

# “ISRAEL CRIED OUT... THE LORD RAISED UP A DELIVERER”: THE *MOSHIA'* AND THE CRY OF THE OPRESSED IN THE HEBREW BIBLE

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## RESUMO

A figura legal do *moshia'*, o libertador, na Bíblia Hebraica possui interessantes conotações. O papel deste libertador tem sido compreendido dentro da estrutura da comunidade da Aliança. O objetivo principal deste estudo é definir o significado mais amplo de *moshia'*. A fim de alcançar este objetivo, as ocorrências de *moshia'* no cenário forense foram investigadas com especial atenção para sua colocação com o clamor (especialmente *tsa'ag/zā'ag*). Foi observado que tanto Yahweh quanto os seres humanos recebem esse título. Conclui-se que o clamor é o requerimento oficial para a intervenção do salvador *moshia'*. E seu principal papel judicial, conforme mencionado por Deuteronômio, revela que sua intervenção em favor do oprimido é a combinação das responsabilidades legais e a ética israelita do amor ao próximo.

**PALAVRAS-CHAVE:** Salvador. Choro. *Moshia'*. Libertador. Lei.

## ABSTRACT

The legal figure of the *moshia'*, the deliverer, in the Hebrew Bible has interesting connotations. The role of this deliverer has to be understood within the framework of the Covenant community. The main objective of this study is to define the broader significance of *moshia'*. In order to accomplish this goal the occurrences of *moshia'* in forensic settings was investigated with special attention to its collocation with the cry (especially *tsa'ag/zā'ag*). It was noted that both Yahweh and human beings receive this title. It was concluded that the cry is the official request for the intervention of the savior *moshia'*. And his judicial role, as reported by Deuteronomy, reveals that his intervention in favor of the oppressed is a combination of legal responsibilities and the Israelite ethics of love for the neighbor.

**KEYWORDS:** Savior. Cry. *Moshia'*. Deliverer. Law.

## INTRODUCTION

The Hebrew Word *moshia'* along with other terms such as *go'el* and *matsil* designates a deliverer in the Israelite community. However, although at first glance these words may seem synonyms, there are compelling reasons to set *moshia'* apart

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from the others. At close inspection, *moshia'* emerges with some distinct characteristics within the framework of the covenant community. This research attempts a close analysis of the occurrences of *moshia'* in the Hebrew Bible in order to delineate his role in the Israelite society. In this connection we shall attempt to understand the link between the cry of the oppressed and the appearance of the *moshia'* in the covenant community.

### CRY AND SALVATION IN A JUDICIAL FRAMEWORK

The experience of Israel's suffering is often characterized by a "cry." The cry thus became the weapon of the oppressed. The first occurrence of this term in the Hebrew canon appears in Genesis 4 in the narrative of Cain and Abel. When confronting Cain, Yahweh tells him that the "voice of your brother's blood is crying to Me from the ground" (Gen 4:10).<sup>3</sup> The word translated as "crying" in this narrative comes from the root *tsa'aq* (also spelled as *zā'aq*). This word appears in thirty out of the thirty-nine books of the Hebrew Bible and reveals how Israel made extensive use of the cry throughout her history of struggle and suffering.

According Nahum Sarna, *tsa'aq/zā'aq* "is one of the most powerful words in the [Hebrew] language. Pervaded by moral outrage and soul-stirring passion, it denotes the anguished cry of the oppressed, the agonized plea of the helpless victim" (1991, p. 15). Sarna (1989, p. 131) also believes that cry happens victim for help in the face of some great injustice." To Sicre (2011, p. 366), this cry is not produced in normal situations, but in very dire circumstances. This is borne by the fact that the term *tsa'aq/zā'aq* "is frequently associated with large-scale calamity" (KONKEL, 1997, p.1131), such as for example, "the cry of those who were plundered and devastated in the war (Jer 49.21)" (HARTLEY 2008, p. 1298). Bell and Golden (2009) claim that *tsa'aq/zā'aq* "is also a question, a question emerging from the pain of an open wound. Where is the justice? Has anyone seen it? Who will come to my rescue? Is anyone listening? Or am I alone here?" (p. 26).

In this desperate search for justice there *tsa'aq/zā'aq* assumes certain contours: In some cases the term takes the form of a legal cry. Hartley (1999, p. 772) notes that "A strong outcry frequently indicates that righteousness is absent or judgment is being executed." About the legal dimension of *tsa'aq/zā'aq*, Brueggemann (2001, p. 12) argues that cry functions as a complaint to the judicial authorities.

In other words, "the Hebrew root *š'q* or *z'q* is the Hebrew technical term for the *hue and cry*" (JENNI 1997 p. 1091 – author emphasis), or more precisely, as defined by Bovati (1994, p. 317):

This 'cry' is not just a personal outburst or a simple instinctive reaction to suffering:

<sup>3</sup> Biblical passages are quoted according to the New American Standard Bible.

it is essentially addressed to someone (*'el..*) and demands to be heard in the name of right [...]. In this way a complaint reveals another aspect of what constitutes it; it is a request for help addressed to an 'authorized' person, juridically bound by the actual cry.

So *tsa'aq* becomes "a conscious means of complaint esp. by persons with diminished legal status" (STOLZ, 1997, p. 1090). In legal proceedings, or in the form of a complaint to Yahweh, the cry (*tse'aqab*) requires and demands justice (*tsedaqab*). And this *justice* should be revealed in the way of *salvation*.<sup>4</sup> The Hebrew word usually refers to this kind of salvation and *ysh'* or one of its derivatives. In essence, *yasha'* means "to remove or seek to remove someone from a burden, oppression, or danger" (VINE; UNGER; WHITE 1996, p. 214). However, in some contexts, salvation also takes the form of legal liability. Therefore, before a more complete study of some aspects of the terminology of salvation in this context, it is necessary to understand the contours of the Israelite judicial procedures.

If we are seeking to define the distinctive character of the Mosaic Law when contrasted with the corresponding laws of other ancient peoples, then attention must first be drawn to the *emphasis with which the entire law is referred to God*. Not only the cultic law, but the secular law derives its validity from being a direct command of Yahweh; any breach of it is an outrage against Yahweh himself. The law acquires a majesty, which removes it from the sphere of human arbitrariness and relativism and bases it firmly on the metaphysical (EICHRODT 1975, p. 74-75 – author emphasis)

So in the Hebrew Bible there is no separation between law and religion. Israelite law "it is a religious law" (DE VAUX, 1997, p. 148). This implies as suggested by Eichrodt (2004, p. 60) that the contemplation of the divine exerted clear and deep influence in the formation of the law codes. For this reason, the Hebrew Bible deems "every breach of the Law an offence against God" (EICHRODT, 1975 p. 75).

