

### 1. How does the book of Exodus begin?

The Book of Exodus begins not with the birth of Moses, but with the story about the people's suffering in Egypt. So the role of Moses is clearly subordinate to the destiny of the people, which continues from Genesis through Joseph cycle.

### 2. Dates of Exodus: 15th or 13th cent. BCE?

habiru/hapiru (Niels Peter Lemche, ABD 3:6-10)

1. Identity. Today most orientalist consider that the expression habiru/hapiru states either to live as refugees in other part of the Near East or outlaws, who subsisted as brigands out of reach of the authorities of the states.

Two proposed dating

#### 1. 15th cent. BCE

- a. Amarna letters mentioned "Apiru"/Hebrew
- b. Ahmose defeated the Hyksos around 1550 BCE
- c. 1 Kings 6:1 mentions 480 years after the Exodus, Solomon dedicated the Temple. So, if the Temple was dedicated around 950, it would yield circa. 1430 BCE.

#### 2. 13th cent. BCE

- a. Ex 1:11 mentions a building activity in Ramses and Pithom in the Delta region. This corresponds to the 19th dynasty (1300-1200 BCE).
- b. Merneptah stele mentioned "Israel"
- c. Ex 14:33 mentions "430" years for the duration in Egypt. Considering the Hyksos began to rule in 1700 BCE, it would yield 1270 BCE.

#### 2. etymology.

- a. habiru, עבר (to pass by, trespass, to cross a boundary)----- fugitives/refugees
- b. hapiru, עפר ("dust" or "clay")----- lower social standing

#### 3. sources.

Throughout the 2d millennium in most of ANE, and disappears at the end of 2nd mill. The Amarna Letters.

- a. habiru/hapiru as not essentially different from the uses in other parts of ANE
- b. exclusively pejorative sense to denote opponents of the official community.

### 3. מִן הַיָּם

Aramaic origin? Both מִן הַיָּם and מִן הַיָּם are used.

### 4. Exodus 19--Numbers 10:10 (See the handout)

### 5. Exodus 15 and Tradition History

Exodus 15: A Hymn: the Song of the Sea (*Shirat ha-yam*) 1-19

I. Narrative Introduction 1a

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II. Declarative Hymn: YHWH's Saving Acts	1b-18
A. Praise	1
1. vow to praise	1b $\alpha^1$
2. reason to praise	1b $\alpha^2$ -b
a. general statement: "he has triumphed gloriously"	1b $\alpha^2$
b. specific statement: "horses and rider he has thrown into the sea"	1b
B. Confession: YHWH is my God	2-3
C. Recounts of YHWH's Saving Acts	4-17
1. Exodus tradition	4-10
a. YHWH in third-person address	4-5
b. YHWH in second-person address	6-10
2. Wilderness tradition	11-13
a. hymnic transition	11
b. traditions in the wilderness	12-13
1) Israel's infidelity: revolt of Korah, Dathan, and Abiram (Num 16)	12
2) YHWH's fidelity and steadfast love (רַחֵם)	13
3. Conquest tradition	14-17
a. as to the nations: terror and dread on Philistia, Edom, Moab, and all inhabitants of Canaan	14-16
b. as to the Israelites: settled in the land of Canaan	17
D. Doxology: "YHWH will reign forever and ever"	18
III. Narrative Summary	19

## Notes:

1. This unit begins with a particle, **אז** (*az*, "then"), which marks a transition in a narrative sequence. Although v. 22 is connected to v. 21 by a *waw*-consecutive (and...), the content clearly distinguishes vv. 1-19 from what follows in vv. 20-22. The latter is a song presented by Miriam, whereas the former is that of Moses and the people of Israelites (v. 1).
2. The song actually begins at v. 1b and ends with v. 18, with its appropriate concluding formula, "forever and ever." Therefore, a song itself is found in the middle, bracketed by both narrative introduction and conclusion.
3. Unlike the narrative introduction that defines the subject of this song as communal song, using a third-person plural form, "Moses and the Israelites," the song itself is presented in the first-person speech (v. 1).
4. "Hymnic transition" in v. 11 may be separated from "traditions in the wilderness" (vv.12-13). Then, vv. 4-17 may have four sub-units: 1) Exodus tradition; 2) Hymnic transition; 3) Wilderness tradition; and 4) Conquest tradition.
5. Reed Sea (or the Sea of Reed) << **יַם־סוּף** (Ex 10:19; 13:18; 15:4, 22; 23:31)  
Red Sea << ἡ ἕρυθρα θάλασσα Vulgate: *Mare Rubrum*  
In Hebrew, **אדום** is used for "red" (color)

Role of Moses.

