

THE ABRAHAMIC COVENANT AND EXODUS 1-18:
A DEMONSTRATION OF INNER-TEXTUAL INTERPRETATION

A Paper

by

Andrew C. Witt

March 2009

THE ABRAHAMIC COVENANT AND EXODUS 1-18:
A DEMONSTRATION OF INNER-TEXTUAL INTERPRETATION*

Introduction

In his 1978 publication, “Toward an Old Testament Theology,” Walter Kaiser sought to bring unity to the message of the Hebrew Bible – and more broadly to biblical theology – by showing how the concept of promise was a major theme in each of the epochs of Israel’s history.¹ In his attempt to explain the connections across the patriarchal and mosaic epochs he made note of the apparent disjuncture in Christian theology between promise and law. At the same time, he observed that no such disjuncture exists within the canonical text. For him, there is nothing in the text itself which suggests that the promises made to the patriarchs and the laws given at Sinai are at odds with one another.² Von Rad had made a similar observation a few decades earlier, writing that in the text’s final state “the covenant with Abraham and the covenant with Moses are now connected with one another.”³ For these scholars, the text itself, far from implying disjuncture, suggests that there is unity between the two covenants – between law and promise.

This simple observation brings forward an intriguing interpretive situation. On the one hand, it almost goes without saying that the central concern of the Pentateuch is to state something significant about the purpose and extent of the Sinai covenant. This is at least

*By Andrew Witt, Th.M. Southeastern Baptist Theological Seminary, Can be contacted at: 5860 Glen Ora Dr., Bethel Park, PA 15102, or by e-mail: andy@andywittonline.com

¹ Walter C. Kaiser, Jr., *Towards an Old Testament Theology* (Grand Rapids: Zondervan, 1978).

² *Ibid.*, 59-61. Here, Kaiser gives several examples of how the two concepts are connected in the text.

³ Gerhard von Rad, *Old Testament Theology: Volumes I & II* (Peabody, MA: Prince Press, 2005), 133.

suggested by the fact that two-thirds of the book are written to either narrate the events of Sinai or explain those events to a new generation of Israelites (Dt. 1:5). On the other hand, the reader waits sixty-eight chapters to arrive at Mount Sinai. For a book which is supposedly centered on the mountain, why would the author write so much to introduce it? Though scholars have suggested several reasons,⁴ this paper will contend that the author precedes Sinai with narrative because such narrative plays just as important a role in understanding Sinai as rest of the Pentateuch.

Taking this as a starting point, the main concern of this paper is to show *how* the author of the Pentateuch uses the patriarchal narratives to inform the reader about the purpose and significance of the Sinai covenant. The principal strategy used to demonstrate this is a technique called “narrative typology.”⁵ This technique is a kind of analogy which connects different parts of a story by narrating them using the same overall outline, concepts, and terms. In Genesis, the sojourn of Abraham in chapter 12 provides the narrative type by which all further sojourns (Gen. 20; 26) into foreign lands are patterned, including the sojourn of Israel into Egypt beginning with Joseph (a chart outlining the typology is included in Appendixes A and B). It will also be shown that besides providing a precursor and pattern for the exodus, such Genesis 12 guides the reader in interpreting the events leading up to Sinai, inviting comparison between the patriarchs and the Israelites of the Exodus.

To argue this point the paper will move in several directions. First, it will be shown that an inner-textual relationship exists between the exodus of Israel and the patriarchal narratives,

⁴ John H. Sailhamer, *Introduction to Old Testament Theology* (Grand Rapids: Zondervan, 1995), 255ff.

⁵ Robert B. Chisholm, *Interpreting the Historical Books* (Grand Rapids: Kregel, 2006), 79ff.

particularly as the exodus pertains to the Abrahamic covenant.⁶ Particularly, this will involve a summary of the development and transmission of Genesis 12:1-3 throughout the patriarchal narratives, followed by an explanation of how they are linked to the exodus. A second section will bring together these findings to show that the author of the Pentateuch intends to go beyond recounting history in these narratives, having a far weightier theological lesson for the reader to learn: that is, that a lack of trust in the Lord is what led to the spurning of his words and the disobedience of his people. This resulted in the giving of laws upon Sinai. The contrast between Abraham and Moses (and Israel) suggests that the reader should imitate Abraham in his faith rather than Moses in his fear and unbelief.

The Patriarchal Narratives

The Abrahamic covenant plays an important role in biblical theology. The themes of blessing, rest, worship, obedience, and fellowship – among others, all stressed in Genesis 1-2 – are brought back into focus through God’s dealings with Abraham.⁷ With him, the disruption of God’s purposes that took place at the Fall are put within the larger context of hope: all the

⁶ Sailhamer defines inner-textuality as “the inner-linkage binding narratives into a larger whole” (*Introduction*, 206-215).

⁷ All of these themes, so important to the early chapters of Genesis, are all disrupted by man’s disobedience in the Garden. Though the length of this paper does not allow for an in-depth study, it will hopefully be sufficient to say that an important link exists between the original blessings of creation and the blessings associated with Abraham’s call (12.1-3). The restoration of the original blessing upon mankind will be associated with Abraham’s posterity – Israel.

families of the earth will be blessed.⁸ The promises are the means by which God will restore broken humanity to himself and his original purposes for them.⁹

Genesis 12:1-3

In the Abrahamic narratives there are several major covenantal passages: Genesis 12:1-3; 15:1-21; and 17:1-14. In all of these passages the twin themes of nationhood and blessing form the basis for God’s future plans for Israel.¹⁰ For instance, in Genesis 12:1-3 these two themes correspond to the two divine imperatives: “to go” (הלך), and “to be” (היה). The syntax of the passage helps show that each imperative must be obeyed for the related promises to come into effect. A careful translation of the passage may help bring this to light:

Go...to the land which I will show you	[imperative, הלך]
<i>so that</i> ¹¹ I may make you into a great nation,	[weyiqtol, cohortative]
and bless you,	[weyiqtol, cohortative]
and cause your name to be great.	[weyiqtol, cohortative]
Also, be a blessing	[we-imperative, היה]
<i>so that</i> I may bless those who bless you,	[weyiqtol, cohortative]
and those who esteem you lightly, curse.	[x-yiqtol, cohortative]
<i>As a result</i> , ¹² all the families of the earth shall be blessed in you.	[weqatal, indicative]

According to this verbal structure, the call to Abram is split into two halves. The first half, following the imperative to “go,” emphasizes the promise of nationhood (land and descendants),

⁸ The word choice here is noteworthy. This word is used to describe all the “families” which come from Noah (10:32; c.f. 10:5, 18, 20, 31). By mentioning *all families* (12:3), the author indicates that God intends to bless all humanity through Abraham. The fact that 12:1-3 is a response to the exilic story of the “sons of man” in Babel heightens the importance of Abraham’s call in the salvation story.

