

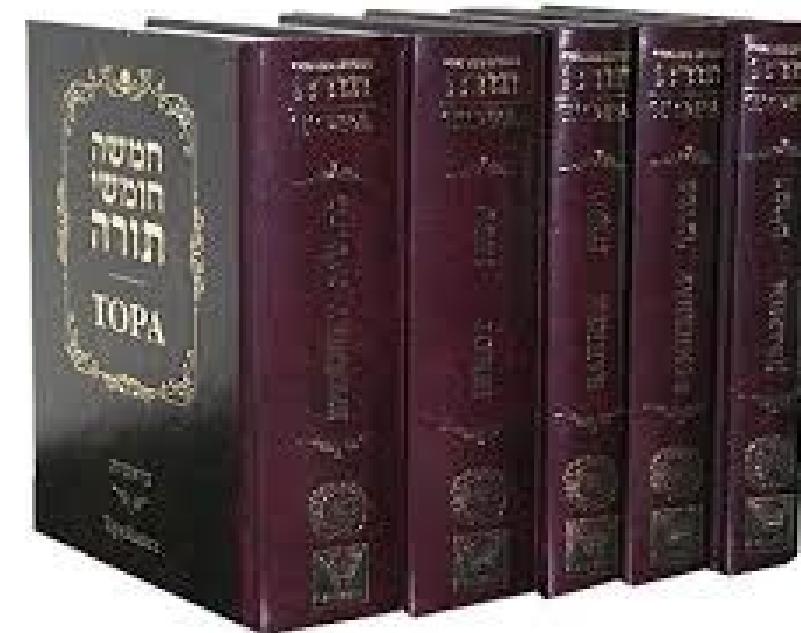
Day 11 Exodus

Midterm 1 Results

- Average 88% + 2% bump = 90%
 - As=39
 - Bs=20
 - Cs=8
 - Ds=3

Overview of Exodus through Deuteronomy

“The birth of Moses at the beginning of the book of Exodus and his death at the end of the book of Deuteronomy define the chronological span and the narrative focus of the next four books of the Bible: Exodus, Leviticus, Numbers, and Deuteronomy. They recount the story of two generations, the one that experienced the Exodus and their immediate offspring, and, within the first generation, the life of one individual in particular, Moses. More space is given to this period and to Moses than to any other period or individual in the rest of the Hebrew Bible. The narrow focus indicates the importance the ancient Israelite placed on the time of Moses, a period when Israel itself came into existence, and a period that set the patterns for Israel’s beliefs and practices” (Coogan 94).



Structure of Exodus

(history of the book covers a span of eighty-five years)

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

- Egyptian Bondage and Exodus to Mt. Sinai (1-19)**
- Revelations and Subsequent Construction of Tabernacle at Mt. Sinai (20-40)**

This simple division highlights the two key themes of divine deliverance and covenant relationships. These twin themes continue throughout the rest of the Old Testament

- 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)
 - 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)

“Although Moses is the primary human character of the Exodus narrative, the real story is the redemptive work of Yahweh in delivering Israel from slavery in Egypt and establishing a unique covenant relationship with the nation. These acts of God signaled his good intention to keep the promises made generations ago to Abraham and the other patriarchs (cf. 3:7-16)” (Hill & Walton 103).

Themes

- Divine Deliverance – Physical and Spiritual
- God's covenant relationship with Israel
- Origins of Israel as a Nation defined by “the Law”
- The basic theological purpose of the book is divine self-disclosure
- The didactic purpose of the book includes instruction on the importance of maintaining covenant relationship with Yahweh and the importance of the law as an instrument for shaping and preserving Israel's identity as Yahweh's people.
- Thematic passages
 - Exodus 6:5-7 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God.
 - Exodus 19:5-6 “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.”
 - Peculiar people can also be translated “one's own”

Background to the Stories in Exodus

- 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)
 - *7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. . . . 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. . . . 14 And they made their lives bitter with hard bondage*
 - This is fulfilling the divine promise to Abraham of numerous offspring (Gen 13:16; 15:5; 26:4). It also recalls Jacob’s increase in numbers and wealth despite Laban’s attempt to take advantage of him in another foreign land (Gen. 29-31).
 - *8 Now there arose up a new king over Egypt, which knew not Joseph. . . . 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.*
 - A Pharaoh who “knew not Joseph” = “didn’t care about Joseph” (1:8)
 - The pharaoh reads the Israelites high birth rate as a serious threat.
 - Pharaoh commands the Hebrew midwives, Shiphrah and Puah to kill the male babies and then commands all the people to throw the male babies into the river (1:15–22)

What may the women of Exodus teach us about how individuals can work towards ending abuse and overcoming social injustices?



