

# *The Second Exodus: Initiated and Consummated by Jesus Christ*

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And I thought I would start off the course by talking about how background works. The phrase I actually like to use for backgrounds is “**cultural scripts.**” **Cultural scripts** are things that the reader and the writer share because they share the culture, which means a lot doesn’t have to be explained in order for them to get it.<sup>1</sup> (Emphasis mine—underlining and bold)

## THE FIRST EXODUS

**This introductory citation deals with a basic principle of interpretation, which interpretation focuses on an examination of the cultural or historical background within which a particular writing occurred.** As we approach a study of the **Second Exodus**, we need to briefly review the **First Exodus** carried out by Moses under God’s guidance. Since Moses recorded the words of the LORD (Yahweh) as revealed to himself concerning the One who would come after him, we need to examine the force of Moses’ prediction concerning the One who would lead Israel, Judah, and the Gentiles out of sin-death through the Second Exodus.

As we develop this theme of a Second Exodus, we will draw attention to both the Hebrew Scriptures as well as the Scriptures that developed out of God’s new relationship with Israel, Judah, and the Gentiles. This New Exodus would encompass all of humanity—both Jews and foreigners. This New Exodus had its **initiation** with the beginning ministry of Jesus (AD 30) and reached its

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<sup>1</sup> Darrell L. Bock, *NT211 Introducing the Gospels and Acts: Their Background, Nature, and Purpose*, Logos Mobile Education (Bellingham, WA: Lexham Press, 2014). The above principle should be applied by every student of Holy Scripture. A consciousness of “**cultural scripts**” should alert every interpreter to become more acquainted with the culture behind the statements in the Hebrew Scriptures as well as the New Covenant writings that grew out of our new relationship to God based upon our faith in the finished work of Christ upon Calvary.

**consummation** with Christ coming back in judgment against Israel in AD 70. Jesus made it possible for Jews and Gentiles to enter into the age-to-come as foretold in the Law, the Prophets, and the Psalms, which age is equivalent to the New Heaven and Earth (See Revelation 21:1-4; Hebrews 12:22-29).

Within the Hebrew Scriptures we are told of the **Second Exodus**, which Exodus was initiated by Jesus the Messiah. With the background, from Scripture, leading up to the Exodus under Moses, we are informed about the ten plagues (miraculous) and the Passover Meal (memorial) that preceded their departure from Egypt. Prior to this withdrawal, we are well-versed from the Book of Exodus about the miraculous as well as the Commemorative Meal that continued, on a yearly basis, as a constant reminder of their Exodus from Egypt. Moses recorded their escape from Egypt to Mount Sinai (Exodus 12:17 to Chapter 18).

Today, as Christians, we continue to observe the Lord's Supper Meal as a constant reminder of our Second Exodus from the bondage of sin-death. As we begin our spiritual journey leading up to the **Second Exodus**, we need to turn our attention to Moses' last written correspondence to the Twelve Tribes (Deuteronomy).<sup>2</sup> To assist us in examining the **Second Exodus**, we need to read **Michael Martin's** essay, "Salvation, Grace, and Isaiah's New Exodus in Mark," which studies shed tremendous insight into our new found spiritual blessings. This informative study by Martin is found in an excellent work: *Getting Saved: The Whole Story of Salvation in the New Testament*, which study explains that Mark's Gospel unravels the **Isaianic New Exodus** (Isaiah 11:11) that was led by Jesus:

Unlike the **first exodus**, however, the deliverance and exodus journey of the **INE [Isaianic New Exodus]** leads to Israel's eschatological salvation. That is, what Israel enters into at the end of its **second exodus** is God's end-time βασιλεία [*basileia*, "kingdom," bâ-se-lāy-ah]. Jerusalem, as the destination of the journey, is in Isaiah's depiction the center of this reign and what it effects, the new heaven and the new earth. Thus we may ask, in the present study, what does Mark's portrayal of the INE say or assume about (a) "getting in" the people who undertake the INE journey, and

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<sup>2</sup> I am indebted to **Daniel Rogers** for his exposition on "The Second Exodus: Introduction, Part 1," which study can be found on his website: [www.labornotinvain.com](http://www.labornotinvain.com). I had previously made notes in my Bible concerning the Second Exodus in Isaiah 11. Yet, I found his exposition extremely informative in my own decision to write on this important subject for the Christian community. I encourage my readers to visit his website and listen to his many messages dealing with eschatology. His series on the biblical concept of Resurrection are very clear in his exposition.

NOTE: **INE** = Isaianic New Exodus (from the above citation by Michael Martin)

(b) “staying in” through the duration of this journey?<sup>6 3</sup> (Emphasis mine—underlining and bold)

This study of the **Second Exodus** begins with a citation from the Book of Deuteronomy, which reference calls attention to Jesus who was none other than God’s Messiah who would lead the Second Exodus—an Exodus out of the bondage and slavery of sin-death. As we approach the New Testament writings, we are confronted with “**cultural scripts**.” In other words, the Jews of the first century did not need for someone to explain the implications of Moses’ comments about a prophet that would come after himself. They were looking for “**the** Prophet” or “**the** Christ” to appear in their day. Moses writes about this revelation from God in his own words (Deuteronomy 18:15-18). The following verses should be consumed with an inquisitive and curious mind and heart as we seek to gather the full import of Moses’ Divine Revelation:

The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the LORD your God has not permitted you to do so. <sup>15</sup> **The LORD your God will raise up for you a prophet [Jesus] like me from among your own brothers.** You must listen to him [see Matthew 17:1-5]. <sup>16</sup> For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, “Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die.” <sup>17</sup> The LORD said to me: “What they say is good. <sup>18</sup> **I will raise up for them a prophet like you from among their brothers** [Jesus]; I will put my words in his mouth, and he will tell them everything I command him [see John 17:6-8]. <sup>19</sup> If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. <sup>20</sup> But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death.” <sup>21</sup> You may say to yourselves, “How can we know when a message has not been spoken by the LORD?” <sup>22</sup> **If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.** (Deuteronomy 18:14-22)

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<sup>6</sup> (This #6 footnote is from the citation above; my actual footnote for this study is # 3, which is listed after Martin’s note). This question may be answered not just with regard for disciples of Jesus who followed in the INE [Isaianic New Exodus] “way” during his earthly ministry, but also for those who do so post-Easter. As Marcus observes, “the whole genius of Mark’s Gospel is to overlay the story of Jesus’ earthly ministry with the postresurrectional story of Mark’s church, and this overlay implies that Jesus’ ‘way’ continues in the time of the church” (*Way of the Lord*, 44; see also *The Mystery of the Kingdom* [SBLDS 90; Atlanta: Scholars, 1986], 69–71). **This citation is a footnote within Martin’s own essay.** These two books are by Joel Marcus (“Way” and “Kingdom”).

<sup>3</sup> Michael W. Martin, “Salvation, Grace, and Isaiah’s New Exodus in Mark,” in *Getting “Saved: The Whole Story of Salvation in the New Testament* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2011), 120.

## The Remnant or Elect

Moses occupied a unique position in his relationship to God as prophet. Even though other prophets came after him, nevertheless, none were exactly like Moses. Moses was a type of the Coming One who would proclaim the **Way** of God through faith and lead the “**remnant**” out of the world of darkness (spiritual death). We have the writings of other prophets who foretold of the **Coming One** that Moses had previously announced. As we endeavor to unravel the mystery of the coming Messiah who would lead the “**remnant**” out of the bondage of sin, we will explore the Hebrew prophets as well as the apostolic writings and the writings of those who worked directly with the Apostles.

As we reflect upon Deuteronomy 18:22, we are immediately confronted with the criterion or benchmark by which we can determine whether “a prophet” is true or false. Even though Moses focused on “**the Prophet**,” nevertheless, this gauge of authenticity (occurrence of things foretold coming to fruition) would hold true. If a prophet made a prediction and it did not come to pass, then that prophet was a false prophet. At this time, I wish to focus our attention more on **the Prophet** (Jesus) concerning His qualifications. Moses began his Exodus in 1446 BC,<sup>4</sup> but Jesus began His Exodus in AD 30.

How do we know if a prophet is a true prophet? If a prophet or **the prophet** predicted something that did not come true, then we should reject that prophet. Let us now turn our attention to “the Prophet” that Moses foretold would come. Did He make prophecies that came true? Toward the end of Jesus’ earthly ministry (AD 33), Jesus predicted His Death and His Resurrection from the grave on the third day (Matthew 16:21; 17:22-23; 20:17-19). We have four written documents (Matthew, Mark, Luke, and John) that testify to the tangible fulfillment of Jesus’ predictions.<sup>5</sup> Do we remember the words of Moses: “**If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him**” (Deuteronomy 18:22). Did this prophecy come true? Yes! Over again, in Matthew 16, Jesus also made another prediction concerning the coming

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<sup>4</sup>For an in-depth study of the date of the Exodus, see Dallas Burdette, “Date of the Exodus,” in Dallas Burdette, *Biblical Preaching and Teaching: Series of Specialized Studies from Ephesians • Philippians • Exodus • Prophets • Pastoral Epistles • Apologetics*, Volume 3 (Maitland, FL: Xulon Press, 2010), 430-481.

<sup>5</sup>For a detailed account of the veracity or truthfulness of the Resurrection, see Dallas Burdette, *Evidence for the Truth of Christianity: A Defense of Christianity by Means of Common-sense Arguments* (Maitland, FL: Xulon Press, 2017), 15-149. In this section, I wrote eight essays on the truthfulness of the Resurrection.

of His kingdom (Matthew 16:27-28). Let us, once more, tune our ears to hear what Jesus foretold would happen within **that generation**: “For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what he has done. <sup>28</sup> I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom [**consummation** of Second Exodus].”

This unique coming (in the “last days” of apostate Israel<sup>6</sup>) would occur before some would die physically, which coming did occur in its consummation in AD 70. Just as Moses’ Exodus covered a period of forty years, so the new Exodus by Jesus covered a period of forty years, which beginning had its **initiation** in AD 30, and had its **consummation** in AD 70. This everlasting kingdom that John the Baptist forecast (Matthew 3:2) and Jesus predicted (4:17) is portrayed as “**already-but-not-yet**.” The destruction of Jerusalem in AD 70 is a historical fact. Shortly before Jesus’ arrest and crucifixion, He gave a prediction about the overthrow of apostate Israel with its Temple and its liturgies (Matthew 23—25).<sup>7</sup> Jesus made this prophecy thirty-seven years before its final demise or death as a nation.

