style. James Muilenburg analyzed 19:3b-6 into a pattern of (1) oracular opening, (2) proclamation of mighty acts and (3) covenant condition, to which may be added for 19:7–8

(4) popular acclaim. The same pattern occurs in the other two passages. This covenant making is similar to that between David and the northern tribes (2 Sam. 5:1–3). From linguistic considerations dates the Covenant Code prior to 721 BC.

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Pearson, Roy (1963) "THE PURPOSE OF PREACHING. *Religion in Life* 32:267–278.

Preaching is difficult because people are so different, but preaching is possible because they are so similar. The four broad areas of homiletical intent are: (1) to celebrate the wonderful works of God (Acts 2: 11). (2) to contend for the faith delivered to the saints (Jude 3), (3) To fill the hungry with good things (Magnificat), and (4) to speak unto the children of Israel, that they go forward (Exodus

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Peck, Jane Cary (1983) "THE CHURCH OF THE POOR: CHURCH OF LIFE. *Missiology* 11(1):31–46.

The church of the poor in Latin America is illustrated by the experiences of the religious community of Solentiname in Lake Nicaragua. A priest came and the people took charge of their own lives, were persecuted and exiled, and took part in the revolt against Somoza. The themes of Exodus and hope are strong as God is in Christ on the side of the poor. The church accompanies the poor in the revolution and the revolution of the poor brings renewed faithfulness and understanding of mission in the church.

Penkower, Monty N. (1984) "RELIGIOUS FORERUNNERS OF ZIONISM. *Judaism* 33(3):289–295.

Zionism spouses traditional roots in reformulating the nature of Jewish identity, predicted in its exodus from Egypt eventually to return to the promised land. Contrasting this traditional ghetto exclusiveness against a more contemporary framework of emancipation and 19th cent. nationalism contributed by the thoughts of various rabbinic leaders, traces the contributions of each group. However, in the end, the Modernists, while helpful, collapsed and made possible the birth of Zionism. Part of a symposium on "Israel on its 36th birthday: retrospect and prospect."

Peter-Contesse, Rene (1978) "LA CONSTRUCTION D'EXODE 16.6–8 (The Structure of Exodus 166– 8). *Bible Translator* 29(1):114–116.

An analysis of certain structural correspondences in Ex. 16:6–8 which aids in the translation of the verses.

Phillips, Anthony (1984) "THE LAWS OF SLAVERY: EXODUS 2:12–11. *J for the Study of the Old Testament* 30:51–66.

Examines the reason for the original provision requiring the release of a Hebrew slave after six years, and considers why the laws of slavery in Exod 21: 2–11, in contrast to other ancient Near Eastern law collections, should head the Book of the Covenant.

Phillips, Anthony (1984) "A FRESH LOOK AT THE SINAI PERICOPE: PART 1. *Vetus Testamentum* 34(1):39–52.

E. W. Nicholson's *Exodus and Sinai in History and Tradition* suggests that the Decalogue was first inserted into Deuteronomy and then later into Exodus, but a detailed examination shows clear signs of alteration from the Exodus version. Nicholson fails to recognize that the Deuteronomic redactors deliberately rejected the Exodus tradition in 20: 22–23, which may be the work of Proto-Deuteronomists. Some connection with the golden calf led to the introduction of a prohibition of molten images in 20: 22–23.

Phillips, Anthony (1979) "THE SERVANT–SYMBOL OF DIVINE POWERLESSNESS. *Expository Times* 90(12):370–374.

The messianic interpretation of Isa 53 did not exist in 1st cent. Judaism nor did it become important in the church until patristic times. The poet wrote to exiles for whom the restoration promised by Ezekiel seemed a deception. He seeks to answer why God is inactive. He says that for those who can see the divine plan is clear. Return from exile is a "second exodus," but a new start, not a recapitulation. The "new Moses" is not a son of David but a servant suffering like the original Moses. The judgment he brings to the whole earth is not condemnation but "applied law." It is achieved by God's, not man's, action; the servant's part is to suffer. Moses is the pattern of vocation for the whole people. The church fathers correctly rescued it from neglect, and its message needs to be heard today.

Piper, John (1979) "PROLEGOMENA TO UNDERSTANDING ROMANS 9:14–15: AN INTERPRETATION OF EXODUS 33:19. *J of the Evangelical Theological Society* 22(3):203–216.

Exod 33:19cd constitutes a manifestation of God's glory, a "passing by" of his goodness, and a proclamation of his name. These three realities overlap so that it may be said that God's glory and his name consist fundamentally in his propensity to show mercy and his sovereign freedom in its distribution. The passage answers the questions of Rom 9:14–15 by showing not how God acted in any particular instance or how he acts in principle in certain situations. Rather, it is a declaration of the nature of God and underlies his decrees and acts.

PIPER, OTTO A. (1957) "UNCHANGING PROMISES. *Interpretation* 1:13–22.

Investigates the varied use of the book of Exodus by both pre-Christian and New Testament writers. The book of Exodus is a most significant source book for the interpretation of the Christian life. Relates the Exodus narrative to the life of Jesus, Paul's Christocentric typology, John's distinctive typology, demonstrations in Hebrews of the superiority of Jesus, and Revelation in relation to the Church. The same themes initiated in Exodus are seen to be paralleled in higher spiritual motifs in the Christian dispensation, beginning with Christ's work and subsequently in the eschatological aspirations of Christians.

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Pirenne, Jacqueline. (1975) "LE SITE PREISLAMIQUE DE AL-JAW, LA BIBLE, LE CORAN ET LE MIDRASH (The Pre-Islamic Site Al-Jaw, the Bible, the Koran and the Midrash). *Revue Biblique* 82(1):34–69.

J. Koenig's identification of the biblical Sinai with the Arabian Al-Jaw is improbable both because he has misunderstood the data and because he supports the identification with flimsy reasoning. A more reasonable explanation is that the "Jewish" traditions concerning the areas are the result of an Islamic Judaizing of a pagan shrine, made possible by the Midianite tradition edited into the Exodus accounts in the Pentateuch. (French)

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Pixley, George V. (1983) "THE POOR EVANGELIZE BIBLICAL SCHOLARSHIP. *American Baptist Quarterly* 2(2):157–167.

Latin American Christians read Exodus as socioeconomic liberation. Egypt was a society of classes with the state predominating society. Post-exodus Israelite society was classless and stateless, deliberately established as a revolutionary society. Jesus setup a similar society opposed to that of his day. The gospel of the kingdom today means fighting capitalism in Latin and North America, stripping the wealthy of the power provided by capitalism. Social analysis of the Bible helps us understand why capitalism is wrong, retain currently relevant issues, and discard or adapt issues made irrelevant by progress or oppression.

Polan, Gregory J. (1987) "Music as Praise. *Liturgy* 6(3):31–33.

From the biblical perspective, to express one's admiration and need of the Lord in any situation is to praise the Lord. Song is a manifestation of faith, the response to God's saving action. This is exemplified in Exodus 14–15, where the Hebrew tribes are united in their song of praise to God for deliverance from Pharaoh's armies.

Poleman, Roger. (1966) "SAINT PETER AND TRADITION. *Lumen Vitae* 21:50–65 (No. 1).

The First Epistle of Peter (along with Peter's discourses in the book of Acts) discloses a common basis with the primitive tradition to which the four Gospels and the whole apostolicon bear witness. This is seen in the appearance in Peter of themes which the Gospels later set down more fully (Sermon on the Mount, and the image of the shepherd); in Peter's usage of the OT (in relation to the Holy Spirit, the suffering and glorified Servant, the Passover and Exodus, and interpretations of the Psalms); and in an apparent drawing from common sources with Paul and James.

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Polish, David. (1971) "RELIGIOUS MEANINGS IN JEWISH SECULARISM. *Christian Century* 88(21):649–655.

Ever since the Exodus, the land, the history and the people of Israel have been examined in religious terms. In our own time, all three have become secularized for both Jews and non-Jews, but the religious components of these elements still have binding power. In terms of the immediacy of Jewish existence, the politics of land, current events, and people appear to predominate. But in long-range terms as we try to envision the goals of Judaism, the moral and religious factors are indispensable to the continued existence of the people and its still unfolding life style.

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PREVALLET, ELAINE MARIE (1966) "THE USE OF THE EXODUS IN INTERPRETING HISTORY. *Concordia Theological Monthly* 37:131–145.

The prophets repeatedly recall Israel to the Exodus event not only to reroot her in her past and thus return her to what she should be, but also to interpret the meaning of present history and to project into the future what she will become. The event becomes both exterior (something which will happen in objective history) and interior (something which she will experience on a spiritual level). In this process, Israel's understanding of herself is deepened. She sees God's choice as initiating the process of her redemption within history. She sees herself as redeemed not for herself but for Yahweh. Only because of her faith in one God, who is both the Lord of history and the Yahweh of her covenant, can Israel view history as a purposive continuity.

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PROCOPIUS OF GAZA. (1959) "LES INVITES DU SEIGNEUR (The Invited Guests of the Lord) *Bible et Vie Chretienne* 26:9–11.

The 24th chapter of Exodus prefigures the relation of the Church, man and God. An example of sixth century Syrian exegesis by Procopius of Gaza.

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The 24th chapter of Exodus prefigures the relation of the Church, man and God. An example of sixth century Syrian exegesis by Procopius of Gaza.

Profitt, T. D. (1984) "MOSES AND ANTHROPOLOGY: A NEW VIEW OF THE EXODUS. *J of the Evangelical Theological Society* 27(1):19–25.

Ralph Linton and A. F. C. Wallace have introduced the terms "nativism" and "revitalizationism" to describe the restoration of any people's ancient culture. The exodus under Moses revitalized the culture and faith of the Hebrews. Because of what the exodus did it may be defined as a revitalization movement, perhaps the earliest known to history.

Rabe, Virgil W. (1966) "THE IDENTITY OF THE PRIESTLY TABERNACLE. *J of Near Eastern Studies* 25(2):132–34.

The Priestly Tabernacle (Exodus 25–31, 35–40) purports to be Moses' Tabernacle in the wilderness. Many scholars have felt that the Tabernacle as described is much too cumbersome and elaborate for its nomadic setting. Wellhausen held that it was simply a retrojection of the Temple in desert dress. Menahem Haran has argued that it represents the Shiloh sanctuary. The writer rejects these alternative identifications and favors the view of Frank Moore Cross that the Priestly Tabernacle was David's Tent of Yahweh.

