



**YESHUA
AND THE
ASCENT TO ZION:
A
STUDY
IN GREATER
EXODUS MOTIFS**

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The author dedicates this work to El Elyon through the name of His Son, Yeshua HaMashiach. May He reveal His Torah through Mashiach, and His Mashiach through His Torah.

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This study is designed for people of all levels of understanding. The Scriptures are like a woven tapestry, with many threads, creating a multi-layered picture. Sometimes there are complex associations from one verse to another and this study has sought to break down some of those connections. There are 3 main ways in which the information is presented;

If there is a need for verse(s) to be read in association with other verse(s) columns have been provided to aid the reader in being able to compare the different verses. Furthermore, where needed, “Key notes” sections have been included in the columns to help the reader think about the verse(s) and how it connects with the larger point that is being conveyed. An example is given below;

<p>Matthew 21:13 He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a den of robbers!” (WMBBE)</p>	<p>Key notes;</p> <p>Yeshua is citing from two places in the Prophets.</p> <p>Compare the parts in bold.</p> <p>What links these two verses together is a link word “House”.</p> <p>Yeshua is bringing to mind two contexts in the Prophets.</p>	<p>Isaiah 56:7 I will bring these to my holy mountain, and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be accepted on my altar; for my house will be called a house of prayer for all peoples. (WMBBE)</p> <p>Jeremiah 7:11 Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it,” says the LORD. (WMBBE)</p>
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A second way in which information is broken down is through the use of summary points which are interspersed throughout the study. These are designed as quick reference points and to demonstrate the thought flow of the section. An example is now given;

Yeshua cites from Jeremiah and Isaiah → Brings to mind both contexts → The audience would bring to mind the surrounding context of Isaiah and Jeremiah

A third way are concluding summaries at regular intervals. They will look like the summary points. They will give you the essential information of the section;

Matthew 21:13 → Cites Isaiah 56:7 and Jeremiah 7:11

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Yeshua and the ascent to Zion: A study on Greater Exodus motifs

“Appearing in glory, (they) spoke of his exodus...” (Luke 9:31)

Ever wondered about what is called the “greater exodus”? What exactly do Yeshua and the apostles have to say about such a topic? This study hopes to contribute to the wider discussion among the Messianic and Hebrew roots communities about this vital topic. Some key passages are analysed and unpacked to equip people interested in this subject with some additional tools to get a fuller picture of the Prophecies and narratives and how they were being indicated by Yeshua and his apostles. Each generation has different questions, and as our knowledge grows of how to understand Yeshua in the context of the Tanach, the benefit of having greater clarity about this central issue will bring us into a greater understanding of the Torah and its interpretation, and a better knowledge of how Yeshua and his apostles handled the Torah.

The Scriptures speak of an “exodus” out from the nations leading onward to the wilderness. This journey is popularly called the “greater exodus” as it will be an “exodus” that is larger than that of the one from Egypt. The Prophets also speak of a time when there will be changes to the landscape in the wilderness to support those who leave their host nation to be sustained by the Most High. What follows will detail some of that narrative.

Due to the amount of Prophecies concerning this gathering in the wilderness, a brief summary has been provided for some of the Prophets, namely, Isaiah, Jeremiah, Ezekiel, Hosea, Zephaniah and Micah. This is designed to get the reader acquainted with what the multiple Prophets say in regard to this event. Another summary that follows will then combine the different Prophecies together to form a cohesive narrative.

Isaiah

Isaiah speaks of “liberty to the captives” (Isaiah 61:1), this “liberty” is in reference to the Jubilee year (Leviticus 25:10), this aspect of “captives” is used in various places in Isaiah (Isaiah 49:9, Isaiah 42:7), where those in “prison” await to be freed (Isaiah 42:7), they are those who have been exiled into the nations (Isaiah 49:22, Isaiah 66:20). A Light is prophesied to go out to all the nations (Isaiah 42:6, Isaiah 49:6), which will cause them to be able to see (Isaiah 49:7), as the prison place they dwell is considered to be dark and the nations, in whom they have been exiled into, are a place of darkness (Isaiah 60:1-3). They are going to be lead forth from their place of prison, where the Most High will make mountains and hills become a waste (Isaiah 42:15) and they will be lead to go on a journey, a Way, which they never knew before (Isaiah 42:16). Isaiah 61 also speaks of an

“acceptable time”, and at that time, those in captivity will begin to gain their freedom (Isaiah 61:1-2), this “acceptable time” is also spoken of again in connection with the Light that will go out to the nations (Isaiah 49:8). They will receive a Command to “go forth” (Isaiah 49:9). They will go on a journey and feed and pasture in ways and high places (Isaiah 49:9). The usage of the word “pasture” is very significant as there are other contexts where the Most High speaks in terms of regathering His people as sheep (sheep is exodus imagery, Numbers 27:17). There will be a High Way that the Most High provides for His people (Isaiah 11:16), which will be in the wilderness (Isaiah 35:1), the blind shall see, the deaf hear, the lame shall leap (Isaiah 35:5-6), wild beasts will not harm them (Isaiah 35:9), the Day of Vengeance comes (Isaiah 61:2) being linked to the wilderness journey (Isaiah 35:4), where their return shall fulfil the Word spoken to restore Zion's children back to her and fulfil the promises to her that she be no longer desolate (Isaiah 49:21).

Jeremiah

Jeremiah speaks of a time when there will be a trouble (Jeremiah 30:7), a Day when the Most High will break the bonds of His people, so they will no longer be captive (Jeremiah 30:8), a Day when their oppressors will be punished (Jeremiah 30:20), where they will have a unity (Jeremiah 3:18), and they will serve their King whom the Most High will raise up for them (Jeremiah 30:9), this will be done in the Days of the anger of the Most High against the wicked (Jeremiah 30:24), after first having punished His own people with the sword (Jeremiah 29:18), who will then go out to the wilderness to find rest (Jeremiah 31:2), who are then built up again (Jeremiah 31:4), they will begin the ascent to Zion (Jeremiah 31:6), they will come from the north and the recesses of the earth (Jeremiah 31:8), the blind and lame will be there (Jeremiah 31:8), and women with children and pregnant women (Jeremiah 31:8), a great company (Jeremiah 31:8), He will lead them and cause them to walk by rivers of waters (Jeremiah 31:9), in a Way they will not stumble (Jeremiah 31:9), so that they ultimately come and sing in the height of Zion (Jeremiah 31:12).

Ezekiel

Ezekiel speaks of a time when the Most High will bring His people out from among the peoples (Ezekiel 20:34), to be brought out to the wilderness of the peoples (Ezekiel 20:35), where He will judge them (Ezekiel 20:35), they will be caused to pass under the rod and brought into the covenant (Ezekiel 20:37), the rebels and those who transgress will be purged out (Ezekiel 20:38), a time when He will accept His people as an aroma (Ezekiel 20:41).

Other prophets

Other Prophets speak of this event also; Hosea speaks of when they shall appoint one Head before coming up out of the land (Hosea 1:11), that the Most High will make a covenant with the wild beasts so His people will not be harmed (Hosea 2:18), and bringing His people into the wilderness (Hosea 2:14), and the time of a burden by a king (Hosea 8:10). Micah also speaks of the people coming into unity (Micah 5:3) and coming out of Babylon (Micah 4:10), Zephaniah also speaks of the gathering of the lame and of those afflicted (Zephaniah 3:18-20).

Summary narrative

There will come a time of trouble (Jeremiah 30:7), the people will be oppressed (Jeremiah 30:8), when they suffer from the burden of a king (Hosea 8:10), the people will then receive the Command to “go forth” (Isaiah 52:11, Jeremiah 51:6, 9, 45, 50), but before they go out of the land they sojourn in they will appoint themselves one Head (Hosea 1:11), they will not come out of the nations by flight of enemies sword or in haste (Isaiah 52:12), then they will go out to the wilderness (Isaiah 35:1, Jeremiah 16:14-15, 23:7-8, Ezekiel 20:35), as it will be the Day of Vengeance (Isaiah 61:2, Isaiah 35:4), there will be changes to the landscape of the wilderness (Isaiah 35:7), they will travel along a High Way (Isaiah 35:8, Jeremiah 31:9), some will get to the wilderness by ships (Isaiah 60:9), they will be provided with food along the Way (Isaiah 49:9), they shall not hunger or thirst (Isaiah 49:10), as even the rock will give forth water (Isaiah 48:20-21), even mountains will be moved (Isaiah 49:11), darkness shall become light (Isaiah 42:16), and that which is crooked becomes straight (Isaiah 42:16), there will be no danger from wild animals (Isaiah 35:9), as there will be a covenant with the wild beasts (Hosea 2:18), women with children and pregnant women will come amongst the great company who assemble in the wilderness (Jeremiah 31:8), also the blind, lame and deaf and mute (Isaiah 35:5-6, Jeremiah 31:8), those who rebel and transgress will be purged out of the assembly before they enter into the promised Land (Ezekiel 20:38), there will be a unity with the people for they shall walk together (Jeremiah 3:18, Micah 5:3), they shall come with weeping (Jeremiah 31:9) and joy (Isaiah 35:10) and they will see the Glory of the Most High (Isaiah 35:2).