In the Olivet Discourse (24—25), Jesus announced: “I tell you the truth, **this generation** will certainly not pass away until **all these things have happened**” (24:34). How do we know that Jesus is “the Prophet” like unto Moses? The above remarks tell the story. As we continue this study of the Second Exodus, we turn our attention to the prophet Isaiah (739 BC) who gave additional information about “the Prophet” that Moses predicted would come.<sup>8</sup> Rather than cite the entirety of Chapter eleven of Isaiah, I wish to be selective in some of the quotes from this Messianic chapter. This chapter opens with an announcement about the exclusive family ancestry of “the Prophet” that Moses wrote about:

A shoot [**Jesus**] will come up from the **stump of Jesse**; from his roots a **Branch** [**Jesus**] will bear fruit. <sup>2</sup>The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD. (Isaiah 11:1-2)

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<sup>6</sup>See Dallas Burdette, “Last Days in the Old and New Testaments,” in Dallas Burdette, *Commentary on the Book of Revelation*, Volume 1 (Maitland, FL: Xulon Press, 2013), 90-125.

<sup>7</sup>*Ibid.*, 226-362, for an analysis of the Olivet Discourse see Dallas Burdette’s *Commentary on Revelation*.

<sup>8</sup>Since Moses concluded his ministry in 1406 BC, we know from Scripture that Isaiah began his prophetic ministry about 667 years later (739 BC).

## THE SECOND EXODUS

Following this announcement about the birth of the Messiah (“**the** Prophet”), the Holy Spirit reveals to Isaiah concerning the tranquility that will someday exist among the tribes of Israel, the tribes of Judah, and the Gentiles. He expresses this scenario in figurative language to describe the new heaven and new earth (the New Jerusalem) that will reach its **full bloom (consummation)** with the Second Exodus. The following words should awaken us to the highly symbolic language the Holy Spirit employed through Isaiah concerning the New/Second Exodus:

**Righteousness will be his** [Jesus] **belt** and **faithfulness the sash around his waist**.

<sup>6</sup>The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. <sup>7</sup>The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. <sup>8</sup>The infant will play near the hole of the cobra, and the young child put his hand into the viper’s nest. <sup>9</sup>They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. (11:5-9)<sup>9</sup>

This description by Isaiah is a graphic or pictorial scenario of the events that would transpire with the **Second Exodus** led by Jesus the Messiah. **Figurative language is seen in the words *belt* and *sash*. Isaiah is simply pointing out that Jesus is equipped for achievement.** The words *righteousness* and *faithfulness* will be seen in all his actions. Unfortunately, many sincere Christians want to apply a literal interpretation upon the animals mentioned. This section is highly emblematic in nature in its description of the **Second Exodus**. This chapter voices the eventual collapse of Judah and clears the **Way** for the new heavens and the new earth. Chapter 11 of Isaiah should **not** be separated from its background, which “remote” context covers Chapters 2 through 9 as a backdrop to Isaiah’s Second Exodus. These eight chapters represent some progressive or supplementary

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<sup>9</sup> John A. Beck, General Editor, *Zondervan Dictionary of Biblical Imagery* (Grand Rapids, Michigan: Zondervan, 2011), 277, writes: “Almost every time a wolf is mentioned in the Bible, it is being used as a metaphor to describe a tribe or nation or their leaders who bring harm.” **This figurative language is similar to the metaphorical language employed by Isaiah in Chapter 2:1-4.** The general import of this metaphoric language pictures the coming of Christ at the time in which God will bring about spiritual peace between Jews and Gentile. For a detailed study of “metaphor,” see. E. W. Bullinger, *Figures of Speech Used in the Bible*, originally published in 1898 (Grand rapids, Michigan: Baker Book House, 1968), 735. He pens the following words about metaphor: “‘represents’ is the word that marks the metaphor.” Again he states, “The Metaphor boldly and warmly declares that one thing IS the other.”

**E. W. Bullinger** (1837-1913): Anglican clergyman, biblical scholar, and ultra-dispensationalist.

background information that enhances one's interpreting process of Chapter 11 more accurately. Even though the following citation from Scot McKnight<sup>10</sup> focuses on how to interpret truthfully the Synoptic Gospels, his principle of interpretation also applies to the Scriptures in general, that is to say, the whole of God's written Revelation. The following comments by him shed light on a major principle in reading the Scripture under consideration:

**Interpretation which is not anchored in background studies will be historically insensitive and, therefore, simply wrong.** Christians who neglect background information are in danger of denying the time-conditioned nature of revelation, both in the event and in the text.<sup>11</sup> (Emphasis mine—underlining and bold)

### **Isaiah 11:10-12**

The next subdivision in Isaiah 11 sheds tremendous insight as to the focus of the prophecy of this book as a whole. This segment of Scripture (11:10-12) unfolds in clear language the focus of the **Second Exodus** by Jesus the Anointed One of God, which Exodus includes the **“four quarters of the earth.”** This Exodus would embrace the salvation of the Gentiles (11:10) as well as the **“remnant”** from the Twelve Tribes. This Exodus would lead to a world of spiritual peace and God's righteousness imparted to those who respond to Jesus as the One and the only **Way** of salvation. In verses 10-12, Isaiah foretold the restoration of the Twelve Tribes (the **“remnant”** from the Northern and Southern Kingdom), which restoration is confirmed about eight-hundred years later as found in Revelation 7:4 and 14:1). The following paragraph by Isaiah should enhance our reading more accurately. Isaiah, through inspiration of the Holy Spirit, writes:

**In that day** [last days of Judaism] the Root of Jesse [Jesus] will stand as a banner for the peoples; the **nations** [Gentiles] will rally to him, and his place of rest will be glorious.<sup>11</sup> **In that day** the Lord will reach out his hand a **second time** to reclaim the **remnant** that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea.<sup>12</sup> He will raise a banner for the **nations** [Gentiles] and gather the exiles of Israel [North and South]; he will assemble the scattered people of **Judah** from the **four quarters of the earth.** (Isaiah 11:10-12)

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<sup>10</sup> **Scot McKnight:** is a theologian who has focused most of his writings on the New Testament and the historical Jesus. He is a professor of New Testament at Northern Baptist Theological Seminary in Lombard, IL. Also, he is a member of the Society of Biblical Literature and the Society for New Testament Studies.

<sup>11</sup> Scot McKnight, *Interpreting the Synoptic Gospels*, vol. 2, Guides to New Testament Exegesis (Grand Rapids, MI: Baker Book House, 1988), 28.

As we read Isaiah's forecast of the future, we should focus our attention on **"in that day," "nations," "second time," "remnant,"** and the **"four quarters of the earth."** The phrase **"in that day"** is equivalent to **"in the last days."** In the last days of apostate Israel (Old Covenant world of Judaism), God would reclaim **"the remnant"** who responded to Jesus as the Savior of the world in the **New Exodus.** The rescuing of the Gentiles and the "exiles of Israel" are described as a **"second time,"** that is to say, a **"Second Exodus."** In the Book of Hebrews, we discover an echo of Isaiah 11:11 concerning this **"Second or New Exodus."** The author of Hebrews writes:

For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.<sup>25</sup> Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.<sup>26</sup> Then Christ would have had to suffer many times since the creation of the world. But now he has **appeared once for all at the end of the ages** [last days of Judaism] to **do away with sin** by the sacrifice of himself.<sup>27</sup> Just as man is destined to die once, and after that to face judgment,<sup>28</sup> so Christ was **sacrificed once to take away the sins of many people;** and he will appear a **second time [Second Exodus],** not to bear sin, but **to bring salvation [consummation] to those who are waiting for him.** (Hebrews 9:24-28)

The author of Hebrews looked forward to the day that Jesus would "bring salvation." Apparently, he knew that the consummation of God's full bloomed redemption had not yet arrived, which is exactly what Paul had reference to in Romans 13:11-12.<sup>12</sup> Isaiah 11:10-12 contains a tremendous amount of information concerning the coming of the Messiah in the first century. We cannot read the phrase **"four quarters of the earth"** without reflection upon Jesus' Olivet Discourse in which He announces the end of apostate Israel and the regathering of the **"elect"** (remnant) from the **"four winds"** (Matthew 24:31). We should turn our attention to the following words of Jesus as he paints a dismal and/or a gloomy picture of the overthrow of Jerusalem with its Temple and its liturgy:

**Immediately after the distress of those days [AD 30 to AD 70],** 'the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'<sup>30</sup> At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.<sup>31</sup> And he will send his angels with a loud **trumpet** call, and they **will gather his elect from the four winds, from one end of the heavens to the other.**<sup>32</sup> "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.<sup>33</sup> Even so, when you see all these things, you know that it is near, right at the door.<sup>34</sup> I

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<sup>12</sup>See comments that I added later in this study when examining Romans 13:11-12.

tell you the truth, **this generation** will certainly not pass away **until all these things have happened**.<sup>35</sup> **Heaven** and **earth** will pass away [the Old Covenant world of Judaism], but my words will never pass away. (Matthew 24:29-35)

We witness hyperbolic language employed in this section of Scripture as we also observed in Isaiah 11:5-9. The word *remnant* appeared in 11:10, but it also appeared in 11:16: “There will be **a highway** for the **remnant** of his people.” This statement is very similar to Isaiah 35:8 in which he again calls attention to this highway: “And **a highway** will be there; it will be called the **Way** of Holiness [Second Exodus]. The unclean will not journey on it; it will be for those who walk in that **Way**; wicked fools will not go about on it.” For those who refused Jesus as God’s **WAY** of rescue from the bondage of sin, we are told that the unclean would not walk or journey on this **new highway**.

This pericope from Isaiah should cause believers to reflect upon the words of Jesus to Thomas, one of the Twelve Apostles. Listen to Jesus as He interacts with Thomas: “Thomas said to him, ‘Lord, we don’t know where you are going, so how can we know the way?’”<sup>6</sup> Jesus answered, “**I am the way and the truth and the life**. No one comes to the Father except through me” (John 14:5-6). Luke records a reference to the “**WAY**” in his reporting the conversion of Paul:

Meanwhile, Saul was still breathing out murderous threats against the Lord’s disciples. He went to the high priest<sup>2</sup> and asked him for letters to the synagogues in Damascus, so that **if he found any there who belonged to the Way**, whether men or women, he might take them as prisoners to Jerusalem. (Acts 9:1-2)

Once more, we need to call attention to Paul’s trial before Felix as he defended Himself:

However, I admit that I worship the God of our fathers as **a follower of the Way**, which they call a sect. I believe everything that agrees with the Law and that is written in the Prophets,<sup>15</sup> and I have the same hope in God as these men, that there will be a resurrection of both the righteous [**just**] and the wicked [**unjust**].<sup>16</sup> So I strive always to keep my conscience clear before God and man. (Acts 24:14-16)

The word *way* should grab our attention as we seek to explain **God’s Second Exodus**. Isaiah’s description of the **Second Exodus**, as mentioned in 11:11, should create joy in the hearts of God’s people. Just a casual reading of this chapter (Isaiah 35:5-6) reveals that Jesus, too, would perform miracles as did Moses, but these miracles by Jesus were of a different nature than Moses’ miracles, that is to say, Jesus’ miracles were therapeutic miracles (see also Matthew 8—9, healing miracles). When the priest and Levites inquired of John the Baptist as to whether or not he was the “the Prophet” that Moses prophesied, he responded by saying

**NO** (John 1:19-28). Later, John the Baptist sent some of His disciples to Jesus to ask Him if He was the One that Moses wrote about or should they expect someone else. Jesus responded by calling attention to the miraculous in His ministry (Matthew 11:1-5).

