



Oppression and Deliverance

Overview and Structure of Exodus; Moses the Deliverer; The Plagues. Exodus 1:1–12:32

Overview of Exodus

- **Title**
 - Hebrew name: “These are the names”
 - The Hebrew titles for the books of the OT are usually the first few words of the book
 - This connects Exodus with Genesis (which is connected to Exodus with its last word, “Egypt”)
 - Septuagint (Greek) name: *Exodos* –literally translated “the way out”
- **Genres**
 - Historical Narrative
 - Genealogy
 - Poetry (Songs of Moses and Miriam)
 - **Legal Material**
 - [*Halakah* – legal pronouncement]
 - Basic meaning of *Torah*, although this term is used for all five books regardless of genre and content

Themes

- God's relationship with Israel
- Deliverance – Physical and Spiritual
- Origins of Israel as a Nation defined by “the Law”
- Thematic passages
 - “And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.” (10:2)
 - “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.” (19:5-6)
 - Peculiar people can also be translated “one's own”

10/6/2009

10. Oppression and Deliverance

3

Sources and History of the Text

- The Documentary hypothesis can still be applied, though it is obviously weaker in Exodus
 - Eg. “D” and “E” call Mt. Sinai “Mt. Horeb”, while “J” uses Sinai
 - It is nearly impossible to completely untangle the sources used in Exodus
- Exodus has obviously passed through the hands of many later redactors

10/6/2009

10. Oppression and Deliverance

4

Structure of Exodus

Most of Exodus is *not* about the escape from Egypt!

- **Israel in Egypt: Subjection (1:1–12:30)**
 - God Chooses Moses (1:1–4:31)
 - Moses Returns to Egypt (4:18–7:13)
 - God Authenticates Moses by the Plagues (7:14–12:30)
- **Israel's Journey to Sinai: Emancipation (12:31–18:27)**
 - Flight From Egypt (12:31–15:21)
 - The Dissatisfaction of the People (15:22–17:7)
 - Amalek Attacks Israel and Is Defeated (17:8–14)
 - Jethro's Advice (18:1–27)
- **Israel at Sinai: Revelation (19:1–40:38)**
 - Giving of the Law (19:1–24:18)
 - Institution of the Tabernacle (25:1–31:18)
 - Breaking of the Law (32:1–34:35)
 - Construction of the Tabernacle (35:1–40:38)

10/6/2009

10. Oppression and Deliverance

5

Background

God Chooses Moses (1:1–4:31)

- Genealogy (1:1–6)
 - Quickly move from Joseph to Moses
 - **“these are the names”** looks back at Genesis, while **the last word of Genesis, “Egypt,”** looked forward to Exodus
- Oppression of Israel (1:7–22)
 - A Pharaoh who “knew not Joseph” = “didn’t care about Joseph” (1:8)
 - By this time it is likely a native Egyptian dynasty had replaced the Hyksos
 - “And they made their lives bitter” (1:14)
 - **Shiphrah and Puah – the righteous Hebrew midwives**
 - Pharaoh orders them to kill all the male children – but they refuse!
 - Seen as heroes by the Hebrews – they even told Pharaoh that the Hebrew women were so lively they didn’t even get to deliver the children!
 - *Because they knew and feared the Lord they were blessed and eventually had their own families*
 - Cf Luke and women

10/6/2009

10. Oppression and Deliverance

6

Preparation of Moses (2:1–25)

- **Birth and Youth of Moses (2:1–10)**
 - Surprising significance of the tribe of Levi
 - Basket narrative—compare with Noah’s ark as a symbol of deliverance from waters
 - The “adoption” of Moses
 - Pharaoh Ramses II (c 1210-1224 BC)
 - [Menerptah 1224-1211 BC – refers to Israel in Promised land]
 - Once weaned he was called **Moses** (cf. Thutmose)
 - **Moses – Hebrew = “drawn out”**
 - **Egyptian = “to beget a child” (possibly water)**
- **Moses Flees to Midian (2:11–22)**
 - Killing Egyptian taskmaster, being rejected by his fellow Hebrews
 - **Reuel** can be both a name and title meaning “friend of God”
 - Usually identified with Jethro the Midianite priest of God
 - **Midian** was a son of Abraham and his wife Keturah
 - Moses marries **Zipporah** a daughter of Jethro

10/6/2009

10. Oppression and Deliverance

7

God Hears Israel’s Cry (2:23–25)



- “And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto *them*.” (2:24-25)
 - “Respect unto them” means remember them
 - Covenants are binding the Lord remembered his covenants with the fathers and will always keep his covenants – even when we have not

10/6/2009

10. Oppression and Deliverance

8

Call of Moses (3:1–4:31)