Setting the prisoners free

Does Yeshua or the apostles speak or allude to these types of Prophecies? Some pieces of evidence will be analysed and unpacked to demonstrate that this is indeed the case. There are some key passages that speak about setting prisoners free, within a context of a Jubilee period, and then bringing them into the wilderness, this section is designed to help

the reader to become familiar with key contexts like Isaiah 42, 49 and 61 and how they are cited or alluded to in the Scriptures. The sections which follow will then go into more detail about the usages of such contexts and verses.

Isaiah 42, 49 and 61 (see below) are intimately connected together, they have the same theme of setting prisoners free, and as we shall see, an exodus to the wilderness quickly follows afterward. There comes an “acceptable time” (Isaiah 49:8) which is the same as the year of “favour” (Isaiah 61:2), as the same Hebrew word is used, spoken in the context of setting prisoners free, this is important imagery to grasp as all of these passages are important for our understanding of the mission of Yeshua and his apostles.

The apostle Paul uses Isaiah 49:6 and applies it to himself (and others) in their proclamation of the Gospel, he proclaims that he is fulfilling the words of the Prophet Isaiah about the promised Light that would go out to those who are in the nations;

Isaiah 49:6 Indeed, he says, “It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give you as a light to the nations, that you may be my salvation to the end of the earth.”
(WMBBE)

Key notes;

Isaiah 49:6 used in Acts 13.

Paul indicating he is performing the role of being Light to the nations.

This light was to go out to those in darkness.

Those who are in darkness are considered prisoners.

When they “go forth” they will go on a wilderness journey.

Acts 13:47 For so has the Lord commanded us, saying, ‘I have set you as a light for the Gentiles, that you should bring salvation to the uttermost parts of the earth.’
(WMBBE)

Matthew 4 gives a hint that Isaiah 42 is coming into focus as when Isaiah 9:1-2 is cited in Matthew 4:14-16, it changes the wording from “walking in darkness” to “sitting in darkness”, this phrase “sitting in darkness” is taken from Isaiah 42:7, thereby linking Isaiah 9 and 42 together. For more on that see Yeshua and the desolate woman: A study on the Gospel to Zion.

Furthermore, Isaiah 49 is used in 2nd Corinthians 6:2;

2 Corinthians 6:2 For he says, “At an **acceptable time** I listened to you. In a day of salvation I helped you.” Behold, now is the acceptable time. Behold, now is the day of salvation. (WMBBE)

Key notes;

Isaiah 49:8 used in 2nd Corinthians 6:2.

Paul is indicating that an “acceptable time” has now come.

This was proclaimed to those in the nations who were in “prison”.

This leads on to Prophecies about a wilderness journey.

Isaiah 49:8 The LORD says, “I have answered you in an **acceptable time**. I have helped you in a day of salvation. I will preserve you and give you for a covenant of the people, to raise up the land, to make them inherit the desolate heritage, (WMBBE)

When we look to the context of Isaiah 49:6-8, verse 9 begins to speak about prisoners, who will “go forth”, this going forth is tightly connected to a journey which is then described, as they will journey through a Way provided by the Most High;

Isaiah 49:9 saying to those who are bound, **‘Come out!’**; to those who are in darkness, ‘Show yourselves!’ “They **shall feed along the paths**, and their pasture shall be on all treeless heights. 10 They shall not hunger **nor thirst**; neither shall the heat nor sun strike them, for he who has mercy on them will lead them. He will guide them by springs of water. 11 **I will make all my mountains a road, and my highways shall be exalted**. (WMBBE)

Key notes;

Isaiah speaks about this journey in different verses, like Isaiah 43:20.

Only after the prisoners “go forth” do they go on this journey.

The Most High will preserve His people in the wilderness.

Provides His people drink in the wilderness.

Isaiah 43:20 the beasts of the field shall bless me, the owls and young ostriches; for I have given water in the **wilderness**, and rivers in the dry land, to give **drink** to my **chosen race**, 21 my people whom I have preserved to tell forth my praises. (BT)

Yeshua indicates to Paul in Acts 26 that his mission is to proclaim the Light that was Prophesied to go out to the nations, as the function of the Light was to enable those who

were in prison to see, this imagery is taken from another place that talks about the Light going to the prisoners, that being Isaiah 42. Matthew 12 uses Isaiah 42;

Matthew 12:18 “**Behold, my servant whom I have chosen,** my beloved in whom my soul is well pleased. I will put my Spirit on him. He will proclaim justice to the nations. (WMBBE)

Key notes;

Matthew 12:18-21 cites Isaiah 42:1-5.

This would bring to mind the Light that was Prophesied to go out to the nations, Isaiah 42:6.

This would connect the mission of Yeshua to that of the mission of Paul.

Isaiah 42:1 **Behold, my servant, whom I uphold,** my chosen, in whom my soul delights: I have put my Spirit on him. He will bring justice to the nations. (WMBBE).

The imagery from Isaiah 42 is then used in Acts 26 to help inform Paul of his mission to the nations;

Acts 26:16 But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen and of the things which I will reveal to you; 17 delivering you from the people and from the Gentiles, to whom I send you, 18 **to open their eyes,** that they may turn from darkness to **light** and from the power of Satan to God, that they may receive remission of sins and an inheritance amongst those who are sanctified by faith in me.’ (WMBBE)

Key notes;

When Yeshua says to “open their eyes” he is referring to Isaiah 42:7.

Isaiah 42:7-16 also speaks of a journey into the wilderness after the prisoners go forth.

The prisoners are in darkness, and need Light to be able to see.

Isaiah 42:6 I, the LORD, have called you in righteousness. I will hold your hand. I will keep you, and make you a covenant for the people, as a light for the nations, 7 **to open** the blind **eyes,** to bring the **prisoners** out of the dungeon, and those who sit in darkness out of the prison. (WMBBE)

This proclamation to the prisoners is tied together with Jubilee imagery. During the Jubilee those who are slaves go free back to their tribal land and inheritance. Isaiah uses this imagery to proclaim a Jubilee period, to those who have been exiled into the nations. This is seen in Isaiah 61. Isaiah 61 is used in the Gospel of Luke (see below).

Isaiah also speaks of a Gospel and Yeshua alludes to the wording of Isaiah 61 in places like Matthew 11;

Matthew 11:4 Yeshua answered them, “Go and tell Yochanan the things which you hear and see: 5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the **poor have good news** preached to them. 6 Blessed is he who finds no occasion for stumbling in me.” (WMBBE)

The connection with the blind, deaf and lame has lots of implications which will be shown later. Below are some key points to do with Isaiah 61 and Luke;

Isaiah 61:1 The Lord GOD’s Spirit is on me, because the LORD has anointed me to proclaim good news to the humble. He has sent me to bind up the broken hearted, to **proclaim liberty to the captives** and release to those who are **bound**, 2 to proclaim the year of the LORD’s **favour** and the day of vengeance of our God, to comfort all who mourn, (WMBBE)

Key notes:

Luke uses Isaiah 61:1-2 to proclaim a year of favour.

This proclamation of liberty goes out to the people who are in “prisons” in the nations.

Isaiah 61 is connected to Isaiah 42 and 49.

Luke 4:18 “The Spirit of the Lord is on me, because he has anointed me to proclaim **good news to the poor**. He has sent me to heal the broken hearted, to **proclaim release to the captives**, recovering of sight to the blind, to deliver those who are crushed, 19 and to proclaim the **acceptable** year of the Lord.” (WMBBE)

As will be shown, the Gospels pick up on this imagery of a journey through the wilderness, through such citations as Isaiah 40:3-5, where John the immerser comes proclaiming about preparing a Way (Luke 3:4-6) which Yeshua later connects with the blind, deaf and lame.