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Rabi, David (1977) "A CRITICAL ANALYSIS OF A NASHID AND A HALLEL FOUND IN AN UNPUBLISHED MANUSCRIPT. *Gratz College Annual of Jewish Studies* 6:79–92.

Perhaps 300 Yemenite manuscripts are scattered around the world, as yet unpublished. This manuscript of poems reflects the chaotic conditions in Yemen between 1628 and 1690. The forced exodus of the Jews from San`a is the background to these poems, which are rich in biblical allusions. Includes a detailed linguistic analysis.

Radday, Yehuda T. (1982) "A BIBLE SCHOLAR LOOKS AT BAR'S COVERAGE OF THE EXODUS. *Biblical Archaeology Review* 8(6):68–71.

Sees the several recent articles relating to various aspects of the Exodus as deficient since they analyzed details out of the context of the general tenor and overall purpose of biblical historiography in which the writers used historical detail as needed to say something else. This can be illustrated by noting the true significance of the number which turn up in the Torah. We must remember that the Exodus story is more

historiosophy than scientifically provable history. Archaeology can neither sustain nor refute the Bible. It does not relate to the central concerns, but has its own, and also important role.

Radl, Walter (1983) "BEFREIUNG AUS DEM GEFANGNIS—DIE DARSTELLUNG EINES BIBLISCHEN GRUNDTHEMAS IN APG 12. *Biblische Zeitschrift* 27(1):81–96.

Discusses (1) discovery of redaction and release of tradition; (2) form and intention of the traditional material; and (3) the redaction of Luke. Concludes that Acts 12 deals with an appeal to the God of the Exodus. (German)

Ramm, Bernard (1977) "A THEOLOGY OF THE BOOK OF EXODUS: A REFLECTION ON EXODUS 12:12. *Southwestern J of Theology* 20(1):59–68.

A preliminary look at Egyptian religion is necessary for an understanding of the doctrine of God in Exodus. The foundation for the theology of Exodus is 12:12 which points to the book as a contest between Yahweh and the gods of Egypt. The second passage to be considered is the revelation of the divine name in the attributes and works of God.

Ravens, D. A. S. (1986) "St Luke and Atonement. *Expository Times* 97(10):291–294.

Luke is commonly seen to have no theology of the cross. With an emphasis on realized eschatology, he sees the passion not as a temporary setback, but the consequence of Jesus' words and deeds. His preaching fulfills prophecies; every village opposes his announcement of God's forgiveness. They cling to the tradition and the temple, while for Jesus, sacrifice is the blasphemy. Luke omits connecting Elijah with the Baptist. For him Jesus is the expected Elijah; his journey to Jerusalem a repetition of the exodus and passover. The upper-room story stresses the Kingdom rather than sacrificial ideas. It is the Emmaus story which inaugurates the church's eucharist. The same theme of forgiveness is continued in the story of Stephen. Possibly Luke wished to warn the developing church against falling into the failed patterns of the old Israel.

Ray, Paul J. (1986) "The Duration of the Israelite Sojourn in Egypt. *Andrews University Semitic Studies* 24(3):231–248.

Examines afresh the problem that exists as to whether the 430 years of Exod 12:40 covers both the sojourn of the patriarchs in Canaan (215 years) and the sojourn in Egypt (215 years) per the LXX, or whether the entire 430 years applied to the Egyptian sojourn, per the MT. To this end reconsiders the genealogical data and concludes that they favor the longer period in Egypt. Likewise the historical and archaeological evidence fit best when the 430 years is taken to refer to Egypt alone. Since a mid-15th cent. date is assumed for the exodus, both Abraham and Joseph would fall into the period of the Twelfth Dynasty.

REA, JOHN (1961) "NEW LIGHT ON THE WIDERNESS JOURNEY AND THE CONQUEST. *Grace Theological J* 2:5–13.

Arguments are presented to substantiate the date of 1447 B.C. for the oppression and the exodus of Israel from Egypt. The evidences are observed in the experiences of the Israelites under Moses and Joshua. Recent archaeological findings set the date of 1400 for Moses' task of Conquest and the opposition of the Edomites (Num. 20:22–21:31), the conditions describing the Moabites (Num. 21:4–7), and the time of Balaam (Num. 22:5). Recent excavations of old Canaanite cities, i.e., Jericho, Gibeon, Shechem, Hazor, Upper Galilee and Asher give argument against a thirteenth century date for the Exodus and Conquest.

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Reich, Ronny (1985) "A Samaritan Amulet From Nahariya. *Revue Biblique* 92(3):383–388.

A typical 6th cent. AD amulet from Khirbet 'Eitayim has verses from Exodus, Numbers and Deuteronomy written with misspellings in Samaritan script. From the same tomb is a similarly shaped amulet with a Greek inscription and the depiction of St. George slaying the dragon. The site was inhabited by Christians, but 5 km. to the south is Khirbet Sumeiraya, which may preserve the Samaritan name. The first amulet may be from there. 1 plate, 2 figures.

Reist, Irwin W. (1969) "THE THEOLOGICAL SIGNIFICANCE OF THE EXODUS. *J of the Evangelical Theological Society* 12(4):223–232.

The principal task of the contemporary church has been to formulate a correct view of revelation. It is clear that such revelation is historical as much as propositional and finds its roots in the Exodus more than anywhere else. In this experience the character of God is revealed in his power, love, and righteousness and justice. Moreover, in the Exodus is seen God's election of Israel to nationhood and destiny as his servant. It is the basis for understanding the meaning of creation, the patriarchal history, the covenant, the monarchy, the exile, and even the New Testament. The work of Christ, the gospel, and the church and sacraments are ultimate fulfillment of the Exodus event.

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Reist, Irwin (1971) "THE OLD TESTAMENT BASIS FOR THE RESURRECTION FAITH. *Evangelical Quarterly* 43(1):6–24.

The resurrection is central in the NT, regarded as (1) the new act of God in Christ, and (2) according to the Scriptures. It is thus the climactic redemptive act of God, the very hope and expectation of the OT. Various principles of OT interpretation are examined: (1) the "history of religions" motif; (2) Heilsgeschichte ideas; (3) allegory; (4) typology; (5) promise-fulfillment relationships; (6) "homological-mystical" patterns; (7) existentialism. But certain OT persons, events and passages, including the "third day" theme, the exodus, restoration promises, Isaac, some Psalms, clearly imply the resurrection hope, which crystallized by the time of Daniel 12:1,2, and was developed in detail in the inter-testamental period. So when the disciples faced the risen Jesus, they realized that THE event was upon them, and the meaning of OT passages in their fullest sense was understood.

Reist, Irwin (1971) "THE OLD TESTAMENT BASIS FOR THE RESURRECTION FAITH.

*Evangelical Quarterly* 43(1):6–24.

The resurrection is central in the NT, regarded as (1) the new act of God in Christ, and (2) according to the Scriptures. It is thus the climactic redemptive act of God, the very hope and expectation of the OT. Various principles of OT interpretation are examined: (1) the "history of religions" motif; (2) Heilsgeschichte ideas; (3) allegory; (4) typology; (5) promise-fulfillment relationships; (6) "homological-mystical" patterns; (7) existentialism. But certain OT persons, events and passages, including the "third day" theme, the exodus, restoration promises, Isaac, some Psalms, clearly imply the resurrection hope, which crystallized by the time of Daniel 12:1,2, and was developed in detail in the inter-testamental period. So when the disciples faced the risen Jesus, they realized that THE event was upon them, and the meaning of OT passages in their fullest sense was understood.

Riggs, Jack R. (1971) "THE LENGTH OF ISRAEL'S SOJOURN IN EGYPT. *Grace Theological J* 12(1):18–35.

The usual view of a 215 year sojourn is based upon the idea that the period from Abraham's call to the Exodus was 430 years (Genesis 15:13; exodus 12:40; Galatians 3:17) which thus included considerable time in Canaan. Discusses arguments for and against this view. Rejects a 400 year sojourn. Most plausible is the view that Israel remained in Egypt for 430 years. This view takes Genesis 15:13–16; Exodus 12:40; Acts 7:6 in their normal sense. The 400 years and 4 generations are equivalent ways of rounding off the 430 years. Discusses arguments supporting this view and problems with it (Exodus 6:16–20; Galatians 3:17).

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Ringe, Sharon H. (1983) "LUKE 9:28–36: THE BEGINNINGS OF AN EXODUS. *Semeia* 28:83–99.

Finds in Luke's account of the transfiguration of Jesus an example of the practice of feminist interpretation of Scripture. Considers the implications of christological points in the passage in the context of Lukan christology in general, and offers a response to the narrative from the perspective of feminist liberation theology.

Robinson, Bernard P. (1985) "ISRAEL AND AMALEK: THE CONTEXT OF EXODUS 17.8–16. *J for the Study of the Old Testament* 32:15–22.

Finds clues as to how redactors intended Exod 17:8–16 to be read, from an examination of the internal pattern of the story, and correspondences between this narrative and others in the Pentateuch.

Robinson, W. Gordon (1975) "HISTORICAL SUMMARIES OF BIBLICAL HISTORY. *Evangelical Quarterly* 47(4):195–207.

An examination of summaries of the history of God's people in Jewish and Christian writings. (1) Briefly analyzes the content of such summaries, from the OT, the Apocrypha, the NT, the Qumran scrolls,

Josephus, and early post-Biblical writers. (2) Discusses the literary forms of these summaries: speeches, prayers, poems and hymns, festival recitals, allegory, and genealogies. (3) Notes the primary lessons of these summaries: election, covenant, exodus and deliverance, and God's claim to the loyalty and holiness of his people. History to Jew and Christian is not mere Geschichte but Heilsgeschichte.

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Robinson, Bernard P. (1986) "Zipporah to the Rescue: A Contextual Study of Exodus IV 246. *Vetus Testamentum* 36(4):447–462.