Another feature of the laws of Yahweh is that they were formulated under the assumption that the strong should act in defense of the weak. In the covenant community there appears the legal concern with the underprivileged of this world, such as strangers, widows, orphans, poor, and slaves, among other. Some legal formulations, which in general had an overall concern for the helpless, reveal some instructive aspects of the law and its interpretation. Later interpreters exemplify how the obligations to help the one's neighbor should be understood. The common Israelite is responsible for the life of his brother, and it is his duty to protect him and save him. Therefore, according to Rabbi Chaim Steinmetz (2011), the Biblical law establishes the obligation to save lives.

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<sup>4</sup> Justice and salvation sometimes are parallels on the Hebrew Bible (e.g. Isa 46:13; 51:8). "In the realm of justice and civil law *yasha'* represents an obligation on the part of anyone who hears an outcry of one being mistreated" (VINE; UNGER; WHITE 1996, p. 215).

Since the narrative of Cain and Abel is the opening for later revelation (RAD 1996, p. 218), it is instructive to note Yahweh's question and Cain's insolent answer: "Am I my brother's keeper?" (Gen 4:9). It seems that the Israelite legal system answers this question with are sounding "yes" – "Yes, I am my brother's keeper." By forfeiting his obligation as his brother's keeper, Cain became guilty of shedding Abel's blood, which was crying from the earth. Israelites, as members of the covenant community, should not disregard their duties as keepers of their brothers (and sisters); otherwise they would become guilty of their blood.

The theme of extreme responsibility towards one's neighbor also becomes a topic of discussion in the Talmud. In the treaty *Baba Mezi'a* (62a) Rabbi Yohanan says on the case of two Jews who traveled away from civilization and, at a certain time of the day, only one had enough water to survive and reach the destination. Ben Patura dealing with this case taught that it would be better for the one who had water to share the water with his partner and also share the fate of death. For him, it was preferable to do so than to allow a comrade to die. It seems that this interpretation resulted from the strong sense of legal responsibility toward one's neighbor. The treaty goes on to say that "until R. Akiva came and taught: 'that thy brother may live with thee: thy life takes precedence over his life'" (*Baba Mezi'a*, 62a), thus instructing that the one with water should save himself, since he was not able to save his companion. Rabi Akiva's opinion became the halachic consensus (STEINMETZ, 2011).

Even so, it is clear that for a time the opinion prevailed that the life of someone else was as important as one's own life. Later on and until this day, according to the rabbis the responsibility to preserve other people's lives should be disregarded only if it is impossible to save and maintain the integrity of one's own life. In other words, salvation is a vital issue in the law of Israel. Thus deliverance/salvation (*ysh*) assumes a new form and enter the legal lexicon of ancient Israel with some of its derivatives becoming the expectation of the one who decides to demand justice. In short, this means that when one Israelite was victim of an assault, robbery or another form injustice, he (or she) could cry and whoever heard it should intervene (METTINGER 2008, p. 238). This reveals that both theologically and legally, in terms of salvation, the cry is foundational to put the whole drama in movement (BELL and GOLDEN, 2009, p. 26).

This model of salvation as a response to a cry of distress is attested primarily in Deuteronomy 28: 29, 31, and especially in Deuteronomy 22:27, the law of rape. In these passages, there occurs the first reference in the Hebrew Bible to the term *moshia'*, a word whose meaning and function deserves further investigation.

*MOSHIA'* THE DELIVERER IN ISRAEL

The texts of Deuteronomy 22: 27 and 28:29, 31 introduce the legal concept of the savior in Israel. The first occurrence of this term is the law of rape dealing with the innocent maiden who “cried out (*tseaga*’), but there was no one to save (*moshia*’ her)” (Dt 22:27). Although the main English versions translate the term *moshia*’ (Hiphil participle of *ysh*’) as a relative clause, there is a second and more plausible possibility. Usually the participial form of the verb functions as a noun expressing the agent.<sup>5</sup> Applying this rule to the term *moshia*’, the meaning of savior or protector emerges naturally (cf. JASTROW 1996, p. 751). The legal background of the function of this figure in Deuteronomy is the judicial cry. As already mentioned, when an Israelite availed himself of such a petition, anyone who volunteered to help would be called a *moshia*’ (METTINGER 2008, p. 238; ALBERTZ 1997, p. 585).

It is instructive to take a closer look at the legal term *moshia*’ against the background of the law. “The law of rape (Deut 22:27) clears a woman of immorality because, in open country,<sup>6</sup> there was no deliverer (*’ên môšúa*’) to answer her cries for help” (HUBBARD Jr., 1997, p. 557). “The countryside (*šādeh*) – as opposed to the city – is the place where people do not live, and therefore where a crime that has been perpetrated escapes the possibility of a prosecution witness” (BOVATI, 1994, p. 274-275).

The one who witnessed a crime in Ancient Israel was obliged to denounce it (BOECKER, 2004, p.18; cf. Lv 5:1; Pv 29:24). In light of this argument, one can have a better grasp of the importance of witnesses in the Israelite court. This is one of the reasons why the girl was crying for help. So, according to Edenburg (2009, p. 47), it is clear that the rabbinic legal tradition on this case “reinterpreted the motive clause, presuming that the purpose of the girl’s crying out was to ensure that witnesses could attest that she resisted her assailant even if the rape was not prevented.” Therefore speaking in judicial terms, *moshia*’ is the legal representative who appears in court to defend the oppressed. He is the one who witnesses the attack, take the cause to the judge and stands by the victim, witnessing in his/her favor during the trial. Combining this observation with the Talmudic interpretation of how the *moshia*’ should act in such situations, one gets further information

<sup>5</sup> See Harper (1968, p. 86) and Seow (1995, p. 75-76).