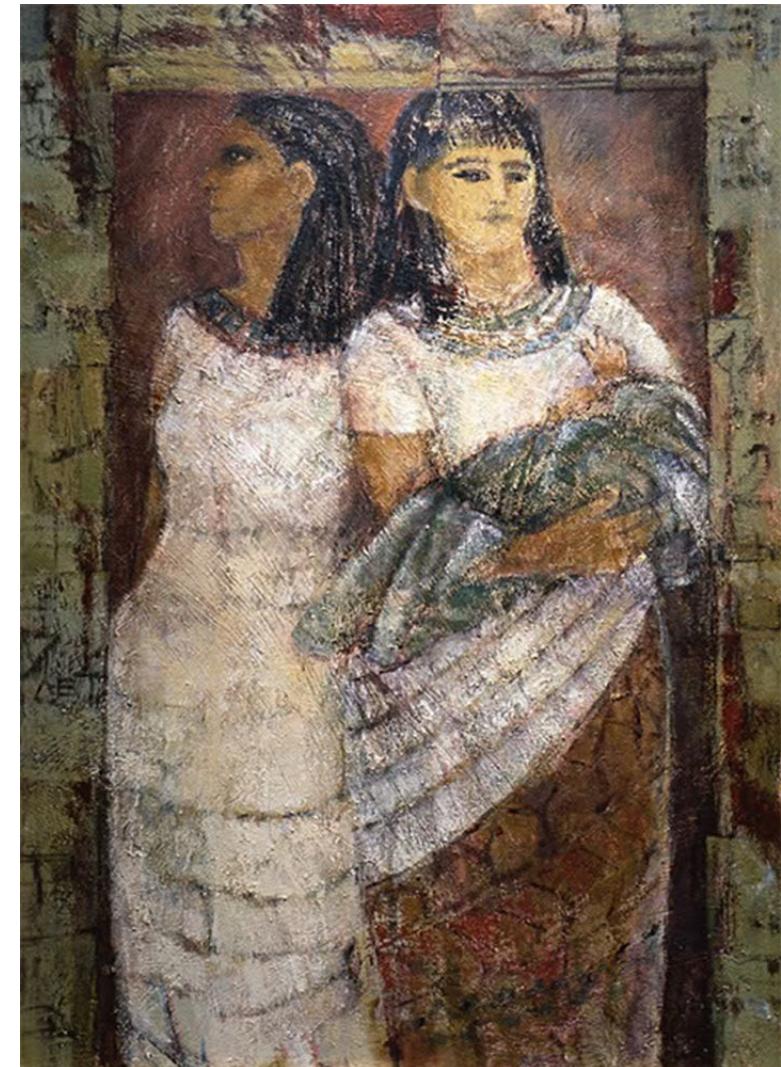
“The women stand in the royal chambers and defy the Pharaoh long before Moses and Aaron would” (Dr. Renita Weems 32).