In Exod 4:24–26, YHWH attacked Moses for weakly trying to evade the duty of confronting Pharaoh. Zipporah came to the rescue by touching Moses' feet or genitals with his son Gershom's bloody foreskin, foreshadowing Exodus 12. She called Moses a "son-in-law of blood" because she assumed the role of her father Jethro in circumcising Gershom. She became Moses' surrogate father-in-law. This was not part of the Yahwistic source, but a freefloating story, showing that to Israel, too, YHWH was a terrifying presence.

Rodd, C. S. (1987) "Which is the Best Commentary? VIII. Exodus. *Expository Times* 98(12):359–365.

The offering of commentaries on this book so fundamental to the NT and to liberation theology is disappointing. For the laity the volume by Clements in the Cambridge Bible Commentary or Napier in the Layman's Bible Commentary are the best available. Ministers are referred to Brevard S. Child's Exodus.

Rodriguez, Angel Manuel (1986) "Sanctuary Theology in the Book of Exodus. *Andrews University Semitic Studies* 24(2):127–145.

An overview of several theological motifs relating to the Israelite sanctuary as seen in Exodus. It was the point at which God fulfilled his covenant promise, dwelling in the midst of his redeemed people. It was here that God dealt with the sin problem; here divine transcendence became immanent; here he continued to reveal his will through the covenant law, and here he became the center of their worship and their expressions of gratitude for their redemption. Yet it was not Yahweh's eternal abode, being only a copy of the heavenly sanctuary where He reigns as King of the universe.

Rosner, Fred (1971) "WHO HEALS THE SICK—GOD OR MAN? *Tradition* 12(1):55–68.

The Bible gives specific sanction to the physician to heal, and, according to some authorities, makes it obligatory upon him to do so. Permission to the physician is granted in Exodus 21:19: And heal he shall heal." Numerous interpretations of "I am the Lord that healeth thee" (Exodus 26:16) indicate that it is not to be understood literally. From the patient's perspective, there are numerous Talmudic citations which support the position that not only allows but requires the patient to seek medical aid when sick.

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Rothenberg, Beno. (1970) "AN ARCHAEOLOGICAL SURVEY OF SOUTH SINAI. *Palestine Exploration Quarterly* 102(Jan-Jun):4–29.

A preliminary report of the archaeological survey led by the author to south Sinai during 1967/68. Established that Sinai could very well have served as a land bridge between Asia and Egypt in predynastic times. No traces of any other historical period were found, except for the flourishing Nabataean enterprise there and a few apparently Iron Age sherds. It appears that during the period of the Exodus, southern Sinai was controlled by nomads who left no traces of their presence. No traces of Intermediate Bronze or Late Bronze in southern Sinai were found. From the Byzantine period onwards the area became a center of pilgrimage. Includes survey maps, list of sites surveyed, plates and drawings.

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Ruger, Hans Peter (1970) "ZUM TEXT VON SIR 40, 10 UND EX 10, 21 (On the Text of Sirach 40:10 and Exodus 10:21). *Zeitschrift für die Alttestamentliche Wissenschaft* 82(1):103–109.

The word *tmws* in Sir. 40:10b can be compared with the Mishnaic Hebrew *mmsms wb'* "approach," and Arabic *massa* "to meet someone" (of misfortune), and should be translated "it arrives." Accordingly the meaning "and may it arrive" deserves consideration for the crux interpretum *wyms* in Ex. 10:21. (German)

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Rule, Philip C. (1977) "REFLECTIONS ON THE RELIGIOUS DIMENSIONS OF THE FILM. *Christian Scholar's Review* 7(1):36-50.

The fundamental problems are: (1) our lack of a fully developed esthetic of the film arts, and (2) a definition of religion. Religion is a set of symbolic forms and acts which relate men to God. But the portrayal in film of either God or men is most difficult and is far different than films dealing with the institutional church or such films as the Ten Commandments which fail to portray either God or man. Some Europeans such as Bergman have partially succeeded in presenting a religious concept of man. Americans have succeeded best with westerns, horror films, and those concerned with the business world. We stand between Genesis 1:21 and Exodus 20:4.

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Runions, J. Ernest (1980) "EXODUS MOTIFS IN FIRST SAMUEL 7 AND 8: A BRIEF COMMENT. *Evangelical Quarterly* 52(3):130-131.

Cites parallels between Exod 17, 18, and 1 Sam 7, 8, including Israel's rebellion, water poured out, judging, enemy attack, intercession, victory, and an altar. Thus the redactor legitimated Samuel's role in reconstituting Israel under a king by consciously comparing it to that of Moses.

Ruprecht, Eberhard (1974) "STELLUNG UND BEDEUTUNG DER ERZÄHLUNG VOM MANNAWUNDER (EX 16) IM AUFBAU DER PRIESTERSCHRIFT (Setting and Meaning in the Narrative of the Manna Miracle (Ex. 16) in the Composition of the Priestly Document). *Zeitschrift für die Alttestamentliche Wissenschaft* 86(3):269-307.

None of the older sources of the Pent. are found in Ex. 16, in which we have in Ex. 16:1-3, 6-7, 9-27, 30, 35a a unitary narrative by P. A Deuteronomistic redaction (Ex. 15:25b, 26; 16:4-5, 28-29, 31-32) already presupposing the combination of JE and P is dependent on it. An addition in the style of P (v. 33f) is in turn dependent on this Deuteronomistic layer. Explanatory glosses are added in v. 8, 35b, 36. P has deliberately combined in Ex. 16 the two possibilities that the glory of Yahweh is manifested in an act of deliverance as at the Sea of Reeds or in a theophany as at Sinai, and so fashioned a link between Exodus and Sinai. P has reshaped the narratives of the wanderings in the wilderness to be accounts of the inauguration of the functions of the shrine in dealing with hunger, thirst, pestilence, the provision of asylum and divine condemnation. (German)

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Sanger, Dieter (1979) "BEKEHRUNG UND EXODUS: ZUM JUDISCHEN TRADITIONSHINTERGRUND VON "JOSEPH UND ASENETH." *J for the Study of Judaism* 10(1):11-36.

Rejects M. Philonenko's theory that Joseph and Asenath is a "roman a clef," involving the Egyptian goddess Neith. Only the name and nothing of the personality of the goddess remains in the figure of Asenath. Instead Asenath is a type of the pagan converting to the God of Judaism, as the story uses traditional terminology for conversion and exodus (12:1–2; cf. Pss 135 and 145). Joseph and Asenath is not genuine missionary literature but is apologetic literature aimed at the Jewish community living in the midst of a pagan environment.

Sarna, Nahum M. (1986) "Exploring Exodus: The Oppression. *Biblical Archaeologist* 49(2):68–80.

Excavations have shown that by the end of the Late Bronze Age, which is generally agreed to cover the period of approximately 1550 to 1200 BCE, the land of Canaan was in an advanced state of decay. Canaanite culture came to an abrupt end in the course of the second half of the 13th cent. A significant number of citystates, among them Lachish, Bethel, and Hazor, ceased to exist. All the evidence points to violent destruction caused by human agency. Several diverse and variegated lines of evidence converge to make a very good case for placing the events of the Exodus within the 13th cent. BCE.

SASSON, JACK M. (1968) "BOVINE SYMBOLISM IN THE EXODUS NARRATIVE. *Vetus Testamentum* 18(3):380–387.

Sees the calf worship at Mt. Sinai and at Dan (II Ki. 10: 29) as a vestige of the re-patriarchal worship of the bovine-shaped moon god Sin. Draws support from: (1) the derivation of the name Moses from the Ugaritic word mt, which describes the offspring of Baal and his heifer; (2) the replacement of Moses by a calf at Mt. Sinai; (3) the statement (Ex. 34:24) that Moses' face became horned; (4) the perpetuation of calf worship among Moses' descendants.

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Sauter, Gerhard. (1981) "'EXODUS' AND 'LIBERATION' AS THEOLOGICAL METAPHORS: A CRITICAL CASE-STUDY OF THE USE OF ALLEGORY AND MISUNDERSTOOD ANALOGIES IN ETHICS. *Scottish J of Theology* 34(6):481–507.

The present tendency to see the Exodus as a leading biblical motif and history as a process of liberation transposes one theological meaning complex to another level of understanding. Exodus as a deliverance and a guiding is determined by the goal and not by what is left behind. In the NT Paul refers to freedom as being granted not asserted by the subject. The biblical Exodus does not depend on some fetter being broken but on availing of an already existing freedom. Hermeneutical use of metaphors carried the same dangers as allegorization. Israel's freedom (and ours) is defined by the living space God opens and is not a presupposition for our actions; it rather makes them possible.

Schmidt, Werner H. (1981) "EIN THEOLOGE IN SALOMONISCHER ZEIT? PLADOYER FÜR DEN JAHWISTEN. *Biblische Zeitschrift* 25(1):82–102.

In reply to Rendtorff's *Das Überlieferungsgeschichtliche Problem des Pentateuch* pleads for a Yahwist beginning with Exodus for his examples, discovering stylistic connections, theological composition, a determination for dating the Yahwistic level. Postulates the time of Solomon for the activity of the Yahwist and discusses his theological intentions. (German)

Schmidt, Johann M. (1970) "ERWAGUNGEN ZUM VERHALTNIS VON AUSZUGS-UND SINAITRADITION (Dispute about the Relationship of the Exodus and Sinai Traditions). *Zeitschrift für die Alttestamentliche Wissenschaft* 82 (1):1–30.

The dispute concerning the two traditions depends partly on the last of qualification with which they are classified as either cultic or narrative traditions. In fact both are attested more than once in either form. The exodus tradition circulated from earliest times in various literary types, both cultic and non-cultic. For the Sinai tradition we have to distinguish between elements of a very ancient tradition and a cult legend whose home is Shechem. The latter was from the beginning connected with the exodus tradition by elements of both framework and content. The oldest elements in the Sinai pericope may have already influenced the account of the exodus event, but the elements preserved in Judges 5:4f and Ps. 68:8f show no connection with it.

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Schmitt, Hans-Christoph (1982) "REDAKTION DES PENTATEUCH IN GEISTE DER PROPHETIE. *Vetus Testamentum* 32(2):170–189.