<sup>6</sup> “The rape of the betrothed girl in the town ostensibly impugns the town’s honor. Had she called out, the townsmen could have saved her and the town’s reputation.” (EDENBURG 2009, p. 47). “In the open country, however, where there are few passersby, a cry for help would probably have gone unheard; hence she is given the benefit of the doubt and presumed to have called for help. Philo, Josephus, and halakhic sources hold that this guideline is not absolute: whether in town or in the country, evidence that there was no one who could have saved her, that she resisted, or that her life was threatened if she resisted, would establish innocence; evidence to the contrary would establish guilt” (TIGAY 1996, p. 207).

about the role of this figure in Israelite society. The school of Rabi Ishmael so interpreted Deut 22:27: “[the betrothed damsel cried]; and there was none to save her; but, if there was a rescuer, he must save her by all possible means [including the death of her ravisher]” (EPSTEIN, 1994 p. 73a— author’s emphasis). At this juncture it is important to realize that the law of rape is a reference to the actions of anyone who acts as the deliverer of his neighbor, against murderers, robbers and beasts.

In other words in Deuteronomy 22:27, the *moshia'* at first was the witness who heard the cries of the helpless victim and could testify in his/her favor in the court of law. In addition, the *moshia'* should not stay passive, rather he should act in defense of the victim using his resources to save him/her, and ultimately he was even allowed to kill the aggressor. This being the case, he would be cleared of any blame in case of death of the helpless victim. That is, the *moshia'* acts as an advocate authorized to carry out the fulfillment of justice (even with his own hands) and eye-witness who testifies of the innocence of the victim in court. Furthermore, Tigay (1996, p. 264), defines *moshia'* in Dt 28: 29, 31 as a “reliever of distress”, a term that can be applied to kings, military leaders, or anybody who frees the oppressed from the enemy.

The portrait of *moshia'* in the Deuteronomic law sheds light about the role of this individual in the Hebrew Bible. So in order to understand this term one should keep in mind that the *moshia'* belongs to the sphere of ancient Israelite law.

The *moshia'* has an important role in the narratives of Judges. The dominant theme of Judges is the cycle of apostasy, punishment, repentance, and salvation (HOFF 2003, p. 68). And the role of the *moshia'* is closely connected to this cycle, albeit not limited to it. An outline that connects the *moshia'* with Judges has been suggested by Hildebrandt. According to him this is encapsulated in Judg 2:11-13, involving the following components:

- (1) Israel does what is evil in Yahweh’s sight; (2) Yahweh gives or sells his people into the hand of oppressors; (3) Israel cries out to Yahweh; (4) Yahweh raises up a savior or deliverer; (5) the deliverer defeats the oppressor; and, finally, (6) the land has rest for an extensive period of time (2008, p.114).

These factors broaden the meaning of *moshia'* in regards to its apparent synonym *shophet*. But these are not the only factors since, as already noted, all the statutes and law codes of law in Israel were in close relationship with the religious dimension and thus were understood as a product of divine authorship. Since the legal system in ancient Israel was regarded as sanctioned by God, the supreme judge, He could delegate his authority to individuals in the covenant community (cf. Deut 22:27). During the period of the judges he appointed *moshi'im* to defend Israel against her enemies, as attested in Judges 3:9, 9:27 and Neh 15 (SAWYER 1997, p. 444-445).

In the past, Yahweh himself had been the only saving agent, but in the period of the judges the military action is to be undertaken to save the people

(WESTERMANN 2011, p. 52). At first glance this might suggest that God would leave the Israelites by themselves, however Yahweh continues to be a deliverer, while he calls and commissions deliverers to undertake his saving actions (WESTERMANN 2011, p. 52). In other words, Yahweh remains as the true judge and leader of his people (cf. Jz 11.27) (HILDEBRANDT 2008, p. 136). It is worth noticing that in some parts of the book of Judges *shophet* and *moshia'* are in close parallelism, which implies that *shophet* and *moshia'* are virtually synonymous in some contexts (Sawyer 1965, p. 478). However, it seems that the meaning *moshia'* goes beyond that of *shophet*. The following table is useful to clarify how far the similarities between the two terms go.

TABLE 1: OCCURRENCES OF *MOSHA'* IN THE BOOK OF JUDGES.

JUDGE	ENEMY OF ISRAEL	CRY ( <i>tsa' aq/ za' aq</i> )	SAVIOR ( <i>moshia'</i> )
Othniel	Mesopotamia	✓	✓
Ehude	Moab	✓	✓
Shamgar	Philistia		
Deborah/Barak	Canaan	✓	
Gideon	Midian	✓	✓
Tola	-		
Jair	-		
Jephthah	Amon	✓	✓
Ibzan	-		
Elon	-		
Abdon	-		
Samson	Philistia		

By analyzing the table above, one finds that in times of freedom there is no need to call for a *moshia'*. It is concluded that the need of *moshia'* occurs only in times of crisis and oppression. It is interesting that the stories about those who judged Israel in times of peace are short and seem to be of little value when compared to the other narratives. Concerning the so-called "major judges," the first two figures in this category (Othniel and Ehud) correspond to the standard narrative of the rise of a *moshia'*. They come after a cry, deliver Israel from the yoke of their oppressors

and judge the nation for a long period of time. In the narrative of the battle between Israel and Canaan, Deborah and Jael play active role in delivering of the people, while Barak takes a secondary role.

Perhaps the due to *moshia'* being a masculine word this title is not applied to the female protagonist of the Biblical narrative, though the cry is an integral element of the narrative (Judg 4:3). Moreover, it is noteworthy that the saviors often rule Israel after their military exploits (HOFF 2003, p. 65). In the case of Deborah is interesting to note that she is the only character becomes a judge before delivering the people (HOFF 2003, p. 74). So the Deborah is a judge of Israel more on the basis of wisdom than militaryprestige, thus differing from the other judges (*moshia'*), who reached their prominent position by virtue of military prowess.

It is also important to analyze the feats of Shamgar. First, it is important to note that these feats were of a limited and local range. "He was a deliverer, a national hero, but he was not called judge of Israel" (NICHOL, 1993, p. 328). Some facts about the Shamgar need attention. The mentioning of his name beside the name of Jael in the song of Deborah (Judg 5:5 on) suggests that he was a contemporary of the prophetess, and while she and Barak fought against the Canaanites in the North, Shamgar fought against the Philistines in the South of Palestine. Comparing only the number of chariots destroyed in the firstbattle against Canaanites by Barak (900 chariots of iron, cf. Judg 4:3, 13 and 15) with the negligible number of Philistines defeated by Shamgar (600 men, cf. Judg. 3:31) explains the reason for his low profile in the book of judges. Shamgar was the protagonist of a small battle at a time when the Philistines represented a major threat to Israel. So he does not receive the title of *moshia'*, since the scope of his achievements did not provide him much authority as judge. His remain below his contemporaries such as Deborah and Barak. Josephus (1999, p.182) adds that Shamgar son of Anath, died before completing one year in office as successor of Ehud, which seems to be an attempt to explain his short appearance in the book. So this judge should better be regarded as a hero who defeated the enemies, rather than a ruler during the times of the judges (PFEIFFER 1985, p. 47).