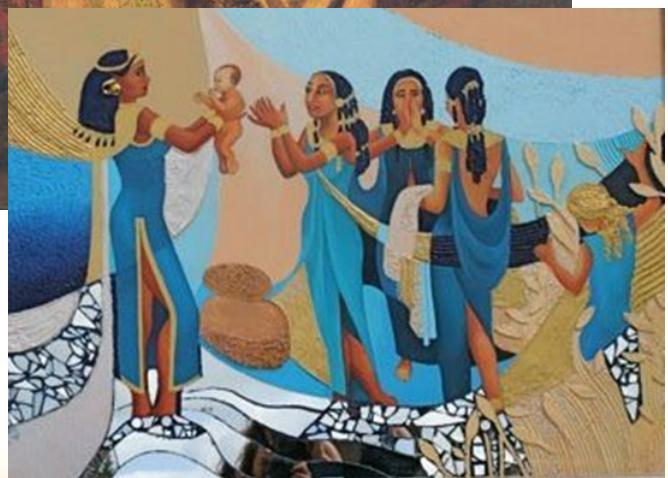
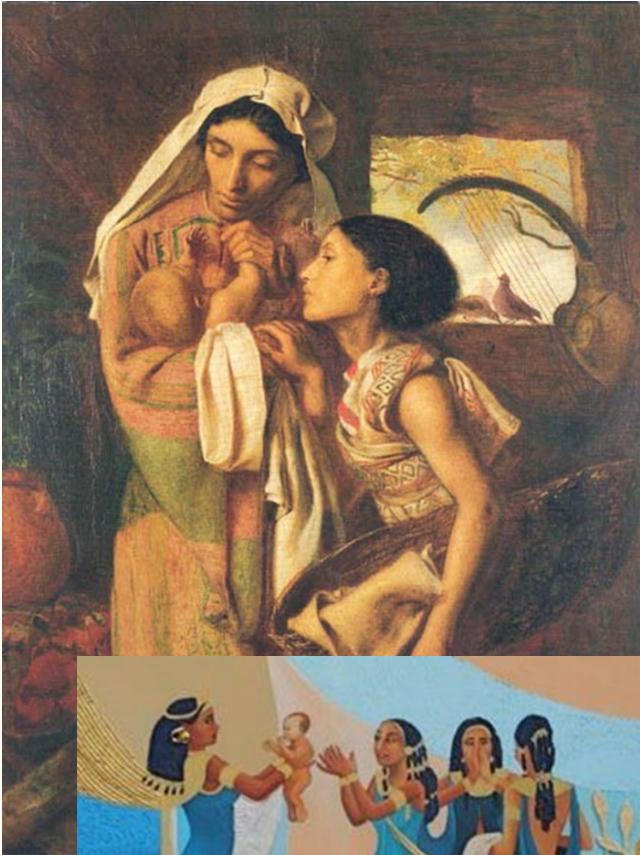
Midwives in Exodus 1:15-22

15 The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, 16 “When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live.” 17 The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. 18 Then the king of Egypt summoned the midwives and asked them, “Why have you done this? Why have you let the boys live?”

19 The midwives answered Pharaoh, “Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive.” 20 So God was kind to the midwives and the people increased and became even more numerous. 21 And because the midwives feared God, he gave them families of their own.



Women as Deliverers in the Book of Exodus



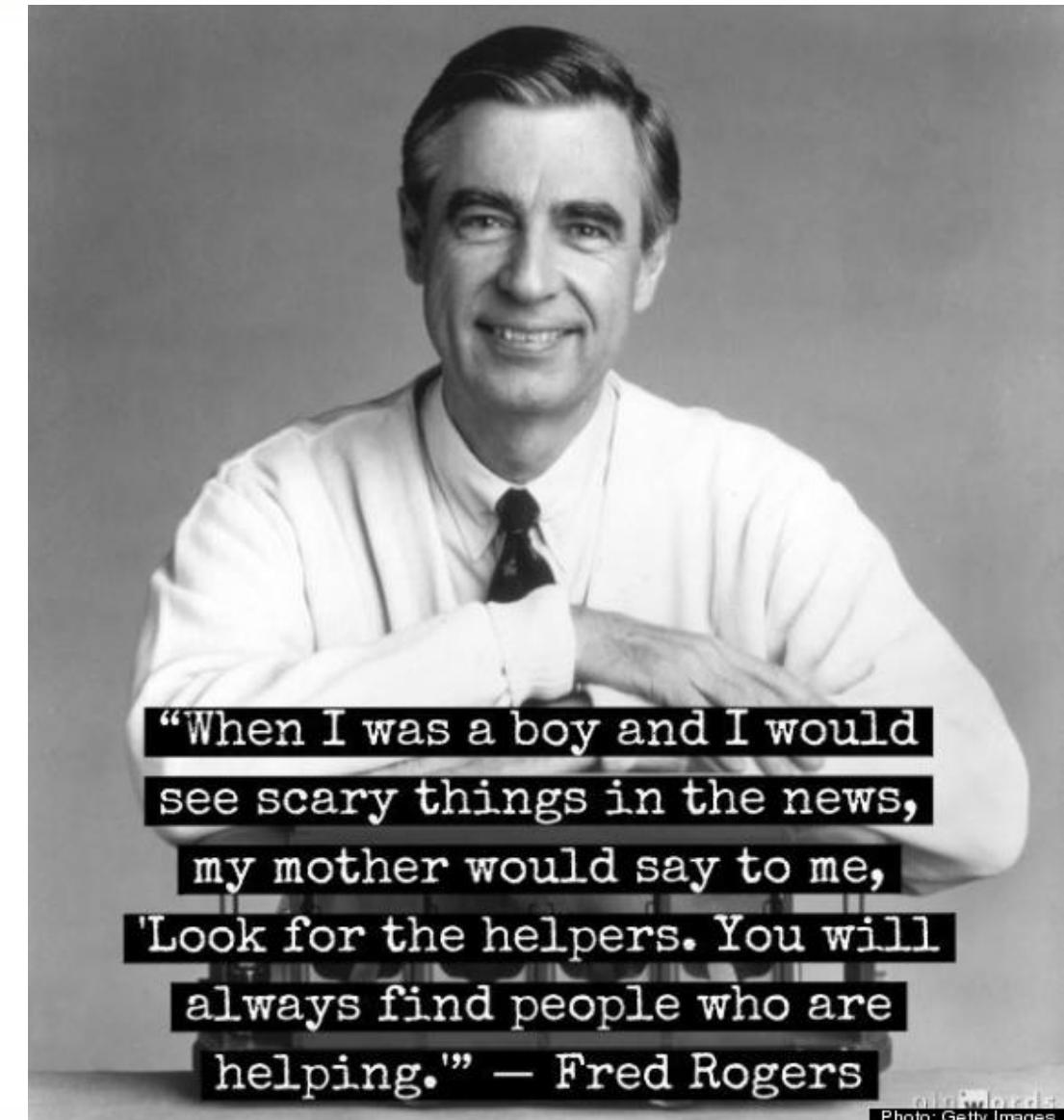
2:1-10 And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, **she hid him three months.** And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; **and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.**