To search for the prophetic passages in the Pentateuch one must seek to identify the theology of the redaction over against the theology of the underlying sources. The structure of the Exodus portrayal has revealed the importance of the faith in Israel for the redactor (Exod 4:31; 14:31). Similar faith themes occur in the Sinai tradition, the patriarchal history and the wilderness narrative. This redaction in the spirit of the prophets comes from post-exilic times and relates to the priestly layer. (German)

Schoneveld, J. (1976) "PROEVE VAN EEN NIEUWE VERTALING VAN "EHJE ASER EHJE" IN EXODUS 3:14. *Nederlands Theologisch Tijdschrift* 30(2):89–98.

After an analysis of the immediate context of the verse provides an exegesis noting that the account is a combination of two stories: appearance and mission. God appeared to Moses, and God commissioned Moses. Should `ehyeh be translated in the future or the present tense? And what is the meaning and function of `aser? The provisional translation of Ex. 3:14 is as follows: "And God said to Moses, `Ehyeh! (I will be there), because I will be there!" And He said, `Thus you shall say to the Israelite: Ehyeh (I will be there) has sent me to you!" (Dutch).

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Schoors, A. (1964) "LES CHOSES ANTERIEURES ET LES CHOSES NOUVELLES DANS LES ORACLES DEUTERO-ISAIENS (The Earlier Things and the New Things in the Deutero-Isaian Oracles). *Ephemerides Theologicae Lovanienses* 40:19–47.

Of prime importance in determining the eschatological bearing of the deutero-Isaian oracles is the interpretation of the phrases: "the former things," "the ancient things," and "the new things." "The former things" refer to the Exodus. "The ancient things" refer to historical data which bolsters monotheistic faith. "The new things" refer to future happenings about the deliverance of Israel from Babylon. There is a double Sitz-im-Leben here. "The new things" refer to the mission of Cyrus in the deliverance of Israel. "The new things" also refer to monotheistic faith in God. (French)

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Schunk, Klaus-Dietrich (1986) "Luther und der Dekalog. *Kerygma und Dogma* 32(1):52–68.

In his early years as a professor of Bible, Luther taught mainly the OT. His interpretation of the Decalogue in Exodus 20 and Deuteronomy 5 followed that of Augustine in many respects, and he identified it with natural law and reason, which had been obscured by the fall. The prologue he understood to be gospel, indicating that the law was based on grace alone. Nevertheless, the individual commandments are law, which Christ has fulfilled and completed, through the promise of God. Luther sees the first commandment as the basis for the rest and for proper interpretation.

Segal-Fialkov, Sarah (1985) "Agricultural Life As Reflected In The Bible. *Beth Mikra* 102:422–434.

Surveys various family and ritual laws, showing that they reflect the social reality of agricultural communities. A development can be shown in the conception of the festivals. In Exodus and in Deuteronomy, they reflect the agricultural reality. In the Post-Exilic book of Leviticus they have been transformed into cultic and formalized festivals. (Hebrew)

Seumoys, Xavier (1960) "THE CATECHUMENATE: A PASCHAL JOURNEY. *Lumen Vitae* 15:667–685.

The sacraments of initiation constitute the Christian Pasch. The catechumenate which introduces to them must be an exodus, a paschal itinerary. How can it be realized? The writer shows us the way by retracing the itinerary of the Catholic community from the pre-catechumenate to Baptism.

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Shanks, Hershel. (1982) "IN DEFENSE OF HANS GOEDICKE. *Biblical Archaeology Review* 8(3):48–52.

The Washington Journalism Review made an irresponsible attack on Prof. Hans Goedicke of Johns Hopkins U. in reporting Goedicke's theory regarding the date of the exodus. The Review claimed he "altered" the text and then tried to cover up this deliberate attempt to mislead. An examination of the evidence however does not support such charges and indicates that the unfairness of the way he was treated calls for a retraction and apology by the author, Lee Lescaze and the Washington Journalism Review.

Shanks, Hershel. (1981) "THE EXODUS AND THE CROSSING OF THE RED SEA, ACCORDING TO HANS GOEDICKE. *Biblical Archaeology Review* 7(5):42–50.

A resume of the evidence that Hans Goedicke presents to support his recently published view that the biblical exodus from Egypt occurred in 1477 BC during the reign of Queen Hatshepsut. It covers site identification of Pithom and Raamses unrelated to the 13th cent. sites usually advocated, reasons for Israelite requests for release, analysis of the route followed, a seismic explanation of the drowning of the Egyptians, an Hatshepsut inscription alluding to the event, and evidence of Israelite presence in Sinai.

SHAULL, RICHARD (1969) "DOES RELIGION DEMAND SOCIAL CHANGE? *Theology Today* 26(1):5–13.

Whereas religion in general has tended to be a major bulwark against social change the Judaic-Christian tradition shows that time and again God has shattered the social framework and moved his people in a different direction. As God encountered his people in history there was a reworking of man's understanding of his life in the world. If we take seriously the logic of a faith that cuts the ground out from under ontocratic and metaphysical world views and thrusts us into the midst of historical existence moving toward a new future, then the theologian or the preacher who speaks of redemption or proclaims "good news" points concretely to the ways in which the established order is being overcome and new possibilities for personal and social life are being opened up by the continuing action of God in history. When structures become rigid and incapable of meeting new challenges creatively, we may engage in acts of subversion and disruption even though this may lead us to contemporary forms of exodus and exile. This may even mean leaving the church in order to be faithful to God.

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Shea, William H. (1987) "New Light on the Exodus and on Construction of the Tabernacle: Gerster's Protosinaitic Inscription No. 1. *Andrews University Semitic Studies* 25(1):73–96.

Reexamines Gerster's protosinaitic inscription No. 1. After summarizing five previous attempts to identify the signs and translate them, gives his identifications and translation: "And for the congregation and Hobab, a mighty furnace." Interprets the congregation as Israel on their way out of Egypt, Hobab as Moses' father-in-law, and the furnace as a smelter, evidenced also by the slag heaps nearby. These implications follow: Israel followed the southern route, but somewhat north of traditional Mt. Sinai; the Protosinaitic script was developed in the 16th or 15th cent., the Exodus occurred in the 15th cent.; Israel used the local metal for construction of the bronze furnishings of the tabernacle under Kenite tutelage.

Sider, Ronald J. (1980) "AN EVANGELICAL THEOLOGY OF LIBERATION. *Christian Century* 97(10):314–318.

One of the central biblical doctrines is that God is on the side of the poor and the oppressed. Tragically, evangelical theology has largely ignored this doctrine, and thus our theology has been unbiblical on this important point. This does not mean that the poor and oppressed are automatically included in the church nor that knowing God is nothing more than seeking justice for the poor—as some liberal theologians have held. God displayed his power at the Exodus in order to free slaves. He works in history to cast down the rich and exalt the poor. The people of God, if they are really the people of God, are also on the side of the poor and oppressed.

Simian-Yofre, Horacio (1981) "LA TEODICEA DEL DEUTEROISAIAS (Theodicy in Deutero-Isaiah). *Biblica* 62(1):55–72.

In this study, which is the continuation of an earlier essay (Bib, 1980, 61(4):530–553,) emphasizes that the fundamental concern of Deutero-Isaiah is to convince his fellow-Jews in Babylonian exile that Yahweh is a powerful God in order to give them complete consolation. This exilic prophet draws heavily from the Psalms, especially Ps 68 and 78, and from Hab 3, which depict Yahweh's victory over powerful enemies of Israel. He combines these motifs effectively with the exodus to encourage his people to look forward to a hopeful future. (Spanish)

Simian-Yofre, Horacio (1980) "EXODO EN DEUTEROISAIAS (The Exodus in Deutero-Isaiah). *Biblica* 61(4):530–553.

The texts dealing with the "new exodus" in Deutero-Isaiah contain a vocabulary which refer to situations related to hunger, thirst, heat, drought, water with blessing, leader through the wilderness, and behind him the power of Yahweh. There are expressions which only with violence find a place in the imagery of the exodus, as the metaphor of childbirth applied to Yahweh in Isaiah 42:14. The texts which contain the order to depart (48:20–21 49:9, 12; 52:11–12) are spoken from a distance, not close to the exiles. (Spanish)

Ska, Jean-Louis (1979) "LA SORTIE D'EGYPTE (EX 7–14) DANS LE RECIT SACERDOTAL (Pg) ET LA TRADITION PROPHETIQUE (The Exodus from Egypt (Exodus 1–14) in the Priestly Account (Pg) and the Prophetic Tradition). *Biblica* 60(2):191–215.

Similarities between the account in Exod 7–14 and Ezek 1–2, 25–28 indicate contacts between priestly circles and disciples of Ezekiel in the exile. Theologically, Pg emphasizes God's revelation through signs and wonders, and views Moses and Aaron as prophetic proclaimers of divine judgment. God's signs harden Pharaoh's heart, which leads to judgment on Egypt. Through Moses and Aaron, Israel is depicted as having a prophetic role to the nations. Behind Egypt stands Babylon; and behind Israel's Egyptian bondage, her Babylonian captivity. By delivering Israel from Babylon, God will manifest his glory and show himself to be lord of history. (French)

Smith, Rolland F. (1968) "A THEOLOGY OF REBELLION. *Theology Today* 25(1):10–22.

Understanding rebellion as the acceptance of and participation in rapid social change, the author argues for a theology equal to the day. There is an historical connection between rebellious thought and Judeo-Christian thought. The Christian God is the God of the exodus and of the resurrection; he is the God of promise, the God in front, the one who goes before us. We are in danger of changing our rebellion into a revolution which absolutizes and repeats our past rebellion. Revolution is idolatrous and anti-historical; rebellion fights all idolatry, even the forms which it helps create.

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Smith, Ralph L. (1977) "COVENANT AND LAW IN EXODUS. *Southwestern J of Theology* 20(1):33–41.

Covenant and law are two of the most significant terms in the OT. Surveys the role of the terms in Exodus. (1) The covenant with the fathers, 5:4–8, (2) the Sinai covenant and the law, 19–24, (3) the covenant and the sabbath, 31:12–17, (4) the broken covenant 32, and (5) the renewed covenant, 34.

Smylie, James H. (1970) "ON JESUS, PHARAOHS, AND THE CHOSEN PEOPLE: MARTIN LUTHER KING AS BIBLICAL INTERPRETER AND HUMANIST. *Interpretation* 24(1):74–91.