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### **Sinai law and covenant tradition**

M. Noth identified the five independent traditions behind the present Pentateuch, which were brought together. (A History of Pentateuchal Traditions, 42-62)

1. Promise to the Patriarchs
2. Exodus from Egypt
3. Revelation at Sinai
4. Guidance in the wilderness
5. Entrance into arable land

Scholars also believe that Law-giving tradition was inserted into the overall frame of Exodus-Wilderness-Entrance theme. Von Rad found out in the short historical credo that "revelation at Sinai" is missing as well as the mentioning of Moses. Moses acquired a historical significance, as the Pentateuchal traditions grew into its present form.

### **Conclusion**

**In the midst of YHWH's generosity (redemption and sheltering in Canaan), over against this, at the very heart of the Sinai tradition is the demand of YHWH's righteousness (54)**

**Read paragraph: "Law and Gospel"**

The basic framework for the study of Egyptian history is the system of dividing its long span into 30 dynasties, or periods, to which a thirty-first was added. This division is the work of an Egyptian priest named Manetho, who wrote in the early third cen. BCE. after the conquest by Alexander the Great.

Early Dynastic Period (dyn 1 and 2)

**Old Kingdom or Pyramid Age (dyn 3-8)**

First Intermediate Period (dyn 9- early 11)

**Middle Kingdom (post 11-13)**

Second Intermediate Period (dyn. 14-17)

**New kingdom or Empire Period (dyns. 18-20)**

19-20 -- the Ramesside period

Third Intermediate Period (dyns. 21-25)

Saite Period (dyn 26)

Late Dynastic Period (dyn. 27-31)

Intermediate periods are marked by interference from "foreigners"

For our interest and for those who studies the OT, the periods after the Second Intermediate Period on become of major interest.

**Egyptian records tell of Asiatic settlers in the Nile Delta in almost every century. But in the eighteenth cent. BCE, (c. 1720) the flow of peoples from Asia Minor became more intense. Later Egyptian writings remembered the next 200 years of foreign rule by the Hyksos, literally, the "chiefs of foreign land."**

So throughout the kings of dynasties 13-14, the Hyksos rulers maintained relatively long reigns and prospered. The non-Egyptian pottery and grave goods in the eastern Delta region are found identical to those of the Middle Bronze Age in Palestine.

**It is Kamose and his brother and successor Ahmose who defeated foreign influences and established the 18th dynasty..**

The new Egyptian king Ahmose of Thebes about **1550 BCE** overthrew the Hyksos, and began a new dynasty, the 18th, which ushered in a glorious era of conquest in both Asia and Africa. This New Kingdom extended through around 1200 BCE.

This era is marked by:

- 1) military conquest at Megiddo in Palestine and Kadesh on the Syrian border.
  - 2) intense political and diplomatic activity with other powers such as  
**the Mittani state** on the Middle Euphrates; **the Hittite kingdom** in Anatolia  
**Assyria** in Northern Mesopotamia; **Babylonia** in Southern Mesopotamia  
and **hostile relation against Syria and Palestine**
- A. Basically unmilitaristic period: Ahmose (1558-33)-Hatshepsut (1490-1469)  
**B. Extremely militaristic: Thutmose III (1469), Amenhotep II, Thutmose IV === 15th cent. Almost annual military campaign to Syria and Palestine**  
C. Extreme luxury and prosperity: Amenophis III  
D. Decline

Pharaoh Amenophis IV = Akhenaton (1375-1358). ==>> Monotheism

### **Amarna Letters**

**--found in 1887, dating from 1400-1350 BCE. International correspondences, means of commercial trade.. mention of "apiru"**

19-20th dynasty

Seti I. founder of the 19th dynasty, and his son Ramesses II moved the capital from Thebes to Delta's border. According to Merneptah, he mentioned his victory of Israel.

Since Israel is marked with the sign for a tribe or clan, and not for a city or land, scholars argue that this means the Israelites had not yet settled down fully by 1225-1220 BCE.