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. **And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.**

7 **Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?**

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Resistance to oppression often begins in small actions



The women in Exodus crossed gender, ethnic, and class lines to fight oppression and to save others



What is known, although rarely mentioned, is that the Egyptian women crossed ethnic and class lines to aid the Israelite women as they fled into the wilderness by providing them with “jewels of silver, and jewels of gold, and raiment” (Exodus 3:22; 12:35).

“What change might be wrought today if women of different racial, ethnic, and class backgrounds could find ways of working together in the life of the church and for the common good? . . . The deliverance effected by women in Exodus 1-4 are part of the work of God, and foreshadow the deliverance YHWH effects for Israel a few chapters later. To read Exodus 1-4 as Scripture is to read for the values the story embodies, to rejoice in the possibility of engaging in the work of God across the boundaries that separate us, and to acknowledge the challenge of it. Women who work together to protect the vulnerable and to defy violence do the work of God, and it is our work.” Dr. Jacqueline E. Lapsley, *Whispering the Word: Hearing Women’s Stories in the Old Testament*



How can we better work to alleviate unfairness where we find it & to make things right in our sphere of influence?

As we develop faith in Jesus Christ, we should also strive to become like Him. We then approach others with compassion and try to alleviate unfairness where we find it; we can try to make things right within our sphere of influence.

... Brothers and sisters, not throwing stones is the first step in treating others with compassion. The second step is to try to catch stones thrown by others.

How we deal with advantages and disadvantages is part of life's test. We will be judged not so much by what we say but by how we treat the vulnerable and disadvantaged. As Latter-day Saints, we seek to follow the Savior's example, to go about doing good. We demonstrate our love for our neighbor by working to ensure the dignity of all Heavenly Father's children.
Elder Dale G. Renlund, Infuriating Unfairness, April 2021



"The Church calls on all people to abandon attitudes and actions of prejudice toward any group or individual. . . . This includes prejudice based on race, ethnicity, nationality, tribe, gender, age, disability, socioeconomic status, religious belief or nonbelief, and sexual orientation."
General Handbook 38.6.14

Preparation of Moses (2:1–25)

Exodus mentions that Moses was 80 when he returned to Egypt and 120 when he “died.” Stephen’s speech in Acts 7 provides the age of 40 for Moses when he fled Egypt. Whether these numbers are literal, rounded off, or merely symbolic of a long time, each of the first two portions of Moses’ life provided him with experiences and skills that would be valuable to him in his prophetic mission.

