

## Lesson 7 Exodus 1 – 13

### STUDY QUESTIONS:

- 1. In these chapters the most important event in the Old Testament takes place. God reaches into history and reveals Himself as the Saviour and Deliverer of His People. As Christians we see this great event as the forerunner of the Passion of Jesus. In what ways are they analogous? What three Hebrew religious rites begin in this experience?*
- 2. In the great theophany of chapter 3, God reveals His name. What does this name tell us? (see your Bible notes).*
- 3. Moses has four objections to being sent as God's instrument and messenger to the People. What are they? Do you identify with his hesitations and fears?*
- 4. From what tribe are Moses and Aaron descended? What role will this tribe have in Israel's future history? To whom are the Midianites related? See Gen. 25:2 What religion might this "priest" of Midian serve?*
- 5. "God hardened Pharaoh's heart." To the Hebrew God was the direct cause of everything. Is there any other cause? How does free-will fit into the idea of causes?*

### Psalm 105:25 - 45 and prayer

**Four hundred years separate the death of Joseph and his burial.** Two readings are appropriate as a base for this lesson, Genesis chapter 50, verses 25-26, and Exodus 13:19. Between the death of Joseph and the removal of his bones from Egypt by the escaping Israelites, four hundred years go by. During those centuries, the seventy (probably an idealistic number based on the perfect number, 7) people who had gone to Egypt have grown into a nation - the nation God had promised to form from the descendants of Abraham. At this point, however, they are mere slaves. The number of them is a question. Some scholars say the word "elep" has been mistranslated as "thousand." It is difficult to believe that 600,000 fighting men plus women and children,

perhaps two or three million people, were under Moses' command. Pharaoh at the height of his power only fielded 20,000 fighting men. What would have kept the Hebrews with so many more men from overturning their position as slaves? Also only two midwives are mentioned, wouldn't there have been many more for such a large number of people? Moses later says (Deut. 7:7) that the Hebrews were the least of all peoples, hardly a fitting description if they numbered 3,000,000. Also the logistics of such a group in the desert with their animals would be quite unimaginable. It may be possible to imagine perhaps half that number because some of the men would not have been married. All scholars agree that, along with many other numbers given in the Old Testament, the figure is difficult and that it is not possible to know how many people really left Egypt.

**The Hebrews relationship to the Pharaohs changes.** The land of Goshen that had been given to them in Joseph's time by Pharaoh was somewhat remote from the areas where most of the Egyptians lived. Animals of certain kinds were an abomination to the Egyptians who were not shepherds themselves, but had others take care of their flocks. Goshen was fertile and a good place to live; the nomadic Israelites became farmers. Goshen was also a strategic spot - armies wanting to invade Egypt from the north would use this corridor. Pharaoh, therefore, was worried that these people, becoming more and more numerous, would side with enemies in time of invasion. While he also used their numbers to build the great projects he was raising on the delta, he found it necessary to cut back their phenomenal growth with harsh measures.

**Was the Pharaoh Iahkaton (or Akhenaten) Influenced by the Hebrews?** The capital of Egypt, the center of political and religious life, was Thebes. Over the thousands of years that

precede the time of Moses, only once, in Amenhotep's reign, had the religious and political life been moved out of Thebes. This most interesting young king was monotheistic. He reigned 200 years after Joseph held power in Egypt, and about two hundred years before Moses. In deposing all of Egypt's many gods and goddesses and establishing a monotheistic religion he caused himself much trouble. The powerful priestly caste was set against him. To get away from polytheistic worship, the temples and priests' power in Thebes, he moved his capital to Amana, further down the Nile toward the north. After he died an early death, the country quickly reverted to polytheistic worship. It is interesting to think that this young king might have met a Hebrew who convinced him of the ONE God. But his theology, which was still akin to sun worship and not the inspired religion of the Hebrews, died with him. By the time of Ramses the country was again ruled by a pantheon of gods and goddesses behind the power of the priests.

**God will use Ramses to display His omnipotence.** Ramses himself was a perfect foil to demonstrate the power of Yahweh far greater than any gods and goddesses. He was arrogant, full of the self-importance brought by absolute power. He raised numerous colossi of himself all over Egypt, even to the point of usurping statues made by previous kings, defacing them, and having his likeness carved upon them. In one area in Thebes alone, there were 70 giant statues of him, some of them ninety feet tall. Typical of his ego, his contribution was not a high point in Egyptian art; he sacrificed quality for quantity and size. He bragged about his martial arts, his battles and victories, though he wasn't as good a soldier as he was a politician. He made advantageous treaties with Assyria and the Hittites; their co-rule of the world was friendly. He married a Hittite princess regarding her equally with the Egyptian princesses of his vast harem. He had one hundred sons. Ruling 67 years, he lived until he was

almost ninety, and never stopped building monumental tributes to himself. He ruled from Thebes, with a keen interest in the delta land of the Nile. Living in Goshen, the Hebrews were handy to the region and it was here that new cities, new temples and new colossal statues were built. Gradually the Hebrews were enslaved as laborers for these demanding projects.