⁹ Brevard S. Childs, *Introduction to the Old Testament as Scripture*, 151. The promises, though they in some degree anticipate the exodus, also look well beyond that time to the distant future, the ‘last days’ (Gen. 49:1).

¹⁰ T. D. Alexander, *From Paradise to the Promised Land* (Grand Rapids: Baker, 2002), 145.

¹¹ Bruce K. Waltke and M. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), §34.6. They point out that an imperative followed by a volitive (*yiqtol*, cohortative) often indicates purpose or result. This happens twice in the passage.

¹² Alviero Niccacci, “Poetic Syntax and Interpretation of Malachi”, *Liber Annuus Stadium Biblicum Franciscanum* 51 (2001), 58. Here, Niccacci explained the verbal syntax of *weyiqtol* followed by *weqatal*.

while the second half, following the imperative to “be a blessing,” emphasizes the promise of blessing (reception and transmission).¹³ The final clause states the result of the two imperatives, which is the main concern of the Lord in giving them: that all the families of the earth be blessed.

In sum, the structure of the passage indicates that Abraham is called out so that God can raise up a nation from him and bring blessing to an exiled and fallen humanity. These, however, are not ends within themselves. The main concern of God in Abraham’s call is its result, that all the families of the earth are blessed in him. No one, then, is exempt *a priori* from God’s blessing: it is intended for everyone. Beginning here, the focus of God’s plan to bring salvation to all of mankind is placed on Abraham and his seed.

The Narrative Development and Transmission of the Covenant

Throughout the remaining chapters in Genesis the promises made to Abraham and repeated to the patriarchs are consistently met with obstacles to their fulfillment. For instance, before the original promise was made with Abraham, the author had already spoken of Sarah’s barrenness (11:30). This juxtaposition between obstacle and promise creates a tension in the text. Here, as well as in the rest of the patriarchal narratives, each potential obstacle is overcome by divine providence followed by a recurrence of the promises.¹⁴ As a result, by the end of Abraham’s life

¹³ The same imperatives are repeated in the covenant language of 17:1, where Abraham is asked to ‘walk’ (הלך) before YHWH and ‘be’ (יהי) complete/blameless. To “walk” with God is a term designated only to Enoch (5:22, 24) and Noah (6:9) before Abraham. It seems to indicate a close relationship with YHWH and further makes the connection between Abraham and his righteous predecessors (c.f. Hebrews 11, which has a similar reading).

¹⁴ Other instances of this tension are as follows: a promise (12:1-3, 7) is followed by famine in the land which causes Abraham and Sarah to sojourn in Egypt, where Sarah’s captivity places an obstacle in the way of fulfilling the promise of the seed. After God brings them out of Egypt, Lot is given the choice of living in the promised land or the Jordan Valley. This was another potential obstacle to the promise. These obstacles are followed by another reiteration of the promise in 13:14-16. After this, but before the covenant of 15, Abraham waged war on neighboring kings to rescue Lot, his nephew (14). The pattern continues: promise (15), obstacle (16), promise (17), multiple obstacles (18-22), and promise (22). Significantly, the remaining portion of Abraham’s narrative is devoted to showing how Isaac found Rebekah (23-25), a story which shows that YHWH will

the original promises made in 12:1-3 are given much greater clarity. The reader also becomes familiar with an important pattern: though obstacles present themselves, God is faithful to do as he has promised. This is evident in how the themes of nationhood and blessing are articulated throughout Genesis.

In the original promise, nationhood (“I will make you into a great nation”) is derived of two elements: “land” (אֶרֶץ), and “offspring” (צֶדֶק).¹⁵ Concerning the land element, Abraham was to leave his homeland, his family, and his father’s house, and go to the land which the Lord would show him. Later in the narrative, the Lord singles out Canaan as “the land” (12.7; 13.14-15) and sets its boundaries by listing the nations which currently inhabit it (15:18). For his descendants, this land will be an everlasting possession (17:8).

The second element of nationhood is Abraham’s offspring. The above discussion already introduced the tension in the text with regard to this element, a tension felt not only by the reader but also by the characters in the story. Abraham himself is concerned about it, as is clearly seen in his questions to the Lord in 15:1-5. The Lord, however, repeats the promise again (15:4-5), and later confirms it in 17:1ff by entering into a covenant with Abraham. In this chapter, the covenant is meant to assure Abraham about his offspring: Abraham will be exceedingly fruitful and will multiply greatly, and many nations and kings will come from him (17:2, 4, 6, 16). By

providentially continue to fulfill his promises from generation to generation. Promise, not obstacle, finishes the Abrahamic narratives.

¹⁵ For a thorough discussion on the relationship between a nation and their land, and the distinction between ‘nation’ (גוֹי) and ‘people’ (עַם), see *TWOT*, §326e. Allen Ross has commented, “Nations are usually composed of persons closely associated by common descent, language, or history and are usually organized as a political state (which is objective and impersonal, and usually coordinate with a kingdom)” in *Creation and Blessing* (Grand Rapids: Baker Book House, 1990), 227.

the end of Abraham's life both elements of nationhood (land and seed) are sealed by unconditional covenants with the Lord.¹⁶

The second main theme of the divine call is blessing. As with nationhood, blessing consists of two elements: reception (12:2) and transmission (12:3). As shown above, blessing can only come if Abraham and his offspring choose to "be a blessing." In order to understand this task, one must be able to show what it means to *be blessed* before one can define what it means to "be a blessing." The root for "blessing" (ברך) is used six times prior to Abraham's call.¹⁷ What they indicate is that the blessing which man received in Genesis 1 continues, despite the Fall, through Noah's faithful line (5:2; 9:1) to Shem (9:26), and here, through Abraham. Such linkage between generations indicates that God's desire to restore the blessing of creation will come through Abraham and his seed. Being blessed, in this context, includes not only the favor of God upon a person, but the restoration of his ways (17:1, 10; 18:19). In other words, being blessed includes God's favor and his restored purpose for mankind. This aspect of God's blessing is frequently combined with other descriptive phrases indicating one's proper relationship with God, such as "righteous" or "walk with God."