- **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
 - Moses in a *teba* is used elsewhere in the Bible only for Noah’s ark (Gen 6–9). Moses’s role as savior of his people is thus deliberately paralleled with that of Noah as the savior of the entire human species.
- The “adoption” of Moses
 - “Ancient Near Eastern kings had large harems and numerous children, so the fact that Exodus 2:5 indicates that a “daughter of Pharaoh” retrieved Moses does not provide us with many specifics about his situation once he was taken to his new home. He was presumably raised in one of the capital cities in the Delta. . . . It was common throughout the ancient Near East for a king’s own sons as well as for promising foreign youth to be raised in royal courts (see Dan 1). They were provided with education in administration, diplomatic, and military matters, with the expectation that they would be placed in positions of service at maturity” (Pike, Seely 84).

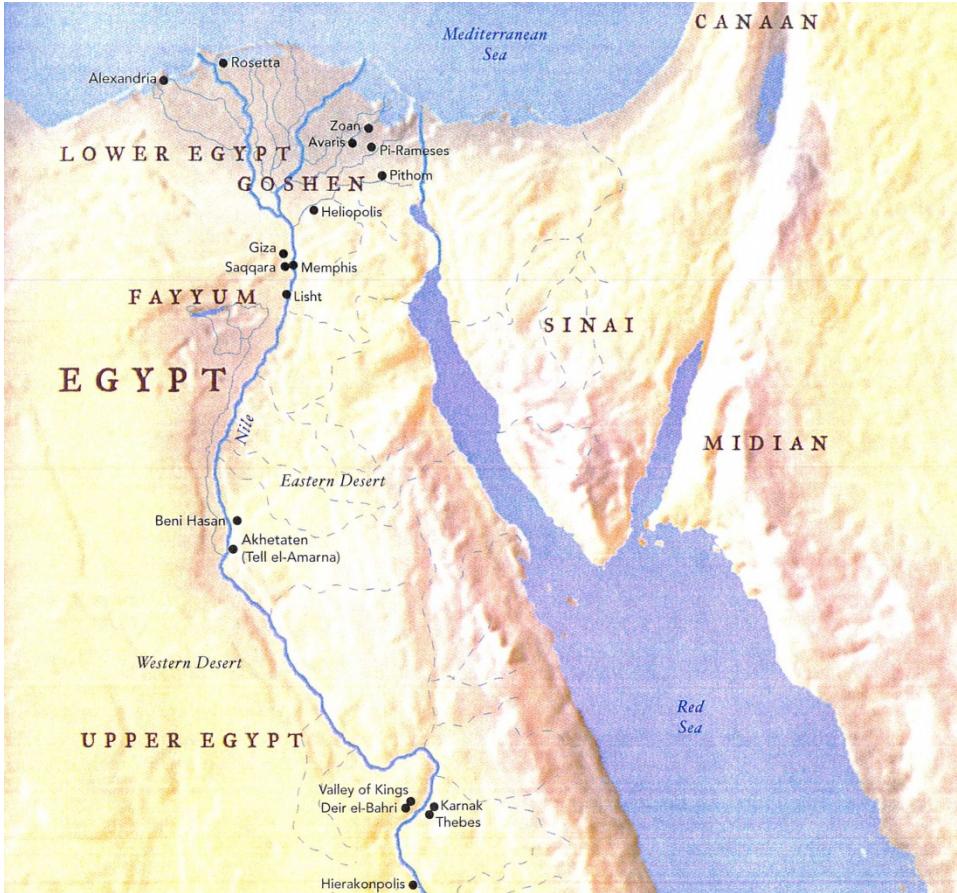


- **Moses Flees to Midian (2:11–22)**

- 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

From the Doctrine and Covenant we learn that Moses received the Melchizedek Priesthood from Jethro, who traced his line of authority back to Esaias and Abraham, who received it from Melckizedek himself. Thus Moses must have received important priesthood training during his years in Midian from his father-in-law Jethro, the priest of Midian.

God Hears Israel's Cry (2:23–25)



And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 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*.” (2:23–25)

- “Respect unto them” means remember them
- Covenants are binding the Lord remembered his covenants with the fathers and will always keep his covenants.