**Egypt from the beginning was a very artistic and literate country.** The picture language of the earliest times evolved into hieroglyphs. Alongside their written explanations of philosophy and religion, the Egyptians painted prolifically, picturing their daily life in detail, as well as the important historical happenings. We have a very good idea of their life and their politics as well as an understanding of their religion. The higher social classes being literate, made it certain that Moses, raised as a son to one of the princesses, was well educated. The most educated man of the Old Testament, he had the best schooling the ancient world had to offer.

**With the Exodus, God shows Himself to be the Deliverer of His people.** A parallel foreshadowing the Passion of Jesus, the Exodus is the high point of God's revelation in the Old Testament. When they are helpless in slavery, and can do nothing for themselves but cry for help, God comes to save them. He comes in power through His servant, Moses. In the New Testament we come to understand that bondage is the common state of unsaved mankind. Everyman needs a Saviour/Deliverer. God delivers from bondage and sets free by sending His Son. Jesus is the lamb without blemish who is foreshadowed in the Passover meal, the perfect lamb whose legs are not broken; His flesh is eaten for the journey; His blood saves those marked by it from the angel of death. There is no salvation except through His blood. The Jewish Passover originates in the great event of the Exodus, and that Passover is elevated to a whole new meaning in

the Passover of the Lord. Moses' night of vigil (12:42) becomes our Easter vigil, and the divine pattern of saving and delivering is repeated, now on a higher scale. The angel of death passes over us, Jesus rises from the dead; we are saved by forgiveness of sins, and led from darkness into light as we share in the Lamb's meal. This ordinance of Passover was to be kept by the Hebrews forever. It began their year in the old calendar.

**A feast of remembrance is instituted by Moses.** The feast of Unleavened Bread was instituted as a remembrance of the haste of the departure; the bread couldn't be raised before baking, so it was eaten unleavened. The later regulations governing this feast which we read about in these chapters, were imposed upon the original story as the way later Israel observed Passover. It seems they are not appropriate to the actual event which happened in haste without a seven day period of eating unleavened bread. The rite of Redeeming the First Born was also instituted because of the Exodus. As the people had been spared the death of their own first born, they were to remember forever their deliverance by either sacrificing or redeeming from sacrifice the first male creature from the womb - animal or man: These were to be dedicated to God in continual remembrance of what God had done for them, and the cost of their deliverance in the numbers of lives.

**God infuses what is known with new meaning.** The Passover meal, the feast of Unleavened Bread, and the Redemption of the First Born all had ancient antecedents among the Semites. Again, God took what were cultural customs, infused them with inspired meaning, and placed them as essential building blocks of salvation. Jesus does the same thing at the Last Supper. He, too,

takes what is already instituted, infuses it with new meaning, and raises it to be a Divine observance that effects salvation for all people through all ages.

**Moses meets God.** Abraham, Jacob and Isaac all met God in theophanies, now Moses has the God-encounter. Abraham had had at least seven direct encounters with God, Isaac at least two, Jacob at least three, and God now reveals Himself to Moses. The bush burns, but it is not consumed. Moses is warned to take off his shoes because the ground is holy; then God commissions him to go back to Egypt to be His instrument for deliverance of His people. In disclosing His name, "Yahweh," God is contrasted to the gods of the Egyptians. These had a beginning; they were born, or came up out of the ground or the sea. God is not like them. He is BEING who has no beginning and no end. He is nothing like those finite or tribal gods. He is the AM. "I AM WHO AM." He contrasts himself as Being over against becoming. The Egyptian gods lived lives like humans; they begat, and became, or changed. God, I AM, changes not. HE IS. HE subsists. The word "Yahweh" is related directly to the Hebrew verb "to be." Jesus will say, "Before Abraham was, I AM." He identifies with the One who speaks to Moses, calling Himself by the same name. In John He describes "I AM" to be shepherd, sheepfold, light, life, resurrection, way, etc. He declares, "I AM HE", stating the masculine as indicative of the Divine Name. Yahweh became such a sacred name to the Jews that they would not speak it. Rather than utter the holiest name, the Hebrew spoke the word 'Adonai,' which we translate "Lord." (Among the translations, the Jerusalem Bible freely uses the Holy Name. We are to avoid the use of the Holy Name.) Here at the burning bush, God revealed to Moses just who spoke to Abraham and Isaac and Jacob. This was no mere tribal god who traveled with the people, this One was the Originator of everything; the Being upon whom all becoming was dependent. This revelation brought Man's understanding of God a giant step forward.

