

YAHWEH: THE JEALOUS GOD
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O! beware, my lord, of jealousy;
It is the green-eyed monster which doth mock
The meat it feeds on.¹

With these words, Othello is warned. Set against the backdrop of the wars between Venice and Turkey that raged in the latter part of the sixteenth century, William Shakespeare's tragedy tells the tale of Othello—a Moor, by race, who commands the Venetian forces. Othello marries Desdemona, who is the daughter of a Venetian senator. Iago, the villain, leads Othello to believe that his wife, Desdemona, is unfaithful to him. Inflamed with jealousy, Othello smothers his wife, and then—in the end—he kills himself. Jealousy, “the green-eyed monster,” confuses and consumes the innocent. *Othello*—it is a dark, dismal depiction of an incessant and irrational jealousy that ends in tragedy.

“Jealous” . . . “Jealousy”—most of us, if not all of us, do not think positive thoughts when we hear these words. To us, jealousy is a smothering and stifling possessiveness; it is passion that has lost its senses and its self-control. It is bad. It is a monster. And so, when we read in our English Bibles that God is “a jealous God,” what are we to think? Does this mean that our God is a monster? To refer to Yahweh as “the jealous God,” probably makes a poor first impression.

Five times, in the Hebrew Bible, Yahweh is described as El Qanna – אֱלֹהֵי קַנָּא (*ʿēl qannāʾ*)—“the jealous God.” Two occurrences are found in Exodus (Exod 20:5; 34:14[2x]) and three are found in Deuteronomy (Deut 4:24; 5:9; 6:15).² With reference to God's jealousy, the adjective קַנָּא (*qannôʾ*) is used twice, the noun קַנְיָא (*qinʾâ*) is used twenty-four times, and the verb קָנַן (*qnʾ*) is used six times. The portrayal of Yahweh as the Jealous God is pervasive throughout the Old Testament. In our study today, I want to

¹*Othello*, III.iii.169-171.

²Cf. Josh 24:19 & Nah 1:2.

focus on only two texts from Exodus; for it is in these two texts that El Qanna is God's self-designation. In Exod 20 and Exod 34, El Qanna is the name by which Yahweh calls Himself. (The translations I will read are my own.)

Look with me, please, to Exodus chapter 20, beginning at verse 1.

Then God spoke all these words, saying: "I am Yahweh, your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods in My presence.

"You shall not make for yourself an idol, whether in the form of anything that is in the heavens above, or that is on the earth below, or that is in the waters under the earth. You shall not bow down in worship to them nor shall you serve them, because I, Yahweh your God, am El Qanna, punishing the children for the sin of the parents to the third and fourth generations of those who hate Me, but lavishing loyal-love to a thousand [generations] of those who love Me and obey My commandments" (vv.1-6).

The introduction to what we refer to as the Ten Commandments is of extraordinary significance. It keeps the law personally oriented. Obedience is a matter of an attachment to Yahweh rather than an adherence to a legal code for its own sake. "I am Yahweh, *your* God"—obedience takes place within a relationship with Yahweh. The law is God's gift to a redeemed people. In the act of deliverance from Egypt, Yahweh has already rescued and ransomed His people. Those who are given the law are already God's people! The law, then, is not a means of salvation but it is instruction on how the saved are to live-out their everyday lives. The Ten Commandments teach God's people how to live as God's people.

The "what" of the first two commandments is: no other gods and no idols. The "why" of these commandments is: "because I, Yahweh your God, am El Qanna—the Jealous God." It is possible to translate the first commandment as follows: "You shall not have any other gods in defiance of me."³ In the Ancient Near Eastern World, all covenants made with a major power for protection specified that there could only be one Protector. To hedge one's bets and seek for the protection of another great power as well was an act of rebellion. It was defiance of the protecting power and a grave breach of the covenant.

³Translation suggestion by Denis Baly, *God and History in the Old Testament* (New York: Harper & Row), 3. Cf. "There must not be for you other gods over against my face" (John C. Holbert, *The Ten Commandments: A Preaching Commentary* (Nashville: Abingdon, 2002), 13).