Summary;

Isaiah 49 → Used in 2 Corinthians 6:2

Isaiah 42 → Used in Matthew 12:18-21

Isaiah 61 → Used in Luke 4:18-19

Isaiah 42 and 49 → Wilderness context

Paul and the exodus

In 2nd Corinthians 2:14-15 the apostle Paul uses the imagery of “aroma” as being applied to the assembly. Is Paul getting this imagery from somewhere? The Greek word for “aroma” is the same Greek word that is used in the Septuagint's translation of Ezekiel 20:41;

2 Corinthians 2:14 Now thanks be to God who always leads us in triumph in Messiah, and reveals through us the sweet aroma of his knowledge in every place. 15 For we are a sweet aroma of Messiah to God in those who are saved and in those who perish: to the one a stench from death to death, to the other a sweet **aroma** (ὀσμῆ) from life to life. Who is sufficient for these things? (WMBBE)

Key notes;

Is Paul hinting to a greater context the audience should be looking for?

How does this imagery fit with the rest of the Epistle?

Ezekiel 20:41 I will accept you as a pleasant **aroma** (ὀσμῆ) when I bring you out from the peoples and gather you out of the countries in which you have been scattered. I will be sanctified in you in the sight of the nations. (WMBBE)

By doing this Paul is bringing to mind the context of Ezekiel 20, this is further confirmed when he cites from Ezekiel 20 in 2 Corinthians 6:17. He uses the phrase “will receive you”, which is from Ezekiel 20:34. The English translation “receive” can be translated as “welcome”, in fact the same exact Greek phrase “welcome you” (εἰσδέξομαι ὑμᾶς) that the apostle Paul uses is used in Ezekiel 20:34;

2 Corinthians 6:17 Therefore ‘Come out from amongst them, and be separate,’ says the Lord. ‘Touch no unclean thing. I **will welcome you**. (εἰσδέξομαι ὑμᾶς)

Key notes;

Paul uses the same phrase.

Second time Paul uses Ezekiel imagery.

Eze 20:34 I will bring you out from the nations, and **will welcome you** (εἰσδέξομαι ὑμᾶς) out of the lands wherein ye were dispersed, with a strong hand, and with a high arm, and with outpoured wrath.

There is other imagery which further links Paul's words to an Ezekiel context. Paul uses the

phrase “heart of flesh”, this phrase is used in Ezekiel;

2 Corinthians 3:1 Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you? 2 You are our letter, written in our hearts, known and read by all men, 3 being revealed that you are a letter of Messiah, served by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh. (WMBBE)

Key notes;

The phrase “heart of flesh” is only found in Ezekiel.

By using the phrase it would again point to the context of Ezekiel.

Combined with the word aroma and the phrase “will welcome you”, there would now be three links to the Book of Ezekiel.

Ezekiel 11:18 “They will come there, and they will take away all its detestable things and all its abominations from there. 19 I will give them one heart, and I will put a new spirit within them. I will take the stony heart out of their flesh, and will give them a heart of flesh. (WMBBE)

Ezekiel 36:24 “For I will take you from amongst the nations and gather you out of all the countries, and will bring you into your own land. 25 I will sprinkle clean water on you, and you will be clean. I will cleanse you from all your filthiness and from all your idols. 26 I will also give you a new heart, and I will put a new spirit within you. I will take away the stony heart out of your flesh, and I will give you a heart of flesh. (WMBBE)

By pointing to Ezekiel chapters 20, 11 and 36, Paul would be bringing to mind the Prophecies that are associated with those chapters and also the general context of the Book of Ezekiel itself.

Chapter 20 of Ezekiel speaks of the Most High bringing His people into the wilderness after having regathered them. 2nd Corinthians 6:17 is part of a larger set of verses the apostle Paul points towards when he is arguing against idolatry.

This is important to grasp, as the context of Ezekiel 20 also speaks about idols.

2 Corinthians 6:16 What agreement does a temple of God have with **idols**? For you are a temple of the living God. Even as God said, "I will dwell in them and walk in them. I will be their God and they will be my people." 17 Therefore " 'Come out from amongst them, and be separate,' says the Lord. 'Touch no unclean thing. I will receive you. (WMBBE)

Key notes;

Paul points to Ezekiel 20 as the context includes the Most High speaking against idolatry.

This would strengthen Paul's argument that believers should not commit idolatry.

This is also spoken with the associated Promise that there will be a regathering.

Ezekiel 20:39 "'As for you, house of Israel, the Lord GOD says: "Go, everyone **serve his idols**, and hereafter also, if you will not listen to me; but you shall no more profane my holy name with your gifts and with **your idols**. 40 For in my holy mountain, in the mountain of the height of Israel," says the Lord GOD, "there all the house of Israel, all of them, shall serve me in the land. There I will accept them, and there I will require your offerings and the first fruits of your offerings, with all your holy things. (WMBBE)

Paul is pointing not only towards a verse which includes rebuke for idolatry, but he is also pointing to a "greater exodus" passage of Scripture, as connected to the verse that he cites from includes imagery of a wilderness experience;

Ezekiel 20:35 I will bring you into the **wilderness** of the peoples, and there I will enter into judgement with you face to face. (WMBBE)

Key notes;

Paul has pointed his audience to Ezekiel through the word of "aroma".

This imagery is connected to a wilderness regathering.

Ezekiel 20:41 I will accept you as a pleasant aroma when I bring you out from the peoples and **gather you** out of the countries in which you have been scattered. I will be sanctified in you in the sight of the nations. (WMBBE)

Aroma (2 Corinthians 2:14-15) → Hearts of flesh (2 Corinthians 3:1-3) →
I will welcome you (2 Corinthians 6:17)

Hearts of flesh (Ezekiel 11:18-19, 36:24-26) → Will welcome you (Ezekiel 20:34) →
Aroma (Ezekiel 20:41)

There are also other connections between Paul and Ezekiel which would further link his mission, with that of the Prophet Ezekiel.

When Yeshua first appears to him, he is told to “stand on your feet”. When Paul recounts his vision, and he relates he was told to stand on his feet the Greek in Acts matches exactly the Greek in the Septuagint for the call of Ezekiel;

Acts 26:15 “He said, ‘I am Yeshua, whom you are persecuting. 16 But arise, and **stand on your feet**, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen and of the things which I will reveal to you; (WMBBE)

Key notes;

The same Greek phrase is used when Ezekiel is told to stand on his feet.

This would link Paul's mission to the calling of Ezekiel.

Ezekiel 2:1 He said to me, “Son of man, **stand on your feet**, and I will speak with you.” (WMBBE)

Both Ezekiel and Paul have a vision (Acts 9:3, Ezekiel 1), both have the Spirit enter into them (Ezekiel 2:2, Acts 9:17) and are then sent on a mission with a focus of into the nations (Ezekiel 2:3 Acts 26:17). These types of connections (and others) would certainly make any citations of Ezekiel even more significant to the mission of Paul.

Paul's call reminds the audience of Ezekiel → Paul uses verses that come from Ezekiel
 → Paul connects his audience to wilderness context

The other citation in 2nd Corinthians 6:17 comes from Isaiah 52:11;

Isaiah 52:11 Depart! Depart! **Go out from there! Touch no unclean thing!** Go out from amongst her! Cleanse yourselves, you who carry the LORD's vessels. (WMBBE)

Key point;

Paul is pointing to another verse that deals with idolatry and the promise of a regathering.

2 Corinthians 6:17 Therefore “ ‘**Come out from amongst them**, and be separate,’ says the Lord. **Touch no unclean thing**. I will receive you. (WMBBE)

The greater context of Isaiah 52 has to do with a Gospel being preached (Isaiah 52:7), Jerusalem being comforted (Isaiah 52:9) and the salvation of the Most High being revealed to the nations (Isaiah 52:10). The places the people were exiled into were places of

idolatry, and so, in coming out from among them, they would also be separating themselves from the idolatry around them. This would further strengthen Paul's argument why the people should not be committing idolatry.

The Greek phrase for “come out” is the same Greek phrase that we see in Revelation 18:4. Revelation 18:4 speaks of the coming out of Babylon, and this ties nicely together with the context of Isaiah 52, as the people were exiled into Babylon, and other places.

2 Corinthians 6:17 Therefore “**Come out** (ἐξέλθατε) from amongst them, and be separate,’ says the Lord. ‘Touch no unclean thing. I will receive you. (WMBBE)

Key notes;

Paul is pointing to a greater exodus context in his citation of Isaiah 52:11.

The same Greek phrase for “come out” is used in Revelation 18:4 within the context of coming out of Babylon.