**Moses objects to God's call.** First, Moses complains that he is in exile and hated by Pharaoh so that he cannot go back; secondly, that he will be asked who sent him, and he doesn't know God's name; thirdly, that no one will believe him; and finally that he is not an able speaker. The Lord is patient and answers his objections one by one. He says He will be with him, that He will give him special powers to convince, and that most importantly He will give him His Name. Whoever knows God's name can call upon God, and God will hear and answer. But when Moses still objects, God's patience is tried; He will give Aaron the tongue to speak in Moses' place. God will speak to Moses, and Moses will pass on to Aaron what will be said to the people. Moses appears very eloquent later on - these excuses displayed his humanity and humility. We all identify with his fear and hesitation to undertake such an immense task. He is to oppose a powerful monarch known for implacable egocentricity.

**The priestly caste of Lev begins with Moses and Aaron.**

Moses and Aaron's parents are both Levites. With them starts the priestly caste from the tribe of Levi that will serve the people. The Midianites, the family which takes the exiled Moses in, are descended from Abraham through Keturah, his second wife. These people probably worshipped the old Aramian god El Shaddai whom Abraham first named in his God encounters. They were not different in culture from the Israelites. The priest of Midian might also have kept household gods like those Rebekah stole from Laban. The Midianites will be close to the Hebrews, usually in friendly ways from this time on.

**Moses heads back to Egypt.** He has been settled in Midian, marrying one of Reuel's daughters, Zipporah, and having had two sons by her. Now, under the orders of God, Moses leaves Reuel or Jethro (these names are both associated with the Midianites). On the way back, they stop at an inn (4:24-26). Here in a strange

account, God tries to "kill" Moses. It seems that Moses has been lax in circumcising his son. Though he was probably circumcised before he was put into the basket in the Nile, he has not lived by the ancient covenant made with Abraham. Raised by Egyptians, he had little contact with the traditions. When he married Zipporah, either it was unimportant to him that his sons be circumcised, or perhaps Zipporah would not allow him to circumcise them on the eighth day. However it was, as a man of Israel he did not have his family under his authority. Zipporah was not solidly behind him in Hebrew covenanted faith; he had not seen to it that his sons were bonafide Hebrews, circumcised as part of the covenant people. It was strictly commanded by God to Abraham that if this covenant was not upheld by circumcision the uncircumcised would be cast out of the tribe (Gen 17). So though Moses was chosen and called, he was tried by God with a desperate sickness in order to bring him to recognize the seriousness of this breach of the covenant. Zipporah intuited that this was the problem. Moses is sick unto death; she takes a flint and circumcises the sons. Putting the foreskin to Moses' sexual organs (feet being a euphemism), she cries, "You are a bridegroom of blood to me." In this act she accepts Moses as her head, and Yahweh religion as her religion. It was essential that his family be under his headship if he is to head the family of God. His family now rightly ordered, Moses can go on to lead God's people. From this time on, we imagine that Zipporah is an obedient Hebrew wife.

**God hardened Pharaoh's heart.** Calvin promoted a theology in which God was so transcendent that everything originated in God - man's will along with everything that happens under the sun. The scripture, too, says that we are predestined to believe, as though we had no will in the matter. However, this is balanced in many other places in the Scriptures. God, all powerful as He is, has given us free will. He does all the saving, but we must say

