

The Road to Sinai

Flight from Egypt); Sanctifying the Firstborn; Miraculous Escape From Pharaoh; Songs of Moses and Miriam; Bitter Water Made Sweet and Bread from Heaven; Amalek and "Moses' Hands"; Jethro's Advice. Exodus 12:33–19:2.

Flight from Egypt (12:33–15:21)



- The Exodus: From Ramses to Succoth (12:33–42)
- Directions for the Passover (12:43–13:2)
- The Festival of the Unleavened Bread (13:3–10)
- The Consecration of the First Born (13:11–16)
- The Pillars of Cloud and Fire (13:17–22)
- Crossing the Red Sea (14:1–25)
- The Pursuers Drowned (14:26–31)
- The Song of Moses (15:1–19)
- The Song of Miriam (15:20–21)

The Exodus: From Ramses to Succoth (12:33–41)



- “And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.” (12:33)
 - Egyptians suffer because of their king, many even listen to Moses
- “And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.” 12:35-36
 - *Borrowed* here actually means asked, while *lent* means gave
 - CF Num 33:4

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Passover 12:42-12:51

- “It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this *is* that night of the Lord to be observed of all the children of Israel in their generations. And the Lord said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof” (12:42-43)
 - Also 12:1-28, 43-51
- 13:3-10 Festival of unleavened bread

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Sanctifying the Firstborn (13:1-2, 11-16)

- “And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine... That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the Lord’s.” (13:1-2, 12)
 - Parallelism – every firstborn should be dead but the living first-born are now his because they were bought with blood from the Angel of Death
 - Jehovah and typology involved
- 13:16 – frontlets – phylactery – Deut 6:6-9

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Escape From Pharaoh (13:17-14:31)

- 13: 17-22 how the Lord brings them out
- Physical sign of accompaniment
 - Shadow by day, Pillar by night
 - Actually continuous pillar but it appears darker in the day
 - Clearly a being – the angel of the lord
 - Veiling the presence of God which is too great for mortals to see
- “And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was **a cloud and darkness to them, but it gave light by night to these**: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by **a strong east wind all that night**, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.” 14:19-22
 - Darkness and fear to one, light to others
 - God stood behind them

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Crossing the Red Sea (14:1–25)

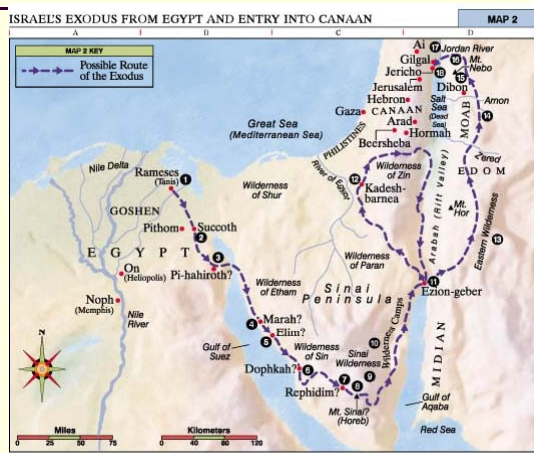
- “And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and **troubled the host of the Egyptians**” 14: 24
 - Lord = YHWH
 - The Egyptians see him? The cloud, acting as a veil, parts
- Drowned the Egyptians
 - Cf Pharaoh drowning babies of Hebrews – Egyptian babies and now warrior aged men
- The people feared and worshipped the Lord “Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.” (14:30)

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Red Sea cont.



Where did Israel cross?

Debate between Red and Reed sea

Wind blows all night to separate the water... Still miraculous, but not likely an instantaneous Hollywood type image

Don't need to rationalize or sensationalize – just visualize through the text

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Songs of Moses (15:1-19)

I will sing unto the Lord, for he hath triumphed gloriously:
the horse and his rider hath he thrown into the sea
The Lord is my strength and song,
and he is become my salvation:

He is my God, and I will prepare him an habitation;
my father's God, and I will exalt him.

The Lord is a man of war:
the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea:
his chosen captains also are drowned in the Red sea.

The depths have covered them:
they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power:
thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency
thou hast overthrown them that rose up against thee:
thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together,
the floods stood upright as an heap,
and the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them:
they sank as lead in the mighty waters.

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Who is like unto thee, O Lord, among the gods?
who is like thee, glorious in holiness,
fearful in praises, doing wonders?

Thou stretchedst out thy right hand,
the earth swallowed them.

Thou in thy mercy hast led forth the people
which thou hast redeemed:

Thou hast guided them in thy strength
unto thy holy habitation.

The people shall hear, and be afraid:
sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed;
the mighty men of Moab, trembling shall take hold upon
them;

all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them;

by the greatness of thine arm they shall be as still as a stone;

till thy people pass over, O Lord,

till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of
thine inheritance, in the place, O Lord, which thou hast

made for thee to dwell in,

in the Sanctuary, O Lord, which thy hands have
established.

The Lord shall reign for ever and ever.