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)

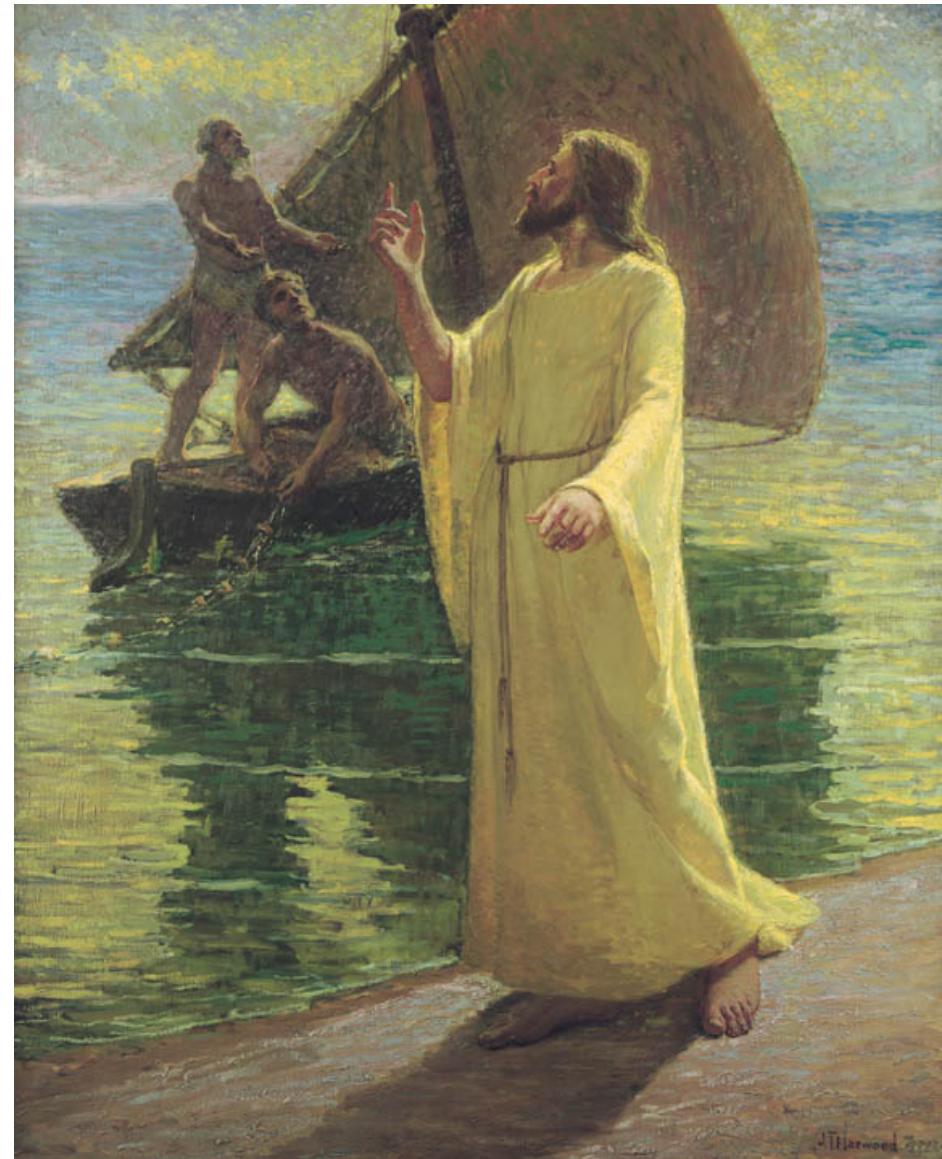


Moses at the Burning Bush (3:1–12)

- **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**
- Moses expressed his hesitancy about this assignment in four different ways (Exodus 3:11, 13, 4:1, 10).
 - “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.**” (3:11-12)
 - And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. **And the Lord said unto him**, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: Delivered in order to worship. (4:1-6)
 - And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (4:10, 12)

Why might Moses's initial reluctance be important to see?
What do we learn about God through his responses?

- Yes, men and women who turn their lives over to God will find out that he can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace. Whoever will lose his life to God will find he has eternal life.
- President Ezra Taft Benson

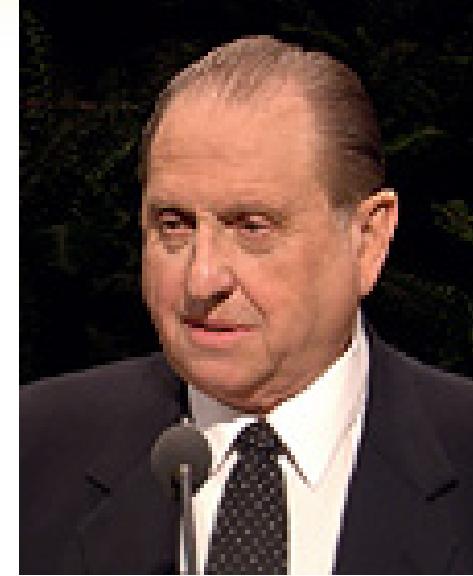


“Some of you may be shy by nature or consider yourselves inadequate to respond affirmatively to a calling.