This Scripture is an **echo** of Isaiah 35:5-6. Just as Isaiah called attention to the miraculous in the initiation of the Second Exodus, so Micah (735 BC), too, calls attention to the miraculous in the First Exodus as well as to the miracles that would be associated with the Second Exodus. He writes, “As in the days when you came out of Egypt, I will show them **my wonders**” (Micah 7:15). Micah concludes the benefits associated with this **Second Exodus** with the total obliteration or annihilation of our sins. The following words of Micah should cause each of us to rejoice:

Who is a God like you, who pardons sin and forgives the transgression of the **remnant** of his inheritance? **You do not stay angry forever** but delight to show mercy. <sup>19</sup>**You will again have compassion on us [Second Exodus]; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea [Second Exodus].** (7:18-19)

When did God “tread our sins underfoot and hurl all our iniquities into the depths of the sea”? This process of **initiation**, that is to say, **the inauguration**, began in AD 30 with the ministry of Jesus and was **consummated** in AD 70 with Christ’s coming in judgment against apostate Israel (see James 5:9; 1 Peter 4:7; 1 John 2:18; 1 Corinthians 10:11; Hebrews 10:37). The prophet Daniel addressed this very issue just a little over one-hundred years after the time of Micah. According to Daniel, the seventieth week in his prophecy involved two-time periods—three and one-half years for the earthly ministry of Jesus and three and one-half years for the total destruction of the holy people (Daniel 9:24-27), which time period (AD 30—AD 70) covers a period of forty-years.

Once more, we turn our attention to Deuteronomy 18:14-18 concerning a [the] **prophet** like unto Moses. Just a little over fourteen-hundred years later, John the Baptist, as stated above, wanted to know if Jesus was the one that Moses foretold would come. Matthew records a conversation between John the Baptist and some of the religious leaders in which they asked John if he was “**the Prophet**.” As stated above, John, one of the Twelve Apostles left us a record of this scene in which John the Baptist denies being “the Christ” or “the Prophet” that Moses predicted:

Now this was John’s testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. <sup>20</sup> He did not fail to confess, but confessed freely, “**I am not the Christ**.” <sup>21</sup> They asked him, “Then who are you? Are you Elijah?” He said, “I am

not.” “**Are you the Prophet?**” He answered, “No.”<sup>22</sup> Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?” (John1:19-22)

## **Forty Years Assigned for Each Exodus:**

### **Initiation and Consummation**

Just as Moses spent forty years (1446 BC to 1406 BC) in the wilderness, so Christ’s ministry and the ministry of His Apostles involved a total of a forty year period (AD 30 to AD 70) to accomplish His New Exodus. Moses led the children of Israel out of bondage from Egypt, yet Christ lead the “**remnant/elect**” out of bondage from sin (sin-death) to eternal life. In AD 30, Jesus **initiated** His New Exodus (Luke 3:23) and **consummated** His New Exodus of redemption with the overthrow of the old heaven and earth (Revelation 18; Hebrews 9:28; Romans 13:11-12), which consummation established the **full bloom** of the new heaven and new earth (Revelation 21:1-4).<sup>13</sup>

Before the new heaven and new earth (New Jerusalem) could be **consummated**, “**everything**” that had been forecast in the **Law** and the **Prophets** and the **Psalms** had to be fulfilled (Luke 24:44-49). In the Sermon on the Mount, Jesus addressed the passing away of the Old Covenant World of Judaism (heaven and earth), which passing away had nothing to do with the end of Planet Earth. We should reread the following words of Jesus with fresh eyes:

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup> I tell you the truth, **until heaven and earth disappear** [Old Covenant world of Judaism], not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law **until everything is accomplished**. (Matthew 5:17-18)<sup>14</sup>

**If everything [“all things”] foretold in the Hebrew Scriptures were not fulfilled in the first century, then the Law is still in effect, which means that everyone is still under the curse of the Law.** Deuteronomy 28—32, Isaiah 65:1-16, Daniel 9:24-27 and Daniel 12:7 predicted the overthrow of apostate Israel (old

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<sup>13</sup>For a detailed study of the new heaven and new earth, see Dallas Burdette, “A New Heaven and A New Earth,” *Commentary on the Book of Revelation: An Unraveling of the Olivet discourse As a Preface to Understanding Revelation*, Volume 1 (Maitland, FL: Xulon Press, 2013), 42-89.

<sup>14</sup>For in-depth studies of Matthew 5:17-18, I highly recommend the following books: Don Preston, *Have Heaven & Earth Passed Away? A Study of Matthew 5:17-18 & the Passing of the Law of Moses* (Ardmore, OK: JaDon Management Inc., 2014); Don Preston, *AD 70: A Shadow of the ‘Real’ End?* (Ardmore, OK: JaDon Management Inc., 2013).

heaven and earth) with the coming in of the new heaven and new earth (Isaiah 65:17-19; Hebrews 12:22-29; Revelation 21:1-4). The Olivet Discourse concerns the tragedy of apostate Israel that would occur within the lifetime of many who were living at that time (Matthew 16:28; 24:32-35; Revelation 22:10-12). Certain events would lead up to and transpire before the **consummation of the Second Exodus**, which coming reached its zenith or highpoint or full bloom in AD 70.

Whether we use the phrase “**Second Time**,” “**Second Coming**,” or “**Second Exodus**,” we believe that these three phrases express one and the same concept. When Paul wrote to the Christians in Rome (written from Corinth around AD 57—about twenty-four years after the Olivet Discourse as found in Matthew 24—25), he announced that the timeframe Jesus declared is just around the corner. Approximately ten years after this Epistle, we witness the beginning of the “time, times, and half a time” that Daniel foretold in Daniel 12:7 and 9:24-27), which complete desolation of apostate Israel would occur approximately three years later after the initial war by the Romans against Israel had come. Let us listen in on Paul’s Epistle to the Romans as he announced the near fulfillment or full bloom of God’s time table:

And do this, understanding the **present time** [AD 57]. The **hour has come** for you to wake up from your slumber, because our salvation is nearer now than when we first believed.<sup>12</sup> The **night is nearly over**; the **day is almost here** [AD 70]. So let us put aside the deeds of darkness and put on the armor of light. (Romans 13:11-12)

Just a casual glance at this pericope (unit or section) of Scripture reveals something that baffles the modern-day reader. How could Paul possibly say that “our salvation is nearer now than when we first believed”? Did they not receive salvation when they first believed? Yes! As we study this part of Scripture, we are once more made aware of the **initiation** of salvation versus its **consummation**. This is the same idea of the “**already-but-not-yet**” that would find its consummation in AD 70. When Paul says that the “hour has come,” he used the adverb ἤδη, *édē* (pronounced: ā dāy), which Greek word means by implication: “of the immediate future,” that is to say, “now even already present.” In addition to this adverb, he uses another adverb “nearer” (ἐγγύτερον, *engyteron*, which is from the Greek word ἐγγύς, *engys* (“close to time,” pronounced as “in” “goose”). Since the **consummation** of their salvation was only thirteen years away (AD 70 minus AD 57 = 13 years).<sup>15</sup>

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<sup>15</sup>Romans 13:11-12 is very similar in matter concerning the soon coming of Jesus in judgment against Israel as reported in the Book of Hebrews 10:25: “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching” [AD 70].

Paul concluded his Roman Epistle with these words: “The God of peace will **soon** [ἐν τάχει, *én táchei*] **crush Satan** under your feet” (Romans 16:20; see also Genesis 3:15). The Greek word *soon* is from the Greek word **τάχος** (*táchos*), which conveys the idea of “quickness,” “swiftness,” “speed,” or a “short duration.” This noun (*táchos*) only occurs in the Greek Testament with the preposition *én*—*én táchei* (“with speed,” *én* is pronounced “in,” and *táchei* is pronounced as “tä kāy”). This Greek prepositional phrase should capture our attention since John utilized this phrase in the first verse of Revelation, Chapter 1. The Book of Revelation was written prior to the 9<sup>th</sup> day of June in AD 68 (see Revelation 17:9-12; 11:1-3).

Two words in the first three verses of Chapter 1 should grab our attention (“soon” and “near”), which words cover the events reported by John in the Book of Revelation as occurring **soon** (1:1) and would take place **with speed** (1:3), not 2000 years later. Let us read and reflect upon these words of inspiration:

The revelation of Jesus Christ, which God gave him to show his servants what must **soon take place** [*én táchei*, “with speed”]. He made it known by sending his angel to his servant John, <sup>2</sup> who testifies to everything he saw—that is, the word of God and the testimony of Jesus Christ. <sup>3</sup> Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the **time is near** [*kairos engys*]. (Revelation 1:1-3).

## **THE BOOK OF REVELATION DISCLOSES THE TIME OF THE CONSUMMATION FOR THE SECOND EXODUS**

As John brings the Book of Revelation to an end, he records the final words of Jesus concerning the Second Exodus with the following words: “Behold, I am coming **soon**” [τάχύ, *tachy*, “quickly”] (Revelation 22:7; 22:20). We need, once more, to turn our attention to Jesus’ statement in His Sermon on the Mount concerning “until **everything** is accomplished,” which declaration is an echo of Daniel’s seventy weeks (Daniel 9:24-27). In this prophecy given to him by revelation, God revealed to him that four-hundred and ninety years were decreed to accomplish His act of **full redemption** for His **remnant** and for the destruction of Jerusalem with its earthly Temple and its rituals. Within the twelfth chapter of Daniel, God spoke of the **time of the end** of the Holy People (Judaism), not the **end of time** (Planet Earth). In seeking to understand the “time of the end,” we need to turn our attention to Daniel 9:24-27, which section of Scripture identifies the **initiation** and the **consummation** of the Second Exodus.