Another aspect of blessing is the mediation of God's presence, an aspect emphasized as the promises are passed down throughout each generation. For instance, when the promises are passed to Isaac, the Lord says, "I will be with you and I will bless you" (26:3). Outside of Genesis 1-2, this is the first time that the ideas of blessing and being with God are associated

¹⁶ The former (ch. 15) assures Abraham about the possession of the land of Canaan and the latter (ch. 17) assures him about the multiplication of offspring.

¹⁷ Genesis 1:22, 28 use the term as God blesses both man and beast to "be fruitful and multiply," which is also how the term is used in 5:2 and 9:1. In 2:3, however, God uses the term to bless the seventh day, associating blessing with holiness. The final use of the term is in 9:26 when Noah blesses his children, particularly Shem.

with each other in explicit terms. After this point, the patriarchal narratives always mention them together (with Jacob, c.f. 31:3 with 32:10, 12; and with Joseph, c.f. 39:2-6, 21, 23).

From these observations, it seems plain that “be a blessing” is to mediate God’s favor and presence to others. In other words, those who have the blessing of God are given the charge to bless others by allowing them the opportunity to share in that blessing.¹⁸ This usually happens through direct conversation between a patriarch and another character (e.g., a son or daughter), or by recognition in view of one’s life (c.f. Gen 21:22).¹⁹

The Anticipation of the Exodus in the Book of Genesis

Within the texts dealing with the various elements of the Abrahamic covenant there are several clear anticipations of the exodus. The most explicit reference is in Genesis 15:13-16 (ESV):

Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.

A significant implication of this passage is its informative, prophetic re-reading of the previous sojourn of Abraham (12:10-13:4). When read in view of this reference, Abraham’s sojourn into Egypt becomes the prototype for all future sojourns into foreign lands (c.f. Appendix B), including Joseph and Jacob’s sojourn into Egypt leading to the exodus (c.f. Appendix A). Such

¹⁸ For more commentary on this subject see the compelling work of Christopher J. H. Wright, *The Mission of God* (Downer’s Grove: IVP Academic Press, 2006), 236, 488. The first instance of such blessing occurs with Melchizedek, after Abraham’s successful military campaign (Gen. 14:18-20). That God blessed him in return is shown by his important role later in Scripture. The same happens for the kings of the patriarchs’ sojourns.

¹⁹ Another element which often accompanies blessing is an elevated style of speech, often poetry. This is a special genre of literature used by the author to generally bring into focus the themes of restoration and epic battle, particularly of a coming king who will defeat God’s enemies (c.f. Gen 49:8-10). Using this kind of speech, the theme of blessing continues forward from generation to generation (Gen. 27:28-30; 48:15-16; 49:1ff) See also Rolf Rendtorff, *The Problem of the Process of Transmission in the Pentateuch*, translated by John J. Scullion (*JSOTSS* 89, Sheffield: Sheffield Academic Press, 1990), 20.

“narrative typology” is common in the Pentateuch, providing the framework within which the reader can better interpret the text.²⁰

Summary

Thus far two important parts of the patriarchal narratives have been noted: the transmission of the Abrahamic covenant, and the anticipation of the exodus in the book of Genesis. Concerning the former it has been noted that the principal parts of the Abrahamic promise include nationhood and blessing. The author of the Pentateuch has composed his text in such a way as to show that these twin themes are critical not only for the future of Israel as a nation, but for the coming of blessing into all the world. He does this by making use of narrative typology, a compositional technique which is used to show how the past can anticipate the future.²¹

Concerning this paper, much will be made of the use of the patriarchal narratives to typologically set the framework of Exodus 1-18.²²

Inner-Textual Connections between the Patriarchal Narratives and Exodus 1-18

The sojourn of Abraham from Genesis 12 will serve as a paradigm in navigating the waters of Exodus 1-18. As the chart in Appendix A amply shows, the paradigm works itself out broadly as follows: Genesis 41-50 plot how the Israelites were brought into Egypt in terms of Abraham’s own sojourning (Gen. 12:10-15), and Exodus 7-15 plot how Israel is brought out of Egypt in

²⁰ C.f. John Sailhamer, “The Canonical Approach to the OT” (*JETS* 30/3, Sept 1987).

²¹ *Ibid.*, 130.

²² A broad implication of such typology, which will not be the focus of this paper but worthy of a note, is that the book of Genesis no longer ends with the *transmission* of the promises, but the fulfillment of them (see Childs, *Introduction*, 156). Joseph is the first to sojourn to Egypt, followed by his family. Their offspring will be oppressed and delivered, just as Genesis 15 envisions it. Interestingly, only one aspect of the promises is mentioned in Exodus, that of nationhood. Blessing is virtually absent in Exodus, Leviticus, and Numbers, but reappears with vigor in Deuteronomy.

terms of Abraham's own exodus (Gen. 12:17-13:4). The two remaining sections, Exodus 1-6 and 16-18 serve different functions.

One will notice that there are no explicit narrative types between Abraham's sojourn in Genesis 12 and Exodus 1-6. In these chapters, rather than showing how the promises to the patriarchs are *being fulfilled*, one of the main purposes is to make numerous affirmations *concerning the state of the Abrahamic covenant*. In other words, they reaffirm that God is about to fulfill the promises he made to the patriarchs. Not surprisingly, these chapters also contain most of the explicit links to the patriarchal narratives, as will be shown below. The last portion of the Exodus (16-18), quite the opposite, has conspicuously less textual links with the patriarchal narratives than the earlier sections. This is because these final chapters before Sinai have two main purposes. First, they ready the reader's expectations for Israel at Sinai. The final look at the nation before the giving of the Law is not hopeful. Second, these chapters serve as a contrast between the patriarchs and Moses' generation. The narrative typology invites this kind of contrast, which will also be explored a little further below.