The two-fold nature of Yahweh's jealousy is depicted: His wrath against evildoers and His mercy towards the obedient. Anger and love—two sides of one coin. Anger and love—with Yahweh, it is a “double or nothing” proposition, for one cannot exist without the other. Wrath and mercy—Yahweh's zeal against those who hate Him and His zeal for those who love Him.⁴

Ok, in theory, so far so good. We have established the fact that it is God Himself who calls Himself El Qanna—the Jealous God. We have even defined this jealousy but we have not really described it. How does this jealousy express itself? What does this jealousy look like? What happens when Yahweh God acts jealously?

To answer, we need only to read further in the Book of Exodus. With the story of the Golden Calf—in chapters 32, 33, and 34—the Book of Exodus reaches its theological conclusion, for this story tells how the covenant relationship continues in spite of on-going sinfulness. Moses has been on Mount Sinai for some forty days and nights receiving from Yahweh instructions for the tabernacle. His prolonged stay on the mountain has led to uneasiness and unrest among the Israelites. Fearful that they have lost the only mediator between God and themselves, they confront Aaron and demand that he fashion a god who will lead them in place of Moses. Aaron tells the people to surrender to him their gold earrings. This they do, and Aaron makes of them a golden calf. The calf was most likely a wooden model that was overlaid with gold. At the sight of this image, the people respond with the cry, “This is your god, O Israel, who brought you out of the land of Egypt” (Exod 32:4). Aaron then builds an altar in front of the calf and announces that “a festival to Yahweh” will be celebrated tomorrow. The people rise early the next morning, offer up sacrifices, feast, and make merry. “The calf of Horeb has been set up in the face of YHWH, who is the real liberator from Egypt, not some bull-come-lately.”⁵

At this point, on the mountain, God apprises Moses of the situation in the Israelite camp, threatens to wipe out the people, and promises to start afresh by making Moses the father of a new nation. Moses and his descendants would become the sole heirs to the

⁴“The term ‘jealousy’ covers both God's nurturing care and his fierce anger, uniting the two faces of the deity” (Mary E. Mills, *Images of God in the Old Testament* (Collegeville: Michael Glazier / Liturgical Press, 1998), 46).

⁵Holbert, *The Ten Commandments*, 25.

promises made to the patriarchs. Moses, however, nobly (and boldly) refuses to accept Yahweh's proposal and instead earnestly entreats Yahweh on behalf of Israel. Moses' intercession succeeds in calming down God, causing God to change His mind regarding the intended punishment. Moses then descends the mountain, carrying with him the stone tablets. When he witnesses for himself the scene, he realizes the full extent of the wickedness that had taken place and recognizes the enormity of the people's sin. And so, he shatters the tablets at the foot of the mountain in the presence of the revelers. It is doubtful that Moses' smashing of the tablets was an impetuous act. Far more likely, it possessed legal symbolism signifying Israel's blatant breaking of the covenant. Moses proceeds to burn the golden calf, pulverize it, scatter the powder on the water, and make the people drink the mixture. The Israelites go berserk, and Moses issues a call for all those who will align themselves with Yahweh. The Levites rally to his side, and a slaughter of three thousand persons begins. This slaughter could have been avoided if everyone had responded positively to Moses' call.

Following these events, Moses and Yahweh enter into intense negotiations. To state the matter bluntly and more accurately, Yahweh and Moses "have it out." Earlier in the story, Yahweh said to Moses, "Now, leave Me alone, that My anger may blaze forth against them [the Israelites] and that I may consume them, and make of you [Moses] a great nation" (Exod 32:10). What an incredible statement about the nature of God! Not only does He anticipate Moses' intercession for Israel, He actually invites it. Yahweh is a God who, although He is fully in charge, will change His plans as a result of human intervention. He listens to Moses' appeals, and He grants them! Israel, worthy of annihilation, is spared. Having been told to leave God alone, that is precisely what Moses does *not* do: he will not leave God alone. Moses' insistence that God change is based on his conviction as to what is unchangeable in God; namely, His unwavering desire to save. As a result of human intervention, salvation is granted to an apostate people. Salvation at this point in the story is simply survival, but that's a start!