This would tie together Revelation 18:4 and Isaiah 52:11.

Isa 52:11 Depart ye, depart, go out (ἐξέλθατε) from thence, and touch not the unclean thing; go ye out from the midst of her; separate yourselves, ye that bear the vessels of the Lord. (BT)

Revelation 18:4 I heard another voice from heaven, saying, “**Come out** (ἐξέλθατε) of her, my people, that you have no participation in her sins, and that you don’t receive of her plagues, (WMBBE)

The Greek phrase “come out” also has implications for Paul's usage of Isaiah 49:8 in 2nd Corinthians 6:2;

2 Corinthians 6:2 For he says, “At an **acceptable time** I listened to you. In a day of salvation I helped you.” Behold, now is the acceptable time. Behold, now is the day of salvation. (WMBBE)

Key notes;

Paul is bringing to mind the context of Isaiah 49.

Isaiah 49 also deals with a wilderness context.

Isaiah 49:8 The LORD says, “I have answered you in an **acceptable time**. I have helped you in a day of salvation. I will preserve you and give you for a covenant of the people, to raise up the land, to make them inherit the desolate heritage, (WMBBE)

In Isaiah 49 the prisoners are told to “go forth”, in the Septuagint the same Greek phrase is

used that we have seen in Isaiah 52:11, when, they are told to “go forth”;

Isaiah 49:9 saying to them that are in bonds, **Go forth** (ἐξέλθατε); and bidding them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths shall be their pasture. (BT)

Key notes;

Paul has used Isaiah 49:8 in 2nd Corinthians 6:2.

This would bring to mind the next verse of Isaiah 49.

Both verses use the same Greek for “go forth”.

Isa 52:11 Depart ye, depart, go out (ἐξέλθατε) from thence, and touch not the unclean thing; go ye out from the midst of her; separate yourselves, ye that bear the vessels of the Lord. (BT)

The “acceptable time” has a Jubilee context. The Jubilee is when prisoners go free back to their tribal land and debts are forgiven. They are to return to their inheritance. Paul's mission is connected to Isaiah 49 elsewhere;

Acts 13:47 For so has the Lord commanded **us**, saying, ‘I have set you as a **light** for the Gentiles, that you should bring salvation to the uttermost parts of the earth.’ (WMBBE)

key notes;

Paul ascribes the servant role to himself (and others) of Isaiah 49:6.

This is connected to the “acceptable time” in Isaiah 49:8.

Isaiah 49:6 Indeed, he says, “It is too light a thing that you should be **my servant** to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give you as a **light to the nations**, that you may be my salvation to the end of the earth.” (WMBBE)

Paul's ministry was to be a Light to the nations. Through opening their eyes Paul's mission would be to turn those who are in the nations away from their idolatry. This, in turn, would enable the people(s) of those nations to have a share in the promised inheritance as they are participating in the coming out of the nations;

Acts 26:15 “He said, ‘I am Yeshua, whom you are persecuting. 16 But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen and of the things which I will reveal to you; 17 delivering you from the people and from the Gentiles, to whom I send you, 18 **to open their eyes**, that they may turn from darkness **to light** and from the power of Satan to God, that they may receive remission of sins and an **inheritance** amongst those who are sanctified by faith in me.’ (WMBBE)

Acts 13:47 → Citation of Isaiah 49:6 → Isaiah 49:6 has a Jubilee context → Connected to Isaiah 52:11 as it uses the same Greek phrase “go forth” → People forsake idolatry and participate in the return to the Land to obtain their inheritance

The phrase “to open their eyes” is an allusion to Isaiah 42. Isaiah 42 and 49 has similarities which connect them together (see the section Setting prisoners free).

Acts 26:18 to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance amongst those who are sanctified by faith in me.’ (WMBBE)

Key notes;

Yeshua in using the phrase “open the blind eyes” is an allusion to Isaiah 42:7.

The prisoners are in darkness.

Sanctified connects back to 2nd Corinthians 6:17.

Isaiah 42:6 I, the LORD, have called you in righteousness. I will hold your hand. I will keep you, and make you a covenant for the people, as a light for the nations, 7 to open the blind eyes, to bring the prisoners out of the dungeon, and those who sit in darkness out of the prison. (WMBBE)

The aspect of being “sanctified” used in Acts 26:18, that is, being set apart, should then be connected back to Isaiah 52:11 and 2nd Corinthians 6:17;

2 Corinthians 6:17 Therefore “‘Come out from amongst them, and be separate,’ says the Lord. ‘Touch no unclean thing. I will receive you. (WMBBE)

Isaiah 52:11 Depart ye, depart, go out from thence, and touch not the unclean thing; go ye out from the midst of her; separate yourselves, ye that bear the vessels of the Lord. (BT)

18 to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance amongst those who are sanctified by faith in me.’ (WMBBE)

Sanctified; Acts 26:18 → Separate; Isaiah 52:11 → Separate; 2nd Corinthians 6:17 →

Acceptable time → 2nd Corinthians 6:2 and Isaiah 49:8

The Greek word for “go forth” (ἐξέλθατε) is further connected to an exodus context in Exodus itself, as Pharaoh uses (in the Septuagint) the same word to tell Moses and Aaron for their people to go out;

Exo 12:31 And he called Moses and Aaron by night, and said, Arise, **go out** (ἐξέλθατε) from the midst of my people, both you and the sons of Israel. And go serve Jehovah according to your word. (BT)

Finally, this word is also associated with the context of Jeremiah and the coming out of Babylon. In Jeremiah 27:8 (Septuagint's numbering) the exact Greek word is also used to describe a time when the people shall come forth from the midst of Babylon.

Jeremiah 27:8 Flee ye out of the midst of Babylon, and from the land of the Chaldeans, and **go forth**, and be as serpents before sleep. (BT)

The combined contextual usage of “go forth” should then paint a picture of coming out of Babylon (or the nations), which, according to the Prophecies leads onward to a wilderness experience.

Paul's mission, as we have seen, is intimately tied with the context of Isaiah 49 and 42 as both of those chapters have to do with bringing about a resolution to the problem of captivity.

When we explore Isaiah 42 and Isaiah 49 some more we get another part of the story of the greater exodus;

Isaiah 42:15 I will destroy mountains and hills, and dry up all their herbs. I will make the rivers islands, and will dry up the pools. 16 I will bring **the blind** by **a way** that they don't know. I will lead them in **paths** that they don't know. I will make **darkness light** before them, and crooked places straight. I will do these things, and I will not forsake them. (WMBBE)

Key notes;

Once the prisoners leave their prison they will go out to the wilderness.

The Most High provides a Way for them and will protect them.

There will be changes to the environment, like mountains changing and darkness becoming light.

Isaiah 49:9 saying to those who are bound, '**Come out!**'; to those who are in darkness, 'Show yourselves!' "They **shall feed along the paths**, and their pasture shall be on all treeless heights. 10 They shall not hunger **nor thirst**; neither shall the heat nor sun strike them, for he who has mercy on them will lead them. He will guide them by springs of water. 11 **I will make all my mountains a road, and my highways shall be exalted.** (WMBBE)

Paul sees his ministry as the in-breaking of the time of which the Prophets speak of. The term “in-breaking” is used here to mean that “sign-posts” are being provided to point the people in the direction of the Prophecies to bring to mind how the Most High would restore Zion her children back. Ultimately, this will culminate into a very physical exodus, where those prisoners are finally told to “go forth” (Revelation 18:4).