Exodus 1-6: The Reaffirmation of the Abrahamic Covenant

The book of Exodus opens up with a brief summary and transition from Genesis (Exo. 1:1-7). In many ways, this introduction is a summary of its last four chapters, beginning in 46:1, where Egypt is specifically mentioned as the place of sojourn (46:1-5; 48:21; 50:24-25). During that sojourn, Israel had multiplied and increased greatly, filling up the land. Such terminology draws upon the earlier language of Genesis (c.f. 1:28; 9:1; 17:6) purposefully. The blessing which was explained above has continued with Israel in Egypt.²³ By introducing the exodus in this way, the

²³ John Goldingay presents an interesting discussion of this link in *Old Testament Theology, Volume 1: Israel's Gospel* (Downer's Grove, Ill.: InterVarsity, 2003), 290-293.

author is making a statement: the following narratives are a direct continuation of the story begun in Genesis.²⁴

Following the introduction, there are several links to Genesis that are worthy of note. What binds these links together is *the state of the Abrahamic covenant*. Each of them reaffirms the covenant and establishes God's plan even as the narrative begins. The first of these links is Joseph. The last word on Joseph was in Genesis 50, when Joseph prophetically said, "God will surely take notice of you and bring you up from this land to the land that He promised to Abraham, to Isaac, and to Jacob" (50:24). At that time, there was no reason not to expect Joseph's words to come true. However, the new king in Egypt is unaware of Joseph, and by implication, the great blessing and prosperity that Joseph had brought to Egypt. This also means the new king is unaware of the promises made to the patriarchs. In terms of the Abrahamic covenant, the new king will not bless Abraham, but will propose esteem them lightly through oppression.

The canonical text does not view such oppression as something unexpected. Remember, Genesis 15 had already anticipated that Israel was going to be "enslaved and oppressed for 400 years" before they would be released with great wealth (15:13-14). The author is overtly suggesting that even through oppression the promises to the fathers are being fulfilled in these narratives. Their response to famine, war, barrenness, and other obstacles is also in view: faith in God's promises must be retained.

To make this point stronger, the author uses another strategy: giving the reader a privileged position in the story. In Exodus 2:23-25, the author informs the reader that God has remembered his covenant with the patriarchs before any characters in the story are informed.

²⁴ Brevard S. Childs, *The Book of Exodus* (Philadelphia: Westminster Press, 1974), 2.

This is significant because remembering a covenant is not a mere recollection of previous words or commitments; rather, it is a statement that action will now be undertaken with those promises and oaths in view. Here, it explicitly indicates that Genesis 15:14 is about to be fulfilled in the narratives to come (Exo. 11:2-3; 12:35-36; Psa. 105:37). By postponing the character's knowledge of this until 3:7-9, the reader is already prepared for what is to come before the characters themselves. The reader expects Israel to respond to their obstacles with faith, as Abraham had responded to the tension in the text regarding his offspring (again, felt by the reader chapters before Abraham). When they respond with fear and complaining, the effect of the narrative structure becomes apparent. The author is not simply recounting history, but is using his story to make a theological point about Israel, as contrasted with the patriarchs.

A third way of linking the narratives is the description of Moses as a prophet. There are a number of points in Moses' call that make him look like Abraham – only two will be mentioned.²⁵ First, the manner in which God reveals himself to the prophets is very similar – the burning bush in Exodus 3:2 recalls God's role in the covenant of Genesis 15:7. Second, the divine call in Exodus 3:4 is nearly verbatim to that of Abraham in Genesis 22:11. In both cases the Lord speaks to the prophet by calling his name twice. Each time the prophet responds with *הִנְנִי* ("here am I"). Only one other person in the Pentateuch responds to God in this manner, Jacob, and he does so twice (37:13; 46:2). What is perhaps more notable about the connection between Abraham and Moses is not their similarities, but their differences. Unlike Abraham, who responded to God with faith (Gen. 15:6), Moses responded with fear (Exo. 3:6). This statement of fear, though brief, gains significance in events to come, when Israel will stand far

²⁵ For more, see Rendtorff, "Some Reflections on the Canonical Moses," in Eugene E. Carpenter, ed., *A Biblical Itinerary* (JSOTTS 240; Sheffield: Sheffield Academic Press, 1997), 11-19.

off from God with fear and trembling (20:18), instead of going up onto the mountain to worship God in faith (3:12; 19:13).

A fourth, and rather explicit link between the narratives is the oppression of the people in Exodus 5-6. Just before this episode begins the people believed God and bowed their heads in worship (4:31). The theme of ‘worship’ is central in the upcoming chapters of Exodus. It was first mentioned in 3:12, where God’s plan for the people was to “worship [עבד] God upon this mountain.” One is reminded of this plan throughout the Plague narrative, as Moses and Aaron argue with Pharaoh to allow the people to go out and worship God (7:16 [“in the wilderness”], 26 [EV 8:1]; 8:16; 9:1, 13; 10:3, 7-11, 24-26; 12:31). This theme gives purpose to the entire exodus, intending to bring Israel back into a similar relationship with God that Adam and Eve had in the Garden (Gen. 2:15). The question of whether or not Israel was capable of living up to such a calling will be answered in the upcoming narratives. The reader finds that even though God will continue to confirm his promises to the patriarchs, the faith of the people wavers.

In chapter five, the oppression mounted against Israel is very harsh. Instead of listening to Moses and allowing the people to “go” and “worship” (עבד) in the wilderness, Pharaoh commanded them to “go” and “work” (עבד) even harder. In response to their difficult and heavy burden, the people complained to Moses of their “stink” (באש) before Pharaoh. In Genesis, the “stink” of Jacob before the Canaanites and Perizzites was caused by the sinful actions of Simeon and Levi (34:30), but here the Israelites suggested that God was to blame. The Lord responded by revealing his name to them and previewing for them key parts of the exodus (Exo. 6:1-8). At the head of this revelation God states that he has ‘remembered his covenant’, his promise to give Abraham and his descendants the land of Canaan. Other

confirmations of the promise in God's response draw an even tighter connection: "I will take you to be my people, I will be your God" (6:7; c.f. Gen. 26:3), "I am the Lord...who brought you out..." (6:7; Gen. 15:7), "into the land..." (6:8; c.f. Gen. 50:24), "for a possession" (6:8; c.f. Gen. 14:22). Having known God's plan from a different perspective than the characters in the story, the reader has already understood God's current actions against his past actions with the patriarchs. The current generation is experiencing oppression and obstacles for the first time, but the reader has already experienced them several times over. This is perhaps why the response of the people is so unexpected.

