

THE PENTATEUCH II: EXODUS

WEEK 1

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March 30, 2023

1 INTRODUCTORY MATTERS

2 EXODUS AND THE PENTATEUCH

Authorship Basics
Review of Genesis
Exodus in Context

3 EGYPTOLOGY AND HISTORICITY

Introduction
Literary Evidence
Archaeological Evidence

INTRODUCTORY
MATTERSEXODUS AND
THE
PENTATEUCH

AUTHORSHIP BASICS

REVIEW OF GENESIS

EXODUS IN CONTEXT

EGYPTOLOGY
AND
HISTORICITY

INTRODUCTION

LITERARY EVIDENCE

ARCHAEOLOGICAL
EVIDENCE

Exodus contains the flowering of many themes first glimpsed in Genesis. We first see Israel as a full nation. God rescues his people from Egypt with spectacular signs and acts of judgment. The Law is given on the Mt. Sinai. All the while, God is dealing with stubborn ingratitude of Israel and the flawed leadership of Moses and Aaron. We will naturally examine the epic-scale narratives and their lessons for us. We will also explore what exactly we can learn about God from his law: a tutor to leads us to Christ and a yoke that neither the Israelites nor the apostles could bear (Cf. Acts 15:10; Gal 3:24).

- **Attendance** You must attend 4 of 5 classes to receive credit.
- **Readings** You must turn in 3 of 4 of the reading assignments (on Google Classroom).

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Date	Week	Topic	Reading
3/29	1	Review Genesis, History	—
4/5	2	Introduction, Early Plagues	1-10
4/12	3	Passover & Wilderness	11-18
4/19	4	Decalogue & Golden Calf	19-20; 32-33
4/26	5	The Law	21-31; 34-40

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What evidence is there that Moses wrote the Pentateuch?

Here are a few lines of thought that indicate that Moses wrote the Pentateuch with some very small exceptions (final pages of Deuteronomy):

- ① The cultural standard of Jesus' day was that Moses wrote it and Jesus never challenges that.
- ② Jesus makes direct reference to parts of the Pentateuch with remarks like "Moses wrote..." etc. (Mark 7:10, Luke 24:44, John 7:23)
- ③ There are numerous internal cues that Moses wrote certain sections (Exodus 34:37, Numbers 33:2, Deuteronomy 1:1)

Here is a more “historical” case for Moses:

- ① Moses was unanimously believed to be the author through all recorded history until the European Enlightenment.
- ② Deuteronomy and 2nd Millenium BC Hittite Suzerain-Vassal Treaties
- ③ The author and audience are familiar with Egypt and Sinai, and less so with Palestine.
- ④ Moses and the Criterion of Embarrassment

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SEED The Most Persistent Theme is Seed

- Toledot Structure
- Gen 1:28-“Be Fruitful and Multiply”
- Gen 3:15- Seed of the Woman/Serpent
- Gen 9:1-“Be Fruitful and Multiply”
- Gen 12, 15, 18, 22-Abraham’s Seed
- Constant Genealogies

THE LAND Canaan is promised to Abraham’s Descendants (repeated to Isaac and Jacob)

There is a thematic shift reflected in Exodus from seed to nation

What are some lessons from Genesis?

What are some lessons from Genesis?

- ① The Fall and Creation: our dominion over the earth is perverted—we toil by it and return to it; our fruitfulness and multiplication is perverted—women suffer in child birth and men and women are alienated.
- ② The Fall: suffering is on us (Cf. Gen 3:17 and Romans 8:22)
- ③ Permanent repair of this rupture will come from The Seed of the Woman (Gen 3:15)
- ④ Nearly all major characters are serious liars. This is in contrast with the fidelity and power of God's word.
- ⑤ God judges but he also saves (Noah:Flood :: Lot:Sodom :: Believers:Fire)

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Here are some key lines of connection between Genesis and Exodus:

- ① Gen 12:2- “I will make you a great nation”
 - At the end of Genesis, we have at least 70 people and probably no more than 500 (by Joseph’s death).
 - Numbers 1:46 implies that there are millions at the time of the Exodus. (Cf. Exodus 1:7)
- ② Gen 12:3-“I will curse those who curse you,” is fulfilled to Egypt’s chagrin.
- ③ Gen 15:12-16 contains a direct prophecy of Israelite slavery and redemption.
- ④ Gen 37-50 establishes the setting of Exodus as the young clan leaves Canaan for Egypt.