- Moses serves as a shepherd for Jethro
 - At first illustrates his fall from prince to field hand
 - Shepherd also serves as a type for a leader and protector of the people

- Moses at the Burning Bush (3:1–12)
- The Divine Name Revealed (3:13–22)
- Moses' Miraculous Power (4:1–17)
- Moses Returns to Egypt (4:18–7:13)
- God Sends Moses to Pharaoh (4:18–31)

10/6/2009

10. Oppression and Deliverance

9

Moses at the Burning Bush (3:1–12)

- **Symbolism of Burning Bush**
 - Late Rabbinic tradition associates this with **the image of the Tree of life** and **the Cherubim with the flaming sword**
 - Latter-day symbolism – Joseph Smith and the pillar of light or fire and Lehi's pillar of fire, 1 Ne 22:17 "they will be saved even if by fire"
 - **Atonement symbolism – burns without consuming or destroying**
- **Shoes Removed on Sacred Ground**
- "And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this *shall* be a **token unto thee**, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." (2:11-12)
 - Signs and tokens
 - Delivered in order to worship

10/6/2009

10. Oppression and Deliverance

10

The Divine Name Revealed (3:13–22)

- “And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. . . . (3:14–15)
 - *`eyeh `asher `eyeh* : “**I am the one who is**” or “I am the one who will be,” perhaps signifying the great deeds he will do in Egypt or how he will soon deliver his people
 - “**I AM**” – *YHWH* which may mean “**He who was, is and is to be**” or “**He who causes to be**”
- Moses hides his face because he cannot behold the glory of God which is to behold the wrath of God
 - Being able to cover his face is a type of blessing
- **Focus on the title of Deliverer**
 - Foreshadow of Christ

10/6/2009

10. Oppression and Deliverance

11

Moses’ Miraculous Power (4:1–17)

- Signs and Tokens as Deliverer
 - Rod – symbol of power to act
 - Turns into Snake
 - Messianic
 - Snake in Garden as false Christ
 - Hand in Robe
 - NT – Christ Heal lepers
 - Pour Water
 - Turns to blood
 - Book of John imagery of water and blood
- Shows Power, Deliverance, and Healing

10/6/2009

10. Oppression and Deliverance

12

Moses Returns to Egypt (4:18–6:14)

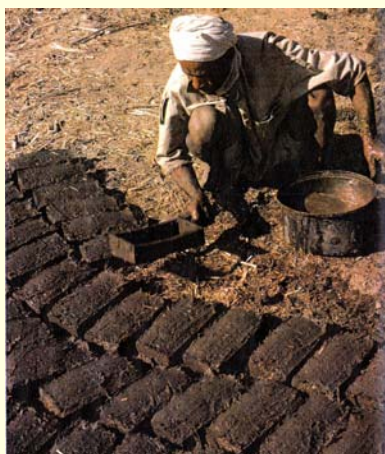
- **God Sends Moses to Pharaoh (4:18–31)**
 - "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: **but I will harden his heart, that he shall not let the people go.**" (4:21)
 - The Lord hardened Pharaoh's heart?
 - See JST Ex. 4: 21 . . . *and I will prosper thee; but Pharaoh will harden his heart, and he will not let the people go.*"
 - God **allowed** Pharaoh's heart to be hardened as well – he doesn't soften his heart
 - God will not abridge people's agency
- **Gershom and Zipporah incident (4:18–26)**
 - Zipporah obeyed the Lord when Moses seems not to have
 - She was a descendent of Abraham and probably grew up with the Abrahamic covenant including circumcision
 - Not circumcising a child was in violation of the covenant
 - She acts to get Moses out of trouble with the Lord
 - Sometimes we need to intervene when someone is going off the path – without violating agency

10/6/2009

10. Oppression and Deliverance

13

Moses' Debut



- **Aaron meets Moses (4:27–28)**
 - Compare and contrast with the example of Enoch from Pearl of Great Price
 - Both were insecure about their ability to speak
 - Enoch had faith to be magnified, Moses was provided with a spokesman
- **Moses and Aaron convince the elders (4:29–31)**
- **Prelude: Bricks Without Straw (5:1–22)**
 - Israel punished and murmuring, so its deliverance must be assured (6:1–13)

10/6/2009

10. Oppression and Deliverance

14

The Issue of God's Names

- “And God spake unto Moses, and said unto him, I *am* the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, **but by my name JEHOVAH was I not known to them.**” (6:2–3)
 - YHWH = Jehovah
 - YHWH is all over Genesis! How do we explain this contradiction?
 - Perhaps explained by Documentary Hypothesis
 - J sources may have reread the name into the Genesis narratives
 - P and E may have *assumed* that the name was not known previously
 - JST Ex. 6: 3 . . . and unto Jacob. *I am the Lord God Almighty; the Lord JEHOVAH. And was not my name known unto them?*
 - No doubt known to the early patriarchs, but there is a new emphasis on YHWH because of the Lord's role as **deliverer** in this period . . .