In the narrative of the Midianite oppression *moshia'* appears as a verbal term (SAWYER 1995, p. 476) and could function as a participle of the verb *ysh'*. It seems that the term appears in Judges 6:36, as an automatic response to the cry recorded in v. 7. This suggests that in some cases, *tsa' aq/za' aq* and *moshia'* are correlated, so that the first term requires the appearance of the second, and vice versa. Especially in the book of Judges, we find that all four appearances of *moshia'* are related to the cry *tsa' aq/za' aq*, which reinforces this argument. The fact that seven out of thirty-three occurrences of the term *moshia'* are related to some variant of *tsa' aq/za' aq* reinforces this suggestion.

It is worthy of note that *moshia'* appears twice in connection with the verb

<sup>7</sup> The others occurrences of *moshia'* with verbal function are: 1 Sam. 10: 19, 14: 39 ; Jer. 30:10; 46: 27; e Zc 8: 7 (cf. SAWYER 1995, p. 476).



*shawa'* in Piel (Ps. 18:41; 2 Sam 22:42). This verb (*shawa'*) is used in some cases in parallel with *tsa' aq/z'a' aq* (Job 19: 7; 35: 9; Lm 3: 8 and Hc1: 2). On two other occurrences *moshia'* appears connected with *qara'* another Hebrew word for cry (Ps 17:6, 7, 2 Samuel 22:3, 4), which is synonymous with the most common *tsa' aq/z'a' aq, shawa'* (COPPE, 1999, 810). Thus, one notices that in a third of its occurrences, *moshia'* appears in connection with some kind of verb expressing the notion of cry (*tsa' aq/z'a' aq, shawa'* or *qara'*). This seems to imply that *moshia'* appears as an answer to the cry of distress of the oppressed.

Another curious occurrence of *moshia'* appears in Judges 12: 3, where Jephthah said he and his people made use of the judicial cry, but the expected *moshia'* did not appear to deliver them. Then Jephthah himself played the defensive role, assuming the prerogatives of the savior to whom the people had cried. In sequential analysis of the book of Judges, one realizes that this is the last appearance of *moshia'* in this section of the Hebrew Bible. The people had descended to such a low level of moral degradation and corruption that saviors are no longer sent in response to their cry. So frustrated by not having a *moshia'* to free his people from the Ammonites, Jephthah undertook the military actions and judged Israel for six years.

Samson was the strangest figure in Judges, always acting alone (Von RAD, 1986, p. 320-321). Besides, the fact that the Hebrews did not join Samson in the revolt against the Philistines but remained subservient to them, suggests that his rule may have been confined strictly to his own small locality" (NICHOL 1980, p. 393). Furthermore, Samson is the only judge that did not bring the enemies' threat to an end. Possibly because of that he was not called a *moshia'*. The verb "judge" does not indicate a military or juridical mission, and his feats were limited to confronting the Philistines (DAVIDSON 1987, p. 290-291). Interestingly, during the period of Samson, the last of the judges, Israel albeit under oppression, did not cry to God, as she had done in other times (Judges 3:9, 15; 4: 3; 6:7, 12:2). And so ends this section of the book of Judges: without cry (*tsa' aq/z'a' aq*) and so without deliverer (*moshia'*).

An inspection of the narrative sequence of the book of Judges reveals that the figure of the *moshia'* becomes smaller and smaller until it completely fades from the book. So Othniel and Ehud, the first judges, are ideal types of *moshi'im* while those that come later do not live up to this pattern. So gradually the figure of the *moshia'*, as well as the cry disappears completely. Noting that Othniel and Ehud form the pattern of *moshi'im* their narratives follow a very similar structure with minor variations.

The key components in the raising up of the deliverer usually include: (1) a crisis period of oppression; (2) the raising up a individual who is endowed and enabled to motivate people; (3) the gift of *rûah*, which spontaneously empowers the individual at the appropriate time of need; (4) the authority and effectiveness of the individual, not dependent on age, sex, ability, status, wisdom, or prowess; and (5) narratives, indicating that victories are won by the intervention of Yahweh

through the Spirit that enables the judge in his salvation task (HILDEBRANDT 1995, p. 118).

Thus, it should be borne in mind that not every the judge was called *moshia*´, but the title was applied to some members of this class. So in Judges, the term *moshia*´ primarily implies “a champion of justice in a situation of controversy, battle or oppression” (SAWYER 1965 p. 476).

But there is one peculiarity which extends the meaning of the term. In Judges 3: 9 and 15, in the Othniel and Ehud narratives, the term *moshia*´ appears as the object of the verb *qum*. This verbal root refers primarily to the physical action of “standing up” (quoted in BAKER, CARPENTER, 2003, p. 1901). However, Coppes (1999, p. 793) states that this verb also has an official use, appearing in contexts where one assumes a particular position, for example, to become the religious leader of a clan (Gen 37.7), prophet (Deut 34.10), or a judge (Judg 10.1). On the relationship between *qum* and *moshia*´, Sawyer writes:

Now this verb is found only with the following individuals: king, judge, prophet, priest, shepherd, watchman, father, son, *satan* and *mošia*´. Thus *mošia*´ is separated from its more general synonyms and brought into a class of people who have a definite office or position in ancient Israel (1965, p. 477).

It is worth noticing that, according to Coppes (2008, p. 793), The “word has a legal usage” being applied to the individual testifying in a court of law (Deut. 19:15, 16). As already mentioned, one purpose of the cry of the betrothed young woman in Deuteronomy 22:27 was that, even though there was not a deliverer for her, witnesses might arise (*qum*) in his favor in court. In this case, the *moshia*´ seems to be someone who saves the people of Israel from their oppression, or that arises in court to testify in favor of the oppressed.

In the books of Samuel the *moshia*´ reappears. The people searched for a *moshia*´ to deliver them from the Ammonite oppression (1 Sam 11:1-3). Saul became that deliverer and assumed the role of king-judge in Israel, thus making a transition between the period of the judges to the period of the monarchy. So the times of the judges began with a *moshia*´ (Othniel) and ended with another (Saul). Hence, the importance of the term not only to the theology of Judges, but also to the monarchic period.