Now, back to Yahweh and Moses "having it out" after Moses has vented his anger upon the idol-worshippers. Moses implores Yahweh to forgive the people. Listen to the words of Yahweh: "Say to the people of Israel, 'You are a stiff-necked [we would say "hard-headed"] people. If I were to go in your midst for one moment, I would finish you

off! Now, then, put off your festive dress, and I will decide what I am to do with you” (Exod 33:5). Do you hear what God is saying? Do you see the deeply internal struggle that is going on within God? How can He be faithful to an unfaithful people? How can a covenant-keeping God tolerate a covenant-breaking people? How can a holy God commune with an unholy people? How will a sinless God deal with a sinful people? *How in the world, for heaven’s sake, does God put up with us?* And then listen to what Moses says: “Please, if I have gained Your favor, O Lord, please, let the Lord go in our midst, even though this is a stiff-necked [hard-headed] people. Pardon our iniquity and our sin, and take us for Your own possession!” (Exod 34:9). With the exception of Jesus’ prayer on the cross—“Father, forgive them for they know not what they do” (Luke 23:34)—no other words in scripture cut to my heart as do the words of Moses to Yahweh. Yahweh states, “I cannot dwell among Israel *because* they are a stubborn people.” Moses responds, “Lord, You must dwell among Israel *because* we are a stubborn people.” Do you hear what is being said? Yahweh proclaims, “I cannot be with you because you are a stubborn and sinful people.” Moses pleads, “Lord, because we are a stubborn and sinful people You cannot leave us!” It is *because of* human sinfulness that God promises to stay with the world. We human beings do not deserve the divine presence or divine forgiveness. But because we are so utterly helpless and hopeless without them, God graciously grants both. Amazing, absolutely amazing. God’s “amazing grace” means that there can be salvation for the world. There can even be salvation for the Church of Christ! We must not overlook the fact that these words were spoken *about the people of God and not about the world at large!* And let’s be honest, at times, we can be as stubborn and as sinful as anybody I know. We, yes we the Churches of Christ, need the grace of God as badly as anyone else. If we forget this, we will become snobbish and self-righteous; in other words, we will become a stiff-necked people. And if we so desperately need God’s grace, we must be gracious to one another.

But let’s get back to our story. The good part is coming! Turn with me, please, to Exodus chapter 34, beginning at verse 1.

And Yahweh said to Moses, “Chisel out for yourself two stone tablets like the first ones, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered. Be ready by morning, and in the morning come up to Mount Sinai and present yourself there to Me, on the top of the mountain. No

one else is to come up with you; indeed, no one else is to be seen anywhere on the mountain; not even the flocks and herds may graze anywhere near this mountain.”

So [Moses] chiseled out two stone tablets like the first ones. Then Moses set off early in the morning and went up on Mount Sinai, exactly as Yahweh had commanded him, and he carried in his hands the two stone tablets. Yahweh came down in a cloud, and He stood there with [Moses] and called out the name Yahweh. Then Yahweh passed in front of Moses and called out: “Yahweh! Yahweh!—a God compassionate⁶ and gracious,⁷ slow to anger,⁸ over-flowing with loyal-love⁹ and faithfulness,¹⁰ extending loyal-love⁹ to a thousand [generations], taking away guilt and transgression and sin; yet, [a God] certainly not neglecting just punishment, punishing the children and the children’s children for the sin of the parents to the third and fourth generations.”

Immediately, Moses hurriedly bowed down toward the earth and prostrated himself in worship. Then he said, “Please, if I have found favor in Your eyes, Lord, please go, Lord, with us, even though this is a stiff-necked [hard-headed] people. Forgive our guilt and our sin, and take us for Your own special possession!”

And so [Yahweh] said, “All right. I hereby make a covenant. In the sight of all your people I will do wondrous works the likes of which have not even been imagined in all the earth or in any nation. And all the peoples around you will witness the work of Yahweh, that what I am doing with you is awesome. Mark well what I command you this day. Now watch Me!—as I drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. Beware of making a covenant with those who live in the land into which you are going, so that they do not become a snare among you. Instead, you must tear down their altars completely, and shatter their sacred pillars utterly, and cut down their holy poles to the ground;¹¹ for you must not bow down in worship to another god, because Yahweh’s very name is Qanna (קָנָן)—He is El Qanna (אֱלֹהֵי קָנָן)—and He does not want you making a covenant with those who live in the land. For when they prostitute themselves to their gods and sacrifice to their gods, they will invite you and you will eat their sacrifices. And when you take wives from among their daughters for your sons, their daughters will prostitute themselves to their gods and will cause your sons to prostitute themselves to their gods” (Exod 34:1-16).

⁶רחום (*rahûm*).