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Song of Miriam (15:20-21)

- **Redemption – literally bought back from slavery**
- “And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.” (15:20)
 - Miriam the Prophetess? She had the Spirit of Prophecy which is the testimony of Christ
 - Note that in Jewish Tradition, Miriam composed the hymn of Moses also
- Song of Miriam

“ Sing ye to the Lord, for he hath triumphed
gloriously;
the horse and his rider hath he thrown
into the sea.” (15:21)

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From Egypt to Sinai 15:22-18:27

- The Dissatisfaction of the People (15:22–17:7)
 - Bitter Water Made Sweet (15:22–27)
 - Bread from Heaven (16:1–36)
 - Water from the Rock (17:1–7)
- Amalek Attacks Israel and Is Defeated (17:8–16)
- Jethro's Advice (18:1–27)

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Bitter Water Made Sweet (15:22–27)

- From Mara to Sinai
- “And the people **murmured** against Moses, saying, What shall we drink?” 15:24
 - Compare to Laman and Lemuel - Lehi's story is a recreation of the Exodus, so even they have a part to play
- Purifies water with tree – **Tree of life symbolism**
 - Filthy waters made pure by the tree of life
 - Prepare to receive higher laws by purifying the water
- “There he made for them **a statute and an ordinance**, and there he proved them” 15:25
 - Statute = ordinance = law and all of these are *Torah*
- “ And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the Lord that healeth thee.” (15:26)
 - “Diseases” is referring to the plagues of Egypt

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Bread from Heaven (16:1–36)

■ Wilderness of Sin

- “And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” (16:3)
 - “Flesh pots” – we don’t know exactly what that means, this is a literal translation
- “Then said the Lord unto Moses, Behold, **I will rain bread from heaven for you**; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.” (16:4)
 - **Compare this with the Rain and Hail in Egypt**
 - The Lord uses the same means to bring death and also life and it is up to us whether we receive the blessing or curse

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Manna

■ Bread and meat

- Bread in the morning and meat at night
 - Migratory pattern of birds may explain the quails
 - But explain the *Manna!*
 - *Manna literally means “what is that?”*
 - Another example from Exodus where we do not need to explain this scientifically
- Still preparing for Sinai revelation
- Sabbath precursor
 - Gather extra only on the day before the Sabbath
- “As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.” (16:34)
 - **Testimony here is the Ark of the Covenant**
 - Anachronism – the Ark of the Covenant does not exist yet! Keep in mind and watch for other anachronisms – sings of later editors

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Water from the Rock (17:1–7)

- No water at all, not just bitter
- Rock and water – both symbols of Christ
 - Water is the source of Physical life – spiritual life by Christ
 - “Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” (17:6)
 - Cf. Numbers 20:10
 - Massah, and Meribah,
 - “Testing” and “strife”

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Amalek Attacks Israel and Is Defeated (17:8–16)

- 17:8-16
 - Suggestion for Amalekites
 - Issue of water – attack because Israel knows where the water is
 - 600,000 MEN so the Israelite totals probably 2 or 3 times that
 - concerned about taking old water but maybe want control of new spring
 - Joshua
 - Seen as young man and military leader
 - Hands of Moses
 - Aaron and Hur eventually help Moses hold up hands
 - Hands up- win, hands down – lose
 - Cf Pres. Uchtdorf lift where you stand
 - We all have a role – don’t need to aspire to big callings, do what you can
 - Cf counselors – D&C lift hands

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Symbolism and Prophetic tools

- Prelude to Jethro's advice
 - Writer may connect things and read in context
 - Moses needed a spokesman – or felt he needed Aaron
 - Now needs help actually need physical help as old man
- Why sticks and snakes, why staffs, why hands up, etc.?
 - Liahona, Urim and Thumim, etc.
 - Symbolism – shows the role of God – not man doing it
 - Preparation and tools used to prepare prophets
 - Learn to receive revelation
 - Learn to follow directions on faith
 - Moses prepared at burning bush
 - Here it is **teaching the people of Israel**
 - Look to the prophet to receive revelation
 - Have to sustain the prophet
 - We have a chance to support and sustain prophet
 - Lord could do it by himself or through the prophet but we are all given a role to fulfill

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Jethro's Advice (18:1–27)

- “When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the Lord had brought Israel out of Egypt” (18:1)
 - Zipporah had been sent back to father with her sons
- Jethro compliments Moses and the Lord
- “And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.” (18:7)
 - Father-in-law as an elder
 - Cf. Nephi and the broken bow
 - Respect for one's elders was essential in the patriarchal culture
- “And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.” (18:9-10)
 - Song

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Jethro's Advice (18:1–27)

- Moses got his priesthood from Jethro
 - Not just the chosen line is righteous
- 18:1-12 is the reunion and sacrifices
- 18:13-27 Moses worn out as judge
 - Don't have to counsel and deal with every single issue! That why we can delegate to those under us
 - Bishop can send to Relief Society president and Elder's quorum president
 - Reason for home and visiting teachers
- Let Aaron and Hur help
 - Only need to do your calling
 - Call from the people to judge smaller groups
 - Moses didn't yet have a set law to judge by – perhaps he needed to receive revelation for each case
 - “And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.” (18:25)
 - Congregation – ekklesia – church Israel together gathered together

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