## Seventieth Week of Daniel

Daniel prophesied about God's time table concerning the seventy weeks for the **completion of His judicial acts**, which prophecy is about the time period (seventy weeks) that God assigned to accomplish His final act **to do away with sin and completely overthrow the holy people** (Judaism, Daniel 12:7). With this destruction of the Old Covenant world of Judaism (old heaven and earth), we witness Jesus' institution of the new Israel (new heaven and earth; New Exodus). Our salvation is "in" and "through" Jesus who is our spiritual exodus from sin-death. The nation of Israel's founding moment was the First Exodus from Egypt. On the other hand, the Christian's founding moment is the New Exodus from sin-death, which death was **initiated** by Adam (Genesis 2:16-17; 1 Corinthians 15:22) and reversed in the New Exodus by Jesus the Christ.

We need to turn our attention to this magnificent prophecy, which prophecy indicates that God is concerned about time. The last half of the seventieth week of Daniel's prophecy involves the **consummation** of God's **Second Exodus**. Daniel pens the following words that should cause all nations to rejoice at God's abounding and marvelous grace and love:

"Seventy 'sevens' [**490 years begins with 454 BC**]<sup>16</sup> are decreed for your people and your holy city [Jerusalem] to **finish** transgression, to **put an end** to sin, to **atone** for wickedness, to **bring** in everlasting righteousness, to **seal up** vision and prophecy and to **anoint** the most holy. <sup>25</sup> "Know and understand this: From the issuing of the decree [**454 BC**] to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens' [**49 years**], and sixty-two 'sevens' [**434 years**]. It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two 'sevens,' [49 + 434 = 483 years] the Anointed One will be cut off and will have nothing [Christ's Crucifixion]. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. <sup>27</sup> He will confirm a covenant with many for one 'seven.' In the **middle** of the 'seven' [**7 years; middle = 3½ years = AD 30—AD 33**] he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end [AD 70] that is decreed is poured out on him." (Daniel 9:24-27)<sup>17</sup>

God assigned 490 years for this Isaianic New Exodus as foretold by Isaiah (11:10-11; 40:1-5; Mark 1:1-8). Isaiah began his ministry about 739 BC. Yet, one-hundred years later, Jeremiah too wrote about the New Exodus, which Exodus is

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<sup>16</sup>For a detailed study of the "seventy weeks" of Daniel, see Dallas Burdette, "Gabriel Discloses God's Prophetic Seventy Weeks," in Dallas Burdette, *Commentary on Daniel: An Unraveling of God's Messianic Kingdom* (Mainland, FL: Xulon Press, 2016), 330-346.

<sup>17</sup>See also Revelation 11:1-19; Matthew 24—25; Mark 13; and Luke 21.

equivalent to the same timeframe as the New Covenant (Jeremiah 31:31-32). **This New Exodus is an Exodus of redemption from sin-death “in” and “through” the “stump of Jesse”** (Isaiah 11:1). Today, in the twenty-first century, we need to transfer ourselves back to the first century to see the perspective of this **Isaianic New Exodus** as previously set forth by Isaiah. In the reading of any book, we need to examine the “prologue” to fully understand where the author intends to take his or her readers on their spiritual journey through his writings.

A classic example of this mind-set is found in Mark’s Gospel in his prologue (Mark 1:1-3). Rikki E. Watts<sup>18</sup> is extremely helpful in grasping the significance of the “prologue” in one’s exegesis (drawing out of the text rather than reading into the text one’s own presuppositions). We should sharpen our ears as we reflect upon his insight for interpreting the thrust of the author’s intent:

**In literary antiquity the role of the prologue was, by convention, to provide ‘an indication of what is to be said so that hearers can know beforehand what the work is about.** In the first century AD, Quintilian speaks highly of **Homer** because ‘his poems [preliminary comment: preface, *prō em*] made his listeners attentive by his mention of the greatness of the theme and open to instruction by his swift sketch of the plot.’ One hundred years later, **Lucian** asserts that the good historian ‘will make what is to come easy to understand and quite clear, if he sets forth the causes and outlines the main events’ noting that even if ‘the subject matter requires no preliminary exposition ... **he will use a virtual preface to clarify what he is going to say.**’<sup>19</sup> (Emphasis mine—underlining and bold)

The Gospel of Mark is a classic example of interpreting his Gospel in light of his prologue. In his prologue he alludes to Isaiah 40:1-3, which set the tone for an understanding of the **New Exodus** as predicted in the Hebrew Scriptures (Old Testament). In his prologue, he goes right to the heart of his Gospel. The following chart sets each section in parallel columns to illustrate the place that the Scriptures play in exegesis:

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<sup>18</sup> Rikki E. Watts is associate professor of New Testament at Regent College, Vancouver, British Columbia.

<sup>19</sup>Rikki E. Watts, *Isaiah’s New Exodus in Mark*. Biblical Studies Library (Grand Rapids, Michigan: Baker Academic, 1997), 54-55. I am indebted to Watts for this in-depth study of the New Exodus. Unless one has training in the biblical languages, he or she will have a problem in reading this book. Having said this, I still find this book extremely informative. Fortunately, I have had training in biblical Hebrew as well as Koine Greek.

ISAIAH 40:1-3	MARK 1:1-3
<p>Comfort, comfort my people, says your God. <sup>2</sup>Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the LORD's hand double for all her sins. <sup>3</sup><u>A voice of one calling: "In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God.</u></p>	<p>The <b><u>beginning of the gospel</u></b> about Jesus Christ, the Son of God. <sup>2</sup> <b>It is written in Isaiah the prophet:</b> "I will send my messenger ahead of you, who will prepare your way"— <sup>3</sup><u>"a voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.'</u>"</p>

### PROLOGUE TO MARK'S GOSPEL: THE NEW EXODUS

Mark's Gospel is an unfolding of this **Isaianic New Exodus**. In 1:2, Mark writes "as it has been written" to set up his scenario as to the meaning of what Isaiah had foretold over seven-hundred years earlier. **He lets his readers know that Isaiah 40:3 is the beginning or the whole of his Gospel.** In other words, Mark is simply saying that his Gospel is the Gospel that Isaiah wrote about. John the Baptist identifies himself with what Isaiah had foretold in Chapter 40 as well as Chapter 11. A careful reading of Mark 1:1-2 reveals that both verses belong together. Yet, this New Exodus of Isaiah 11:11 is also found in the Book of Malachi. This prophet (433 BC) also alludes to this New Exodus of Isaiah. In the third chapter of Malachi, he foretells about John the Baptist as well as the One whom the people desire (Jesus the Prophet). He pens the following remarks that also announce the beginning of the New Exodus:

"See, I will send my messenger [John the Baptist], who will prepare the **way** [New Exodus] before me. Then suddenly the Lord [Jesus Christ] you are seeking will come to his temple; **the messenger of the covenant [Jesus], whom you desire, will come,**" says the LORD Almighty. <sup>2</sup> But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. <sup>3</sup> He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness, <sup>4</sup> and the offerings of Judah and Jerusalem [New Jerusalem] will be acceptable to the LORD, as in days gone by, as in former years. <sup>5</sup> "So I will come near to you for judgment [AD 70]. **I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the**

**widows and the fatherless, and deprive aliens of justice, but do not fear me,**” says the LORD Almighty. (Malachi 3:1-5)<sup>20</sup>

Malachi 3:5 should call to mind the words of Jesus to John, one of the Twelve, in his closing remarks concerning the final overthrow of apostate Israel: **“Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood”** (Revelation 22:15). Following this announcement, Jesus, again reaffirms his soon coming: “He who testifies to these things says, ‘Yes, I am **coming soon**’ [ἔρχομαι ταχύ, *érchomai tachí*] (22:20). Once more, we turn our attention to the final words of Malachi as he announces God’s coming judgment in AD 70 as well as the announcement of John the Baptist’s ministry:

“Surely the **day is coming**; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire,” says the LORD Almighty. “Not a root or a branch will be left to them. <sup>2</sup> **But for you who revere my name, the sun [Son] of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall.** <sup>3</sup> Then you will trample down the wicked; they will be ashes under the soles of your feet on the day when I do these things,” says the LORD Almighty. <sup>4</sup> “Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. <sup>5</sup> “See, I will send you the prophet Elijah [John the Baptist] **before that great and dreadful day of the LORD comes [AD 70].** <sup>6</sup> He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.” (Malachi 4:1-6)

Remember, in Matthew’s Gospel, he records a conversation about Elijah and John the Baptist in which He identified John the Baptist as the Elijah that Malachi foretold (Matthew 11:11-19; 17:9-13). Once more, both Isaiah (739 BC) and Micah (735 BC) were contemporary prophets. Just as Isaiah addressed the Second Exodus, Micah, too, wrote about this Second Exodus. Micah concludes his prophecy with the following words about the First Exodus as well as the Second Exodus:

Shepherd your people with your staff, the flock of your inheritance, which lives by itself in a forest, in fertile pasturelands. Let them feed in Bashan and Gilead as in days long ago. <sup>15</sup>“**As in the days when you came out of Egypt [First Exodus],** I will show them my wonders” [Jesus’ miracles]. <sup>16</sup>Nations will see and be ashamed, deprived of all their power. They will lay their hands on their mouths and their ears will become deaf. <sup>17</sup>They will lick dust like a snake, like creatures that crawl on the ground. They will come trembling out of their dens; they will turn in fear to the LORD our God and will be afraid of you. <sup>18</sup>Who is a God like you, who pardons sin and forgives the

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<sup>20</sup>See also Revelation 22:12-21.

transgression of the **remnant** of his inheritance? You do not stay angry forever but delight to show mercy. <sup>19</sup>**You will again have compassion on us** [Second Exodus]; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea. <sup>20</sup>You will be true to Jacob, and show mercy to Abraham, as you pledged on oath to our fathers in days long ago. (Micah 7:14-20)

Sharyn Dowd's commentary on Mark is extremely informative as she calls attention to Mark as he begins his Gospel with the beginning of Jesus' ministry with a citation from the Book of Isaiah. In her remarks she addresses the Second Exodus as found in Mark's Gospel:

The notice that Jesus' preaching begins after John has been handed over is more than a chronological marker. Being handed over (*paradidomi*) is what happens to the one who first preached repentance, and it will happen to Jesus (3:19; 9:31; 10:33; 14:10, 11, 18, 21, 41, 42, 44; 15:1, 10, 15) and to those who follow him (13:9, 11, 12). **The composite Scripture quotation in 1:2-3** had introduced John as the promised messenger who would prepare the way (*hodón*) for Jesus, whose **way** is at the same time the way of "the Lord." **It will become clear as the story unfolds that in the Markan interpretation of Isaiah's theology, the "way" of the new exodus leads first to the cross.**<sup>21</sup> (Emphasis mine—underlining and bold)

Her commentary on Mark 1:1-2 coincides with our comments above concerning Isaiah 11:11. The **initiation** of the New Exodus leads first to the Cross and then to the destruction of apostate Israel to make way for the New Heaven and New Earth, which action **consummates** the timeframe for the New Exodus to reach its climax. Once more, her insight concerning the continuity between the vision of Isaiah and the role of John the Baptist is on target:

Throughout, a negative comparison is made with the priests, scribes, and Pharisees, whose religious leadership the author of Mark rejects as inadequate for the coming reign of God. **God's reign clearly does not involve religious business as usual, only on a grander scale.** The **continuity** that Mark sees between God's dealings with the people of the covenant and God's activity in Jesus' ministry is not a smooth transition from present practice to new developments. **There is continuity, but it is continuity between the eschatological vision of Isaiah and the one whose way was prepared by the voice crying in the wilderness.**<sup>22</sup> (Emphasis mine—underlining and bold)

In our mission to unravel the Second Exodus, we turn our attention, once more, to Micah as he calls attention to the "**remnant**" as well as to the sins being

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<sup>21</sup> Sharyn Echols Dowd, *Reading Mark: A Literary and Theological Commentary on the Second Gospel*, Reading the New Testament Series (Macon, GA: Smyth & Helwys Publishing, 2000), 14.