Instead of trusting God, as the patriarchs had done, they "did not listen to Moses because of their broken spirit and harsh slavery" (6:9). Moses even gets caught up in their rebellion, twice saying, "The people of Israel have not listened to me, how then shall Pharaoh listen to me, for I am of uncircumcised lips?" (6:11, 30). As one scholar noted,

Moses himself appeared to falter along with the people and to lose sight of what has been a central theme in the narratives thus far – it was God, not Moses, who was to bring the people out of Egypt...The Exodus was a work of God; even Moses and Aaron had to be commanded to bring the people out. The pattern here is repeated many times throughout the remainder of the pentateuchal narratives. God's initial call for faith and trust is met with doubt and fear.²⁶

The effect of this should be well felt: the author does not want the reader to respond in the same way as the people.

In summary, throughout Exodus 1-6 the Lord has been confirming the promises he made with the patriarchs to the reader, to Moses, and to Israel as a nation. Such confirmation cannot be made more clear. As in the patriarchal narratives, the fulfillment of those promises has been met with obstacles. The difference between the current narrative and the patriarchal narratives, intriguingly, is the response of people to the promises. The patriarchs responded to the obstacles

²⁶ Sailhamer, *Pentateuch as Narrative*, 251.

by trusting in God, while the Israelites have trouble believing, responding in fear with doubt that God will come through on their behalf.

Exodus 7-15: The Exodus of Israel from Egypt

The next major section of Exodus is the exodus itself. As noted above, the Plague narrative (7:14-11:10) has virtually no connections back to the patriarchal narratives save one: it is identifiable with the narrative typology of Genesis 12:17, where Pharaoh was plagued because of Sarah, Abraham's wife.

At the close of the Plague narrative, the next important link to the patriarchs is Passover (12:1-51). The first of several links from this chapter are sheep, which are mentioned for the first time since the patriarchal narratives. The only references to them in Genesis are in 22:7-8 and 30:32. The reference in Genesis 22 focused on the lamb which would be provided to save Isaac, Abraham's beloved son, from being lifted up as a sacrifice, while the reference in Genesis 30 is in the context of Jacob dividing blemished sheep from unblemished ones. Both those ideas are present in the Passover narrative, which emphasizes the need for an unblemished lamb (12:5), whose blood will be the sign (12:13) that the Lord would pass over the household, not killing the firstborn (12:12). An important connection, then, is made between the promised lamb of Genesis 22 to save Isaac and the Passover lamb in Exodus 12 to save each firstborn of Israel.

A second connection point is with the elements in the Passover meal: "unleavened bread" (מַצֵּה). The only other reference to unleavened bread prior to this chapter is in Genesis 19:3, when Lot prepared a feast for the two angels which had visited him. These were the same two angels which had visited Abraham earlier in the narrative. In that scene, Abraham asked Sarah to quickly prepare a meal of "cakes" (עֲנָבִים). The only time these two fairly rare terms come

together is Exodus 12:39, as “cakes of unleavened bread” (עֲגֵת מִצֵּת). This connection

underscores a unique parallel between the exodus of Lot from Sodom and the exodus of Israel from Egypt:

Parallels between Lot’s “Exodus” and the Exodus of Israel from Egypt	
Gen. 18:20-21 – Harsh conditions in Sodom; a cry is heard, God ‘goes down’ to ‘see’ and ‘know’	Ex 3:7-9a – Harsh conditions in Egypt; a cry is heard, God ‘goes down’ to ‘see’ and ‘know’
18:3, 5 – God passes over the righteous to punish rebellious people	12:12-13, 23 – God passes over his firstborn son to punish rebellious people
18:6, 19:3 – Sarah makes “cakes”, Lot makes “unleavened bread”	12:39 – The Passover meal is made of “cakes of unleavened bread”
19:14 – Lot is told to “get up” (קוּם) and go out (צֵה)	12:32 – Israel is told to “take” (לִקַח) and “go” (הֲלֹךְ)
19:16 – Lot tarrys in Sodom, then driven out by angels	12:39 – Israel could not tarry in Egypt, the angel of the Lord would lead them (Ex 14:19; 23:20; 33:2)
19:17 – Lot is told not to look back or stop anywhere in the valley, lest they be swept away (סָפָה)	13:17 – God leads them a certain way that they might not turn back to Egypt
19:26 – Lot’s wife looked back, and was made a pillar of salt	14:12 – The people’s hearts turn back to Egypt, though in 14:31 they feared and believed in Yhwh and Moses

The patterning of these two stories, though not as transparent as Genesis 12 and the exodus, still provides a textual contrast between the patriarchs and the exodus generation. Just as God fulfilled his word with Abraham in Genesis 18-19, so will he in the exodus. The question is whether Israel will be saved as Lot and his family, or whether they, like Lot’s wife, will turn their attention back to Egypt.

An indication of their future actions is implicitly mentioned at the end of the Passover instructions. The people again “bowed their heads and worshipped” (12:27), as they had done in 4:31. This time, however, no explicit mention is made of faith/belief, as had been made earlier. Their faith will only be mentioned again after crossing the Red Sea (14:30-31), but this time, without any mention of the worship of God.²⁷ The depiction of the wavering faith of the people

seems to be a purposeful strategy of the author to keep the reader in suspense. The reader knows that the people should respond in faith, and it will not be until the Sinai narratives that any consistent description of the state of the people will be made clear.

Exodus 15-18: The Wilderness Wanderings

After their initial faith in 4:31 Israel has wavered in their faith and worship. Even after being rescued with God's strong hand during the Passover, the Israelites remained doubtful of God's goodness toward them (15:10-12). God foresaw this in the hearts of the people, and even led them on a longer route through the wilderness lest they "change their minds when they see war and return to Egypt" (13:17). Yet, when Pharaoh is ready to wage war against them, the people cry out in great fear, "It would have been better for us to serve the Egyptians than to die in the wilderness" (14:12). Their reaction can be contrasted with the reactions of Abraham as he wages war against neighboring nations to save his nephew, Lot. All Israel had needed to do was "be silent" and God would fight for them (14:14). This is what God did, and though Israel would lift up the Lord in song, such praises were short-lived.