The transitional figure between the old leadership model (the judges) to the new (the kings) is Saul. Saul appears in the history of Israel in a time when they were looking for a *moshia*´ (1 Sam 11:1-3), and perhaps this was his primary role. There is some consensus in assuming that Saul was to function as judge, but there is little reflection on the fact that the king should function as *moshia*´. But if the function of the first king of Israel, first of all, was that of a deliverer, one can assume that among the other attributions of the king, that of *moshia*´ was a prominent one.

Saul becomes a paradigmatic model for the kings of Israel, showing the extent

of their authority and obligations. Agreeing with this, De Vaux (1997, p. 110) states that “the king is ipso facto a savior”, and adds:

Just as in former times the Judges had been ‘saviours’ [*moshi'im*] (Jg 3:9, 15), so under the monarchy the king delivered the nations from its enemies (2 S 19:10); he was a ‘savior’ [*moshia'*] (2 K 13:5), whom men called to their aid (2 K 6:26) (VAUX, 1997, p. 111).

It is noteworthy that the help requested to the king (2 Kgs 6:26), as mentioned by De Vaux, clarifies the understanding of the king as *moshia'*. This practice was similar to the cry for judicial help in Deuteronomy 22:27 and was a cry addressed to the king to urge him to take legal action, which might involve hypothetical (1 Kgs 20: 39, cf. 2 Sam 14:4) or real cases (2 Kgs 6:26, 8: 3.5) (Hasel, 1997, p. 117). Thus, one could appeal to the king, who was legally obligated to defend the property of the person and judge his/her cause (VINE; UNGER; WHITE 1996, p. 215). Such a tradition indicates the king is the official *moshia'* of Israel (SAWYER, 1997, p. 453). Hubbard Jr. (1997, p.557) aptly summarizes the obligation the Israelite kings:

The legal formula *bōšā' à hammelek* (“Help, O king!”) reflects a similar legal practice [to the judicial cry in Dt 22:27] (2 Sam 14:4; 2 Kgs 6:26), involving an individual citizen’s appeal to the king to rectify an injustice. Theologically, this custom assumes that the king represents God’s *moshia'*, appointed like the judges to deliver the victim from oppression.

These facts point to a distinction between *moshia'* and other offices in ancient Israel. Apparently, considering that *moshia'* appears in reference to men of authority, it is clear that probably the term originally belonged to some spheres of everyday life in Israel: the palace, the battlefield, the temple, the court, the market, the family (Sawyer, 1965, p. 478). This term does not represent a static function, as some of its synonyms (e.g. *go'el*, *matsil*, *shopbet*) but applies to any member of the community who saves someone from an imminent danger (cf. Deut 22:27; 28:29, 31), a liberating warrior who delivers people from oppression (cf. Judg 3:9, 15), or the actual king of Israel (cf. 2 Kgs 13:5), or Yahweh (cf. 2 Sam 22:3). There is also the forensic use of *moshia'*, who was briefly treated, but will receive more attention in the next section.

### MOSHIA' AND DEUTERONOMIC THEOLOGY

Deuteronomy, especially in its legislative section, is the theological cradle of the concept of *moshia'*, hence its importance for the study of this topic. The Deuteronomic law is found in Deut 12-26 (BOECKER, 2004, p. 27). These laws complement the so-called Book of the Covenant because of its humanitarianism and theological reflection (BOECKER, 2004, p. 28). Critical scholars argue that this is the “law” found in the temple, which impelled the reform led by King Josiah as reported in 2 Kings 22:8 (cf. VAUX, 1997, p. 143-144 and BOECKER, 2004, p. 28).

It is important to keep in mind that Deuteronomy takes vigorous position at the side of the oppressed (BLENKINSOPP, 2007, p. 225). It should be noted that the so-called Deuteronomic law is followed by (1) a statement of mutual commitment between Israel and God (Deut 26:16-19), (2) the ritual of the covenant (Deuteronomy 27), and finally, (3) blessing and curses. Another important aspect of the theology of Deuteronomy which probably influenced other biblical writings, such as for example Isaiah 40-66, is the message contained in Deut 30:1-14. This passage foretells the return from exile (v. 3), once Israel returns and converts to the Lord (v.2).

Keeping in mind this aspect of the theology of Deuteronomy, we can better understand the relationship between the *moshia'* and the Deuteronomic theology. Out of the thirty-three occurrences of *moshia'* in the Hebrew Bible, twenty-seven appear in Deuteronomy or in texts closely related to Deuteronomy.

Since Deuteronomy is concerned about the disadvantaged, as noted above, it reveals the *moshia'* in contexts of serious need. But the casuistic formulation in the introduction of blessings (28:1) and curses (28:15) indicate the conditions under which salvation through the *moshia'* would obtain. In eleven out of twenty-eight chapters where the *moshia'* appears, the term is preceded by the negative particle *'en*, which gives the idea of absence, in this case the absence of *moshia'*. These texts may intend to reveal what requirements the petitioner must meet in order to be delivered by a *moshia'* and/or that only Yahweh and its liberators are worthy of this title. The Deuteronomic credential of the *moshia'* makes him a figure that does not intervene at any time or circumstances. Although the cry is the main precedent for the intervention of the *moshia'*, difficult times will come when they will call (*z'q*) to God and he will not hear (SICRE, 2011, p. 366).

At this juncture, let us take a look at those times and circumstances that provide the conditions for the intervention of the *moshia'*. Deuteronomy 28 establishes the context for the work of the *moshia'*. It is known that the *moshia'* must save the Israelites from oppression and assault (Deut 28:29, 31), rape and death (22:26-27). However, among the curses mentioned in Deuteronomy 28:29 and 31 is the one of not having a *moshia'* to save from robbery and oppression. This is the first case in which there is no deliverer for Israel. Israel cannot claim deliverance through the *moshia'*, if she does not live according to the statutes of Yahweh.

An instructive text on the *moshia'* is Isaiah 47. This text foretells the dethronement of Babylon (v. 1). Interestingly, this prophetic and imprecatory song says that Babylon will not have a *moshia'* to bring her deliverance, which reveals that the *moshia'* should not act on behalf of God's enemies. In light of this, it seems difficult to understand Isaiah 19:20. This passage asserts that the Lord will send a deliverer to Egypt, an enemy nation of Israel. Although this text at first glance may seem to contradict the notion that the *moshia'* does not deliver an enemy of Yahweh, one should note that before sending the deliverer, Yahweh would have an altar in the middle of Egypt and its inhabitants would cry (*t'a'aq/z'a'aq*) to the Lord. Therefore,

it seems clear that at this time Egypt, an enemy of Yahweh, would have surrendered to Him and understood that besides Yahweh there would be no *moshia'*. And the Egyptians demonstrate such a conviction by worshiping the Lord with sacrifices and offerings. Thus it is clear that the Egyptians went through a process of reconciliation with Yahweh and embraced the Torah and consequently, Yahweh would hear their prayers. In contrast, Babylon relied on her own strength and astrologers (Isa 49:10), and did not turn to the only deliverer.