⁷חנוּן (*hannûn*).

⁸אֶרֶךְ אַפַּיִם (*’erek ’appayim*—lit.: long of nose).

⁹חֶסֶד (*hesed*).

¹⁰אֱמֶת (*’emet*).

¹¹Translation of the first part of this sentence suggested by John I. Durham, *Exodus*, Word Biblical Commentary, vol. 3 (Waco: Word, 1987), 456-457: “The three imperfect verbs of this verse have the added emphasis of the ‘paragogic *nun*’ . . .”

In the two texts that we have read, do not overlook a very significant reversal of phrases.¹² In Exod 20, God's punishment is mentioned first and His grace is mentioned second. To violate the covenant is to incur God's wrath; to keep the covenant is to be a recipient of God's love. In Exod 34, God's grace is mentioned first and His punishment is mentioned second. In spite of Israel's sin of worshipping the golden calf, God is taking the initiative to re-establish His covenant with Israel. God is gracious and He is forgiving; however, Israel must not take God's grace for granted. It is not cheap grace. Israel must not sin "so that grace may abound." God will punish those who willfully breach the covenant. Because Yahweh is jealous for His people, He cannot ignore the covenant; and so, He remains faithful even when His people do not. Because Yahweh is jealous for His people, He cannot ignore the golden calf; for He demands uncompromising and exclusive loyalty.

The list of divine attributes in verses 6 and 7 is one of the most remarkable passages in the Old Testament, and it obviously meant a great deal to ancient Israel, since there are quotations of it or echoes of it in at least twenty-five other passages—including law, historical narrative, prayers, and prophetic texts. It is a kind of Bible within the Bible: a summary statement of Israel's basic beliefs about Yahweh. "Yahweh! Yahweh!—a God compassionate and gracious, slow to anger, over-flowing with loyal-love and faithfulness . . ." The rest of the statement sets up an essential contrast and shows the two-fold nature of God's jealousy: forgiveness on the one hand, but punishment on the other. "Extending loyal-love to a thousand generations . . . yet, certainly not neglecting just punishment. / Taking away guilt and transgression and sin . . . but punishing the children and the children's children for the sin of the parents to the third and fourth generations." God does not declare the guilty innocent or the innocent guilty, or say it really doesn't matter. There is no such thing as grace unless right is still right and wrong is still wrong. This brings us squarely up against the mystery of forgiveness—how God can be just and still forgive sin—and scripture does the best it can with the formulation we have before us. As a God of justice, Yahweh maintains standards that are never compromised. Guilt is guilt, without apology, and guilt of the kind we have encountered in the golden-calf story

¹²Also, do not miss the contrast between extending loyal-love to a *thousand* generations versus exercising judgment to the *third and fourth* generations.

leads to death. Grace is not indulgence, saying, well, you really shouldn't do that but if you do I probably won't do anything about it. Grace is not something that can be claimed, as if the standards were faulty or impossibly high, and so God really owes us leniency. Grace finds us condemned, and then for some reason we do not know, set free.¹³ That is what has happened in this story. Moses has just been trying to save his people's skins, and then to get some help to get them through the wilderness. But now comes a new covenant, after the first had been, to all appearances, nullified. That happens entirely by the initiative of Yahweh, a gracious God. This time there are no provisions for acceptance by the people nor any ceremony for sealing the covenant. The restoration of the original covenant is made possible solely on the basis of the nature of the character of Yahweh.

Notice again verses 10 and 11.

And so [Yahweh] said, "All right. I hereby make a covenant. In the sight of all your people I will do wondrous works the likes of which have not even been imagined in all the earth or in any nation. And all the peoples around you will witness the work of Yahweh, that what I am doing with you is awesome" (Exod 34:10-11).