If, then, the wilderness context is in the mind of the apostle Paul it may help us further understand why he points towards events that happened in wilderness contexts. Paul makes a parallel between the rock (Exodus 17, Numbers 20) then and Yeshua now. There was an expectation that in the coming grater exodus, the Most High, just as before, would again make water come from a rock;

<p>1 Corinthians 10:1 Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; 2 and were all immersed into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink. For they drank of a spiritual <u>rock that followed them</u>, and the rock was Messiah. 5 However with most of them, God was not well pleased, for they were overthrown in the wilderness. (WMBBE)</p>	<p>Key notes;</p> <p>Paul compares Yeshua to the rock that followed them in the wilderness.</p> <p>The Septuagint translates the Hebrew of Isaiah 48 to indicate that a future event will include water coming out of a rock again.</p> <p>This is within the context of a coming out of Babylon.</p> <p>Another regathering context.</p>	<p>Isa 48:20 <u>Go forth of Babylon</u>, thou that fleest from the Chaldeans: utter aloud a voice of joy, and let this be made known, proclaim it to the end of the earth; say ye, The Lord hath delivered his servant Jacob. 21 And if they shall thirst, he shall lead them through the desert; he <u>shall bring forth water to them out of the rock</u>: the rock shall be cloven, and the water shall flow forth, and my people shall drink. (BT)</p>
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The Targum of Isaiah also has this expectation;

Isaiah 48:20 Go ye forth from Babylon, flee ye from the province of the land of the Chaldeans, declare ye with a voice of singing, bring the joyful tidings of this, bring it to the ends of the earth, say ye. The Lord hath redeemed His servants of the house of Jacob. 21 He will not suffer them to thirst in the desert; He will guide them; He **will** cause water to flow for them from the rock: yea. He will cleave the rock, and the waters shall gush out. (TJBU)

Through Yeshua we have that water, however, in the ascent to Zion, when there are

changes to the environment in the physical manifestation of these things, there shall again come water out of the rock. And what rock could that be? In Ezekiel the people are going to be brought into the “bond of the covenant” (Ezekiel 20:37), and so, what other place could that be than the rock at Horeb at Sinai (Exodus 17:6), where the covenant was given (Deuteronomy 5:2). Ezekiel may further strengthen this connection as he speaks of the “rebels” who will be purged out of the people, and in Numbers Moses calls the people (albeit rashly, Psalms 106:32-33) rebels;

Ezekiel 20:38 I will purge out from amongst you the **rebels** and those who disobey me. I will bring them out of the land where they live, but they shall not enter into Eretz-Israel. Then you will know that I am the LORD.” (WMBBE)

Numbers 20:10 Moses and Aaron gathered the assembly together before the rock, and he said to them, “Hear now, you **rebels!** Shall we bring water out of this rock for you?” (WMBBE)

Given that we have established a wilderness context to the words of Paul, one more piece of evidence will be given, his citation of Hosea. There are two citations which are combined in Romans 9:25-26 from two different locations of Hosea;

Romans 9:25 As he says also in **Hosea**, “I will call them ‘my people,’ which were not my people; and her ‘beloved,’ who was not beloved.” 26 “It will be that in the place where it was said to them, **‘You are not my people,’ there they will be called ‘children of the living God.’**” (WMBBE)

Key notes;

Romans 9:26 cites Hosea 1:10.

Romans 9:25 cites from Hosea 2:23.

Both Hosea 1 and 2 speak of a time when the people will be regathered.

Hosea 2 speaks of a wilderness context.

Hosea 1 speaks about the time when the people will appoint one Head and then “come up out of the land”.

Hosea 1:10 Yet the number of the children of Israel will be as the sand of the sea, which can’t be measured or counted; and it will come to pass that, in the place where it was said to them, **‘You are not my people,’ they will be called ‘sons of the living God.’** (WMBBE)

Hosea 2:23 And I will sow her to me on the earth; and will **love** her that was **not loved**, and will say to that which was not my people, Thou art my people; and they shall say, Thou art the Lord my God. (BT)

Romans 9:25 As he says also in **Hosea**, “I will call them ‘my people,’ which were not my people; **and her ‘beloved,’ who was not beloved.**” 26 “It will be that in the place where it was said to them, ‘You are not my people,’ there they will be called ‘children of the living God.’” (WMBBE)

In Romans 9:26 a citation of Hosea 1:10 is given, but if we investigate the context, we shall find a Prophecy connected to regathering the people from exile;

Hosea 1:11 The children of Judah and the children of Israel will be **gathered** together, and they will appoint themselves one head, **and will go up from the land**; for great will be the day of Jezreel. (WMBBE)

As, we have seen, Paul's message has implications for those who are in the darkness of the nations, and Hosea speaks of a time when the people of the Most High will appoint themselves one Head and go up out of the land in which they reside, however, they do not simply return to the promised Land, they first go back into the wilderness;

Hosea 2:14 Therefore behold, I will allure her, and bring her **into the wilderness**, and speak tenderly to her. (WMBBE)

The Most High will covenant with the wild beasts (Hosea 2:18) to ensure they are not troubled by animals in their wilderness sojourn (and also afterward, compare Isaiah 11:6-9), and they will be betrothed to the Most High again, as they will have the Mercy of the Most High and be called His people.

Summing up, then, we have ample context within Paul's ministry to link his words to the greater exodus which the Prophets speak of. Although more detail will be given in the section called "Revelation" (see below) Paul's usage of Isaiah 52:11 has some additional implications, as verse 12 informs us that the exodus will not be by "haste" or by "flight", meaning that for those outside the promised Land, they will not be driven by fear, but by a Command to "go forth" (Revelation 18:4).

Any assessment of the Prophecies concerning this event must take into account what Isaiah 52:12 says, lest we conflate different Prophecies together and result in a misunderstanding.

Summary;

Aroma in 2 Corinthians 2:15 → Linked to Ezekiel 20:41

"I will accept you" in 2 Corinthians 6:17 → Linked to Ezekiel 20:41

Isaiah 49:9 → Used in 2 Corinthians 6:2

Isaiah 52:11 → Used in 2 Corinthians 6:17

Romans 9:25-26 uses Hosea 1:10/Hosea 2:23 → Hosea linked to wilderness journey

Peter and the exodus

The apostle Peter also alludes to an exodus context. He also uses the wording “not a people” and “not obtained mercy” to allude to the Prophecies in Hosea;

1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, that you may proclaim the excellence of him who called you out of darkness into his marvellous light. 10 In the past, you were not a people, but now are God’s people, who had not obtained mercy, but now have obtained mercy. (WMBBE)

Key notes;

Just like Paul, Peter also uses the Prophecies from Hosea.

Hosea as we have seen has the context of coming up out of the land and going into the wilderness.

Peter also has a wilderness context.

Hosea 2:21 It will happen in that day, that I will respond,” says the LORD. “I will respond to the heavens, and they will respond to the earth; 22 and the earth will respond to the grain, and the new wine, and the oil; and they will respond to Jezreel. 23 I will sow her to me in the earth; and I will have mercy on her who had not obtained mercy; and I will tell those who were not my people, ‘You are my people;’ and they will say, ‘You are My God!’” (WMBBE)

In the context of Hosea, as we have seen, just a few verses before, there is a wilderness context;

Hosea 2:14 Therefore behold, I will allure her, and bring her into the wilderness, and speak tenderly to her. (WMBBE)

1 Peter 2:9 also combines together another place, the clue is in the wording, the words being “chosen race” and “excellencies” (or also translated as “praises”), as these 3 Greek words are used in the Septuagint of Isaiah 43:20-21;

Isaiah 43:20 the beasts of the field shall bless me, the owls and young ostriches; for I have given water in the wilderness, and rivers in the dry land, to give drink to my chosen race (γένος μου τὸ ἐκλεκτόν), 21 my people whom I have preserved to tell forth my praises. (ἀρετάς) (BT)

1 Peter 2: 9 But, ye, are a chosen race, (γένος ἐκλεκτόν,) a royal priesthood, a holy nation, a people for a peculiar treasure, that, the excellences (ἀρετάς), ye may tell forth, of him who, out of darkness, hath called you into his marvellous light:— (REB)

Isaiah 43:19 speaks about a Way in the wilderness that the Most High will give the people, so Peter is pointing to two passages which have a wilderness context.

When compared with Isaiah 42 and 49 there is imagery which connects together what we see happen in the wilderness experience;

Isaiah 49:9 saying to those who are bound, 'Come out!'; to those who are in darkness, 'Show yourselves!' "They **shall feed along the paths**, and their pasture shall be on all treeless heights. 10 They shall not hunger **nor thirst**; neither shall the heat nor sun strike them, for he who has mercy on them will lead them. He will guide them by springs of water. 11 **I will make all my mountains a road, and my highways shall be exalted.** (WMBBE)

Isaiah 42:15 I will destroy mountains and hills, and dry up all their herbs. I will make the rivers islands, and will dry up the pools. 16 I will bring **the blind** by **a way** that they don't know. I will lead them in **paths** that they don't know. I will make darkness light before them, and crooked places straight. I will do these things, and I will not forsake them. (WMBBE)

Isaiah 43:19 Behold, I will do a new thing. It springs out now. Don't you know it? I will even make a **way** in the **wilderness**, and rivers in the desert. 20 the beasts of the field shall bless me, the owls and young ostriches; for I have given **water** in the wilderness, and rivers in the dry land, to give **drink** to my **chosen race**. 21 my people whom I have preserved to tell forth my **praises**. (BT)

A way in wilderness → Paths in the wilderness → Will give drink → People will not thirst

Peter also cites from Isaiah 40:

1 Peter 1:24 For, "All **flesh is like grass**, and all of man's glory like the flower in the grass. The grass withers, and its flower falls; 25 but the Lord's word endures forever." This is the **word of Good News** which was preached to you. (WMBBE)

Isaiah 40:6 The voice of one saying, "Cry out!" One said, "What shall I cry?" "**All flesh is like grass**, and all its glory is like the flower of the field. 7 The grass withers, the flower fades, because the LORD's breath blows on it. Surely the people are like grass. 8 The grass withers, the flower fades; but the **word** of our God stands forever." (WMBBE)

The "word" is interpreted by Peter to mean the Gospel, again, if we notice the context of Isaiah 40, it speaks of the wilderness, and a Way being given;

Isaiah 40:3 The voice of one who calls out, “Prepare the way of the LORD in the **wilderness!** Make a **level highway in the desert** for our God.