While the Exodus is a part of the Pentateuch, distinctive themes emerge:

- *Redemption* God leads his people out of slavery to be His own. This theme is shouted in Exodus and echoes all throughout Scripture.
- *God and the Nations* God and His people are meant to be a witness to all the nations as the living, creator God.
- *“Yahweh is a Warrior”* Exodus introduces God as waging war against a nation on behalf of Israel. This concept echoes throughout Scripture.
- *Dwelling with God* In Exodus, God prepares to dwell among His people. This both requires a proper place for dwelling and a people whose conduct is appropriate to such a special arrangement [More in Lev/Num!]

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Onomastics is the study of proper names in history. They are at least useful for authenticating a document (cf. Bauckham) and can even be useful for dating.

Here they play a couple of roles: [1] Geographical and [2] Chronological; i.e. [1] locates the text in the world of Egypt, [2] locates the text in the world of the second millennium.

- Aaron (*'ahārōn*) has no Hebrew etymology, but a close parallel in Egyptian (*'aharaya*). [1]
- Phinehas (Ex 6:25) means “the Nubian” in Egyptian. [1] This name is repeated later among priests, but almost certainly as homage to the original.
- Merari (Gen 46:11) was a common name in early second mill. Egypt [1,2].
- Harnepher (1 Ch 7:36), sixth from Asher derives from Horus is Good. [1,2]
- Puah (Ex 1:15) is found only in second-millennial Semitic writings. [2]
- Hebron (Ex 6:18) is only found as a personal name in second mill. semitic literature. [2]

There are also other hybrid names that combine Hebrew words with Egyptian words, e.g. Putiel = p3-di + el, i.e. given of El.

The lending of words into Hebrew from Egyptian fits a striking pattern:

- There are 26 Egyptian loanwords (distinct lexemes) in Exodus (E), 27 if you expand to the entire Exodus-Wilderness narrative (EW), and 51 in the remainder (R) of the OT.
- However! When comparing the proportions of distinct lexemes to the total lexemes, the percentages are 1.864% (E), 1.172% (EW) and .635%(R). In other words,

$$(EW) \approx 2(R) \quad \text{and} \quad (E) \approx 3(R)$$

- Comparing other Semitic literature, the loanwords for extant literature is miniscule. The main exception was Aramaic documents found in Egypt.
- The feminine forms found in (EW) are unique to a period before 1300 BCE.

Benjamin Noonan writes:

Given the observation that at least some of the Egyptian loanwords in the exodus and wilderness narratives were borrowed during the Late Bronze Age [latter half of 2nd mill.], it is likely that the events of these narratives took place during the Late Bronze Age, just as one would expect if they represent authentic history. (Hoffmeier et al., 67)

There is a ten-step structure found in the early 2nd mill. Egyptian narrative, *Tale of Sinuhe*:

Exposition	Exilic Conflict
Threat	Exilic Victory
Threat Realized	Threat Overcome
Exile	Return, Reconciliation
Success in Exile	Epilogue

What are some biblical stories that fit this pattern?

Joseph and Sinuhe

Exposition	J's Coat, Dreams	Exilic Conflict	Imprisoned
Threat	Bros' Bitterness	Exilic Victory	Top Minister
Threat Realized	Sale into Slavery	Threat Overcome	Bros Bow Down
Exile	Slavery	Return, Reconciliation	Revelation &c.
Success in Exile	Trusted Slave	Epilogue	J's Final Years

Moses and Sinuhe

Exposition	Moses' Youth	Exilic Conflict	"Go, Speak"
Threat	Murder, Discovery	Exilic Victory	"Go, w/ Aaron"
Threat Realized	Pharaoh's Discovery	Threat Overcome	Old Pharaoh Dead
Exile	In Midian	Return, Reconciliation	Meets Elders
Success in Exile	Starts Family	Epilogue	True Conflict Starts

In late second millennial, “Tale of Two Brothers,” one brother is accused of attempting to seduce his sister-in-law, when in fact he had fled her initiation. This indicates at least a narrative theme of interest in that time

Cf. Rockefeller, Rags-to-Riches motif in our day.