What is the wondrous work that Yahweh will perform? What is the unimaginable feat that He will accomplish? What is the awesome thing that He will do with Israel? . . . He is forgiving a sinful people. . . . At a moment in Israel's life when the people were the most vulnerable and when they could call on no goodness of their own, Yahweh acted on Israel's behalf: He forgave their sins. Yahweh places His relationship with Israel on a new footing. It is now grounded on this act of Yahweh: undeserved divine forgiveness of an apostate people. The covenant is in place simply because Yahweh has determined that it be so. What might happen should the people choose apostasy once again is not stated, although the fact that Yahweh is a jealous God means that He will not, indeed cannot,

¹³Today, in certain circles, it is common to hear the argument that based upon the blood of Christ, the sinner is declared "innocent." This is legal fiction. It is more accurate to maintain that the sinner is declared "guilty" (the cross of Christ being a graphic depiction of such guilt), but—based upon the blood of Christ—the sinner is then declared "acquitted." Recent discussions regarding justification have tended to mitigate any sharp distinction between the Protestant view (God merely declares sinners to be just) and the Catholic view (God truly makes sinners just). I believe the two approaches can be interpreted as complementing rather than contradicting each other. God's grace is both forgiving and transforming. Christ's righteousness is imputed to us (we are acquitted based on no merits of our own) *and* it is imparted to us (we are—by the power of the Holy Spirit—transformed into the image of Christ).

remain unmoved by such a turn of events. And His being moved will entail both pain and anger.

Jealousy *can be* a good thing. It is a good thing when it describes the emotional response to a relationship that is being jeopardized. Othello's jealousy was bad. It was bad because it was unfounded and unfair. But, had it been the case that Desdemona *was* unfaithful to Othello, then we would likely respond by saying something like, "He had every reason to be upset!" It is a good thing that Yahweh is a jealous God. He is not aloof and detached from the world of human beings. On the contrary! Yahweh is a God who is deeply involved in human affairs and who vigorously seeks a relationship with us. To assert that Yahweh is El Qanna, is to affirm that He is *not* indifferent to the infidelity of His people, anymore than a loving husband is indifferent to an unfaithful wife. Israel's "affair" with any god or gods other than Yahweh is, in the blunt language of Exod 34, prostitution—"they prostitute themselves to their gods." Yahweh's fierce jealousy is the manifestation of His faithful love when that love has been spurned and spit upon. In humans, jealousy can be selfish and senseless; in God, jealousy is pure love.¹⁴

Yahweh's violent jealousy, which tolerates no rival, is without parallel in the religious literature of the Ancient Near Eastern World.¹⁵ In that world, a fundamental religious tolerance prevailed. In fact, in *one* temple *different* gods could be worshipped. It was like going to Baskin-Robbins: one place, lots of flavors. But unlike the pagan gods, Yahweh's jealousy is not the envy of other deities and His jealousy is not directed against the idols—it is directed against the disloyal covenant partner. He is not jealous *of* any rival; He is jealous *for* His people. When Yahweh is described as El Qanna, it is in the context of covenant and in the context of other gods—it is in contexts where Israel's promised loyalty is questioned. Because Israel has pledged her allegiance and affections to Yahweh, adoration of any other god is adultery. For Yahweh to call Himself a jealous

¹⁴"God's morally perfect jealousy arises out of his joint longings both to vindicate his own glory and to enjoy true love with his people" (Raymond C. Ortlund, Jr., *Whoredom: God's Unfaithful Wife in Biblical Theology* (Grand Rapids: Eerdmans, 1996), 30, fn. 16).

¹⁵J. J. M. Roberts, "El," *The Interpreter's Dictionary of the Bible*, supplementary vol. (ed. Keith Crim; Nashville: Abingdon, 1976): 257. Cf. Gerhard von Rad, *Old Testament Theology*, 2 vols. (trans. by D. M. G. Stalker; New York: Harper & Row, 1962 & 1965), 1:208: "This intolerant claim to exclusive worship is something unique in the history of religion, for in antiquity the cults were on easy terms with one another and left devotees a free hand to ensure a blessing for themselves from other gods as well."

God is His way of saying, “I will have nothing less than your full devotion, and you will have nothing less than all My love.”

Rightly understood, the concept of a jealous God flies in the face of our post-modern world. In an age when “you can have it your way,” from hamburgers to lifestyles to spirituality, a God who demands exclusive devotion and who dictates how He is to be worshipped, is a primitive, narrow-minded, self-centered deity best forgotten or, at the most, best treated as a religious relic of the past. Such a deity is smothering and stifling at best, and oppressive and offensive at worst. What we need is a god worthy of our times—or so we are told. Human jealousy, more often than not, is unrightful possessiveness. However, God has every right to make an absolute claim upon those He has created. Such a thought is distasteful to the post-modern mind.

Just over two years ago, *The Detroit News* ran an article entitled “Secular Spirituality Finds Its Place in the World.” Please listen as I read some excerpts.