King defined the chosen people, oppression under the world's pharaohs, and the promised land in the light of Jesus Christ's radical demands upon him. He understood the exodus as an archetypal experience. It provided metaphorical language for interpreting the black experience in America—but always with agape informing his interpretation at every point. Understanding the oppressed to include all enslaved people, he sought, not the triumph of black men over white, but understanding and friendship among them. King identified the chosen people as those who have been set free from the bondage of fear, black and white together, and have thus been enabled by God's love to challenge all oppression.

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Smyth, Kevin (1975) "MATTHEW 28: RESURRECTION AS THEOPHANY. *Irish Theological Quarterly* 42(4):259–271.

The influence of the OT theophany patterns, especially the Sinai tradition, involving the two main elements of the coming of God and the repercussions in nature cannot be overestimated in the NT. Not surprisingly, therefore, it influenced Matthew in chapter 28 as can be seen readily by a comparison with Exodus 19, and reinforced by a look at the type of theophany used as a mission or prophetic vocation in the OT.

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Song, Choan-Seng. (1976) "FROM ISRAEL TO ASIA—A THEOLOGICAL LEAP. *Theology* 79(668):90–96.

History in the Bible derives its meaning from God's redemptive acts, seen in the event of the Exodus and in the person of Jesus Christ on the cross. Both of these events were revolutionary acts and Asian Christians can see in the revolutionary experiences of their world that God is mediating his saving grace in the events of their history as He did in the events of the history of Israel and the Christian Church.

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Spring, Charles M. (1970) "THE OTHER SIDE OF THE SITUATION ETHICS DEBATE. *Religion in Life* 39(2):221–228.

Whereas Fletcher tends to isolate participation from the future as well as the past, the theologians of hope posit the future as the source of a valid and necessary perspective for evaluating the present. The ontological claim of the reality of the not-yet offers a theological perspective for evaluating both the moral character of situations and the quality of the norm of love displayed in any given situation. In anthropological perspective, Fletcher's situational man is arrogant, unimaginative, and provincial in his limited vision of future possibilities. The image of the exodus community in pursuit of a new humanity exposes Fletcher's situational man as too satisfied and comfortable in the world to become actively involved in the revolutionary character of contemporary society.

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Stegemann, Ekkehard (1986) "Der neue Bund im alten—zum Schriftverständnis des Paulus in II Kor 3. *Theologische Zeitschrift* 42(2):97–114.

Interprets Paul's use of the Exodus 34 incident against the general assumption that Paul speaks about Moses placing the veil on his face so that the Israelites would not notice the end of the diminishing glory. Telos should be understood like the German Ausgang which signifies a double meaning of end and beginning. Hence, Moses veils his face so that the Israelites cannot see the Ausgang des Zeitlichen und Vergänglichlichen (the departure of the temporal and the transitory). And thus Moses does not hide something negative but something positive: the heavenly glory which surpasses all that is earthly. Paul uses the exegetical method of prefiguration, known to us from other, apocalyptic, circles of Judaism. (German)

Stevens, Bruce A. (1983) "JESUS AS THE DIVINE WARRIOR. *Expository Times* 94(1):326–329.

The human heart demands an image of deity. Borrowed from the Canaanites, the image of Yahveh as divine warrior appears poetically in Judges, Exodus, Isaiah, Zechariah, Daniel and many Psalms. This image transferred to the expectation of the Messiah. It is perpetuated in the expectation of return by Paul and John. Jesus acknowledged it in Matt 10:14.

Stiebing, William H., (1985) "SHOULD THE EXODUS AND THE ISRAELITE SETTLEMENT BE REDATED? *Biblical Archaeology Review* 11(4):58–69.

Examines the problems created by radical re datings of the Exodus. Emmanuel Anati's redating to the third millennium BC creates other insuperable problems of dating. Immanuel Velikovsky, Donovan Courville, and John Bimson all date the Exodus on the basis of 1 Kgs 6:1 about 1450 BC instead of the usual 1250 BC, but other than this did not alter accepted biblical chronology. Instead Velikovsky compressed Egyptian chronology and, likewise, Courville and Bimson have compressed the archaeological periods. Demonstrates the impossible synchronizations with established dates in Egyptian, Mesopotamian, and Greek history.

Stieglitz, Robert R. (1987) "Ancient Records and the Exodus Plague. *Biblical Archaeology Review* 13(6):46–49.

Many ancient texts from various parts of the Near East reveal the well-nigh universal and frequent occurrence of plagues. They sometimes were attributed to the "hand of Nergal" as in the Bible to the "hand of Yahweh." This and similar expressions reveal the belief that plagues were an expression of divine wrath. Some texts indicate an understanding of the communicable nature of a plague by instructions for imposition of a quarantine.

Strauss, Hans (1985) "DAS MEERLIED DES MOSE-EIN "SIEGESLIED" ISRAELS? *Zeitschrift für die Alttestamentliche Wissenschaft* 97(1):103–109.

Exod 15:1–19 is often viewed as a haphazard poetic elaboration of the old song of Miriam in Exod 15:21. It is made up, however, of a well-planned hymnic confession of Israel with a precise theological emphasis: the Exodus and conquest are only to be understood as resulting exclusively from the sovereign act of Yahweh. Hence it is not to be understood as a "victory song of Israel." The poem dates to the post-exilic period. (German)

Swanson, R. (1977) "THE UNIVERSITY OF COLOGNE AND THE GREAT SCHISM. *J of Ecclesiastical History* 28(1):1–15.

During the years 1378–1418, the U. of Paris was a leading champion of conciliarism. Its influence was stifled by Louis of Anjou and the university was forced to be silent, causing a steady exodus of advocates of conciliarism. Other European universities were also silent, and this included the U. of Cologne, whose main concern was to stabilize its own existence rather than become involved in polemics. However, the release of the royal grip on Paris in the early 1390s was the signal for other universities to break the silence; Cologne thus became one of the most active and played an important role in the debates preceding the reunification of the church under Martin V.

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Swezey, Charles M. (1980) "EXODUS 20:16–`THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR." *Interpretation* 34(4):405–410.

Refers to a setting in the law court in ancient Israel's covenant community. Prohibits lying in court as a matter of policy in order to prevent horrible miscarriages of justice. Describes Israel's Covenant context as producing Israel's perception of God as evoking an abiding sense of moral obligation to his ordering purposes. Describes the broader moral perspective that makes ` this prohibition necessary as a precondition for order in society. Explores the possibilities of broader applications of the text (than to lying in Israel's courts) to include: lying in general and honesty and truthfulness in general. Asks how to handle the casuistry of lying that pervades so much of our culture. Describes the need for communal discourse to develop character that will express the moral values of our church community in our daily actions.

Tate, Marvin (1977) "THE LEGAL TRADITIONS OF THE BOOK OF EXODUS. *Review and Expositor* 74(4):483–505.

An exposition of the legal tradition of Exodus. Focuses upon an interpretation of the Ten Commandments with contemporary application. Also touches on the Covenant Code and the Ritual Code found in Exodus.

TAVARD, GEORGE H. (1965) "THE MYSTERY OF THE CHURCH IN THE LITURGICAL CONSTITUTION. *Worship* 39:11–16.

The church is the bride, `the body and the assembly of God. It further represents Christ's instrument for the praise of God the Father. Christ, the Shepherd, leads his flock through the final Exodus from the world bringing all things back to the Father. In the Liturgical Constitution the Mystery of the Church is destined to lead us into the mystery of Emmanuel, since the document itself must be considered as a scriptural and patristic and not as a canonical pronouncement.

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TAYLOR, VINCENT. (1962) "THEOLOGICALS OF OUR TIME: HEINZ SCHURMANN. *Expository Times* 74:77–81.

A presentation and study of the views of Schurmann on the Lukan narrative of the Last Supper in its two

sections, 22:14–18 and 19–20. Schurmann concludes that the Eucharistic narratives are very early and closely reflect what Jesus actually said. Their theological importance is very great, since they suggest that the thought of Jesus was influenced by Exodus 24:8 and Isaiah 53, and that he spoke at the supper of his atoning death for men. Footnotes.

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Templin, J. Alton (1965) "GOD AND THE COVENANT IN THE SOUTH AFRICAN WILDERNESS. *Church History* 37(3):281–297.

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Thompson, G. H. P. (1960) "CALLED–PROVED–OBEDIENT: A STUDY IN THE BAPTISM AND TEMPTATION NARRATIVES OF MATTHEW AND LUKE. *J of Theological Studies* 10:1–12.

The generation of Israelites who were delivered from bondage in Egypt represents one of the standing biblical types or examples of human disobedience to the will of God. Not only in the Pentateuch, but in other literature also, their rebelliousness and perverseness are quoted as a warning to later generations of Israelites. The theme is also common in the Psalms and the Prophets, and in the NT the punishment of the Exodus generation of Israelites is cited as a warning to Christians. This type-narrative has left its mark in the Temptation accounts in Matthew and Luke, where there is an implied contrast between the obedience of Jesus and the disobedience of the Israelites. The study of the Temptation narrative with these thoughts in mind will provide us with the key to the meaning that the Temptation narratives had for the Evangelists.

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THOMPSON, J. A. (1968) "THE CULTIC CREDO AND THE SINAI TRADITION. *Reformed Theological Review* 27(2):53–64.

According to von Rad, Deut. 26:5b-9 was an ancient Hebrew credo, a cult legend originally having no connection with either the Exodus or Sinai traditions. Similarity between Pentateuchal literary forms and ancient Near Eastern treaty patterns throws new light upon the credo passages. The credo corresponds to the historical introduction which traces the contacts between those involved in the treaty. The historical prologue to a covenant demand was substantially correct, but not necessarily complete. If the cultic credo of Deut. 26:5b-9 is incomplete, its omission of the Sinai tradition is easily explained. Out of Israel's total experience items could be selected for incomplete credos according to their relevance for particular cultic occasions.

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THORNHILL, RAYMOND. (1959) "SIX OR SEVEN NATIONS: A POINTER TO THE LUCIANIC TEXT IN THE HEPTATEUCH, WITH SPECIAL REFERENCE TO THE OLD LATIN VERSION. *J of Theological Studies* 10:233–246.