<sup>22</sup> *Ibid.*, 16.

tread underfoot and hurled into the depths of the sea (Micah 7:19). In this journey through his prophecy, we cannot read him without being challenged to live a changed life and to become promoters of God's **New Exodus** through Jesus who is God's Appointed One to lead us out of darkness into His kingdom of light. This picture by Micah is a graphic description of the Second Exodus in Isaiah (Isaiah 11:11). Just a little over one-hundred and fifty-years after Isaiah and Micah prophesied, Daniel, too, addressed the subject of sin being eliminated "in" and "through" the Coming Messiah. As stated above, Daniel identifies this Second Exodus as occurring within the seventieth week of his prophecy.

He pens the following explanation: "He will confirm a covenant with many for one 'seven.' In the **middle** of the 'seven' [**7 years; middle = 3½ years = AD 30—AD 33**] he will put an end to sacrifice and offering. And on a wing of the temple he will set up an **abomination that causes desolation** [see also Matthew 24:15], until the end [AD 70] that is decreed is poured out on him" (Daniel 9:27). In verse 24, Daniel foretells the casting away of sins: "Seventy 'sevens' [**490 years begins with 454 BC**]<sup>23</sup> are decreed for your people and your holy city [Jerusalem] to **finish** transgression, to **put an end** to sin, to **atone** for wickedness, to **bring in** everlasting righteousness, to **seal up** vision and prophecy and to **anoint** the most holy" (9:24).

Six actions, described as with six infinitive statements, define the effects of the New Exodus. In these two Scriptures (Isaiah 11:11 and Daniel 9:24), we witness the **initiation** and the **consummation** of the Isaianic New Exodus of Isaiah 11:11. Just a casual reading of Matthew 24—25, Mark 13, and Luke 21, we are informed that before the **full consummation** of the forty-year period the "abomination that caused desolation" would precede the final overthrow of apostate Israel (Matthew 24:15). **It is not uncommon for Christians to wonder about the future if the Second Coming has already expired, then, they say, what is there to look forward to.**<sup>24</sup>

As we reflect upon this kind of mindset, we need to remember that one of the blessings from the Second Exodus centers on God's bringing in the new heavens and the new earth (Revelation 21:1-4). Have we really reflected upon the blessings that God has bestowed upon us with Jesus coming in judgment against

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<sup>23</sup>For a detailed study of the "seventy weeks" of Daniel, see Dallas Burdette, "Gabriel Discloses God's Prophetic Seventy Weeks," in Dallas Burdette, *Commentary on Daniel: An Unraveling of God's Messianic Kingdom* (Mainland, FL: Xulon Press, 2016), 330-346.

<sup>24</sup> One of the most informative books that I have read dealing with this issue is found in a recent publication by Don Preston, *The Gospel of Destruction: How Could Jesus Call the Impending Fall of Jerusalem's Temple the Gospel?* (Ardmore, OK: LaDon Management, 2019). This is a must read for anyone who seeks to understand the blessings that we receive from Christ's Second Coming/Second Exodus.

apostate Israel? Both Micah and Daniel should cause every believer to lift up his or her voice in praise for what God has done for lost humanity—“**You will tread our sins underfoot and hurl all our iniquities into the depths of the sea**” (Micah 7:19). Yet, this grace is not all that is involved in the **Isaianic New Exodus**. Isaiah also disclosed that in this New Exodus that God would swallow up death (sin-death), not physical death. We should open our ears and eyes to receive the wonders of God’s mercy toward both Jews and Gentiles, which blessings are foretold in Isaiah 25:6-9:

**On this mountain** [Mount Zion] the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine—the best of meats and the finest of wines. **7On this mountain he will destroy the shroud that enfolds all peoples [sin-death], the sheet that covers all nations;** **8he will swallow up death [sin-death] forever.** The Sovereign LORD will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. The LORD has spoken. **9 In that day** [last day of Judaism—AD 70] they will say, “Surely this is our God; we trusted in him, and he saved us. This is the LORD, we trusted in him; **let us rejoice and be glad in his salvation.**”

**Have we, as believers, lost our joy and happiness since we have been delivered from sin-death and raised with Christ to eternal life?** Our sins are gone, and God has delivered us from the death that Adam and Eve experienced in the Garden of Eden. Jesus **initiated** this salvation in AD 30 and brought it to its **full fruition** in AD 70 (the last days of Judaism = “the time of the end”). In Chapters 25 and 26 of Isaiah, Isaiah foretold about the spiritual resurrection that Daniel would later predict (Daniel 12:2),<sup>25</sup> almost two-hundred years later (539 BC). Daniel wrote about the resurrection of the just and the unjust:

At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then [**the complete collapse of Judaism in AD 70**]. But at that time your people—everyone whose name is found written in the book—will be delivered. **2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.** **3** Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. **4** But you, Daniel, close up and seal the words of the scroll until the **time of the end** [AD 70]. Many will go here and there to increase knowledge. (Daniel 12:1-4)

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<sup>25</sup>For an in-depth study of the Resurrection in the Book of Daniel (12:2), I recommend Don Preston, *The resurrection of Daniel 12:2 – Fulfilled or Future* (Ardmore, OK: JaDon Management, 2016). Another book by Don Preston, *The Resurrection of the Dead: A Formal debate—True Preterist v. Postmillennialist* by Don K. Preston vs James B. Jordan (Ardmore, OK: JaDon Management Inc., 2012). I also recommend Daniel Rogers’ series on the Resurrection, which in-depth studies are located on his website: [www.labornotinvain.com](http://www.labornotinvain.com).

The Question that confronts everyone is about “the time of the end.” “The time of the end” is **not the same as the end of time on Planet Earth**. The time of the end is about the **consummation** of the **Isaianic New Exodus**. As Daniel continues his vision, one angel asked another angel: “How long will it be before these **astonishing things** are fulfilled?” What things? The answer is found in Daniel’s **resurrection of the just and the unjust** [12:2] and the **end of Judaism** [12:4], both of which are forefront in the “astonishing things.” The other angel responded by giving the timeframe:

The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, “**It will be for a time, times and half a time** [42 months = 1260 days = three and one half years]. When the power of the holy people has been finally broken, all these things will be completed.” (12:7)

The “**time, times and half a time**” is also mentioned in Revelation 11:1-4 in reference to the destruction of the Holy People (see also Revelation 12:6, 14; Daniel 7:25). Jacob (2006-1859 BC), just a little over nineteen-hundred years before the fall of Judaism in AD 70, foretold about the demise of the political power of Judah: “**The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs [Jesus] and the obedience of the nations is his**” (Genesis 49:10). This event took place following the “abomination of desolation” predicted by Daniel and cited by Jesus in His Olivet Discourse (Matthew 24:15).

In spite of Israel’s rejection of God’s Messiah, God still had a **remnant** that would be resurrected from sin-death (the curse of Adam). Once more, we read about this spiritual blessing concerning **death being swallowed up**: “But your dead **will live**; their bodies **will rise**. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give birth to her [spiritually] dead” (Isaiah 26:19). Hosea (760 BC) addressed this spiritual resurrection even before Isaiah presented his message from God about this resurrection from sin-death. Hosea closes his book with these words: “I will ransom them [the remnant] from the power of the grave; I will redeem them from death. **Where, O death, are your plagues? Where, O grave, is your destruction?**” (Hosea 13:14).

This “grave” is the grave of spiritual death, not physical death. Paul, in his correspondence to the Christians in Corinth (written from Ephesus about AD 55) cited Hosea 13:14 as proof that the resurrection that Hosea prophesied had to do with a spiritual resurrection, that is to say, **this unique resurrection is the restoration of the life lost in Adam** (1 Corinthians 15:22). The death introduced by Adam was sin-death, not physical death. How do we have victory over spiritual death? Paul

gives the answer in 1 Corinthians 15:55-57: “**Where, O death, is your victory? Where, O death, is your sting?**”<sup>56</sup> The sting of death is sin, and the power of sin is the law.<sup>57</sup> But thanks be to God! He gives us the victory **through our Lord Jesus Christ.**” Earlier, Paul wrote:” For as in Adam all die, so in Christ all will be made alive” (15:22).<sup>26</sup> **This is a part of what the Second Exodus is all about.** The death that is swallowed up (Isaiah 25:8), I repeat, is not physical death, but spiritual death. Adam died spiritually **in the day** that he ate of the forbidden fruit; he lived to be 930 years old. Paul is writing about the events that would transpire in the **Isaianic New Exodus** when Jesus declared “I am the Way” (John 14:6). We should never forget that John the Baptist announced the coming of this “Highway”!