The fact that these both derive from the second mill. heightens the chance that the Pentateuch was a product of the same culture. (Any dependence claim would be premature.)

There are a few of examples in Egyptian literature of the presence of Semitic peoples in the Egyptian delta: *Instruction for Merikare*, *Prophecy of Neferti*.

Who cares?

This is valuable both from the point of view of there being Semitic peoples in the Nile Delta, but also affirms the numerous Egyptian pilgrimages in Genesis.

This is a lot of indirect evidence. Indirect evidence can be superior. Why?

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One of the most valuable finds is the Merenptah stela. Key features:

- Written by Ramesses II's successor Merenptah in 13th C BCE.
- Describes a military campaign in Canaan whereupon he encounters a group known as ysri3r, or Israel [Egyptian has no lamedh.]
- Because Israel is mentioned in the 13th C as a belligerent, that implies that they were an established group by that time.

In the period of 1400-1200 BCE, there is a dramatic change in the artifacts. This is consistent with a slave culture entering and completely taking over.

Dame Kathleen Kenyon writes:

... the culture does seem to show a marked deterioration. In the pottery, for instance, there is the introduction of a class of saucer bowls of a very plain and undeveloped form, which form one of the least attractive series in the whole of Palestinian pottery. The archaeological remains are undistinguished and the objects found suggest a low level of artistic ability. (Quoted in Waltke 1972, 36)

Moreover, the material culture found in the North (the area yet to be conquered according to the biblical accounts) DOES NOT exhibit this change during the same period.

There are a few other archaeological tidbits of note:

- Brutal foreman, unreasonable quotas, straw for bricks are all found also in Egyptian literature and materials.
- Egyptian bricks used straw to make the bricks more moldable
The straw... had an organic acid content that made the clay more plastic to work, and stopped shrinkage in the resulting bricks. The ancients did not know the chemistry, but they appreciated the effects. (Kitchen, 248)
- The convention of saying only Pharaoh rather than Pharaoh + Name in Scripture matches the conventions of Egypt. Late 2nd Mill Pharaohs went by just Pharaoh (as in Pentateuch), early first mill. pharaohs went by Pharoah + Name (as in 1 Kings 11:40, 2 Kings 23).

- ① Archer, Gleason, L. *Survey of Old Testament Introduction*, Revised and Expanded Edition. Moody Press, 1994.
- ② Bauckham, Richard. *Jesus and Eyewitnesses: the Gospels as Eyewitness Testimonies*, Second Edition. Eerdmans, 2017.
- ③ Hoffmeier, James K. *Israel in Egypt: Evidence for the Authenticity of the Exodus Tradition*. Oxford, 1996.
- ④ Hoffmeier, James K., Alan R. Millard, and Gary A. Rendsburg (eds.) *"Did I Not Bring Israel Out of Egypt?" Biblical, Archaeological, and Egyptological Perspectives on the Exodus Narratives*. Eisenbrauns, 2016.
- ⑤ Kitchen, K.A. *On the Reliability of the Old Testament*. Wm. B. Eerdmans Publishing Company, 2003.
- ⑥ Pritchard, James B. (ed.) *The Ancient Near East: An Anthology of Texts & Pictures*. Princeton University Press, 2011.
- ⑦ Mazar, Amihai. *Archaeology of the Land of the Bible, 10,000-586 BCE*. Doubleday, 1992.
- ⑧ Waltke, Bruce K. "Palestinian artifactual evidence supporting the early date of the Exodus," *Bibliotheca Sacra*, Vol. 129, 1972, pp. 33-47.
- ⑨ Waltke, Bruce K. and Charles Yu. *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach*. Zondervan, 2007.