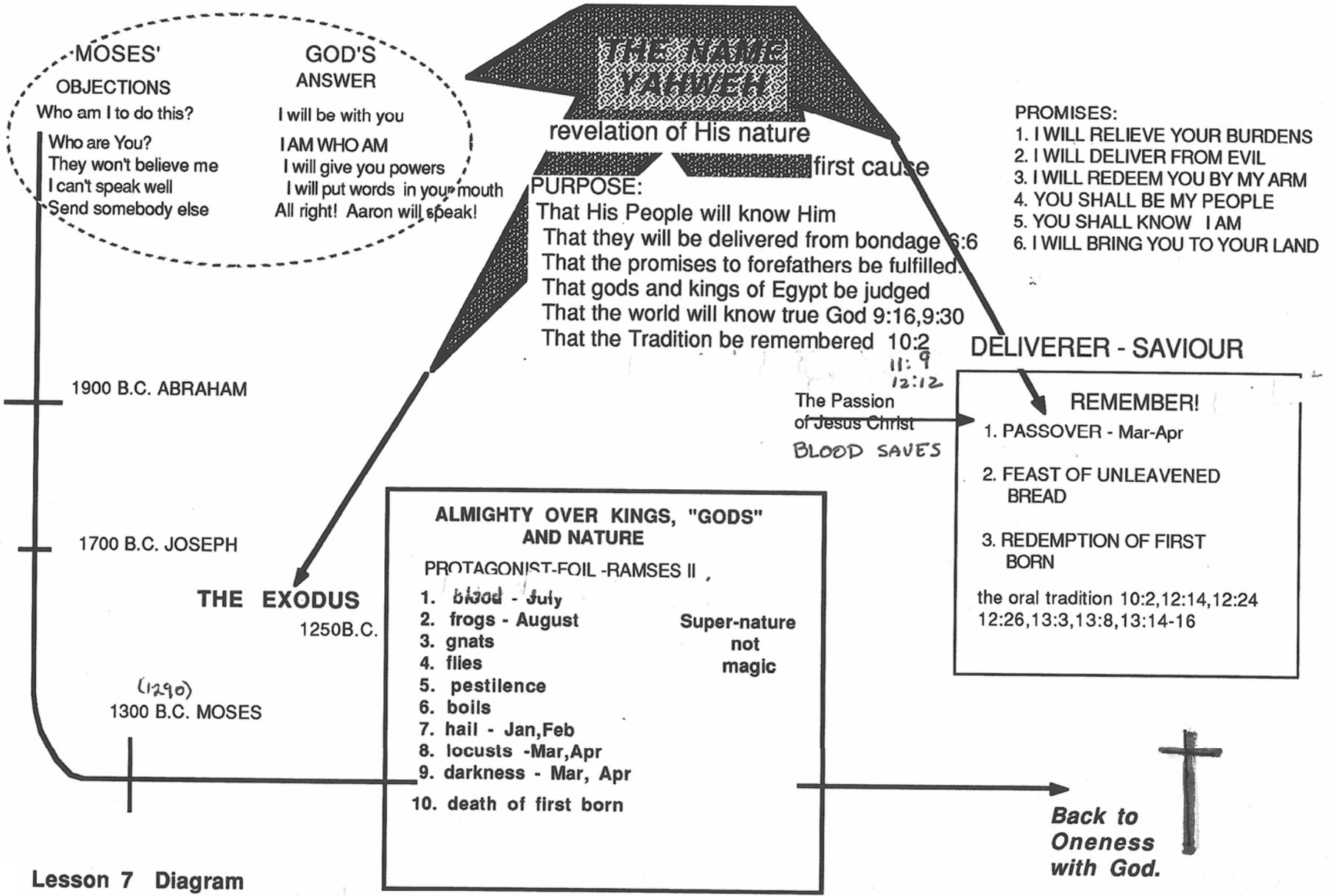
'yes." Free will enters in because God wants His people to chose to freely love Him. When the Hebrews emphasized the almightiness of God they were declaring that everything originated in the great I AM, therefore anything that happened God caused to happen - even the hardening of a man's heart. Though scripture also says, "Pharaoh sinned, and acknowledged his sin, the Hebrews usually expressed it differently. From the ultimate point of view, nothing lies beyond the will of God; God uses everything for His glory. Even this ruler, Pharaoh, was just a pawn in God's hand. He was used; even his willfulness was used; and eventually his hardness of heart only displayed the almighty power of God. Because this man Pharaoh had hardened his heart, God's name would be known throughout the world, and especially to His people whom He was saving. God caused Pharaoh to harden his heart, or He used the willful hardening of his heart to make this a real contest in which God's great power could be seen by all. He sucked Pharaoh in by beginning with a magic that his own magicians could do, and then led him deeper and deeper into a game in which he was completely outclassed by the tremendous and incontestable show of the power and might of the ONE God, the Creator of the Universe.