How should we read 1 Corinthians 15 concerning death and resurrection? This resurrection reached its culmination in AD 70 with the coming in judgement against Israel. Paul began with this concept in the beginning of this Epistle. In the first chapter, he writes:

I always thank God for you because of his grace given you in Christ Jesus.<sup>5</sup> For in him you have been enriched in every way—in all your speaking and in all your knowledge—<sup>6</sup> because our testimony about Christ **was confirmed** in you.<sup>7</sup> Therefore **you do not lack any spiritual gift** as you eagerly **wait for our Lord Jesus Christ to be revealed** [AD 70].<sup>8</sup> **He will keep you strong to the end** [end of apostate Israel], so that you will be blameless **on the day of our Lord Jesus Christ.**<sup>9</sup> God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful. (1 Corinthians 1:4-9)

Prior to the consummation of the **New Exodus**, God enabled individuals to possess “spiritual gifts” in order to authenticate their ministry. In Chapter 10 of 1 Corinthians, Paul warned the Corinthians about Israel’s history of rebellion in which twenty-three thousand perished in one day (10:8). In this chapter, **he warns the Jews of impending destruction in Jerusalem that would begin within a timeframe of about thirteen years [AD 68] later and would end in AD 70** with over one million killed by the internal fighting of the factions in Jerusalem along with the final slaughter by the Romans. Once more, Paul issues his caveat:

These things happened to them as examples and were written down as warnings for us, on whom **the fulfillment of the ages has come.**<sup>12</sup> So, if you think you are standing

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<sup>26</sup>For a detailed study of First Corinthians 15, I encourage everyone to purchase a copy of Samuel G. Dawson’s, *Essays on Eschatology: An Introductory Overview of the Study of Last Things* (Amarillo, Texas: SGD Press, 2009), 105-205, in which he expounds on “The Resurrection of the Dead.” I also recommend a book by Daniel Rogers, *The Last Enemy: And the Triumph of Christ* (Ardmore, OK: JaDon Management, 2017).

firm, be careful that you don't fall! <sup>13</sup> No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, **he will also provide a way out so that you can stand up under it.** (10:11-13)

Within fifteen years from the time of this Epistle, “the fulfillment [consummation] of the ages” would arrive (AD 70). Persecution was something that was common to humanity. Did God provide a way out of this catastrophe of destruction in Jerusalem for the believers? Yes! Remember the words of Jesus in His Olivet Discourse in which He addressed this issue of being “tempted” with a way out: “If those days had not been cut short, no one would survive, but **for the sake of the elect** those days will be shortened” (Matthew 24:22). Luke also addresses Paul's statement in his correspondence to the Christians in Corinth by citing from the Olivet Discourse:

When you see Jerusalem being surrounded by armies, you will know that its desolation is near. <sup>21</sup> **Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city.** <sup>22</sup> For this is the time of punishment in fulfillment of all that has been written [see Deuteronomy 28—32; Isaiah 65:1-15]. <sup>23</sup> How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. <sup>24</sup> They will fall by the sword and will be taken as prisoners to all the nations. **Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.** (Luke 21:20-24, see also Revelation 11:1-3)

John, one of the Twelve, too, recorded God's way out of this “temptation” or distress as he revealed God's method of escape for His people, which data is reminiscent of God's judgement as prophesied by Daniel (12:7):

When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child. <sup>14</sup> The woman [Church/Christian Community] was given the two wings of a great eagle, so that she might fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent's reach. (Revelation 12:13-14; see also 11:1-2)

Paul, not only referred to this timeframe in 1 Corinthians 1:6-7 and 10:11-13, he also called attention to this same scenario of **the end of the ages** in Chapter 13. Again, we should reflect upon his words as he describes the “fulfillment of the ages has come” (10:11). In this explanation, he also asserts that the miraculous would come to an end also:

Love never fails. But **where there are prophecies, they will cease; where there are tongues, they will be stilled;** where there is **knowledge** [miraculous], it will pass

away. <sup>9</sup> For we **know in part** and we **prophecy in part**, <sup>10</sup> but when **perfection comes** [the consummation], the imperfect disappears [Old Covenant of Judaism]. <sup>11</sup> When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. <sup>12</sup> **Now we see but a poor reflection as in a mirror; then we shall see face to face.** Now I know in part; then I shall know fully, even as I am fully known. <sup>13</sup> And now these three remain: faith, hope and love. But the greatest of these is love. (13:8-13)

God used the miraculous during the forty-years of the **Second Exodus** as a means of confirmation concerning the message of salvation. These supernatural or miraculous gifts would end with the Second Coming of Christ, which coming is the **consummation** of the **Isaianic New Exodus** (Isaiah 11:11; Hebrews 2:1-4). Once again, this analysis of the Second Coming is reminiscent of Daniel 9:24: “Seventy ‘sevens’ are decreed **for your people and your holy city** [12:7] to **finish** transgression, to **put** an end to sin, to **atone** for wickedness, to **bring** in everlasting righteousness, to **seal up vision and prophecy** and to anoint the most holy.” With the **consummation** of the Second Exodus, the miraculous would cease, which included “vision and prophecy.”

This prophecy by Daniel should cause us to reflect upon Adam and Eve in the Garden of Eden. In **Genesis 3:15**, God promised a Messiah who would come to atone for their sins and the sins of the whole world: “I will put enmity between you and the woman, and between your offspring and hers; he [Jesus] will **crush** your [**Satan**] head and you will strike his heel.” **Within twelve years of Paul’s Epistle to the Romans, he foretold the fulfillment of this prophecy given to Satan:** “The God of peace will soon **crush Satan** under your feet” (**Romans 16:20**). Spiritual death entered the world through Adam and Eve. This sin-death could only be remedied in the Second Exodus inaugurated by Jesus. An understanding of Adam’s death will lead us to appreciate more fully what God has accomplished for us “in” and “through” Jesus’ finished work upon Calvary.

### **THE DEATH IMPOSED UPON ADAM AND EVE IN THE GARDEN OF EDEN**

We now turn our attention to the death that Adam and Eve died **in the day** they violated God’s command (Genesis 2:16-17). An analysis of this section of Scripture should help to clarify the kind of death that Adam and Eve died **the day** they transgressed God’s command. Moses records God’s warning to them about NOT eating from the “tree of the knowledge of Good and evil”:

And the LORD God commanded the man, “You are **free to eat** from any tree in the garden; <sup>17</sup> but you **must not eat** from the tree of the knowledge of good and evil, for **when** you eat of it you will **surely die**.” (Genesis 2:16-17)

The general consensus of the “death” of Adam and Eve in the Garden of Eden is normally believed to be “physical death.” In spite of this belief, the context does not allow for “physical death,” but rather, it addresses “spiritual death.” When God created Adam and Eve, they were created as “**mortal beings**” as well as “**spiritual beings**.” In other words they were created with two natures. We know from Scripture that after Adam and Eve ate of the “the tree of the knowledge of good and evil,” they did not immediately die a “physical death” that very day, but rather, they experienced or died a “spiritual death” “**in**” that self-same day. Moses reveals that Adam lived to be 930 years old (Genesis 5:4), which revelation alerts us to the fact that the death spoken of had to do with “spiritual death.”

The reason we know that this had to do with “spiritual death” is that they were told that they would die in the day (b<sup>e</sup>yôm') that they ate the forbidden fruit. In other words, this death occurred, or would occur, immediately upon the partaking of the prohibited food. Before we examine the Hebrew text of Genesis 2:16-17, we call attention to some translations of the Hebrew text:

- *New Revised Standard Version*: 2:17, “**in the day** that you eat of it you will die.”
- *New American Bible*: 2:17: “**the moment** you eat from it, you are surely doomed to die.”
- *Young’s Literal Translation*: 2:17: “for **in the day** of thine eating of it—dying thou dost die.”
- *The New Jerusalem Bible*: 2:17: “for **the day** you eat of that you are doomed to die.”
- *The Holman Christian Standard Bible*: 2:17: “for **on the day** you eat from it, you will certainly die.”
- *TaNaKh: The Holy Scriptures*: 2:17: “for **as soon as** you eat of it, you shall die.”

The death in view is “spiritual death,” not physical death. In order to arrive at a clear and correct interpretation of the conversation, we will examine the Hebrew text to see if we can pinpoint **the day of death** as foretold in Genesis 2:17. Unfortunately, our translations do not always focus in on the Hebrew text in translating the Scriptures into English. Genesis 2:16 in the Hebrew text helps to clarify Genesis 2:17 in the Hebrew text. The NIV text is entirely too nebulous or imprecise, especially with the translation of “**in the day**” as “**when**.”

When an interpreter approaches a certain text, it is not uncommon for the reader to transpose his or her own prior understanding upon the text, which interpretation simply means that the interpreter is imposing his or her own inherited presuppositions upon the text. As we approach the text with our prior understanding, we need to reevaluate any former presuppositions and turn our

attention to the Hebrew text itself on Genesis 2:16-17 in order to establish beyond a shadow-of-a-doubt the true meaning of the “death” referred to.

## HEBREW VERB DOUBLE CONSTRUCTION

The key to understanding whether or not the death mentioned in Genesis 2:17 is physical or spiritual “death” is found in the Hebrew verb double construction. Not only do we have a verb of double construction in 2:17, but we also have a verb of double construction in 2:16 concerning eating of the forbidden fruit. In 2:16, we are told that Adam and Eve could eat the fruit of every tree in the Garden except the tree of the knowledge of good and evil. God then said “to the man” that “from every tree of the garden **eating you may eat**” [’ā·kōl’ tō (’)·kēl’]. William David Reyburn’s and Euan McGregor Fry’s comments are informative concerning this “idiomatic double use of the verb: ‘**You may freely eat of every tree of the garden: freely eat** translates an idiomatic double use of the verb ‘eat’ that gives emphasis to the verb and means ‘certainly, surely, without doubt.’”<sup>27</sup>

In both 2:16 and 2:17, we discover this “idiomatic double use of the verb.” In verse 17, God exempted the “the tree of knowledge.” The Hebrew grammar emphasizes this death—“**dying you shall die**” [môt’ tā·mût’]. In order to interpret “dying you shall die” correctly, we need to examine the context as well as the force of the Hebrew grammar. The grammar does not allow for hundreds of years for death but of something that would be immediate “in the day of your eating from it” (2:17b). In 2:16 and 2:17, we observe that the **Infinitive Absolute** precedes the finite verb. Is this significant? Weingreen writes: “The “Infinitive Absolute expresses emphasis when it immediately precedes the finite verb.”<sup>28</sup>

Over again, the word “eating” (2:16) in the Hebrew is an **Infinitive Absolute**<sup>29</sup> to emphasize the certainty of contemporaneous death with eating. It is in this vein that the words of Gary D. Pratico<sup>30</sup> and Miles Van Pelt<sup>31</sup> are helpful in grasping the purpose of the **infinitive absolute**: “The Infinitive Absolute is a

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<sup>27</sup> William David Reyburn and Euan McGregor. Fry, *A Handbook on Genesis*, UBS Handbook Series (New York: United Bible Societies, 1998), 70.

<sup>28</sup> J. Weingreen, *A Practical Grammar for Classical Hebrew*, Second Edition (New York: Oxford University Press, 1939, 1959)79.

<sup>29</sup>The **Infinitive Absolute** is a verbal noun.

<sup>30</sup> **Gary D. Pratico**: Senior Professor of Old Testament and Hebrew Language at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts.