The enumeration of the nations of Canaan are common in the Heptateuch. In Exod. xiii and xxiii seven, five and three are mentioned. Greek MSS. deal with these enumerations in different ways, and it is possible from the enumerations to distinguish a grouping of families of texts and rescensions. The thesis of this article is: (1) that n in Exodus is a manuscript which stands apart; (2) that n and its cognates are related to OL; (3) that the B text-type is basic to the n-group; (4) that the n-group is Lucianic.

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Tigay, Jeffrey H. (1975) "AN EMPIRICAL BASIS FOR THE DOCUMENTARY HYPOTHESIS. *J of Biblical Literature* 94(3):329–342.

Challenges the thesis that the documentary hypothesis is just a crazy patchwork, unparalleled in literature, by an empirical study of the Massoretic text, the Samaritan Pentateuch, and non-biblical texts from Qumran. Finds external, as well as internal, evidence for combinations of texts to make comprehensive accounts of Biblical events. Develops three stages in the evolution of the Jethro pericope and the theophany to Moses using the Exodus and Deuteronomy versions, the proto-Samaritan Qumran MSS, and the Samaritan Torah. Concludes that the documentary hypothesis presumes a method of composition

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Tomes, Roger (1969) "EXODUS 14: THE MIGHTY ACTS OF GOD: AN ESSAY IN THEOLOGICAL CRITICISM. *Scottish J of Theology* 22(4):455–478.

Biblical revelation is not ideas or mystical experience, but public events. Do God's acts in history belong to the category of elements in the ancient world view no longer relevant? The exodus is the prototype of such acts: doubtless historical, it is reported with little attention to causes, which interest moderns. To Israel it was an exceptional (1) historical and (2) miraculous event. For us it was (1) not without parallel and (2) miraculous only as coincidence. Christians since the beginning have had difficulty thinking of it as part of their history. Marcion and responses to him by Tertullian and Origen are discussed, as well as (a) 'the scandal of particularity,' (b) the difficulty of using it as a type, and (c) the rough justice exemplified.

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Toolin, C. (1983) "AMERICAN CIVIL RELIGION FROM 1789 TO 1981: A CONTENT ANALYSIS OF PRESIDENTIAL INAUGURAL ADDRESSES. *Review of Religious Research* 25(1):39–48.

Using Robert Bellah's definition of civil religion, a content analysis of all presidential inaugural addresses since 1789 revealed the presence of civil religious dimensions. The content focused on such themes as Exodus, sacrifice, destiny under God, and international example. Civil Religion was hypothesized to perform three functions: culture building, culture affirmation, and culture legitimation.

Trible, Phyllis (1975) "BIBLICAL THEOLOGY AS WOMEN'S WORK. *Religion in Life* 44(1):7–13.

In certain biblical texts faith embraces feminism even as it receives meaning from women. A look at five female models of faith in the OT show them to be contrary to accepted patriarchal religion. Eve, as helper

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Trites, Allison A. (1979) "THE TRANSFIGURATION OF JESUS: THE GOSPEL IN MICROCOSM. *Evangelical Quarterly* 51(2):67–79.

Analyzes the significance of the transfiguration of Jesus, as connected to his baptism, cross, resurrection, ascension, and parousia, under 5 headings: (1) the event; (2) the time (Luke's 8 days include Matthew/Mark's 6 plus 2 more back to the confession in Caesarea Philippi); (3) the place (Mt. Hermon, probably); (4) the symbolism (OT overtones, the exodus, cloud imagery, etc.); and (5) the meaning (for Jesus, for the 3 disciples, for all believers). The transfiguration both looks back to the OT and shows how Christ fulfills it, and anticipates the great redemptive acts that bring the gospel story to fulfillment.

Ujzaszy, Kalman. (1967) "THE CHURCH IN SOCIALISM. *Reformed Review* 20(3):61–69.

There is greater and more rapid change in Hungarian society today than ever before. This is due in part to the nationalization of the means of production and rapid industrialization of the economy. These changes greatly affect the church, whose rural congregations are being weakened through exodus to the cities. Compounding the problems are an official state ideology and the secularization of Hungarian society. Because the church belongs to God it always has a future.

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Unger, Merrill F. (1971) "DIVINE HEALING. *Bibliotheca Sacra* 128(511):234–244.

The prophecy of the Bible that Satanic delusions will abound as the end of the age draws near, is applied to the realm of spiritual gifts and physical healing. James 5:14–16 while standing diametrically opposed to magical healing procedures, yet cannot be applied as an unqualified directive to the church today. The healing of which this text speaks is based upon a healing covenant with Israel as noted in Exodus 15:26, and involves an instantaneous and complete healing in response to faith in Christ. This promise is operative within the Gentile church only when it is God's will to heal and is not a general promise to all believers. The idea that Christ died for the sicknesses of the body as well as for the sins of the soul is denied.

Unger, Merrill F. (1971) "DIVINE HEALING. *Bibliotheca Sacra* 128(511):234–244.

The prophecy of the Bible that Satanic delusions will abound as the end of the age draws near, is applied to the realm of spiritual gifts and physical healing. James 5:14–16 while standing diametrically opposed to magical healing procedures, yet cannot be applied as an unqualified directive to the church today. The

healing of which this text speaks is based upon a healing covenant with Israel as noted in Exodus 15:26, and involves an instantaneous and complete healing in response to faith in Christ. This promise is operative within the Gentile church only when it is God's will to heal and is not a general promise to all believers. The idea that Christ died for the sicknesses of the body as well as for the sins of the soul is denied.

Van der Horst, P. W. (1982) "DE JOODSE TONELLSCHRIJVER EZECHIEL. *Nederlands Theologisch Tijdschrift* 36(2):97–112.

A quarter of Ezekiel the Tragedian's Exagoge (Exodus) has survived; our most important source for studying hellenistic tragedy, it is also the only extant ancient Jewish play; it was probably intended for actual performance. It follows the Septuagint of Exod 1–15 fairly faithfully but adds non-biblical traditions. Its most intriguing passage is Moses' dream (and its interpretation by his father-in-law), an early example of Merkabah mysticism, with a vision of the heavenly throne. Just as in 3 Enoch a divine role is given to Enoch, so in the dream (cf. Samaritan literature and Philo) God is active in this world only through Moses, his vice-regent over heaven and earth; we learn to know God only through Moses. This is important background for NT Christology (e.g., John). Also in the play: the phoenix as symbol of a new era. (Dutch)

Van Der Woude, A. S. (1971) "DEUTERO-MICHA: EIN PROPHET AUS NORD-ISRAEL? (Deutero-Micah: Is He a Prophet from Northern Israel?). *Nederlands Theologisch Tijdschrift* 25(4):365–378.

Not only is the author of Deutero-Micah different from the writer of ch. 1–5, he hails from Northern Israel. Because of similarities between Micah and Hosea, because of indications of geography and history, and because of traditions pertaining to the exodus, the journey through the wilderness, and the possession of the Promised Land, authorship from a Northern Israel environment is probable. The author was a contemporary of Micah. (German)

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VANDE WALLE, R. (1965) "AN ADMINISTRATIVE BODY OF PRIESTS AND A CONSECRATED PEOPLE. *Indian J of Theology* 14(2):57–72.

The pericope Exodus 19:3b-6 forms a compact unity which probably existed independently before being used as a preamble to the Sinaitic narration. Its literary genre is that of a Hittite suzerainty treaty, adapted for a liturgical purpose. Yahweh's treasured possession (segullah) consists of an administrative body of priests (mamleketkohanim) and the bulk of the people (goiyqadosh). The Sitz im Leben is best conceived as a liturgical feast connected with the renewal of the covenant. Its first use was probably in an amphictyonic sanctuary. Bibliography.

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Vanhetloo, Warren (1986) "Four Hundred Silent Years. *Calvary Baptist Theol J* 2(2):33–50.

The significance of self-revelations for the period from patriarchs to the exodus is realized by study of five areas: patriarchal promises, the example of Joseph's life, prophecies of Jacob prior to his death, Joseph's request concerning his body, and the witness of Levi. Advance information was given to Abraham and Jacob. The life of Joseph set the example and gave further encouragement. Prophecies by Jacob and Joseph anticipate settling in Canaan. Malachi's assertions concerning Levi (2:4–6) indicate a special subjective work at the beginning of the period.

Velazquez, Manuel (1973) "FAITH, HOPE AND POLITICAL ACTION. *Lumen Vitae* 38(4):575–592.

Living faith has more than ever a political impact. Develops a few elements of a political theology adapted to the Latin American situation. Political action, oriented towards the liberation of man, finds its animation, its strength and its meaning in Christian hope. To live hope is to devote oneself boldly to the construction of the world; it is to commit oneself radically to man's present, knowing that this "present" is but a stage to be transcended in our Exodus towards the absolute future which is God.

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Vogels, Walter () "INVITATION A REVENIR A L'ALLIANCE ET UNIVERSALISME EN AMOS IX 7 (An Invitation to Renew the Covenant and Universalism in Amos 9:7).\\NO DATA:NO DATA.

Two different translations of Amos 9:7 have resulted in two different interpretations: (1) An equality between the nations and Israel, or (2) a possibility that Yahweh could choose another people. A third interpretation stresses the presence of an alliance and a formula of possession. A similar literary genre is found in Isa. 2:6–16 (the rib pattern) after the break-down of the alliance: (1) a question addressed to the children of Israel reminding them of the bond of belonging to Yahweh (v. 7a, Isa. 2:11), (2) an allusion to their exodus from Egypt (v. 7b, Isa. 2:10), and (3) an announcement of judgment introduced by the adverb hinneh (v. 8, Isa. 2:13–16). (French)

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Vuilleumier, R. (1979) "LES TRADITIONS D'ISRAEL ET LA LIBERTE DU PROPHETE: OSEE. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):491–498.

The prophet Hosea incorporated several Israelite traditions into the text of his message. However, he did not treat them all in the same way. For him only the tradition of the exodus (i.e. the covenant) is the unshakable base for the faith of Israel. All the other traditions are judged with complete freedom according to their cultic or ethical relation to those of the exodus. The case of the patriarchal tradition of Jacob is typical in this regard.

Wagner, Norman E. (1967) "PENTATEUCHAL CRITICISM: NO CLEAR FUTURE. *Canadian J of Theology* 13(4):225–232.