**The miracles of the plagues are of the super-natural order.**

When we read about the miracles that God wrought to overpower the Egyptians we notice that they describe natural occurrences which follow in natural order. That is, the Nile experiences a red tide( which actually does occur), the frogs multiply and die, flies or gnats rise from the stinking decay, plagues follow. The description of hail has been matched in Egypt in recent history, locusts hordes are an ever present threat to the area, and the dust storms off the Sahara in the spring of the year explain the three days of darkness; also a common

occurrence. It has been pointed out that the miracles of both the Old and New Testament display the Creator of nature using His creation to accomplish His will in not an unnatural way, but in a supernatural way. It would be unnatural for God to cause a golden alligator to arise from the Nile and speak to Pharaoh; it would be unnatural for God to write in hieroglyphs in the sky. But to take natural things and enhance them, move them according to Divine timing, speed such things up, or slow them down, or intensify them - that is the kind of miracle that scripture presents. The Lord of nature causes nature to do His bidding. Even Jesus turning water to wine is a case in point Water turns to wine naturally - the grapevine uses water to produce grapes which will naturally ferment - it is all a natural process, but God makes this whole process speed up, not within a grape but within a stone jar. Wine ingested also through natural processes turns to blood. Healing takes place naturally; divine healing is the process done instantaneously. (Not all miracles can be explained as super-nature, however). The happenings in Egypt that culminated in the release of the Hebrews were all super natural. Thus God displayed His glory and power, casting all the Egyptian magic arts into the right perspective - little tricks of black magic by which Satan apes miracles because he has no real powers - nothing to compare with the Majesty on High.

**Lesson 7 Exodus 1-13**



## Lesson 7 Exodus 1 - 13

### Synopsis

1. the names of the sons of Israel  
seventy persons go into Egypt that  
generation dies  
their descendants grow strong a  
new king arises  
he does not know Joseph he  
makes the Israelites slaves  
they build his cities  
they are made to serve with rigor  
Pharaoh orders the midwives to  
kill all Israelite male babies they  
do not do it  
again, a command to the people to  
kill the male babies
2. a couple hides a son three mths  
then hide him in the river reeds  
Pharaoh's daughter finds him his  
sister offers a nurse his mother  
later takes him to Pharaoh's  
daughter to raise defending a  
Hebrew, he kills Pharaoh hears  
of it, Moses flees in Midian he  
meets 7 daughters stays with  
their father Reuel there he  
marries Zipporah she bore  
Gershom, his first son Israel  
groans under oppression God  
hears them  
He remembers the covenant
3. Moses tends the sheep of Reuel he  
comes to Mt. Horeb  
where he sees a burning bush  
which is not consumed  
God is there saying He is God of  
Abraham, Isaac and Jacob  
God will deliver His people
4. Moses is given magic arts so  
that they may believe  
I will give you the words  
send someone else, says Moses  
the Lord is angry  
says He will use Aaron  
God will speak to Moses,  
Moses then will speak to  
Aaron Aaron will speak to the  
people Jethro sends Moses in  
peace Moses goes off to  
Egypt with the rod of God in  
his hand to threaten Pharaoh  
whose heart God will harden  
Moses nearly dies in an inn  
Zipporah save him by submitting  
and circumcising her sons  
Aaron meets Moses  
together they gather the elders  
"the Lord has visited His people"
5. Moses and Aaron go to Pharaoh they  
ask permission for a feast and a  
three day journey  
"Who is the Lord" he says  
I will not let them go  
instead more work is assigned  
and straw no longer provided  
the people are beaten to  
maintain their quota
6. "you are idle," says Pharaoh  
the people are angry with  
Moses and Aaron " Lord,  
why have you done evil?"  
Now you will see what I will do."  
I AM the Lord  
I have revealed my name  
to you for the first time  
I will bring my people out  
from under the burden  
I will bring you to the land  
promised to Abraham the  
people did not listen they  
were broken in spirit the  
lineage of Moses
7. "You will be as God to Pharaoh"  
"I will harden Pharaoh's heart"  
I will by acts of judgment  
multiply signs and wonders the  
first tricks- a rod to serpent  
magicians do the same  
Aaron's rod swallows theirs  
Pharaoh does not obey  
1) the waters of the Nile and all  
waters turn to blood magicians  
of Egypt did the same Pharaoh  
would not listen  
people could not drink the waters
8. God says thru Moses "Let my  
people go so they may serve me"  
2) frogs covered the land  
magicians did the same  
Pharaoh relents the first time  
the Lord removes the frogs  
then Pharaoh changes his mind  
3) gnats are next  
magicians can't bring forth gnats  
Pharaoh's heart is hardened  
4 ) flies everywhere but Goshen
9. Pharaoh relents a second time  
they may go, but not very far  
the Lord hears Moses and  
removes the flies but Pharaoh  
hardens his heart  
5) all the cattle of Egyptians die  
Pharaoh's heart is hardened he  
did not let the people go  
6) ashes thrown become boils  
boils afflict everyone  
his magicians quit trying  
Pharaoh does not relent  
God's purpose is to show  
His power in order that His name  
be declared throughout the earth  
7) the plague of hail  
heavy, it strikes down everything  
in the field, but not in Goshen  
Pharaoh relents "I have sinned"  
the Lord is in the right  
Moses prays for the hail to stop  
Pharaoh *sinned again*  
and his heart was hardened
10. God's purpose: "to make sport  
of the Egyptians  
to humble yourself before me?"  
Moses threatens locusts  
Pharaoh's advisers say  
"let them go."  
Pharaoh says take only the men  
8) locusts are summoned to  
eat everything left the land is  
darkened by them and  
everything destroyed Pharaoh  
relents "I *have sinned* against  
the Lord God"  
God removes the locusts  
Pharaoh's heart is hardened  
9) thick darkness for three days