So with connections to both Isaiah 40 and Isaiah 43 and Hosea 2 Peter is building a context of wilderness travel, and this makes sense that he would be pointing towards another “exodus” as he uses exodus imagery in 1 Peter 1:13 of “girding the loins of your mind”, “girding of loins” would bring to mind exodus context;

Exodus 12:11 And, thus, shall ye eat it,—your **loins, girded**, your sandals, on your feet, and, your staff, in your hand,—so shall ye eat it in haste, it is Yahweh’s, passing over. (REB)

And just a little further on, in 1 Peter 1:18-19, we again have exodus imagery of a lamb being slain and the context of redemption;

18 knowing that you were **redeemed**, not with corruptible things like silver or gold, from the useless way of life handed down from your fathers, 19 but with precious blood, as of a **lamb** without blemish or spot, the blood of Messiah, (MWBBE)

Peter, then, is pointing towards the promised “greater exodus” of which the Prophets have spoken of.

Summary:

1 Peter 2:9 → Uses Hosea 2:23

“Chosen race” and “praises” used in 1 Peter 2:9 → From Isaiah 43:20-21

1 Peter 1:24 → Citation from Isaiah 40:6-8 (wilderness context at verse 3)

1 Peter 1:13, loins girded, exodus language → Exodus 12:11

The Jubilee year

As, then, we have seen, there will be a message taken to those who are in prison, this message is intimately tied together with the Jubilee.

Isaiah 61:1 The Lord GOD’s Spirit is on me, because the LORD has anointed me to proclaim good news to the humble. He has sent me to bind up the broken hearted, to **proclaim liberty to the captives and release to those who are bound**, (WMBBE)

Those in exile and who are captive to the nations are promised a proclamation of “liberty”,

the Hebrew word for “liberty” is **דָּרוּר** and this has great significance as it is the very Hebrew word that is used in Leviticus 25 when speaking of the Jubilee;

Leviticus 25:10 You shall make the fiftieth year holy, and proclaim **liberty** throughout the land to all its inhabitants. It shall be a jubilee to you; and each of you shall return to his own property, and each of you shall return to his family.
(WMBBE)

Key notes;

The time of the Jubilee is when one gets to go back to their inheritance.

Debts are released.

Slaves go free.

Leviticus 25:10 (WLC)

וְקִדְשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה
וְקִרְאתֶם דָּרוּר בְּאֶרֶץ לְכָל־
יִשְׂרָאֵל יוֹבֵל הוּא תְהִיָּה לְכֶם
וְשִׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ
אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ:

The proclamation of this liberty then is proclaimed within the context of a Jubilee year, the Jubilee year would bring to mind a setting free to one's family and also the regaining of property.

The Jubilee in the first century was not being practised (B. Arakhin 32b:16) and so for Yeshua to cite Isaiah 61, as he does in Luke 4, and claim that it was being fulfilled would have been very noteworthy, as he would have been proclaiming a Jubilee year.

Luke 4:18 “The Spirit of the Lord is on me, because he has anointed me to proclaim **good news to the poor**. He has sent me to heal the broken hearted, to **proclaim release to the captives**, recovering of sight to the blind, to deliver those who are crushed, 19 and to proclaim the **acceptable** year of the Lord.”
(WMBBE)

Key notes;

When Yeshua cites from Isaiah he is bringing to mind the other promises to the prisoners that can be found in Isaiah.

Promises that can be seen in Isaiah 42 and 49, about the prisoners going free,

Isaiah 61:1 The Lord GOD’s Spirit is on me, because the LORD has anointed me to proclaim good news to the humble. He has sent me to bind up the broken hearted, to **proclaim liberty to the captives and release to those who are bound**. (WMBBE)

It is also interesting that in the context of Luke he had just been fasting for 40 days, as the proclamation of the Jubilee period happens on Yom Kippur, that is, the Day of Atonement (Leviticus 25:9). There, may, indeed be Day of Atonement imagery within the narrative of Luke 4, as the people go to push him off the cliff, in the first century the scapegoat of the Day of Atonement was pushed off a cliff to ensure that it would not return to the city

(m.Yom 6.6, t.Yom 3.14). Also, the setting free of Barabbas instead of Yeshua may be a hint to Day of Atonement imagery, where one goat goes free whilst the other is slain. Barabbas means “son of (the) father”, this may again be a hint to Day of Atonement imagery, as there is a tradition the goats had to be similar in appearance (m.Yom 6:1) which is interesting in light of some manuscript variants, which uses the Greek for Yeshua as a name for Barabbas, meaning he was called Yeshua Barabbas, the crowd then got one “son of the father” who went free.

When we come to the end of Luke, the word for “remission” that was used in Luke 4 is used in the context of now going out to the nations (Luke 24:47), just as the proclamation of liberty was to go out to all the lands, now, the remission of sins would go out to all the nations.

Luke 24:47 and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. (WMBBE)

Key notes;

Luke 24 carries on the story from Luke 4.

The “remission” is now to go out to all the nations.

Debts are connected to sins; Matthew 6:12, Romans 6:23.

Luke 4:18 “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to heal the broken hearted, to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed, 19 and to proclaim the acceptable year of the Lord.” (WMBBE)

There is further indication that Yeshua's proclamation deals with those in exile from the Gospel of Matthew, as the Gospel of Matthew in chapter twelve makes a citation from Isaiah 42;

Matthew 12:17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 18 “Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my Spirit on him. He will proclaim justice to the nations. (WMBBE)

Isaiah 42:1 “Behold, my servant, whom I uphold, my chosen, in whom my soul delights: I have put my Spirit on him. He will bring justice to the nations. (WMBBE)

When we explore the context of Isaiah 42 we discover that it speaks to those who are in

prison and in darkness;

Isaiah 42:6 “I, the LORD, have called you in righteousness. I will hold your hand. I will keep you, and make you a covenant for the people, as a **light for the nations**, 7 to open the **blind eyes**, to **bring the prisoners out of the dungeon**, and those who **sit in darkness** out of the prison. (WMBBE)

The phrase “sit in darkness” is alluded to in Matthew 4, where it combines Isaiah 9:1-3 and 42 together (see; Yeshua and the desolate woman: A study on the Gospel to Zion), there are also other contexts which point towards being a Light to the nations and giving sight to the blind as we have seen (Acts 26:18, 26:23).

But why are the people blind? In the context of Isaiah the people are “blind” because the people “sit in darkness” and so their ability to see has been reduced as the prison which they sit in is in darkness as they are captives in the nations, and the nations are considered to be places of darkness;

Isaiah 60:2 For behold, darkness will cover the earth, and thick darkness the peoples; but the LORD will arise on you, and his glory shall be seen on you. (WMBBE)

The dawning of the Light then would shine out to the nations and therefore bring sight to the “blind”, and the dawning of this light can be seen in places like Isaiah 9:1-3 which, as we have seen, leads us back to the Gospel of Matthew chapter 4.