Remember that this work is not yours and mine alone. It is the Lord’s work, and when we are on the Lord’s errand, we are entitled to the Lord’s help.

Remember that whom the Lord calls, the Lord qualifies.”

Thomas S. Monson, “Duty Calls,” *Ensign* (May 1996): 44.



Thomas S. Monson
Apostle: 1963-present
Prophet: 2008-2018

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



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
 - The Lord trying to kill Moses????? (4:18–26)



4:24 And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.



Extraordinarily puzzling story:
How did God attack Moses?
Why did God attack Moses—he knew his son was not circumcised prior to calling him?
Yet not circumcising a child was in violation of the covenant that Zipporah would have grown up with because of her Midianite heritage. Why had they not circumcised their sons?
What does it indicate by having Zipporah perform the ritual action, which later is done only by male priests? There is no other evidence of women performing acts of blood sacrifice.

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In 4:21-26, God describes Israel as his son, who is threatened by Pharaoh.

21 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.

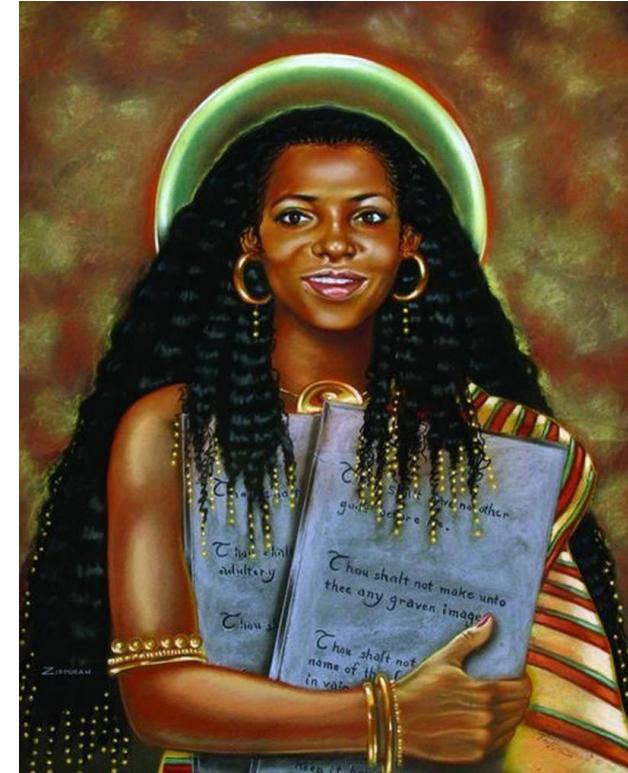
22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

The incident with God seeking to kill Moses's son fits in this context as the manner in which Moses learns what it means to have one's son threatened by another. Most likely God wishes to teach Moses experientially about what it means to have a beloved child threatened.