10/6/2009

10. Oppression and Deliverance

15

Before the Plagues (6:14–7:13)

- **The Genealogy of Moses and Aaron (6:14–27)**
 - Aaron is mouthpiece for Moses the mouthpiece of the Lord
- **Moses and Aaron Obey God's Command (6:28–7:7)**
- **Aaron's Miraculous Rod (7:8–13)**
 - Principle of Mediation: God works through the Son who works through angels and prophets, who in turn work through agents
 - Earlier: **YHWH** → **the angel of the LORD** (who spoke in Ex. 3 in the first person as if he were the Lord!)
 - Here: YHWH → Moses → Aaron

10/6/2009

10. Oppression and Deliverance

16

Overview of the Plagues

1. Water Turned to Blood (7:14–25)	by the river	by both	Magicians imitate
2. Frogs (8:1–15)	Pharaoh warned	by Aaron	Magicians imitate
3. Gnats / Lice (8:16–19)	without warning	by Aaron	Magicians fail
4. Flies (8:20–32)	by the river	by the Lord	Goshen spared
5. Livestock Diseased (9:1–7)	Pharaoh warned	by the Lord	Those who "regard" are spared
6. Boils (9:8–12)	without warning	by Moses	Magicians fail
7. Thunder and Hail (9:13–35)	by the river	by Moses	Looks to Sinai revelation
8. Locusts (10:1–20)	Pharaoh warned	by Moses	Looks forward to #9
9. Darkness (10:21–29)	without warning	by Moses	Three days! (10:22)
10. Death of Firstborn (11:1–12:33)	Israel prepared	by angel of death	Makes a distinction between nations (11:7)

10/6/2009

10. Oppression and Deliverance

17

The Seventh Plague: Thunder and Hail (9:13–35)

- **"And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth" (9:16)**
 - Romans 9:17 suggests Paul had this version of the narrative (contra JST on hardening of hearts), perhaps a predestination issue but more importantly as a sign
- "He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word of the Lord left his servants and his cattle in the field." (9:20-21)
 - Many Egyptians listened and regarded the word of the Lord for protection!
- "And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation." (9:23-24)
 - Thunder and Fire are seen at the revelation on Sinai
 - Fire as a symbol of Revelation

10/6/2009

10. Oppression and Deliverance

18

Eight and Ninth Plague Details

■ The Eighth Plague: Locusts (10:1–20)

- “And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the Lord.” (10:2)
 - Israel needed to know the great things God had done, therefore that he is YHWH the LORD
 - Ancient peoples were used to the East desert winds bringing destruction
 - “For they covered the face of the whole earth, **so that the land was darkened;**” (10:15)
 - Looks forward to the ninth plague

■ The Ninth Plague: Darkness (10:21–29)

- “And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days.” (10:23)
 - Christian exegesis sees Christ-in-tomb imagery here

10/6/2009

10. Oppression and Deliverance

19

Passover Instituted The Final Plague (11:1–12:33)

■ Warning of the Final Plague (11:1–10)

■ The First Passover Instituted (12:1–28)

- “And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the Lord’s passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the Lord.” (12:11-12)
 - **Pesach** = Passover took place in Spring, which was the religious calendar’s new year
 - 10th day choose **lamb without broken bones** – kill on 14th day – **blood on door and eat meat**
 - [Symbolism with Lamb of God – see Huntsman article in the Blackboard Enrichment folder]
 - Door frames made of wood – blood on wood John 19 blood of Christ on cross
 - roast to remove all the blood - all the mortality (Noah covenant) then eat it
 - [bread of life imagery]

10/6/2009

10. Oppression and Deliverance

20

Symbolism of the Passover

The Final Plague (11:1–12:33)

- 2 Reasons for the Passover
 - **Ward off the plague**
 - **Commemorate the Exodus redemption** (deliverance from death and bondage)
- V. 21 – hyssop – paint blood with this tumbleweed-like shrub
 - John 19:29 – sponge on tumble weed (hyssop) as opposed to the Synoptics' reed—connects it with Passover imagery!
- “And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.” (12:29)
 - Modern Jewish practice - drip wine for each plague – **remember the griefs and pain of Egyptians**
 - Imagery for Christian exegesis - Suffering as the Son of God – **Accept it is to be saved – reject is to die**