Pharaoh relents  
 take the children, leave flocks  
 "we must have our flocks"  
 Pharaoh heart is hardened he  
 orders Moses  
 never to come to him again

11. **The Lord** tells Moses  
 there will be one more plague  
 then Pharaoh will drive you  
 away the Hebrews borrow gold  
 jewelry in a last speech Moses  
 warns of the death of the first  
 born Pharaoh does not listen

12. this month shall be the first  
 month of the year take a  
 lamb without blemish keep it  
 till the 14th day kill the lamb  
 in the evening its blood on  
 lintel and doorposts eat its  
 flesh that night roasted eat  
 it with unleavened bread  
 and bitter herbs  
 [et nothing remain, burn  
 leftovers eat with sandals on  
 your feet, girded with staff in  
 hand eat it in haste  
 it is the Lord's passover  
 the blood will be a sign  
 I will pass over you  
 it is to be a memorial day  
 kept throughout the generations  
 for 7 days eat unleavened bread  
 the first day is a holy assembly  
 the 7th day is a holy assembly  
 no work done from 14 - 21st day  
 no leaven is to be in your  
 houses observe the passover  
 lamb as an ordinance for ever  
 tell your children its meaning

at the end of 430 years  
 all Israel [left Egypt  
 rules are given about passover  
 for sojourners, circumcision etc.

13. consecration of first born at  
 midnight all the first born of  
 Egypt were killed  
 the people are sent out in haste  
 taking with them Egyptian jewelry  
 from Ramses to Succoth they go  
 600,000 men, women, children  
 keep these festivals is repeated  
 redemption of the first born what  
 does this mean?  
 remember how we were freed  
 people taken toward the Red  
 Sea they are equipped for battle  
 Moses took bones of Joseph to  
 return them to Canaan  
 God is with them  
 as a pillar of cloud by day and  
 a pillar of fire by night so they  
 may travel day and night

## 70 Lesson 7 Exodus 1 - 13 Synopsis

## Lesson 7 Exodus 1 - 13 Outline

### I. Historical and Geographical survey of Egypt

- A. The place of Abraham, Joseph and Moses in history
  - 1. Abraham came to Egypt during the Middle Kingdom abt 1900 B.C.
    - a. pyramids built during fourth dynasty of the Old Kingdom 600-700 years earlier than his arrival
    - b. Egypt's dynastic rule was then 1,00 years old
  - 2. Joseph came to Egypt during Hyksos-rule abt 1700 B.C. (Second Intermediate Period)
    - a. the Hyksos were mysterious invaders from the east
    - b. possibly Semitic (which would explain Joseph's easy acceptance next to the Pharaoh in power)
    - c. at the end of this period Pharaoh had complete control of lives and lands - beginning the New Kingdom, just as the Bible describes it
    - d. the Hyksos were defeated eventually (500 yr. rule)
      - 1) one ancient historian says Hyksos were "allowed to leave."
      - 2) they were supposed to have settled in Jerusalem and environs
  - 3. Moses was raised by a Pharaoh's daughter 400 years after Joseph's time abt 1250 B.C.
    - a. the 19th dynasty of the New Kingdom fits the time
    - b. Moses was born under Seti I
    - c. he comes back to Egypt under Ramses II
      - 1) Ramses is a great builder, satisfying a huge ego
        - a) he has a vast harem - over a hundred sons
        - b) his favorite wife's name with his name is inscribed, Ramses+ Warte, all over Abul Simbel
      - 2) he took over other older monuments inscribing his own name
      - 3) he built numerous colossal statues of himself
      - 4) he was good at treaty-making, not a great soldier despite his bragging
      - 5) he established peaceful relationship with the Hittites to the north
    - d. Moses had the best education available in the ancient world
      - 1) he probably was literate in both hieroglyphics and cuneiform
      - 2) tradition credits him with writing the Pentateuch
- B. The land - Thebes, Amana, the land of Goshen, and its strategic value, the delta etc. find on the map
- C. The Pharaohs of particular interest
  - 1. Inketon or Akhenaten or Akhenaton, the name taken by Arhenophis IV