<sup>31</sup> **Miles Van Pelt** is Alan Belcher Professor of Old Testament and Biblical Languages and Academic Dean for the Jackson campus of Reformed Theological Seminary. He has taught at Gordon College in Wenham, Massachusetts and at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts.

verbal noun with a variety of uses. The four most common uses are: (1) **emphatic**; (2) imperatival; (3) **contemporaneous action**; and (4) complementary”<sup>32</sup> (Emphasis mine—bold). From this citation from Pratico and Pelt, two things stand out in the double verb construction in both 2:16 and 2:17—(1) **emphasis** and (2) **contemporaneous** action. Again, the following comments by Pratico and Pelt are extremely useful in seeking comprehension concerning this Hebrew verb double construction:

**The Use of the Infinitive Absolute.** The Infinitive Absolute is a verbal noun. With regard to function, however, there is no precise English equivalent to the Hebrew Infinitive Absolute. **It may be used in conjunction with other verbs to emphasize or intensify the verbal meaning.** It may also be used in the place of an Imperative to express a command. In special instances, it can be used with other verbs to express two verbal actions occurring at the same time.<sup>33</sup> (Emphasis mine—underlining and bold)

Another scholar, Stanley M. Horton,<sup>34</sup> also captures the heart of the **Infinitive Absolute** in Genesis 2:17: “Since Adam was both a spiritual and physical being, **spiritual death** (separation from God) **would be immediate** and physical death would come later.”<sup>35</sup> Adam did not die physically “**in the day**” that he ate of the forbidden fruit, but he did die spiritually. Before we examine 2:17 in more detail, we need to reflect upon 2:16, which text also employs a double use of the verb “eat.” William David Reyburn’s and Euan McGregor Fry’s observation on the double use of the verb calls attention to the emphasis placed upon the subject with the use of the **Infinitive Absolute**: “**You may freely eat of every tree of the garden: freely eat** translates an idiomatic double use of the verb ‘eat’ that **gives emphasis to the verb** and means ‘certainly, surely, without doubt’”<sup>36</sup> (Emphasis mine—underlining and bold). Once more, Reyburn and Fry add additional comments to reinforce the time of death based upon their eating of the forbidden fruit. We should read carefully the perception or comprehension found in their analysis:

**For in the day that you eat of it** is literally “for on the day [of] your eating from it”; that is, “the very day you eat from it,” or “straight away.” **You shall die** is the

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<sup>32</sup> Gary D. Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew: Grammar*, Second Edition. (Grand Rapids, MI: Zondervan, 2007), 256.

<sup>33</sup>Ibid., 253.

<sup>34</sup> **Stanley M. Horton** (1916-2014): American theologian.

<sup>35</sup> Stanley M. Horton, *Genesis*, International Editor, Thoralf Gilbrant, The Complete Biblical Library, thirty nine volumes (Old and New Testaments), (Springfield, Missouri: World Library Press, Inc., 1994), 1:31.

<sup>36</sup> William David Reyburn and Euan McGregor Fry, *A Handbook on Genesis*, 70.

same Hebrew double verb construction as is translated “freely eat” in verse 16, and here the meaning is “you will certainly die,” “you will die for sure.” **The emphatic statement [infinitive absolute] may also be translated “you will die on the day you eat it.”**<sup>37</sup> (Emphasis mine—underlining and bold)

The Hebrew words in Genesis 2:17 *môt tāmût*, (“you will surely die”) consist of two verbs that constitute verbs of double construction. The Hebrew word *môt* carries within its meaning “to die.” This verb is identified as (1) verb, (2) QAL, that is to say, SIMPLE ACTIVE, (3) **infinitive**, (4) and **absolute**. On the other hand the word *tāmût* is identified as (1) verb, (2) imperfect, (3) second person, and (4) singular. As stated above, 2:16 also makes use of a verb of double construction. John Peter Lange<sup>38</sup> calls attention to the **Infinitive Absolute**: “The free enjoyment of all trees is strongly expressed by the intensive idiom.”<sup>39</sup> Remember, as mentioned above that Weingreen pointed out that “The **Infinitive Absolute** expresses emphasis when it immediately precedes the finite verb, and duration when it immediately follows it.”<sup>40</sup> Also, Kyle M. Yates calls attention to the **Absolute Infinitive** as not admitting of any prefix or suffix.<sup>41</sup> The following citation by Gordon J. Wenham<sup>42</sup> is very helpful:

The death sentence demonstrates God’s seriousness in prohibiting access to the tree. The parallels also show that Speiser (cf. Cassuto) is unjustified in retranslating “you will certainly die” by “you shall be doomed to die” (15). **The text is a straightforward warning that death will follow eating**. Nor can the contradiction between this warning, the snake’s remarks (3:4), and the conclusion of the story be resolved by retranslating “on the day” as “when.” Though this phrase can mean vaguely “when” (cf. 2:4; 5:1), **it tends to emphasize promptness of action** (e.g., Num 30:6, 8, 9, etc.), especially in the closely similar passage (1 Kgs 2:37, 42). Whether the serpent was right to dismiss the **divine warning, here so emphatic and explicit**, as mere bluff will be discussed below.<sup>43</sup> (Emphasis mine—bold)

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<sup>37</sup>Ibid.

<sup>38</sup> John Peter Lange (**läng** Ý, 1802-1884), German Reformed theologian and exegete.

<sup>39</sup> John Peter Lange et al., *A Commentary on the Holy Scriptures: Genesis* (Bellingham, WA: Logos Bible Software, 2008), 206.

<sup>40</sup>J. Weingreen, *A Practical Grammar for Classical Hebrew*, Second Edition, 79.

<sup>41</sup> See Kyle M. Yates, *The Essentials of Biblical Hebrew, Revised Edition* (New York: Harper & Row Publishers, 1938, 1954), 45.

<sup>42</sup> **Gordon J. Wenham** (born 1943): Senior Lecturer in Religious Studies at The College of St. Paul and St. Mary in Cheltenham, England. He is the author of two commentaries on Numbers and Leviticus, co-editor of *Law, Morality and the Bible*. He is also a British Old Testament scholar.

<sup>43</sup> Gordon J. Wenham, *Genesis 1–15*, vol. 1, *Word Biblical Commentary* (Dallas: Word, Incorporated, 1998), 67–68.

Wenham’s comments are extremely informative concerning the meaning and the grammar of the Hebrew text. He calls attention to Speiser’s translation of “**in the day**” as “**when.**” In his comments concerning Speiser’s translation of the Hebrew text, he states that Speiser’s interpretation is unjustified. In other words, Wenham is saying that the Hebrew phrase “**in the day**” “tends to emphasize promptness of action.” As mentioned above, the NIV also adopted the erroneous rendering of “in the day” as “when.” In the beginning of this study, we cited from five different translations concerning the Hebrew phrase “**in the day**” (b<sup>e</sup>yôm’). Two of these translations are tremendously clear as to the strength and the power of the interpretation of “**in the day.**” The New American Bible translates the Hebrew phrase as “**the moment.**” On the other hand, the Hebrew scholars of the Hebrew text (TaNaKh of the Holy Scriptures) translate the Hebrew phrase as “**as soon as.**” Once more, we should reflect upon the comments of Reyburn and Fry concerning the significance of the **Infinitive Absolute** in unraveling the exact moment of death as foretold by God:

For **in the day that you eat of it** is literally “for **on the day** [of] your eating from it”; that is, “the **very day** you eat from it,” or “straight away.” **You shall die** is the same Hebrew double verb construction as is translated “freely eat” in verse 16, and here the meaning is “you will certainly die,” “you will die for sure.” The emphatic statement [**Infinitive Absolute**] may also be translated “**you will die on the day you eat it.**”<sup>44</sup> (Emphasis mine—underlining and bold)

### Summary of Adam’s Death

Remember, the **Infinitive Absolute** emphasizes the **contemporaneusness** of spiritual death (môt’ tã·mût’--2:17) with the time of eating [’ã·kōl’ tō(’).kēl’--2:16] of the forbidden fruit. A correct interpretation of the **Infinitive Absolute** is crucial to a factual and accurate interpretation of Genesis 2:16-17. In conclusion, I call attention to another scholar, Ephraim Avigdor Speiser,<sup>45</sup> who failed to capture the significance of the **Infinitive Absolute** employed by Moses. In his explanation of Genesis 2:1-17, he missed the mark in grasping the moment of death that God decreed as revealed in the Hebrew text. Apparently, Speiser allowed his

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<sup>44</sup> William David Reyburn and Euan McG. Fry, *A Handbook on Genesis*, UBS Handbook Series, 70.

<sup>45</sup>Ephraim Avigdor Speiser (1902-1965, age 63), a Jewish Polish-born American Assiriologist. He discovered the ancient site of Tepe Gawra in 1927 and supervised its excavation between 1931 and 1938. Also, he translated and wrote an extensive commentary for the volume on Genesis in the Anchor Bible Series and was one of the editors of the Torah in the New Jewish Publication Society of America Version of the Old Testament.

presuppositions to interfere with sound exegetical skills as a Hebrew scholar. I do not question his integrity.

There is a difference between rebellion against the Scriptures and an honest mistake of the heart. Nevertheless, he failed to distinguish between physical death and spiritual death. Genesis 2:17 is dealing with “spiritual death,” not “physical death” as proposed by Speiser. The following comments are informative in some aspect of his commentary on these verses and, at the same time, some of his observations contradict his previous remarks as to the meaning of “**on the day**” as meaning “**the moment**,” which version or translation is on target. We should read and reread his remarks to capture the ultimate contradictions in his analysis of “**the moment**” versus “**Death did not result in this instance**”:

16. *you are free to eat*. Or “you may eat freely.” Heb. employs here the so-called “**infinitive absolute**” construction, in which the pertinent Heb. form is preceded by its infinitive. The resulting phrase is a flexible utterance capable of conveying various shades of meaning; cf. next vs.

17. *the moment*. Heb. literally “**on the day**”; cf. 4b.

*you shall be doomed to death*. Another **infinitive absolute** in Hebrew. The phrase need not be translated “you shall surely die,” as it invariably is. Death did not result in this instance. The point of the whole narrative is apparently man’s ultimate punishment rather than instantaneous death.<sup>46</sup> (Emphasis mine—underlining and bold)

The above citation from Speiser demonstrates that scholars are not always consistent in their handling of the Hebrew text. We began our study of Adam’s death (See above, The Death Imposed upon Adam and Eve in the Garden of Eden) with six citations of Genesis 2:17 to illustrate the various translations of “**in the day**” as equivalent to “**as soon as**.” In this study, we examined several Hebrew scholars concerning the two **Infinitive Absolutes** in both Genesis 2:16 and 2:17. Our findings revealed that the **Infinitive Absolute** emphasizes that the “death” Adam and Eve experienced was contemporaneous, that is to say, simultaneous with the moment of eating, not hundreds of years later.