Another argument suggests that the deliverer does not come up because there is no crying to God. In contrast to Egypt that cries to Yahweh (Isaiah 19:20), Babylon does not cry to Yahweh. Therefore there is no deliverer for Babylon, since the background for the intervention of the *moshia'* is the juridical cry. However, it should be noted again that the cry is not the only condition for the *moshia'* to intervene. As already argued, at times Yahweh does not answer the calls. In the case of 2 Samuel 22:42 (par. Ps 18:41), some people cried to Yahweh, but he did not deliver them. Again, the rule applies that the enemies of Yahweh and his people are not rescued by a *moshia'*. But in this case, it is important to keep in mind that the text refers to individual enemies, not nations.

So it can be said that the frequent occurrence of *moshia'* in connection with the negative particle *en* indicates an important aspect of the Deuteronomic conception of the *moshia'*. Yahweh will not save his enemies and the enemies of the people. And he will not save Israel either, if she is in a state of apostasy. So the *moshia'*, as the one who stands for justice, delivers only those who are righteous according to the law of Yahweh.

### YAHWEH AS THE *MOSHIA'* OF ISRAEL

The Hebrew Bible employs several titles to describe heroic aspects of Yahweh. Among these, *moshia'* is used to designate aspects of Yahweh's saving action in favor of his people, which helps us to better understand the Biblical conception of *moshia'*. In the exodus event Yahweh appears as the *moshia'* of his people. Yahweh heard the cry (*tse'aqab*) of his people and came down to deliver them from the Egyptian bondage (Exod 3:9). So the exodus became the prototype of the saving actions of Yahweh throughout the history of Israel. So Yahweh became the archetypical *moshia'*, as acknowledged by Psalm 106:21 and Hosea 13:4.

Perhaps the most important texts about *moshia'* are those that ascribe this title to Yahweh. In fifteen out of the twenty-seven occurrences of *moshia'*, it is Yahweh who receives this title. A look at this texts leads to a more accurate understanding of this figure in Israel.

Yahweh often identifies himself by the nom. *mōšīa'*, "Savior", to reassure his people of their certain restoration (Isa 43:3) or to convince other nations that only he is God (45: 21; cf. 43:11; Hos 13: 4). For he [sic.] part, Israel calls Yahweh the "Savior" (45: 15; Jer 14: 8), a fact that Israel's salvific return from exile will

confirm (Isa 49: 26; 60: 16), while those who trust in astrologers have no savior at all (Isa 47:15) (HUBBARD Jr, 1997, p. 558).

Isaiah contains the largest number of occurrences of the term *moshia'* in a single book (9x). One occurrence is an eschatological promise (Isaiah 19:20), another states that no one can save the unfaithful Israel (Isaiah 47:15). Seven occurrences are applied to Yahweh himself. (Isaiah 43:3, 11; 45: 15, 21; 49: 26; 60:16,63:8). In the prophetic thought *ysh'* (salvation) belongs to the sphere of Yahweh's action. In Isaiah as well as in the prophetic corpus in general, "the proper subject of *bôšî'á* is always God or *môšî'im*, 'saviors', under his royal authority" (SAWYER, 1997, p. 455). When the root *ysh'* links to Yahweh, it usually takes the form of *moshia'*.

An important aspect to note in the occurrence of *moshia'* in the book of Isaiah is that most of them (8 out of 9) occur between chapters 40 and 66, the so-called Book of Consolation<sup>8</sup>, whose main content predicts the deliverance of the Jews from Babylonian captivity (RIDDERBOS, 2008, p. 308). "The dominant concern of the collection is clear from the start. Isaiah 40 begins with a proclamation of hope and reconciliation. "(FISHBANE, 2002, p. 537). In exile the people need to be certain that God had not forsaken them, before he could release them as he did in the past. The revelation of Yahweh as *Moshia'* of Israel in this section of Isaiah gives assurance to the people. Such a background of Yahweh as *Moshia'* helps clarify the function of the *moshia'* as a deliverer.

At first it should be kept in mind that the exile was a period of oppression for the people in foreign land. The nation now in Babylon must remember that if they cry, as they did in the time of the judges, they would have a deliverer. In other words, in each presentation of Yahweh as *moshia'* the prophet invites the people to cry to him. The *moshia'* applies to God as he intervenes in the petition/cry of the victim of violence or injustice (So METTINGER, 2008, p. 238). That is, when Yahweh calls himself *moshia'* in a speech to Israel, he is saying: "Remember that I am the God who hears the cry and I can save them at any time." As the cry is often directed for *moshia'*, the action of *moshia'* involves a loud cry. This is even more significant when one keeps in mind that in this section of Isaiah there is a strong call to monotheism and the text constantly shows the clash between Yahweh and the false gods (e.g. Isa 43:9-12, 45: 6, 16-21; 46:7). "The fact that God hears the cries of his people and delivers them from their distress distinguishes him as the true, living God; for men cry to idols, but they do not respond" (HARTLEY, 1999, p. 772).

Another important point related to Yahweh as *Moshia'* in Isaiah is the fact that the exile is a judgment of God against the unfaithful nation. In response to the cry of the people, Yahweh declares his case against them, and only when they have acknowledged the justice of his complaint is there possibility of renewing the covenant. In response to the cry of the people for deliverance, "Yahweh declares his case against them, and only when they have acknowledged the justice of his

<sup>8</sup> For a summary of the main theories on the composition of Isaiah, see Archer Jr. (1994, p. 366-390) and Ridderbos (2008, p. 24-44).

complaint is there possibility of renewing the covenant” (RAMSEY, 1977, 57). In passages that mention the *moshia*’, there appears the imagery of the court (Isaiah 43, 45 and 49). Since the exile is the judgment of a righteous, a new process (*rib*) must be undertaken in order to accomplish the deliverance of Israel. In Isaiah 40-66 Yahweh pronounces a new verdict on Israel, a verdict that includes freedom and deliverance. In the judicial context, God is the only one who can come forward in favor of Israel. So in these passages the forensic connotation of *moshia*’ becomes evident.