Matthew 4:13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 15 “The land of Zebulun and the land of Naphtali, towards the sea, beyond the Jordan, Galilee of the Gentiles, 16 the people who sat in darkness saw a great light; to those who sat in the region and shadow of death, **to them light has dawned.**” (WMBBE)

Summary;

Jubilee year in Leviticus 25:10 → Connected to Isaiah 61

Remission used in Luke 4 → Later used in Luke 24:47

Matthew 12:15-21 uses Isaiah 42:1-4 → Linked to setting prisoners free, Isaiah 42:6-7

Matthew 4 → Combines Isaiah 9 and 42 together

Isaiah 35: the blind, deaf and lame

In Isaiah 35 the people travel along a Way that has been prepared by the Most High, even the blind, deaf, lame and mute are provided for, as they will be healed (Isaiah 35:5-6), the Gospels point to the in-breaking of these times by emphasis on healing the blind, deaf and lame;

Matthew 11:4 Yeshua answered them, "Go and tell Yochanan the things which you hear and see: 5 the **blind** receive their sight, the **lame** walk, the lepers are cleansed, the **deaf hear**, the dead are raised up, and the poor have good news preached to them. 6 Blessed is he who finds no occasion for stumbling in me." (WMBBE)

Key notes;

Yeshua has proclaimed a Jubilee (Luke 4).
Isaiah speaks of a time when the people who are in prison and exile will go forth into the wilderness and this includes the blind, deaf and lame.

They will be healed.

Isaiah 35:5 Then the eyes of the **blind** will be opened, and the ears of the **deaf** will be unstopped. 6 Then the **lame** man will leap like a deer, and the tongue of the mute will sing; for waters will break out in the wilderness, and streams in the desert. (WMBBE)

If, then, we remember that John came preaching about preparing a Way (citing from Isaiah 40), and that it was connected to mountains being made low, and valleys being filled up (Luke 3:5), then the signs to which Yeshua points towards would mesh together with what John was expecting to see;

Isaiah 42:16 And I have caused the **blind** to go, In a way they have not known, In paths they have not known I cause them to tread, I make a dark place before them become light, And **unlevelled** places become a **plain**, These *are* the things I have done to them, And I have not forsaken them. (YLT)

Isaiah 49:11 And I have made all My **mountains for a way**, And My **highways are lifted up**. (YLT)

Key notes;

The blind, deaf, lame and others travel in a Way that is level, and John comes proclaiming about a Way that is level.

Luke 3:4 As it is written in the scroll of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord. Make his paths straight. 5 **Every valley will be filled**. Every **mountain and hill will be brought low**. The crooked will become straight, and the rough ways smooth. (WMBBE)

A full manifestation of these things will occur during the Day of Vengeance, if we note

carefully the connection between the wilderness gathering and vengeance in Isaiah 35, this is the very vengeance which is spoken of in Isaiah 61:2, which part, Yeshua did not cite in Luke 4;

Isaiah 35:3 Strengthen the weak hands, and make the feeble knees firm. 4 Tell those who have a fearful heart, “Be strong! Don’t be afraid! Behold, your God will come with vengeance, God’s retribution. He will come and save you. (WMBBE)

Isaiah 61:1 The Lord GOD’s Spirit is on me, because the LORD has anointed me to proclaim good news to the humble. He has sent me to bind up the broken hearted, to proclaim liberty to the captives and release to those who are bound, 2 to proclaim the year of the LORD’s favour and the day of vengeance of our God, to comfort all who mourn, (WMBBE)

The phrases “be strong” and “don't be afraid” would bring to mind exodus terminology, spoken to the people, who, were still in the wilderness about to cross over into the Promised Land;

Isaiah 35:3 Strengthen the weak hands, and make the feeble knees firm. 4 Tell those who have a fearful heart, “Be strong! Don’t be afraid! Behold, your God will come with vengeance, God’s retribution. He will come and save you. (WMBBE)

Deuteronomy 31:6 (WLC)

חֲזָקוּ וְאַמְצוּ אֶל־תִּירְאוֹ וְאֶל־תַּעֲרָצוּ מִפְּנֵיהֶם כִּי יִהְיֶה אֱלֹהֵיךָ הוֹאֵה הַהֶלֶךְ עִמָּךְ לֹא יִרְפָּךְ וְלֹא יִשְׁבֹּךְ: פ

Deuteronomy 31:6 Be strong and courageous. Don’t be afraid or scared of them, for the LORD your God himself is who goes with you. He will not fail you nor forsake you.” (WMBBE)

Isaiah 35:4 (WLC)

אָמְרוּ לְנַמְהֲרֵי־לֵב חֲזָקוּ אֶל־תִּירְאוֹ הִנֵּה אֱלֹהֵיכֶם נִקְּם יָבוֹא גְמוּלַ אֱלֹהִים הוּא יְבוֹא וְיִשְׁעֵכֶם:

As an interesting side note the phrase “brood of vipers” (Matthew 3:7) is also connected to John, this could further strengthen the wilderness context, as in Numbers the serpents are sent to bite the people (Numbers 21:6), and when they are bitten they are then told to look towards a brazen serpent (Numbers 21:9). Following on from this imagery, Yeshua also calls the people serpents (Matthew 23:33) and connects himself to the bronze serpent in the wilderness (John 3:14-15).

When Yeshua heals the people it's a sign that the in-breaking of the times of restoration and regathering are upon the people, the greater exodus to which the Prophets speak, that

is, the ascension to Zion, is coming to pass. Moreover, its full manifestation will culminate in a physical exodus, where again these things will take place.

Summary:

Matthew 11:2-6 → Contains allusion to Isaiah 35:5-6

Luke 3:4-5 → Compare with Isaiah 42:16, 49:11

Isaiah 35:4, vengeance → Compare with Isaiah 61:2

Isaiah 35:3-4, be strong, don't be afraid → Compare Deuteronomy 31:6

Ezekiel and the one shepherd

As, then, we have seen, both Paul and Peter connect their words to the Prophet Hosea, and the Prophecies in being called children of the Most High. If, then, both of these apostles have the context of Hosea in their understanding of the Gospel, would not also the apostle John have had this understanding?

There, as we shall see, is some evidence that he also was pointing towards the Prophecies in Hosea, which, on the balance of things, could help us further understand his terminology.

The right to become children of the Most High, may, in-fact, be a hint towards the Prophecies in Hosea;

John 1:12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name:
(WMBBE)

Hosea 1:10 Yet the number of the children of Israel will be as the sand of the sea, which can't be measured or counted; and it will come to pass that, in the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'
(WMBBE)

This, on its own, would not be very convincing, but, as we shall see, there are additional clues, which could point to Hosea being the context for this phrase.

Below is a comparison of John 11:49-52 and Hosea 1:10-11. The underlined phrases in John may bring to mind the context of Hosea where the people are scattered among the nations and then gathered together;

John 11:49 But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 50 nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish." 51 Now he didn't say this of himself, but being high priest that year, he prophesied that Yeshua would die for the nation, 52 and not for the nation only, but that he might also **gather together** into one the **children of God** who are **scattered abroad**. (WMBBE)

Key notes;

The wording in John could be worded to bring to mind the Prophet Hosea.

Hosea contains the imagery of His people being "sown" or "scattered" among the nations.

If Peter and Paul are using the Prophecies found in Hosea then maybe John is also.

Hosea looks forward to the children being gathered.

Hosea 1:10 Yet the number of the children of Israel will be as the sand of the sea, which can't be measured or counted; and it will come to pass that, in the place where it was said to them, 'You are not my people,' they will be called '**sons of the living God**.' 11 The children of Judah and the children of Israel will be **gathered** together, and they will appoint themselves one head, and will go up from the land; for great will be the day of Jezreel. (WMBBE)

However, there is another context which may tie in with the imagery of Hosea. The imagery of sheep being regathered after being scattered is also found in Ezekiel, where there is also a close association with the regathered sheep and the servant David;

Ezekiel 34:12 As a shepherd seeks out his flock in the day that he is amongst his sheep that are **scattered abroad**, so I will seek out my sheep. I will deliver them out of all places where they have been scattered in the cloudy and dark day. 13 I will bring them out from the peoples, and **gather** them from the countries, and will bring them into their own land. I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited places of the country. 14 I will feed them with good pasture, and their fold will be on the mountains of the height of Israel. There they will lie down in a good fold. They will feed on rich pasture on the mountains of Israel. (WMBBE)

Ezekiel 34:23 I will set up **one shepherd** over them, and he will feed them, even my servant David. He will feed them, and he will be their shepherd. 24 I, the LORD, will be their God, and my servant David prince amongst them. I, the LORD, have spoken it. (WMBBE)

This association between regathering of sheep and the Davidic King is alluded to in the Gospel of John;

John 10:14 I am the good shepherd. I know my own, and I'm known by my own; 15 even as the Father knows me, and I know the Father. I lay down my life for the sheep. 16 I have other sheep which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd. (WMBBE)

Key notes;

The phrase "one shepherd" is a very rare phrase in the Scriptures, only used in Ezekiel and once in Ecclesiastes 2:11.

Gathering of sheep is also Ezekiel imagery.