- a. the rise of Aton, monotheistic worship
  - b. in the years between Joseph and Moses 2, Tutankhamen, his son is known for wonderful tomb artifacts
  - 3. Seti I is the father of Ramses; his daughter rescued Moses tamed
  - 4. Ramses II is the Pharaoh from whom the Israelites were delivered by God
- D. The religion of Egypt
- 1. multitudes of gods - some represented by a variety of animals
    - a. the sacred ibis
      - 1) worship meant offering of embalmed ibis
      - 2) underground chambers containing 4-8 million embalmed ibis
    - b. also mummified cows were offerings
  - 2. cult of the dead - a strong belief in a material hereafter
  - 3. hold of the priests was powerful
    - a. the struggles with Akhenaton ended with the eventual return to the worship of Amun-Re and multitudes of gods and goddesses.

### II. Moses

- A. His life has the background of the times of Seti I and Ramses II
- B. He was born to a couple who belonged to the tribe of Levi
  - 1. because of Moses this tribe is destined to become the priests of Israel
  - 2. he was probably circumcised in accord with the ancient custom
- C. His life in the court
  - 1. he had all the advantages of education and culture
  - 2. Egypt was the most cultured country in the world
  - 3. Moses is an Egyptian name
- D. The dispirited Israelites cried to God
  - 1. great numbers had established themselves in 400 years in Egypt
  - 2. their growth was to be curtailed by killing male children
  - 3. they were groaning under hard labor
- E. His flight to Midian after killing an Egyptian
  - 1. Midian was a tribe descended from Abraham (Keturah)
  - 2. they had the same Semitic background as Israel and possibly worshipped El Shaddai
  - 3. Reuel was a priest of Midian and became Moses' father-in-law

### III. Divine Encounter in the burning bush that is not consumed

- A. This happened in the Sinai at Mt. Horeb, otherwise called Mt. Sinai - chapter 3
- B. The God of Abraham, Isaac, Jacob, Joseph encounters Moses
  - 1. God will deliver.

2. He hears the groaning!
3. where He appears the very ground is holy

D. The Name

1. Yahweh - I Am who Am, or I am who I am.
2. dependent on the verb hayah - to be ,
3. the one who subsists - who is, upon whom an is dependent
4. He is the origin, He who causes all to come into being
5. deep reverence for this name caused it to be unspoken and "Adonai" or "the Lord" replaced it.
6. in the scriptures when prior to this point "Yahweh" or "The Lord" is found, it is a due to different traditions being woven together at a later time
7. God reveals Himself as one who acts in human affairs
8. there is a radical difference from other concepts of gods
  - a. not to be explained by "gradual development of primitive beliefs"
  - b. only to be explained by Revelation when God pulls back the curtain to reveal truth not to be otherwise known
9. God is fullness of *Personal Being*, not "power" or "ground of being" etc.

E. Moses' objections to God's commission

1. Who am I? nobody
2. I don't know your Name
3. they won't believe me
4. I can't speak well
5. send somebody else.

F. God's reply

1. I will be with you
2. I will give you my name. I AM WHO AM
3. I will give you magic arts and miracle power
4. My words will be in your mouth to give you speech
5. I'll put Aaron out front as spokesman.

**IV. Moses and Zipporah (17:14)**

A. Where was Moses' observance of the covenant of Abraham?

1. the covenant depended upon faithful observance of the rite of circumcision
2. as a Hebrew raised by Hebrews; he was probably circumcised

B. His place with his family

1. Zipporah a Midianite, was she opposed to the circumcision of their sons?
2. Moses' severe illness interpreted by her to be punishment for the holdout against the covenant requirement on her sons

C. Resolution to their relationship and to his illness

1. she circumcises her sons
2. she touches Moses sexual organs pledging herself to the covenant as his wife
3. God lets Moses live and go on to his mission

**V. God challenges the height of human power, the greatest of earth's ruler and his gods (10:1,9:16)**

A. The plagues (9-9-10) begin in July, August and continue through January, February (hail), to March, April (thick darkness).