In Isaiah 43:3, “by a legal process God arranges an exchange whereby Israel is saved” (Sawyer, 1965, p. 481). It has been argued that *Mosia*’ differs in meaning from their synonyms, and this raises a question about why they chose the term here. To Sawyer (1965, p. 481), this choice of *moshia*’ in this portion of Isaiah, is “precisely because of its forensic connotations.” This appears primarily in the words of Yahweh about Egypt, Ethiopia and Sheba. “The judgment that resulted in destruction fell not upon Israel but upon these nations. They became a vicarious compensation for Israel” (YOUNG, 1997, p. 143). Yahweh, Israel’s *moshia*’ paid a ransom to the oppressors of Israel. In Isaiah 43:11 the *moshia*’ appears alongside Israel in court. In Isaiah 43:9, an assembly composed of “all nations” is asked to testify and defend this cause. The Hebrew word for witness is *’ed*. Generally *’ed* refers to a prosecution witness, but when noun links up to a pronominal suffix, it refers to a defense witness (BOVATI, 1994, p. 265). It is interesting to note the call for defense witnesses as noted in the forensic terminology used in Isaiah 43:9, 10 and 12.

In Isaiah 45 there appears court imagery. A judicial assembly convenes and a clear parallel occurs between *tsaddik* and *moshia*’ (vs. 20). Sawyer (1965, p. 481) states that “*’el saddik* [is] one of the titles of God which is particularly appropriate in a forensic context”.

One may ask at this point what would, in fact, be the duties of a forensic *moshia*’. Unfortunately there is scanty information about the legal corpus of Israel. Something like a technical ‘body of law’ is not transmitted by the OT, and may have never existed (BOECKER, 2004, p. 8) There appears to be some information that allows one to trace the contours of the Israelite court. In principle it is known that full citizens had rights to voice and decide, but with functions that changed (BOECKER, 2004,16). De Vaux (1997, p. 156) mentions at least some functions pertaining to the judicial system of the Israelites: The judge (*shophet*) was more a defender of right than punisher of the crime, the witnesses (*’ed*) of accusation, the accuser (*satan*), and the defender, who is more a defense witness than a lawyer - there is no Hebrew term to describe this function.

There are no reports in this case of any legal function called in Hebrew *moshia*’, nevertheless Sawyer (1965, p. 484) points out that there were other specific functions not mentioned. According to Sawyer some texts allows the assumption that *moshia*’ corresponded to the defender mentioned by De Vaux (Isa 43:3, 11; 45:15, 21; Ps 17:7, and especially Ps 7:10).

In addition, there are some other important occurrences of *moshia'*. King David uses the word to the Yahweh, metaphorically, saying that Yahweh his *Moshia'* had delivered him from violence. Apparently he conceives of Yahweh doing a work similar to the one who delivers the individual Israelite from mortal danger, according Deuteronomy. In the book of Psalms there are four out of twelve occurrences of *moshia'* in reference to Yahweh.

It is interesting to note the image of Yahweh as *moshia'* throughout the history of Israel as depicted by Psalm 106. The title is associated with Yahweh because of the liberation in the exodus and the conquest of Canaan. The wonders of the exodus were operated by Yahweh the *moshia'*, who heard the cry of his children (Ex 3: 7-9). The memory of Yahweh acting as a deliverer in the past provides hope for the future restoration of Israel.

Yahweh as *moshia'* appears in Psalms 7:10: "My shield is with God, Who saves (*moshia'*) the upright in heart." This occurrence of *moshia'* is rather curious, since the psalm speaks of God by using court language. God is asked to stand up and decree justice (v. 6), the court gathers around him (v. 7), Yahweh judges David and the people (v. 8), and affirms that Yahweh is a righteous judge (v. 11). Sawyer (1965, p. 482) comments that "the picture is again of God as the defender ("shield") in a court of law, described in v. 7."

In Psalm 17:7, another instance occurs of *moshia'* in judicial context: "O Savior (*moshia'*) of those who take refuge at your right hand, from those who rise up (*qum*) against them." The opening verse asks Yahweh to answer the cry (*rinnal*) of David and listen to his just cause. Later the cry appears expressed by the verb *qara'* (synonymous of *tsa'aq/zq'aq*). Thus, according the perception of Israel Yahweh *moshia'* defends the helpless humans as they bring their cause against the enemies. Such language reflects imagery drawn from the court of law.

It is curious how these psalms (7:17) convey prayers while using a juridical vocabulary. Apparently, the judicial tenor of the prayers emerges of the perception that the Yahweh-*moshia'* is the "Advocate, the Defender of the oppressed who cry for help, He who stands at their right hand in time of need" (Sawyer, 1965, p. 486).

At this connection, we should consider how the *moshia'* in legal terms could function both as judge (*shophet*) and defense witness (*'ed*). Such a perception may be confusing. But one needs to keep in mind that the court procedures of ancient Israel did not make a clear distinction between judicial functions such as judge and witness. The witness and the judge were not necessarily different people. Or, put another way: anyone was functioning as a witness in a particular case could ultimately use their right to vote as a judge (BOECKER, 2004, p.16). Thus, a citizen with full rights, which witnessed a crime, could call a meeting to take action (*rib*) against another person. In this same trial that citizen could act as judge thus being primarily responsible for the enforcement of the law. This conception of the witness-judge frames the Hebrew mindset in legal matters. So Yahweh can act as "Judge, Leader,



Expert and Witness” (JASTROW, 2011).

It is revealing that most of the occurrences of *moshia* are connected in greater or lesser degree with court of law imagery (Sawyer, 1965, p. 486), and as already noted several of these passages refer to Yahweh.

Finally, it must be emphasized that Yahweh-*Moshia* appears in the Hebrew Bible as a deliverer sanctioned by law, legally obliged to intervene on behalf of the oppressed and victims of violence and/or injustice. One may question whether the Israelites conscious that Yahweh was bound by his own law to deliver his people as they cried for help. In this regard, we should notice that Habakkuk states that if there is a cry for justice and there is no salvation from Yahweh, “the law is ignored”, or literally, “the law is weakened” (Hab 1:2-4).

Such a statement implies that in times of trouble, Yahweh was bound by some kind of legal commitment to intervene on behalf of his people. So if Yahweh would not deliver, the law would be reduced to dust and there would be no justice in Israel. So through his law Yahweh made a covenant with the nation of Israel that He would send deliverers, or he himself would act as deliverer of Israel in times of trouble, provided that they would renew their covenant cry to Yahweh.