Ezekiel 37:24 My servant David will be king over them. They all will have one shepherd. They will also walk in my ordinances and observe my statutes, and do them.

Ezekiel 34:23 I will set up one shepherd over them, and he will feed them, even my servant David. He will feed them, and he will be their shepherd. 24 I, the LORD, will be their God, and my servant David prince amongst them. I, the LORD, have spoken it. (WMBBE)

The phrase "one shepherd" is an allusion to the promises in Ezekiel about the flock having "one shepherd", when the flock is regathered, they will no longer be scattered, and so they will be "one flock". Flock imagery is closely associated with the greater exodus context, as in Jeremiah, there is a tightly constructed cluster of flock and Davidic imagery just before a Prophecy about the greater exodus;

Jeremiah 23:3 "I will gather the remnant of my flock out of all the countries where I have driven them, and will bring them again to their folds; and they will be fruitful and multiply. 4 I will set up shepherds over them who will feed them. They will no longer be afraid or dismayed, neither will any be lacking," says the LORD. 5 "Behold, the days come," says the LORD, "that I will raise to David a righteous Branch; and he will reign as king and deal wisely, and will execute justice and righteousness in the land. (MWBBE)

Jeremiah 23:7 "Therefore, behold, the days come," says the LORD, "that they will no more say, 'As the LORD lives, who brought up the children of Israel out of the land of Egypt;' 8 but, 'As the LORD lives, who brought up and who led the offspring of the house of Israel out of the north country, and from all the countries where I had driven them.' Then they will dwell in their own land." (MWBBE)

So, as Ezekiel, Hosea and Jeremiah are all speaking about the same event, as has already been shown, Ezekiel speaks of a time when the people will be gathered into the wilderness (Ezekiel 20), and so Ezekiel 34 should be read in light of the preceding chapters, and the Prophecies combined together. Therefore, as Yeshua speaks of “one shepherd” he is referring back to Ezekiel and the associated Prophecies about the regathering.

Furthermore, Hosea says that they will appoint one Head;

Hosea 1:10 The children of Judah and the children of Israel will be gathered together, and they will appoint themselves one head, and will go up from the land; for great will be the day of Jezreel. (WMBBE)

So, then, this ties together nicely about the Davidic king in Ezekiel and Jeremiah.

Summary:

John 11:52, gathered → Ezekiel 34:11-14

John 10:16, one (Davidic) shepherd → Ezekiel 34:23

Flock imagery with greater exodus imagery → Jeremiah 23:3-7

Revelation

It has been shown that the phrase “go forth” in Revelation 18:4 is the same phrase in the Greek that we see in the Septuagint's translation of Isaiah 52:11. The next verse informs us that the coming out will not be in haste nor by flight if one is coming out of the nations. The Hebrew word for “flight” used in Isaiah 52:12 is a rarely used word in the Tanach, it is used only in one other passage;

Isaiah 52:12 For you shall not go out in haste, neither shall you go by **flight**; for the LORD will go before you, and the God of Israel will be your rear guard. (WMBBE)

Isaiah 52:12 (WLC)

כִּי לֹא בְחַפְזוֹן תֵּצֵאוּ וּבְמִנוּסָה לֹא תֵלְכוּן כִּי־
הַלֹּךְ לְפָנֵיכֶם יְהוָה וּמֵאַסְפְּכֶם אֱלֹהֵי יִשְׂרָאֵל: ס

Even though this will be an exodus that is greater than the one from Egypt it will not, as Egypt before, be in haste nor by flight. For those outside the promised Land, they are Prophesied to have a different experience. The force of the usage of “flight” should be read in light of the only other usage we see in the Tanach;

Leviticus 26:36 As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies. The sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword. They will fall when no one pursues. (WMBBE)

Leviticus 26:36 (WLC)

וְהִנְשָׂאֲרִים בְּכֶם וְהִבְאֵתִי מִרְדָּךְ בְּלִבְכֶם בְּאֶרֶץ אֲיִבֵיהֶם וְרִדְתָּ אֹתָם קוֹל עֲלֵה נִדְרָךְ וְנָסוּ מִנִּסְתָּ-חָרָב וְנָפְלוּ וְאִין רִדְתָּ:

The word is used in conjunction with the curses that are listed in Leviticus 26. The people will not be driven out, they will receive a Command to “go forth” which will then lead onward to a wilderness experience.

The context, however, for those already inside the Land is going to be different. For those in the Land there will be a “flight” and different Prophecies indicate this. Zechariah 14:5 does indicate a “flight” through mountains, after they tear apart, but, as we have seen, when the full manifestation comes of the greater exodus mountains being moved and changes to the landscape will be expected, so this in-fact still dovetails with the imagery for the exodus for those in the nations.

Yeshua also speaks of a “flight” (Matthew 24:20, Mark 13:18) but in each context it is localized to Jerusalem. Revelation 12 also speaks of the woman “fleeing” into the wilderness (Revelation 12:6), the Greek word for “flee” is, this time, an equivalent of the Greek word used in the Septuagint of Isaiah 52:12, so going by the Greek, they simply cannot be speaking of the same event. The solution is simple, then, that those outside the nations will go out not by flight of sword yet those inside the Land will face some imminent danger.

A full treatment of Revelation 12 is beyond the scope of this study, as it combines lots of imagery and context from places like Isaiah 66, Daniel 12, Genesis 3, Psalms and so on. However, though, understanding the woman spoken of in Revelation 12 as to having to do with a localized community in Jerusalem may not impose a problem.

This, ultimately, comes down to our understanding if there is only one 'woman' which the Scriptures speak about. Is it possible, that Revelation 12, speaks of the community, locally in Jerusalem, as a woman, and those in Revelation 18:4 as a separate 'woman' outside the promised Land? There may be some reason to think in this way, as there is precedent, in the Scriptures, for such imagery to be permissible. One such example is in Ezekiel, in Ezekiel 23, Samaria and Jerusalem are spoken of in terms of sisters (Ezekiel 23:4). Is there, then, anywhere that this type of imagery can be seen in relation to Revelation. For that, we turn to the small Epistle of 2nd John;

2 John 1:1 The elder, to the chosen lady and her children, whom I love in truth, and not I only, but also all those who know the truth, (WMBBE)

John writes to an unidentified “chosen lady and her children”, we know that in Revelation 12, the woman spoken of there has children. Certainly, if the language of Revelation speaks in such a way, then it would be reasonable that John could carry the language into this Epistle. At the very end of the Epistle, there is another woman with children spoken of;

2 John 1:13 The children of your chosen sister greet you. Amen. (WMBBE)

A “chosen sister” who has children is spoken of, if the language here is the language of Revelation, then, there are two women, who are sisters, who both have children. As, then, we have precedent in Ezekiel for this type of language to be employed, then it would become reasonable to speak of a woman inside the promised Land and a woman outside dwelling in the nations, both of which, have a set of Prophecies concerning them. Ultimately, though, their destination is the same, that of the wilderness, whether that be through flight in the Land, or through ease of journey outside the Land.

Summary:

Hebrew word “flight” → Isaiah 52:12, Leviticus 26:36

Ezekiel 23 → Two women

1 John 1:1, 13 → Two women

Conclusion

The Gospels, Epistles and Revelation are responding to greater exodus expectations, either through citation of Prophecies relating to these expectations or alluding to contexts which point in that direction. These types of allusions and citations would indicate to the audience that the in-breaking of those times are upon them. When the Command to “go forth” (Revelation 18:4) is issued things will culminate into a very physical “exodus” to fill up the words of the Prophets and to restore Zion back her children. Until that time those who believe are considered “strangers” and “pilgrims” (1 Peter 2:11) awaiting the time of the great regathering back to the Land. This regathering will, for the individual, take place through either a physical exodus, or through their resurrection, whichever happens to them first.

May the watchmen call out soon and may we begin our ascent back to Zion!;

Jeremiah 31:6 For there will be a day that the watchmen (נצרים) on the hills of Ephraim cry, ‘Arise! Let’s **go up** to Zion to the LORD our God. (WMBBE)

An aerial photograph of a dry, cracked landscape, likely a desert or a region affected by drought. The ground is brown and heavily fissured, with a prominent crack running through the lower half of the image. The sky is a clear, pale blue, visible in the upper left corner. The overall scene conveys a sense of aridity and environmental hardship.

EVER WONDERED ABOUT WHAT IS
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WHAT WOULD YESHUA AND THE
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NAZARENE LOOKS AT SOME KEY
CONTEXTS AND PROPHECIES ABOUT
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