The wilderness wanderings (15:22-18:27) comprise the final section before arriving at Sinai, and their only reference back to Genesis is Sabbath (16:23). As one scholar noted, there is a special quality about Sabbath rest in association with the Creation week, "The holiness of the day flows from God's infusion of blessing and sanctity, as related in Genesis 2:3. Because it is

²⁷ The final references to both "worship" (עבד) and "belief" (אמן) prior to Sinai are at the Red Sea. Before they cross, the people wish to "serve" Pharaoh again, thinking they were going to die in the wilderness (14:12). Afterwards, however, they have seen the power of the Lord and express their faith in him and his servant, Moses (14:31). This is the last time these two words are used to describe Israel before they arrive at Mount Sinai. Significantly, even though the two terms have important thematic implications throughout Exodus 1-18, no mention is made of Israel worshipping or having faith in God or Moses at Sinai.

an integral part of the divinely ordained cosmic order, its blessed and sacred character is a cosmic reality wholly independent of human initiative.”²⁸ Within the context of this section, however, the command for Sabbath rest is given a different emphasis than in the Ten Words: Israel’s wanderings in the wilderness.

What holds these narratives together is the repetitive murmuring and grumbling of the people, resulting in several “tests” given to them by the Lord in order to see if “they will walk in my law or not” (16:5). The resulting picture is quite dismal. In 15:24 they “grumble” (רָגַז) and receive their first “test,” the bitter water made sweet. Having set out from Elim they again grumble, this time even going so far as saying that it would be better for them if they had died “by the hand of the Lord in the land of Egypt” (16:3).²⁹ Despite God’s desires, it appears that their hearts are turned back to Egypt. After receiving instructions about the Sabbath, the people “did not listen to Moses,” and even received a response from God, “How long will you refuse my commandments and my laws?” (16:28). This gloomy outlook for Israel is completed with another quarrel about water at Meribah and Massah. These texts indicate a sharp contrast to their faith in 14:31, but they also prepare the reader for their apostasy at Sinai.

Summary

This paper has argued that the end of the book of Genesis and the first eighteen chapters in Exodus are broadly patterned after the sojourn of Abraham into Egypt in Genesis 12:10-13:2. Within that pattern, Exodus 1-6 primarily functions to confirm the promises made to the fathers.

²⁸ Sarna, *Exodus*, 90.

²⁹ This phrase is important in Exodus (6:1; 13:3, 9, 14, 16), and its use here presents a significantly different picture of the people than earlier. Rather than saving them, they desire that God would have killed them at the Red Sea.

During those chapters the general notion is that the fulfillment of the promises is about to take place. The goal of the exodus is also given in these chapters, that the people might go out from slavery to worship God together upon Mount Sinai (Exo. 3:12). The initial reaction of the people was one of faith and worship (4:31). Pharaoh's reaction was quite different, making the people 'work' instead of 'worship'. Such obstacles to God's promises are a frequent part of the patriarchal narratives, and the reader has learned to see them only as apparent setbacks: God moves on behalf of his people despite the reactions of those who oppose him. Israel, unlike the patriarchs, did not respond in faith to the obstacles set before them. Beginning in these early chapters of Exodus, and continuing throughout the rest of the Pentateuch, the people grumbled and complained, even after God responded by appealing to his earlier promises (c.f. 6:9).

After the Plague narratives, the people were given instructions for Passover, and it is only in these chapters that reader is given another positive representation of the people. They "feared the Lord, and they believed in the Lord and in his servant Moses" (14:31). Yet even after their joyful song (15), the narrative turns to the grumbling of the people (16-18). They are represented as testing the Lord, not listening to his law, and grumbling and quarreling with his prophet.

The Implications of Inner-Textual Connections

All the points of inner-textuality noted above were noted in the context of the typology of Abraham's first sojourn into Egypt (Gen. 12:10ff.) and the Exodus of Israel. The connection between these two narratives lends itself to comparison and contrast. Significantly, the two narratives end up in two different places. At the end of Abraham's life, when the promises were being passed on to Isaac, God said the following of Abraham (Gen. 26:3-5),

Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your

offspring all these lands. And in your offspring all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge (שמר), my commandments (צוה), my statutes (חק), and my laws (תורה).

In Genesis 15:6 the reader learned that Abraham had believed God and his faith was reckoned as righteousness. Here, at the end of Abraham's life, his faith amounted to the keeping of the Law (c.f. Deut. 11:1). In other words, Abraham would have passed the tests the Lord had given to the Israelites during their wilderness wanderings. Where Abraham had success, Israel had consistently failed.

A word study of "faith" (אמן) within the Pentateuch adds to this contrast. After Genesis 15:6, the word is not used again in the sense of faith or trust until Exodus 4, when the Lord tells Moses that his words and signs are meant for the people to believe (4:1, 5, 8, 9). At that point in Israel's journey they had believed (4:31). The next use of the term is similar, after the crossing of the Red Sea, when the people are said to have fear of the Lord and believe (14:31). After this, the term is used in 19:9, where the Lord plans to give Moses words to speak so that Israel would believe. Though used similarly, unlike chapter four there is no mention of faith at Mount Sinai. In fact, after Sinai the next uses of the term are in Numbers 14:11 and 20:12, where the reader is informed that the people, along with Moses and Aaron, no longer trust in God. This is confirmed all throughout Deuteronomy.³⁰ The resulting contrast signifies that Abraham's sojourn in and exodus from Egypt led to his faith, while Israel's sojourn and exodus resulted in unbelief.

So do these narratives picture God fulfilling the Abrahamic covenant? In some respects, Yes, but in other respects, No. Exodus 1-6 certainly portray God's intentions as fulfilling his

³⁰ Three instances may suffice. In Deuteronomy 1:32 Moses chastises the people for not believing in the Lord. In Deuteronomy 9:23, Moses says that Israel "rebelled against the mouth of the Lord your God and did not believe him or obey his voice." These are key terms in Abraham's statements of faith (Gen. 15:6; 26:5).

covenant with Abraham, but the people do not respond as Abraham had responded, with faith. Even worship, which was the aim of exodus (3:12), never happens on Mount Sinai.³¹ The absence of faith (אמן) and worship (עבד) on Mount Sinai is striking, given its former prominence in the narratives leading to the mountain.³²

Conclusion: The Sinai Covenant as a Complementary Covenant

This paper began by noting that within the Pentateuch the Abrahamic covenant and the Sinai covenant have been brought together to form a unity within God's covenants. The aim of the paper was to note how the author of the Pentateuch uses the narratives preceding Sinai to help the reader discover the purpose and significance of the Sinai covenant. Out of those discussions it seems reasonable to conclude that the *intended purpose* of bringing Israel out of Egypt and to Mount Sinai was the fulfillment of the Abrahamic covenant. It was by means of Sinai that God had intended to make Israel his "treasured possession," a "kingdom of priests and a holy nation"

³¹ This may be a point of dispute, but see the next note for more comments. Worship, in Exodus, involves the celebration of the presence of the Lord, Yhwh, and is often accompanied by faith (inward) and some kind of outward action (e.g., taking off sandals or bowing the head). At Sinai not only are neither faith nor outward actions present, but Israel is said to fear God's presence (not celebrate it) and stand at a distance. The picture of Israel in song at the Red Sea (ch. 15) is without question a different picture than the one painted at Sinai (ch 19-20).