Not so long ago, the thought that nonreligious people could be spiritual was inconceivable. . . . But times have changed. . . . Spirituality “talk” has shifted from the pursuit of salvation in the next world to the pursuit of happiness in this world. . . . Secular spirituality is more interested in the experience of meaning than in the experience of God. It is more interested in discovering the power within than in discovering the powers beyond. It is more interested in listening to the wisdom of the internal human spirit than in obeying the commands of external authority. Personal integrity and personal fulfillment take center stage from ancestors and gods. In a setting like this even atheists can be comfortably spiritual. . . .¹⁶

I must confess, I cannot compete with the clamor of golden-calf spirituality. After all, what could be more appealing to our modern taste than “you can have your way” spirituality? It is far more comfortable to shape the gods into images of our choosing than it is to submit to being shaped into the image of a God who chooses us. Golden calves—we fashion them as we please and then we prostitute ourselves to them. The choice today is the same as the choice presented to Israel more than three millennia ago: prostrate ourselves before the one and only LORD God, or prostitute ourselves to the gods of our own making.

¹⁶Rabbi Sherwin Wine, “Secular Spirituality Finds Its Place in the World,” *The Detroit News* (October 21, 2001): 15A, 20A.

There are two theological terms I would like to tangle with, but only briefly: *immutability* and *impassibility*. Immutability denotes freedom from change and the possibility of change. Impassibility denotes freedom from the possibility of pain and of being changed by an outside cause. To affirm that God is immutable and impassible is to affirm that God is unchanging and unchangeable. Taken together, these terms—immutability and impassibility—express the belief that God does not change and that God cannot be changed. With all due respect, I beg to differ. It is true that God does not and cannot change in His essential nature. For example, He cannot be a good God today but an evil God tomorrow. So, while God does not and cannot change in His essential nature, the fact is His essential nature is “jealous holiness.” And this “jealous holiness” means that God is not and cannot be *unaffected* and *unaltered* by the actions of human beings whom He created in His own image. It is impossible for a jealous God to be apathetic. The Tanakh, the translation of the Old Testament by the Jewish Publication Society, renders the Hebrew El Qanna as “an impassioned God.” Yahweh is the impassioned God; He is not the impassible God. The *fact* that Yahweh is El Qanna is unchangeable. The fact that Yahweh is El Qanna means *He* is changeable. I will leave it to the theologians to sort out the marvels of this mystery.

The concept of Yahweh’s jealousy that corresponds to His transcendence, majesty, and holiness is “the basic element in the whole Old Testament idea of God.”¹⁷ “Jealous holiness”—this is the heart of the nature of the God whose name is Yahweh. Yahweh dares to declare that He is a jealous God. This is, in my opinion, the most personal revealing of God in the Old Testament. We see into the inner thoughts and inner feelings of Yahweh Himself. For Yahweh to call Himself a jealous God is His way of saying, “I will have nothing less than your full devotion, and you will have nothing less than all My love.” And in the ugly episode of the golden calf, fickle and faithless Israel arouses both God’s fury and God’s forgiveness. Fury and forgiveness—the two faces of El Qanna—the Jealous God.

¹⁷Walther Eichrodt, *Theology of the Old Testament*, 2 vols. (trans. by J. A. Baker from the 6th German ed.; Philadelphia: Westminster, 1961 & 1967), 1:210, fn. 15.

In C. S. Lewis' *Chronicles of Narnia*, a delightful and insightful series of books, one of the children asks Mr. Beaver about Aslan the Lion.

"Is he—quite safe?" . . .

"Safe?" said Mr. Beaver. . . . "Who said anything about safe? 'Course he isn't safe. But he's good. He's the King, I tell you."¹⁸

Yahweh. He is El Qanna—the Jealous God. He demands nothing less than our full devotion, and He promises nothing less than all His love. El Qanna sacrificed His one and only Son that you and I might escape His fury and experience His forgiveness. The cross of Christ—it is the supreme manifestation of God's abounding love for the sinner and it is the supreme manifestation of God's awful wrath against sin. Only, only a God who is El Qanna *could* and *would* die on a cross for creatures such as you and me.

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¹⁸C. S. Lewis, *The Lion, the Witch and the Wardrobe* (New York: Collier / Macmillan, 1950), 75-76.

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