There was a basic upheaval in OT studies one hundred years ago. From then on it became fashionable to place the priestly-legal material near the end of Hebrew history instead of at the beginning. The order of documents came to be JEDP with the last two decades of the last century the golden age of the classical Documentary Theory. This theory has passed its prime but no new system has arisen to take its place. We should no longer assume that what one calls J or E in Genesis is the same source as what is called J or E in Exodus. Morgenstern gives a post-exilic date to the J strata in Genesis 1–11. We have no new theory for solving the riddle of the Pentateuch.

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Waldman, Nahum (1976) "A COMPARATIVE NOTE ON EXODUS 15:14–16. *Jewish Quarterly Review* 66(4):189–192.

There are in the Hebrew Bible a number of stereotyped descriptions of a series of physical symptoms of a fear reaction. The pattern of fear and awestruck silence, found in Ex. 15:14–16, is well attested in Akkadian sources.

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Walsh, J. T. (1977) "FROM EGYPT TO MOAB: A SOURCE CRITICAL ANALYSIS OF THE WILDERNESS ITINERARY. *Catholic Biblical Quarterly* 39(1):20–33.

Using source analysis, discovers the existence of at least two independent and concurrent versions of the wilderness itinerary from Egypt to Transjordan. The two principal literary chains agree only on a station in the Wilderness of Sinai. A station at Kadesh is suggested in one chain, and it is possible that a parallel mention has been suppressed in the other. Neither chain shows awareness of a "Miracle at the Sea," or of a station at any sea other than the Yam Sup. Any attempt to delineate an "exodus route" using sites from originally independent itineraries is an exercise in a process of harmonization that dates back to before the formation of the canonical books of Exodus and Numbers.

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Waltke, Bruce K. (1972) "PALESTINIAN ARTIFACTUAL EVIDENCE SUPPORTING THE EARLY DATE OF THE EXODUS. *Bibliotheca Sacra* 129(513):33–47.

The question as to whether the exodus should be dated around 1440 BC or about 1290 BC is much discussed and important. The answer has implications as to how Scripture should be interpreted, e.g., 1 Kings 6:1 and also relates to Biblical inerrancy. It is obvious that the answer to this question has profound impact on chronology. Dividing the discussion into the categories of (1) Tells occupied without burning; and (2) cities burned on their tells (Ai, Jericho, Hazor); challenges the evidence put forth to establish the late date theory. Concludes that not only does the artifactual evidence not support the late date view, but that it is conclusive against it.

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WARD, JAMES M. (1969) "THE MESSAGE OF THE PROPHET HOSEA. *Interpretation* 23 (4):387–407.

Hosea's prophetic understanding is based primarily upon Israelite tradition, not his marital experience. He described Israel's future in terms of her past experience (from exodus to possessing the land). Hosea criticized the existing cultus for its idolatry and eroticism. He rejected the sacrificial system, but not all aspects of the traditional Israelite cult. In criticizing Israelite kings and their diplomacy he raised grave doubts about the Israelite monarchy and probably rejected it. His poems stress the dynamics of guilt, retribution and redemption. Hoses described the fall of the northern kingdom as both punishment for past sins and an opportunity for future reconciliation and reformation. Key designations of God for Hosea's understanding of God are destroyer, husband, father, and provider.

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Wegener, Mark (1985) "LITERARY CRITICISM AND BIBLICAL RELIGIOUS LANGUAGE: INSIGHTS FROM NORTHROP FRYE. *Currents in Theology and Mission* 12(2):100–105.

An analysis of the work of a celebrated literary critic of the Scriptures. While historical criticism and structuralism look through the text to penetrate the space "behind" it, Frye has tried to map the space "in front of" the text. Myths are the stories that tell a society what is important for it to know. The exodus and the resurrection of Jesus are comic myths, in which the hero overcomes all obstacles to his desired objectives. Each phase in biblical revelation is a type of the one following it and the antitype of the one preceding it.

Weinfeld, M. (1976) "JEREMIAH AND THE SPIRITUAL METAMORPHOSIS OF ISRAEL. *Zeitschrift fur die Alttestamentliche Wissenschaft* 88(1):17–56.

A number of prophetic utterances in the book of Jeremiah herald not only a physical but also a spiritual rebirth of Israel (in its broad, original sense, including the Northern tribes). Jeremiah envisions not a revival of old tradition but a revision of former values, ensuring success and precluding failure as had occurred in the past. The ark of the covenant (Jer. 3:16–17) is not the throne of God but all Jerusalem. The tables of the covenant (Jer. 31:31–34) are written on the heart, not stone. The exodus is not from Egypt but from the enemies of the North. Sacrifice (Jer. 7:21–23) was not enjoined in the Ten commandments; man is expected to obey the word of the Lord.

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Weitzman, M. P. (1981) "VERBFREQUENCY AND SOURCE CRITICISM. *Vetus Testamentum* 31(4):451–471.

Statistical methods to show whether a passage is composite and to differentiate between oral and written material have been proposed by Ronald E. Bee, who tested his analyses of verb frequency and irregularity indices based on words joined by *maqeph* in Exodus, Ruth and Deuteronomy. He has made some unwarranted assumptions, left room to maneuver by using thematic links, and has made his tests for composite origin and oral/written composition over-sensitive. A more sophisticated model could be developed.

West, Stuart (1982) "THE ORIGINAL PALESTINIANS. *Dor Le Dor* 10(4):243–257.

Palestine receives its name from the Philistines. The historical role of the Philistines is traced, using evidence from the Bible and Egyptian sources. The problem of the identity of the Philistines in the Patriarchal and Exodus narratives must be faced. There is an anachronism. The reference to Philistines is anachronistic, but the situation, involving neighboring peoples, is accurately described. The scribal editors deliberately inserted the anachronistic references in order to make the earlier events intelligible to people of a later generation.

Westbrook, Raymond (1986) "Lex Talionis and Exodus 21, 22–25. *Revue Biblique* 93(1):52–69.

The law of Exod 21:22–25 provides that if the person responsible for injuring an innocent passer-by is unknown, the local authorities of the community must pay a money penalty to the victim in lieu of and probably lower than the penalty due from the perpetrator. It makes this law parallel to provisions at Ugarit and in the other ancient lawcodes. The passage thus gives no information as to the existence of a talionic principle for physical injuries in biblical law.

Wharton, James A. (1975) "SPLENDID FAILURE OR FLAYED SUCCESS? *Interpretation* 29(3):266–276.

B. S. Childs' recent work, *The Book of Exodus: A Critical, Theological Commentary* covers the text, the origins, transmission, and literary history of the text in present form, the present form of the text in its OT setting, NT citations of the OT text, the text's history of exegesis in Jewish and Christian traditions, and contemporary theological reflection. Areas vulnerable to criticism include the breadth of coverage, the priority given to the received form of the OT text, the limitation of NT material to particular citations of the OT text, insufficient consideration of corresponding OT texts, and the relevance of some material in the history of exegesis. Its useful materials and its challenging thesis about the character of an OT commentary will make it a landmark in the history of exegesis.

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Wharton, James A. (1987) "Deuteronomy 16:1–8. *Interpretation* 41(3):287–291.

Considers Deut 16:1–8 to demonstrate what happens when ancient worship traditions are challenged by fresh faith perceptions, not in the spirit of innovation, but with intent to restore authentic, original meanings. Discusses the two articles of faith wedded together in this passage: (1) Israel owes its existence solely to the grace of the Exodus Lord who liberated God's people for obedient worship and worshipful obedience; (2) Israel is to centralize its worship in one place, presumably Jerusalem, evidently to correct liturgical practices that had become intolerable in their ancient forms. Considers their broader implications for Jews and Christians today.

Whitney, G. E. (1986) "Alternative Interpretations of 'lo' in Exodus 6:3 and Jeremiah 7:22. *Westminster Theological Journal* 48(1):151–159.

Focuses on key texts (Exod 6:3 and Jer 7:22) because they share two similarities: (1) They use 'not' (Hebrew lo') to express a negation which if taken literally would directly contradict major portions of antecedent Scripture. (2) Both texts are used by the higher critics of the Pentateuch as evidence of the existence of independent literary sources. Argues that both texts may employ 'not' figuratively as a form of hyperbolic irony intended to intensify the contrast between what is present in the mind of the audience and who ought to be present. Establishes a broad base of evidence for the existence of this idiom and examines two groups of examples.

Wicke, Donald W. (1982) "THE LITERARY STRUCTURE OF EXODUS 1:2–2:10. *J for the Study of the Old Testament* 24:99–107.

Claims that the passage Exod 1:1–2:10 was originally composed as a single unit (not in three units, as Brevard Childs). Adding to or subtracting from the text destroys the symmetry and balance of the whole unit, as for example in its chiasmic form and the linking note of irony.

Wiesenberg, Ernest (1961) "THE JUBILEE OF JUBILEES. *Review Qumran* 3:3–40.

By a slight correction of the figures for the dates of the exodus and the entry into Canaan in the Charles edition of Jubilees from 2410 and 2450 Anno Mundi to 2411 and 2451 (an error in the chronological year), the date 2451 can be determined as the jubilee of jubilees in the the book of Jubilees, the 50th year of the 50th jubilee cycle. In each cycle the 50th year is counted as the 1st year of the next cycle. The Assumptio Mosis also has a jubilee of jubilees, in 2500 A.M., 50 x 50 years, where it marks the death of Moses. Pseudo-Jonathan uses 2451 A.M., the jubilee of jubilees, as the date of the exodus. By comparing figures for the life of Abraham in Jubilees with the length of the Egyptian bondage, it can be proved that the original jubilee of jubilees in the book of Jubilees was the year of the exodus, 2451 A.M. A Zealot revision of Jubilees evidently switched the date to the entry into Canaan.

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Wissblit, S. (1984) ""IN EVERY PLACE WHERE I CAUSE MY NAME TO BE MENTIONED I WILL COME UNTO THEE AND BLESS THEE" (EXODUS 20:21). *Beth Mikra* 100:173–178.

Surveys ancient and modern exegesis which deals with two problems in this verse: the definite article before maqom, and the second person of tazkir. The views range from interpretations of the verse as demanding a centralized sanctuary, to those seeing in it a limitation of sanctuaries, and others who see it as permitting sacrifice at all places. (Hebrew)

WOLF, C. UMHAU (1959) "MOSES IN CHRISTIAN AND ISLAMIC TRADITION. *J of Bible and Religion* 27:102–108.