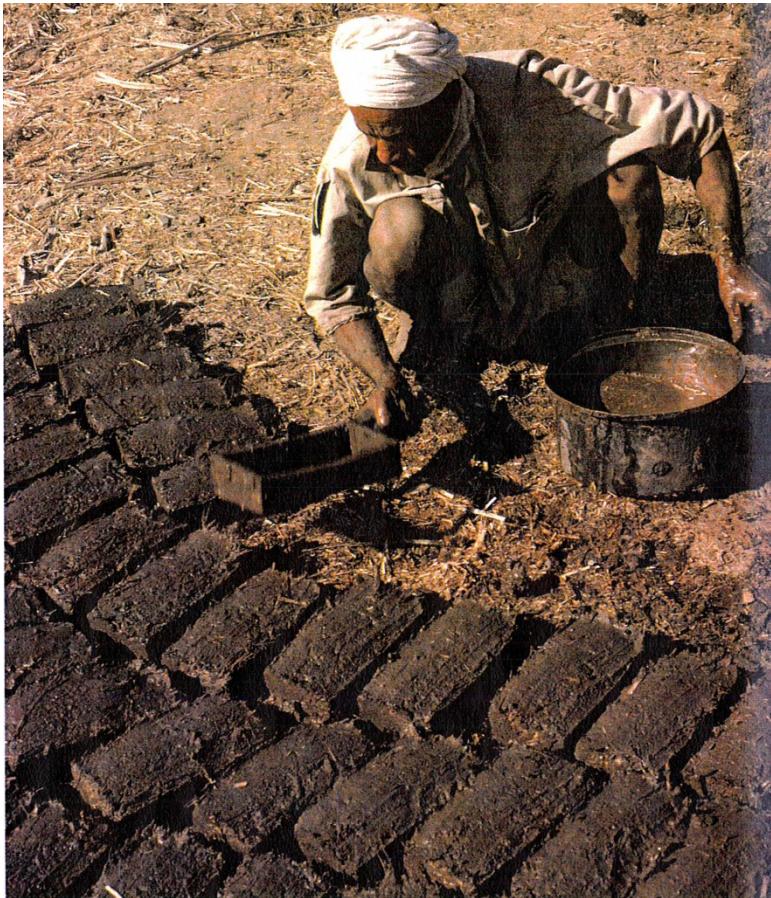
Key Takeaways: Zipporah does not hesitate or ask why. She quickly takes the flint and circumcises their son, and by circumcising him, she averts doom.

The stories of the great women of the Exodus show the true meaning of the Midrashic proverb, “Because of the righteous women of the generation, Israel was redeemed from Egypt.” These women were proactive and assertive. They continued to function strongly and decisively even in conditions of dire oppression. And they stood up to overwhelming power.



***Do You Know What God Desires For You? And Do You Do It?
Or Is There Something You Really Need To Do But Have “Put Off”?***

Moses' Debut



- Aaron meets Moses (4:27–28)
- Moses and Aaron convince the elders (4:29–31)
- 5:1–2 Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.
 - God's call for the release of Israel so that they may worship God rather than the Pharaoh is both a theological and political challenge. Israel's worship of its God serves as both a religious activity and a political one, for it explicitly places the God of Israel in a superior position to Pharaoh. Pharaoh's rejection of Moses's request (Exodus 5:2), "I do not know Yahweh," is a rejection of God's authority. In diplomatic language, to "know" God or any superior is to recognize their lordship. When the state becomes god, there is no difference between the two arenas of human activity. (Hess 68).
- Prelude: Bricks Without Straw (5:1–22)
- **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.
 - Aaron is mouthpiece for Moses the mouthpiece of the Lord
 - Here: YWHW → Moses → Aaron

What were your take-aways after studying the relationship between Moses and Aaron?

Israel's Deliverance Assured (6:2-9)

6:2-9 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. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

9 And Moses spake so unto the children of Israel: **but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.**

Overview of the Plagues

1. Water Turned to Blood (7:14–25)	Nile deified as Hapi Red color of Hapi's enemy	by both	Magicians imitate
2. Frogs (8:1–15)	Heqat	by Aaron	Magicians imitate
3. Gnats / Lice (8:16–19)	Kheprer, flying beetle	by Aaron	Magicians fail
4. Flies (8:20–32)	Kheprer, flying beetle	by the Lord	Goshen spared
5. Livestock Diseased (9:1–7)	Re & Ptah	by the Lord	Those who "regard" are spared
6. Boils (9:8–12)	Sekhmet & Amon-Re	by Moses	Magicians fail
7. Thunder and Hail (9:13–35)	Nut, Shu, Tefnut	by Moses	Looks to Sinai revelation
8. Locusts (10:1–20)	Senehem	by Moses	Looks forward to #9
9. Darkness (10:21–29)	Amen-Re, sun-god	by Moses	Three days (10:22)
10. Death of Firstborn (11:1–12:33)	Directly challenges Pharaoh, who claims to give life to the people of Egypt	by angel of death	Makes a distinction between nations (11:7)

The twofold purpose of the plagues is to show the Egyptians Yahweh's power and to boost the Israelites faith in their God. Blows 1-9 emphatically display Yahweh's absolute rule over creation and expose the semi-divine Pharaoh as both powerless and foolish. The plagues may be collectively understood as judgment against the whole pantheon of Egyptian gods. Some try to understand the plagues as a sequence of natural cause-effect phenomena associated with the regular flood cycle of the Nile River.