³² Not only is עבד not used during the Sinai narrative, its only uses beyond the exodus are in the context of commands against idolatry (20:5; 23:24-25). In other words, Israel did not worship God as they were expected to in Exodus 3:12ff. In fact, the last use of עבד before arriving at Sinai is in 14:5, 12, when Israel is about to cross the Red Sea. There, they are complaining about their journey and wish they could be back in Egypt *servi*ng Pharaoh. Once arriving at Sinai, the clear expectation of God was that the people would ascend upon the mountain once the ram's horn grew loud (19:13, note the use of עלה בהר). The people never did this, though Moses did. This textual strategy suggests that the people failed to uphold their covenantal agreement (19:4-5) because they had fear instead of faith; instead of worshipping upon the mountain, they stood trembling at a distance. In this regard, the previous study on *faith* is complemented by this study of *worship*.

(Exod. 19:5).³³ He had brought them out of Egypt to Sinai that they might enter the land of promise (Gen. 12:1) and be a blessing to all nations (Gen. 12:2). The inner-textual connections between the patriarchal narratives and the exodus narrative seem to make this clear.

That being the case, it would seem likely that the covenant at Sinai would be next in line to continue forward the Abrahamic covenant, much like the Davidic and New covenants. However, instead of the simple trust seen in Abraham (Gen 15:6), and with which Moses and Israel were described prior to Sinai (Exod. 4:31; 14:31), one finds a lack of trust amongst God's people after Sinai (Num. 14:11; 20:12; Deut. 1:32; 9:23). They could not follow through with their desire to obey the Lord (Exod. 19:5), nor could they live up to the demands of Sinai (Exod. 24ff). This caused an interesting situation in the relationship between the covenants. No text more clearly illustrates this situation than Exodus 32:11-14.

In that text, the Lord desires to consume the people because of their great sin and create a new nation from Moses. Moses, however, makes a zealous appeal to Abraham, Isaac, and Jacob – that God might have mercy with Israel. For Moses, the promises to the fathers serve as the ground for Israel's relationship to the Lord, not the recently inaugurated covenant at Sinai. As a result, God renews the Sinai covenant with the people, not in sequence with the Abrahamic covenant, but alongside it. This enables the Lord to expand the laws of the Sinai covenant as Israel's idolatrous and rebellious dispositions become plain.³⁴ These expanded laws would serve as their guide until the Lord would establish a new covenant, circumcising their hearts and

³³ Though the terminology is not verbatim, this purpose statement in Exodus 19:5 is reminiscent of God's original promise to Abraham in Genesis 12:2 and correlates well with the twin themes of the call of Abraham, nationhood and blessing.

³⁴ John Sailhamer makes a convincing argument in this direction in *Introduction to Old Testament Theology* (Grand Rapids: Zondervan, 1995), 272-289. See also Romans 5:20, which does not recognize a sequential line of covenants, but one in which Sinai comes alongside the Abrahamic and Davidic covenants, until Messiah would come and the New Covenant be established.

giving them his Spirit (Deut. 30; Jer. 31:31; Ezek. 36:26). Until then, God would work on behalf of his people, as “he remembered his holy promise, and Abraham, his servant” (Ps. 105:42).³⁵

³⁵ In the end, the studies of this paper affirm the reading of the Pentateuch by the apostle Paul in Galatians, who understood the transgressions before Sinai as necessitating the Sinai covenant (Gal. 3:19), though not nullifying the promises previously made to the patriarchs (c.f. Exo. 32:13; Gal. 3:15-18). Though the people would continue to disobey the Lord, the law would teach them until the last days, when the new covenant would be inaugurated and their hearts circumcised (Gal. 3:19-29).

APPENDIX A:
NARRATIVE TYPOLOGY BETWEEN ABRAHAM AND JOSEPH/ISRAEL³⁶

Abraham	Joseph / Israel
12:10 – There was a famine in the land	41:54b – There was a famine in all the lands
12:11 – When he drew near to go into Egypt...	46:28 – When they came toward the land of Goshen
12:11 – He said to Sarah his wife	46:31 – Joseph said to his brothers
12:11 – I know that...	46:31 – I will go up and say to Pharaoh...
12:12-13 – And it shall come to pass when the Egyptians see you, they will say...say...	46:33-34 – And it shall come to pass when Pharaoh calls you, he will say...say...
12:13 – that it might be well with me on account of you	46:34b – that you might dwell in the land of Goshen
12:13 – and the officers of Pharaoh saw here and declared it to Pharaoh	47:1 – and Joseph came and declared to Pharaoh
12:15 – and the wife was taken into the house of Pharaoh	47:5 – And Pharaoh said, "...settle your father and brothers in the best part of the land."
12:15 – and Abraham acquired cattle and sheep...	47:6 – Put them in charge of my livestock 47:27 – They acquired property and were fruitful and increased greatly
<p>Though there are no explicit narrative types noticed between Genesis 12 and Exodus 1-6, there are numerous affirmations concerning the Abrahamic covenant. In essence, Genesis 41-50 plots how the Israelites were brought into Egypt, Exodus 1-6 re-affirms that God is in the process of fulfilling his promises, and Exodus 17-12 resume the typological links.</p>	
12:17 – and the Lord struck Pharaoh with great plagues	Ex 7:14-11:10 – plagues against Pharaoh and Egypt
12:18 – And Pharaoh called to Abram and said	12:31 – and Pharaoh called to Moses and Aaron and said
12:19 – Take and go	12:32 – Take and go
12:20 – and sent them away	12:33 – to send them away
13:1 – and Abram went up from Egypt toward the Negev	12:37 – and the sons of Israel traveled from Ramses toward Succoth
13:1 – and Lot went with him	12:38 – and also a great mixed multitude went with him
13:2 – And Abram was very rich with livestock, silver, and gold	12:38 – and they had very much livestock, 12:35 – silver, and gold
13: 4 – Returned to the altar and worshipped God	12:42 – The Feast of the Passover

³⁶ This chart is largely based on that in Sailhamer, *Pentateuch*, 142.