This paper is specifically directed at the person and significance of Moses in Islam and in Christianity as this is reflected in the Qur'an and early Hadith literature, in the NT and the Ante-Nicene Fathers. Four major divisions are: (1) Moses' childhood and training, (2) the Exodus and Sinai, (3) Moses' character and appearance, and (4) Moses' relation to Jesus and Muhammad.

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Woocher, Jonathan S. (1977) "'IN EVERY GENERATION': THE SEDER AS A RITUAL OF ANTI-STRUCTURE. *J of American Academy of Religion* 45(4 Suppl.):F:1263–1292.

Interprets the Passover Seder ritual in an effort to understand how and why it serves as a primary means of expressing Jewish identification and identity among many American Jews by enabling them to relive the Exodus passage through liminality to *communitas*.

Worley, David R., (1971) "GOD'S GRACIOUS LOVE EXPRESSED: EXODUS 20:1–17 *Restoration Quarterly* 14:184–204.

An exegetical study of the Decalogue in its original historical context. No attempt is made to interpret the material in light of Rabbinic or New Testament literature. Attempts to provide the setting of the giving of the Decalogue, and to show that the commandments were not only expressive of Yahweh's gracious love, but that they were designed for Israel's welfare.

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Woudstra, Marten H. (1986) "Calvin Interprets What 'Moses Reports': Observations on Calvin's Commentary on Exodus 1–19. *Calvin Theological J* 21(2):151–174.

Calvin's exegetical methodology in Exodus 1–19 reveals (1) skill in using the Hebrew language, (2) careful attention to hermeneutical considerations such as an awareness of Moses' style and authorship, and (3) an accurate understanding of theological themes developed by Moses. Calvin's understanding of the Exodus as "liberation" furnishes a corrective for the Liberation Theology understanding. He also argues for continuity between the OT people of God and the NT church, with the church being the legitimate continuation of OT Israel.

Wright, Addison G. (1965) "THE STRUCTURE OF WISDOM 11–19. *Catholic Biblical Quarterly* 27:28–34 (No. 1).

These chapters of Wisdom are examined to show that they have an inherent structure. They represent a commentary on the blessings of Israel in the exodus event.

Wright, Christopher J. H. (1984) "WHAT HAPPENED EVERY SEVEN YEARS IN ISRAEL? *Evangelical Quarterly* 56(4):193–201.

Part 2 (Part 1 dealt with land) examines the provisions for slave release, especially the harm of Exodus

21:1–6/Deut 15:12–18 with Lev 25:39–43. Rejects the solutions of Driver, Ginzberg, Noth, and others. Proposes that the Exodus/Deuteronomy provisions were for "Hebrews" (in the social sense), landless persons who sold their services and were to be released in the seventh year; while the Leviticus provisions were for Israelite landowners whose reverses necessitated the mortgaging servitude that was to be restored in the Jubilee Year. Close exegesis of the texts supports the distinction. Jeremiah 34 invokes the Exodus/Deuteronomy law, not the Leviticus-Jubilee one.

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Wyatt, R. Michael (1984) "ON THE GREAT VIGIL OF EASTER AS AN EXPRESSION OF THE PASCHAL MYSTERY. *Anglican Theological Review* 66(1):50–60.

The Great Vigil of Easter is a symbol that expresses truths about human needs and God's nature. The Vigil addresses the human needs of recognition of creaturehood and the incorporation into community. It also expresses the Paschal mystery, that death precedes atonement. The resurrection goes beyond the Exodus and comforts us with the mystery of God.

Yamauchi, Edwin M. (1973) "IMMANUEL VELIKOVSKY'S CATASTROPHIC HISTORY. *J of the American Scientific Affiliation* 25(4):134–139.

An examination of ancient records led Velikovsky to declare that two series of world-wide catastrophes, occurred in the 15th and 8th/7th cents. BC. Predictions of extra-terrestrial phenomena made by Velikovsky can hardly be used as a confirmation of his radical historical reconstruction. His views regarding Egyptian dates, sources for the 15th cent. catastrophe chronology of the Hyksos and the Exodus, Oedipus, Akhnaton, and the Amarna Age, Solomon, the Queen of Sheba, Shishak, and the Aegean Dark Age are examined and shown to be highly speculative and lacking in factual support. He likewise betrays ignorance of ancient languages. Velikovsky's reconstruction is a history based upon catastrophes, and it is a disastrous catastrophe of history.

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YEIVIN, S. (1960) "THE EXODUS. *Tarbiz* 30:1–7.

Proposes Amenhotep III (1398-1361 B.C.) as the Pharaoh of enslavement and Amenhotep IV-Akhenaton (1369-1352) BC as the Pharaoh of the Exodus, Pithom and Raames being later interpolations. A late Midrashic tradition holds that the tribe of Levi was not enslaved in Egypt. Moses, then, was brought up in the Egyptian court as a hostage. Only Akhenaton would have negotiated with Moses and Aaron. The Exodus is to be dated in the middle of the 14th cent. BC. (Hebrew)

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Yoder, James D. (1986) "The Exodus of Jerusalem. *Evangelical J* 4(2):51–69.

There is a parallel between the focus of the Gospel of Luke and the teaching of the latter portion of Isaiah (chaps. 40–66). This is seen through Luke's use of the term "exodus" for the death of Jesus and frequent citations from Isaiah. The first Exodus was accomplished by the sovereign Yahweh wresting the sons of Israel from the grasp of a determined Pharaoh. The second Exodus witnessed the return of captives to Jerusalem across the inimical desert at the behest of a benevolent Cyrus. The third Exodus removes all the place-oriented and ethnic-limiting parameters of biblical faith and affirms that "there is neither Jew nor Greek..." The "present Jerusalem" is in slavery with her children; the Jerusalem above is free, and she is our mother. The Gospel of Luke is the Gospel of the new and final Exodus.

Yoder, John H. (1980) "EXODUS 20:13—"THOU SHALT NOT KILL." *Interpretation* 34(4):394–399.

Concludes that this prohibition of killing includes (even justified) retribution by human avengers, war and judicial execution. Understands the NT to deepen murder to include hostile motives. Discusses broadening the community to include enemies, the development in Israel's judiciary of the improbability of condemnation for capital crimes. Considers the work of redemption as Jesus' being the victim of others' breaking the sixth commandment. Traces the extrapolation of this command from blood vengeance to justice through judges in court, to various kinds of mitigation, to general Jewish abandonment of civil justice, also followed by early Christians. Holds that Christian access to civil power should not change the validity of this principle. Asks whether the unity of the canon supports or undercuts this line of development.

Young, Edward J. (1967) "THE CALL OF MOSES. Part I, *Westminster Theological J* 29(2):117–135.

Von Rad's assertion that the Sinai tradition is not part of the Exodus narrative but a later addition cannot stand in the light of careful analysis. If von Rad were correct, it would follow that Exodus 3 which narrates the call of Moses is also unhistorical and composed of fragments pieced together from various documents. Exodus 3 in fact demonstrates a unity rather than a patchwork and, further, the burning bush which initiated God's call to Moses cannot be understood as a natural phenomenon, but only as a miraculous revelation of the sovereign God.

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Names in the ancient Near East (including divine names) reflected a person's character, personality, or history. The names of God were used selectively, especially in the Psalms, but in Ps. 50 many of them occur. In 50:21 there is an occurrence of "I AM" which is usually obscured by a textual emendation. This name appears also in Exodus 3 (three times) and Hosea 1:9. In 31 other cases, however, the idea behind this name is clear even though God is not the subject of the very h. The transition from the "I AM" of the OT to the NT "I Am" of Jesus Christ is apparent. Frequently he identified himself as the Messiah and as OT God by this very formula.

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Zevit, Ziony (1976) "THE PRIESTLY REDACTION AND INTERPRETATION OF THE PLAGUE NARRATIVE IN EXODUS. *Jewish Quarterly Review* 66(4):193–211.

Surveys the role of the redactor- compiler of the plague narrative as seen through analysis of the accounts of the ten plagues.

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Ziesler, J. A. (1970) "THE TRANSFIGURATION STORY AND THE MARKAN SOTERIOLOGY. *Expository Times* 81(9):263–268.

The transfiguration poses questions of (1) historicity and (2) meaning. All possible answers to the first leave the second, which involves typology and three alternative allusions: (1) the Feast of Tabernacles (with or without an enthronement motif); (2) a parousia story; and (3) the wilderness, Moses and exodus, of which the third is most fruitful. Mk. uses it to counteract the unacceptability of a suffering Messiah, unveiling the resurrection through the use of familiar symbolism from Ex.: six days, three disciples, the mountain, transfiguration, tents, and a voice from a cloud. Elijah presents a problem, but he perhaps symbolizes the tradition of prophecy from Moses to John the Baptist, with whom he is identified by Mark.

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Zobel, Hans-Jurgen (1985) "Prophet In Israel Und Juda—Das Prophetenverständnis Des Hosea Und Amos. *Zeitschrift für Theologie und Kirche* 82(3):281–299.

Shows that Hosea is a nabi, whereas Amos is a ro'eh. Hosea is a mouthpiece of Yahweh within the Mosaic tradition. Amos is a prophet sui generis, a new type, a seer called by Yahweh and without a predecessor. Amos represents a new type of prophet and the old terms for prophet cannot sufficiently explain this new development. Amos' theology is also new in that it intertwines Judaic and Israelitic faith and tradition, the theology of Zion and the Exodus. The culmination of the process is found in the prophet Isaiah. (German)

Zuck, Roy B. (1971) "THE PRACTICE OF WITCHCRAFT IN THE SCRIPTURES. *Bibliotheca Sacra* 128(512):352–360.

The practice of witchcraft is a real and a growing influence in America. The data from the OT convey the impression that there is a real power in the occult, as witness the instance of the magicians of Pharaoh in contest with Moses in Exodus 7-8. The profession of sorcery is condemned throughout the Scripture though the practice made inroads of significant proportions at many points in the history of Israel. Jezebel and Manasseh of Judah are examples of rulers who were involved in witchcraft. In the NT the record pinpoints Bar-Jesus the Jewish sorcerer, the magical practices at Ephesus and warns all of us about witchcraft. Witchcraft is demonic, deceitful, destructive and doomed.

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