1. water turned to blood in July - the time of the red tide
2. plague of frogs ( first relent) in August
3. plague of gnats - magicians can't bring gnats
4. plague of flies
5. pestilence that kills cattle
6. plague of boils - the magicians **quit** competing
7. plague of hail (the second relent) in January, February
8. threat of locusts - take the men only - plague of locusts (third relent) March - April
9. darkness ( fourth relent) go, but leave your flocks, then - never see me again or die
10. death of the first born warned 11:49 - completed 13:29

B. Magic' fib: nature and super-nature (God-controlled nature)

1. by competing with Egyptian magicians and black magic arts, Moses sucks them into a competition they cannot win
2. all the plague phenomena are natural but raised to super degree
  - a. the timing, intensity, and unprecedented numbers reveal God is the master of all nature, not puny Egyptian gods
  - b. there is enhancement of the stories
    - 1) note "all the cattle of the Egyptians" died 9:6
    - 2) get your cattle into safe shelter of 9:19, first born of cattle 11:5
    - 3) every plant of the field, every tree of 9:25 later we are told some not ruined 9:31
    - 4) the locusts shall eat every tree 10:5 the hail had left

C. Pharaoh's hardness of heart. (9:34) the master ego doesn't give up

D. Death of the first born

E. I AM establishes the unprecedented nature of Yahweh

1. His purpose with His people
  - a. to deliver His people 6:6
  - b. that they will know that I Am the Lord your God
  - c. to fulfill His promise to Abraham and the patriarchs
2. His purpose with Egypt and the world
  - a. put Egypt under great acts of judgment 7:4 O.' \$1- th2..v,gods
    - 1) Ramses does not obey God 7:16 will not humble himself before the one God 10:3
    - 2) Pharaoh's godhead is false
  - b. that you and your servants will know that there is none like me in all the earth 9:14
    - 1) could cut them all off from the earth 9:15
    - 2) but wants to show them His power so His name declared throughout the world 9:16
    - 3) that they will know that the earth is the Lord's 9:30
    - 4) that they will fear the Lord 9:30
    - 5) that you may tell your sons and sons' sons how the Lord made sport of the Egyptians
      - a) that you may know I Am, the Lord.10:2
      - b) that my wonders be multiplied in the land of Egypt

11:9 F. He promises His people 6

1. to bring you out from burdens
2. to deliver from bondage
3. to redeem you by my arm
4. to take you for my people
5. that you shall know I AM
6. to bring you to the land promised

**VI. The rites of the Hebrews that came out of the Exodus** (means departure)

A. The Passover (Mar-Apr)

1. rites from of old, taken up and transformed by God for His purposes (12)
  - a. centers in the family, to be shared with other families
  - b. take a lamb without blemish
  - c. the time of slaughter is in the evening
  - d. put lamb's blood on door-post and lintel
  - e. eat flesh roasted whole with unleavened bread and bitter herbs
  - f. any that remains must be burned

- g. eat girded ready to go
- h. eat in haste
2. the oral tradition - remember - Don't Forget
  - a. tell in the hearing of your son and of your son's son 10:2
  - b. a memorial kept throughout your generation 12:14
  - c. kept as an ordinance forever 12:24
  - d. when your child asks what do you mean 12:26
  - e. remember this day 13:3
  - f. and you shall tell your son, it is because... 13:8
  - g. when your son asks what does this mean ...13:14
  - h. as a mark on your hand or frontlets between your eyes 13:16
3. Jesus' celebration of Passover, taking it up transforming it again for God's higher purpose. Mark 14:21, Luke 22:19 - remembrance parallels
  - a. need for salvation
  - b. blood to thwart the angel of death
  - c. sacrificial lamb without blemish
  - d. legs not to be broken
  - e. time of the killing - eve before Passover
  - f. **the paschal lamb frees slaves**
  - g. any remains burned - nothing held over
  - h. girded to travel on to the promised land
  - i. a vigil rite 12:42 which is now Easter vigil
  - j. death of the First Born saves all
4. **remembering** - loss of consciousness with the Fall
  - a. so easy to forget God and their call
  - b. these rite and rituals are for *remembering*
  - c. upon these remembered traditions God will build more truth
- B. The feast of unleavened bread - instructions inserted at a later time
  1. significance of leaven is associated with evil
  2. seven days are for holy assembly
  3. no work except for food preparation
  4. this is an ordinance forever - remember, don't forget
- C. Redemption of the First Born (Dedication)(13:14)
- D. Festival or Feast of Wheat and Barley Harvest
  1. thanksgiving to God for fruitfulness of earth a. offering fruits back to Him
  2. on this feast - the Theophany of Sinai
    - a. people offer themselves to God
    - b. God gives Himself as God to them