In other words, “spiritual death” and “eating” occurred at the same time. The **Infinitive Absolute** is translated as “dying you will die.” What does this translation mean? It simply carries the idea that “you will die on the day you eat it.” From our investigation of the Hebrew text, we conclude that this “death” was not “physical death” but rather, it was “spiritual death.” **What was lost in Adam**

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Heb. Hebrew.

<sup>46</sup>E. A. Speiser, *Genesis: Introduction, Translation, and Notes*, vol. 1, Anchor Yale Bible (New Haven: London, Yale University Press, 2008), 17.

has been regained “in” and “through” Jesus the Christ. In Jesus, we have been resurrected from “sin death” or “spiritual death” to eternal life.

### Summary of the Second Exodus

In the Hebrew Scriptures, God promised that the day would come when He would redeem His **remnant** and establish His kingdom that would never be destroyed (Daniel 2:44; Luke 1:33; Ephesians 3:20-21). With the coming of Jesus the first time (John 1:1-14), He, too, addressed another coming—a coming in judgment against apostate Israel. **During Jesus’ earthly ministry, He announced that part of the promises made in the Hebrew Scripture were, at that time, future but were then present in the first century.** Even though many of the promises in the Old Covenant had been fulfilled, nevertheless, some promises were yet to be fulfilled (see Matthew 16:28; Chapters 24—25). During Christ’s ministry of three and one half years (1260 days = 42 months), we are conscious that some promises predicted were not fulfilled until AD 70.

God had previously promised that His eschatological salvation would reach its climax during the war against the Jews (February AD 67 to August AD 70). During Jesus’ ministry, we witness the beginning fulfillment of all that the prophets had foretold. It is in this vein that Sharyn Dowd explained in her commentary on *Reading Mark*:

Since the author of Mark understands Jesus as the catalyst for **the inbreaking of the reign of God in history**, this biography **looks backward to the past** of God’s relationship with Israel and **forward to the final consummation** of all human history when the Son of Man will come as liberator and judge. Thus, though the Gospel has a concern for “history in an eschatological or apocalyptic sense” (Collins 1992, 37), its subject is Jesus—who he was and how he inaugurated God’s reign in history.<sup>47</sup> (Emphasis mine—bold)

Dowd’s comments are extremely helpful in describing the **initiation** and **consummation** of the arrival of God’s kingdom. The “final consummation” is not the end of “human history,” but rather the **consummation** is the end of apostate Israel for its rejection of God’s Messiah. Jesus did come as a **liberator** and **judge** to the Jews. Once more, she pens some very informative thoughts as she seeks to unfold the heart of Mark’s Gospel:

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<sup>47</sup> Sharyn Echols Dowd, *Reading Mark: A Literary and Theological Commentary on the Second Gospel*, Reading the New Testament Series (Macon, GA: Smyth & Helwys Publishing, 2000), 1.

Here is no Marcionite chasm between the good news and the “old” news. Rather, **this story will unfold as an interpretation of the gospel according to Isaiah**: the one God who reigns over all the nations **has anointed a warrior-king to lead God’s captive people**, both Jews and gentiles, **out of bondage into freedom**.<sup>48</sup> (Emphasis mine—underlining and bold)

Charles H. Talbert<sup>49</sup> wrote an exceptionally revealing essay on “Salvation, Grace, and Isaiah’s New Exodus in Mark” that is a must read for those wishing to understand the Isaianic New Exodus in the Gospel of Mark more clearly. We should read and reread the following words as he writes about the inbreaking of Jesus’ new kingdom:

While much new remains to be said concerning the depiction of Jesus in Mark as the divine shepherd and covenant-maker of the INE, [Isaianic New Covenant Exodus] sufficient evidence has already been gathered demonstrating the Gospel’s close identification of Jesus with the INE liberator. Among the key points:

- The programmatic citation (1:2a) and quotation (1:3) of Isa 40:3, with Exod 23:20//Mal 3:1 sandwiched in between, in the opening sentence of Mark closely identifies Jesus’ “way” with the divine warrior’s INE “way.”<sup>11</sup>
- **χαθὼς γέγραπται** [*chathōs gegraptai*] (1:2) identifies “the good news of Jesus Christ” (1:1) with the “good news” (Isa 40:9) of Yahweh’s INE coming.<sup>12</sup>
- The exaggerated appearance in the wilderness at the beginning of the story of “all” Jerusalem and people from the “whole” Judean countryside (1:5) **reflects the contemporary Jewish expectation, based on Isa 40:3** (“In the wilderness prepare the way of the LORD”), that the wilderness setting would be the INE staging ground for the people when Yahweh’s apocalyptic war of liberation begins.<sup>13</sup> <sup>50</sup> (Emphasis mine—bold)

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<sup>48</sup> Ibid., 9.

<sup>49</sup> Charles H. Talbert is distinguished professor of religion at Baylor University. His many books include *Reading the Sermon on the Mount* and *Reading Acts: A Literary and theological Commentary on the Acts of the Apostles*.

INE Isaianic New Exodus

<sup>11</sup> See Marcus, *The Way of the Lord*, 12–47; Watts, *Isaiah’s New Exodus*, 53–90; Dowd, *Reading Mark*, 3–10. For Exod 23:20//Mal 3:1 as a Markan interpolation, see Watts, *Isaiah’s New Exodus*, 53–90.

INE Isaianic New Exodus

<sup>12</sup> See Robert A. Guelich, “The Beginning of the Gospel’: Mark 1:1–15,” *BR* 27 (1982): 5–15; but cf. Marcus, *The Way of the Lord*, 20n.31; Watts, *Isaiah’s New Exodus*, 56n.23.

INE Isaianic New Exodus

<sup>13</sup> Marcus, *The Way of the Lord*, 24, taking cues from Ulrich W. Mauser, *Christ in the Wilderness: The Wilderness Theme in the Second Gospel and Its Basis in the Biblical Tradition* (SBT 39; Naperville, IL: Allenson, 1963), 5–52, 58–61, 107, 137.

Finally, in concluding this study, we should reread, once more, about the spiritual blessings found in the Book of Daniel (9:24-27) as examined in this reading. The resurrection of the dead (12:2) is associated with the **Isaianic New Exodus**, not the resurrection of physical bodies coming out of the dust of the earth. As stated above, Paul expounded upon this resurrection from sin-death in First Corinthians (Chapter 15). We touched on this earlier in this essay. Our next endeavor to unfold God's written revelation will focus upon an in-depth study of the resurrection as presented in the Hebrew Scriptures as well as the Scriptures that have grown out of our new relationship based upon the finished work of Christ upon Calvary.

As we explore the Scriptures, we will discover that the resurrection that the Prophets and the Apostles promoted was a resurrection from sin-death that occurred because of Adam and Eve's sin in the Garden of Eden. The resurrection from sin-death should inspire wonder and amazement concerning God's grace and mercy, which spiritual resurrection from sin-death reached its **consummation** or its **fruition** at the end of the **Isaianic Second Exodus** in AD 70. Once more, we should read Daniel 9:24 in order to realize what God has accomplished for us in our deliverance, through the Second Exodus:

Seventy 'sevens'[490 years] are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

Do we really appreciate what Jesus accomplished for us in His **inaugurating** the Second Exodus? Have we understood the breath of what Our Leader (Jesus the Christ) accomplished for us "in" and "through" Jesus Himself? We should listen to Paul as he penned his first correspondence to the Christians in Corinth (AD 55 from Ephesus):

We do, however, speak a message of wisdom among the mature, but **not the wisdom of this age** or of the rulers of **this age**, who are coming to nothing.<sup>7</sup> No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began.<sup>8</sup> **None of the rulers of this age understood it**, for if they had, they would not have crucified the Lord of glory.<sup>9</sup> However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared

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<sup>50</sup> Michael W. Martin, "Salvation, Grace, and Isaiah's New Exodus in Mark," in *Getting "Saved": The Whole Story of Salvation in the New Testament* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2011), 124. (footnotes 11, 12, and 13 are found within the body of this citation, which also includes his INE Isaianic New Exodus)

for those who love him”—<sup>10</sup> but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. (1 Corinthians 2:6-10)

When Jesus **initiated** His Exodus in AD 30, He proclaimed the Gospel (Good News) about God’s activity of redemption (deliverance from sin-death) for all humanity. He declared that the Gospel is the Good News of justification by faith for men and women from every nation. He expounded upon a “righteousness” that is **furnished** by God, **devised** by God, and **made available** by God. This is the substance and benefit of God’s **Isaianic Second Exodus** as foretold by Isaiah (11:11). How do we react to God’s promise and His blessings of grace? We need to remember that the Christian community in the first century was a witnessing community about the Death, Burial, and Resurrection of our Lord Jesus Christ. The first converts to Jesus were a seeing and beholding community of **Christ’s Second Exodus from the bondage of sin**.

Today, we also need to recapture as they did the same mindset that Jesus shared with His people in the first century. **We need to recapture the full import of what God has accomplished for us in the Second Exodus**. Remember, this Exodus was initiated and consummated by Jesus’ coming in judgment against apostate Israel. Within the Second Exodus, we are redeemed and adopted as sons and daughters of God. Thanks be to God, we are free from sin-death. We are a part of God’s new kingdom, which kingdom does not come with observation but is within us (Luke 17:20-21). With the first coming of Jesus, we are conscious that God’s kingdom was **already a present reality then** (Matthew 16:28; 28:16-20; Revelation 10:15) in AD 30 and **reached its consummation** in the first century (AD 70).

In order for the Second Exodus to reach its zenith in the first century, Christ had **to die for our sins** (AD 33) and **come back to consummate our salvation** [AD 70]. (Hebrews 9:28; Romans 13:11). Why did He have to come back? Unfortunately, many Christians do not understand the Old Testament type of the priest coming out of the Holy of Holies and the importance of that action. Christ as the antitype also had to come out of the Holy of Holies to complete His mission of redemption (Hebrews 9:28; 10:37). In other words, salvation for lost humanity, **then and now**, rests upon the **finished work of Christ** upon Calvary (Hebrews 9:28; Revelation 5:9-12).<sup>51</sup> Remember, Jesus came not only preaching the Gospel, but He Himself is God’s Gospel.

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<sup>51</sup> See Don Preston, *The End of Torah: At the Cross or AD 70*, A Debate on When the Mosaic Law Passed Away by Don K. Preston versus Kurt Simmons (Ardmore, OK: JaDon Management Inc., 2011).