## SUMMARY AND CONCLUSIONS

According to the Deuteronomy the *moshia* has the legal authority to rise and defend the oppressed in Israel. So this figure has primarily a judicial role. In principle *moshia* is anybody who in response to cry of a defenseless victim stands in his/her defense.

Such an action mixes judicial obligation with the Israelite ethics of love to one's neighbor. As such the *moshia* is the champion of justice who takes a stand to defend just causes. He does not to deliver those who transgress the Torah; according to rabbinic tradition (on Deut 22:27, Psalms 7:10; 17:7) he acts as a witness for defense. The one who witnesses a heinous crime would take the victim's side in ancient Israel.

In the book of Judges, the *moshia* is the military commander raised by Yahweh to deliver Israel from foreign oppression. By his feats the *moshia* is invested with authority to judge and rule over Israel. In the monarchic period *moshia* is applied to the Israelite kings.

The appearance of the term *moshia* in connection with the court of law implies a forensic meaning, a suggestion reinforced by the connection of *moshia* with *qum* and *rib*, among other terms of the juridical lexicon. This implies that *moshia* refers to specific officer in ancient Israel devised to act as supporter or advocate of the oppressed in court.

However it must be noted that in several occurrences, it is Yahweh himself who plays the role of *moshia*. So one may conclude that, from a theological perspective,

the *moshia*‘ depicted in the Deuteronomic law was a prefiguration of Yahweh. So in view of the legal background of *moshia*‘, one may suggest that Yahweh was legally compelled to deliver the one who cried for his help. Yahweh acts as a champion warrior on the battlefield and as *moshia*‘ in the heavenly tribunal he functions as judge, advocate, and witness of those who cry for justice.

Ultimately the heavenly *moshia*‘ will bring about the “definitive disappearance of the Acuser (śā ān) and [Yahweh] will hand victory to the lowly oppressed” (BOVATI, 1994, p. 328).

TABLE 2 – OCCURRENCES OF THE TERM IN THE HEBREW BIBLE.

TEXTO	VERB EXPRESSING THE CRY	REFERENT OF <i>mōšia</i> ‘	SYNTACTIC CONTEXT	CONTEXT OF THE CRY	OVERALL LITERARY FORM
Deut 22:27	<i>šā‘aq/zā‘aq</i>	--	<i>w<sup>e</sup>‘ēn mōšia</i> ‘	Aggression	Law
Deut 28:29	--	--	<i>w<sup>e</sup>‘ēn mōšia</i> ‘	Aggression	Covenant Curses
Deut 28:31	--	--	<i>w<sup>e</sup>‘ēn l<sup>e</sup>‘kā mōšia</i> ‘	Aggression	Covenant Curses
Judg 3:9	<i>šā‘aq/zā‘aq</i>	Judge	<i>wayyāqem YHWH mōšia</i> ‘	Oppression	Narrative
Judg3:15	<i>šā‘aq/zā‘aq</i>	Judge	<i>wayyāqem YHWH lāhem mōšia</i> ‘	Oppression	Narrative
Judg 6:7, 36	<i>šā‘aq/zā‘aq</i>	Judge	<i>mōšia</i> ‘	Oppression	Narrative
Judg 12:2, 3	<i>šā‘aq/zā‘aq</i>	Judge	<i>‘ēn<sup>e</sup>kā mōšia</i> ‘	Oppression	Narrative
1Sam 10:19	--	--	<i>mōšia lākem</i>	Oppression	Narrative
1Sam 11:3	--	--	<i>w<sup>e</sup>‘im‘ēn mōšia</i> ‘	Oppression	Narrative
1Sam 14:39	--	YHWH	<i>hammōšia</i> ‘	Distress	Narrative
2Sam 22:3	<i>qārā</i> ‘ (v.4; 7)	YHWH	<i>mōšī‘i</i>	Praise	Psalm
2Sam 22:42	<i>šāva</i> ‘	--	<i>w<sup>e</sup>‘ēn mōšia</i> ‘	Praise	Psalm

2Kgs 13:5	<i>hālāh</i>	King	<i>môšîa'</i>	Oppression	Narrative
Neh 9:27	<i>šā'aq/zā'aq</i>	Judges	<i>môšî'im</i>	Distress	Narrative
Psa 7:10	--	YHWH	<i>Ēlōhîm môšîa'</i>	Distress	Psalm
Psa 17:7	<i>qārā' (v.6)</i>	YHWH	<i>môšîa'</i>	Distress	Psalm
Psa 18:41	<i>shāva'</i>	--	<i>w<sup>e</sup> 'ên môšîa'</i>	Praise	Psalm
Psa 106:21	--	YHWH	<i>Ēl môšî'ām</i>	Praise	Psalm
Isa 19:20	<i>šā'aq/zā'aq</i>	?	<i>môšîa'</i>	Oppression	Prophetic Literature
Isa 43:3	--	YHWH	<i>môšî'e'ā</i>	Exile	Prophetic Literature
Isa 43:11	--	YHWH	<i>w<sup>e</sup> 'ên mibba l<sup>e</sup> 'āday môšîa'</i>	Exile	Prophetic Literature
Isa 45:15	--	YHWH	<i>môšîa'</i>	Exile	Prophetic Literature
Isa 45:21	--	YHWH	<i>ûmôšîa' 'ênzūlātî</i>	Exile	Prophetic Literature
Isa 47:15	--	--	<i>'ên môšî'ēk<sup>e</sup></i>	Exile	Prophetic Literature
Isa 49:26	--	YHWH	<i>YHWH môšî'ēk<sup>e</sup></i>	Exile	Prophetic Literature
Isa 60:16	--	YHWH	<i>YHWH môšî'ēk<sup>e</sup></i>	Exile	Prophetic Literature
Isa 63:8	--	YHWH	<i>l<sup>e</sup>môšîa'</i>	Distress	Prophetic Literature
Jer 14:8	--	YHWH	<i>môšî'ô</i>	Distress	Prophetic Literature
Jer 30:10	--	YHWH	<i>môšî'ākā</i>	Promise	Prophetic Literature
Jer 46:27	--	YHWH	<i>môšî'ākā</i>	Promise	Prophetic Literature
Hos 13:4	--	YHWH	<i>ûmôšîa' 'āin</i>	Judgement	Prophetic Literature

Oba1:21	--	People	<i>mōšî'im</i>	Promise	Prophetic Literature
Zac 8:7	--	YHWH	<i>mōšîá'</i>	Promise	Prophetic Literature

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