APPENDIX B:
PARALLEL STRUCTURES IN THE PATRIARCHAL SOJOURNS

Parallel Structures in the Patriarchal Sojourns			
Genesis 12	Genesis 15	Genesis 20	Genesis 26
Famine (12:10)	--	--	Famine (26:1)
Sojourn (12:10)	Sojourners (15:13)	Sojourn (20:1)	Sojourn (26:3)
Enter Egypt (12:10-11)	A land not theirs (15:13)	Gerar (20:1)	Gerar (26:6)
“Sister” deception for fear of death (12:13)	--	“Sister” deception for fear of death (20:2)	“Sister” deception for fear of death (26:7)
Sarai into house (12:15)	Servants there (15:13)	Took Sarah (20:2)	Wife wondering (26:7)
Wealth to Abram (12:16)	Will be afflicted (15:13)	--	Isaac did well (26:12-14)
Judgment; plagues (12:17)	Judgment (15:14)	Warning (20:3-7)	Warning (26:8-11)
Abram rebuked (12:18-19)	--	Abram rebuked (20:9-10)	Isaac rebuked (26:9)
Out of Egypt (12:20)	Exodus (15:14)	Dwell wherever (20:15)	“Go away...” (26:16)
Very rich (13:2)	Possessions (15:14)	Possessions (20:14)	“mightier than us” (26:16)
Into the Negev (13:1)	To the land (15:16)	Wells (21:22-34)	Wells (26:15-32)

BIBLIOGRAPHY

- Abela, Anthony. "Is Genesis the Introduction of the Primary History?" In A. Wénin, ed., *Studies in the Book of Genesis: Literature, Redaction and History*. Sterling, VA: Leuven University Press, 2001, 397-406.
- Alexander, T. D. *From Paradise to Promised Land: An Introduction to the Pentateuch, 2nd Edition*. Grand Rapids: Baker, 2002.
- Carr, David M. "Genesis in Relation to the Moses Story: Diachronic and Synchronic Perspectives." In A. Wénin, ed., *Studies in the Book of Genesis: Literature, Redaction and History*. Sterling, VA: Leuven University Press, 2001, 273-295.
- Cassuto, U. *A Commentary on the Book of Exodus*. Translated by Israel Abrahams. Jerusalem: The Mangus Press, The Hebrew University, 1983.
- Childs, Brevard S. *The Book of Exodus: A Critical, Theological Commentary*. Philadelphia: The Westminster Press, 1974.
- Chisholm, Robert B. *Interpreting the Historical Books: An Exegetical Handbook*. Grand Rapids: Kregel Academic, 2006.
- Dempster, Stephen G. *Dominion and Dynasty: A Theology of the Hebrew Bible*. Downer's Grove, Ill.: InterVarsity Press, 2003.
- Geoghegan, Jeffrey C. "The Exodus of Abraham." *Bible Review* 21 no 2 Spring 2005, 16-25, 43-36.
- Goldingay, John. *Old Testament Theology, Volume One: Israel's Gospel*. Downer's Grove, Ill.: InterVarsity Press, 2003.
- Hammer, Robert Alan. "The New Covenant of Moses." *Judaism* 27 no 3 Sum 1978, 345-350.
- Kaiser, Walter C., Jr. *Toward an Old Testament Theology*. Grand Rapids: Zondervan, 1978.
- Merrill, Eugene H. *Everlasting Dominion: A Theology of the Old Testament*. Nashville: Broadman and Holman, 2006.
- Rendtorff, Rolf. *God's History: A Way Through the Old Testament*. Translated by Gordon C. Winsor. Philadelphia: Westminster Press, 1969.

- _____. "Noah, Abraham, and Moses: God's Covenant Partners." In Edward Ball, ed., *In Search of True Wisdom: Essays in Old Testament Interpretation*. JSOTSS 300. Sheffield: Sheffield Academic Press, 1999, 127-136.
- _____. "Some Reflections on the Canonical Moses: Moses and Abraham." In Eugene E. Carpenter, ed., *A Biblical Itinerary: In Search of Method, Form and Content*. JSOTSS 240. Sheffield: Sheffield Academic Press, 1997, 11-19.
- _____. *The Problem of the Process of Transmission in the Pentateuch*. Translated by John J. Scullion. JSOTSS 89. Sheffield: Sheffield Academic Press, 1990.
- _____. *The Covenant Formula: An Exegetical and Theological Investigation*. Translated by Margaret Kohl. Edinburgh: T&T Clark, 1998.
- Sarna, Nahum M. *Exodus: the traditional Hebrew text with the new JPS translation*. The JPS Torah Commentary. New York: The Jewish Publication Society, 1991.
- Sailhamer, John H. *Biblical Prophecy*. Grand Rapids: Zondervan, 1998.
- _____. *Christian Theology*. Grand Rapids: Zondervan, 1998.
- _____. "Exegetical Notes: Genesis 1:1-2:4a." *Trinity Journal* 5 NS (1984), ?-?.
- _____. *Introduction to Old Testament Theology: A Canonical Approach*. Grand Rapids: Zondervan, 1995.
- _____. "The Canonical Approach to the OT: Its Effect on Understanding Prophecy." *Journal of the Evangelical Theological Society* 30/3 (September 1987), ?-?.
- _____. *The Pentateuch as Narrative*. Grand Rapids, MI: Zondervan, 1995.
- Schnittjer, Gary Edward. *The Torah Story: An Apprenticeship on the Pentateuch*. Grand Rapids, MI: Zondervan, 2006.
- Stuart, Douglas K. *Exodus*. NAC 2. Nashville, TN: Broadman & Holman, 2006.
- von Rad, Gerhard. *Old Testament Theology: Volumes I & II*. Peabody, MA: Prince Press, 2005.
- Waltke, Bruce K. and Charles Yu. *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach*. Grand Rapids: Zondervan, 2007.
- Waltke, Bruce K. and M. O'Conner. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990.
- Wright, Christopher J. H. *The Mission of God*. Downer's Grove: IVP Academic Press, 2006.