

Dr. Elaine Phillips, Old Testament Literature, Lecture 9, Israel in Egypt, early Moses

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Well, good morning, the peace of Christ be with you. Thank you. You can see the announcements up here about the exam.

By the way, I'm not promising that every time the exam will get back this quickly, but it so happened that Saturday was pretty much open to get it graded. Let me make a couple of comments, some suggestions, and so forth. I did put a little bit of a curve on the exam for several reasons.

One is that the grades were a little bit abysmal without one. Secondly, because we had to squash two lectures together, and I realized that that meant we were really pressing some things, I thought I better be a little bit gracious in that regard as well. So, there is a bit of a curve.

It's sort of mathematically figured out so that people at the bottom get a little more than people at the top and all that. When you see on your exam plus something, that's the number of points that got added to your raw score for the percentage that is now represented in that scale up there. As you may know, if you've read your email and been looking on Blackboard, I have posted the key on Blackboard.

So, once you get your exams back, and Carrie is going to put them back in your mailboxes sometime today, once you get your exam answer sheet back, by all means check the grading. I'm a human being. I make mistakes.

If I'm weary, you know, I'm just like all of us. And so, if you find a mistake, please come and see me so that we can make that right because I don't want you to be cheated on. For those who didn't do terribly well, I may have put a little note on your exam that said, please come and see me.

And that's not so that I can slap you upside the head and then boot you out the door. The point is that we can strategize together a little bit and maybe figure out ways that perhaps the next four exams will go a little bit better for you than this one did. If you haven't been taking advantage of the review sessions, please do.

You'll find them helpful, particularly if you just feel like you're awash in information. Go to the reviews. They'll help you organize things with regard to the next exam.

Save your tests. The final exam is cumulative, and I lift all the questions, all the questions verbatim from old exams. I mean, it's a giveaway, right? The only thing that's new on the final exam is the unit between the fourth exam and the final.

All the rest is lifted straight from old exams. So, hang on to them. They're going to come in handy.

And then, of course, you can always sell them to students next year to study from. All right. But never mind.

I post them on the Blackboard anyway. By the way, that's the other thing. For those of you who are not following Blackboard, there are always sample exams on Blackboard so you can get a good idea of the kinds of questions that are going to be asked if not the precise wording.

So please take advantage of that as well. They're not there just because they want to take up space. Exams don't have a mind anyway.

So, one more, actually two more announcements. Neither Matt nor Carrie is going to hold reviews this week, primarily because we're only going to have one lecture today. Matt's will pick up again next Monday night.

Carrie's will pick up again next Tuesday night. Now, we need to sing a little bit, and we need to sing something new. You may remember that when I introduced the historical geography unit, one of the things that I did, I've got to turn my voice off for this, was to read Psalm 133 and explain it from a geographical perspective.

Do you remember that thing about the oil on Aaron's head, on Aaron's beard, and the dew of Mount Hermon, and all those kinds of things? Well, this psalm fits right in there. This is one that if you go visit a synagogue, no doubt you're going to hear it sung because it's just a rollicking, good psalm to sing in synagogue. And Carrie is going to help me again.

And it goes a little bit like this, and we're going to take it slowly to start with. Again, a painfully literal translation underneath the Hebrew. Hinei ma tov u'ma naim, shevet achim gam yachad.

And then that goes through several times. Again, whenever you have that dot under the H, it's the way you do it. And here's how it goes.

By the way, lai lai lai means absolutely nothing whatsoever. It's like saying la la la. All right.

Hinei ma tov u'ma naim, shevet achim gam yachad.
Hinei ma tov u'ma naim, shevet achim gam yachad.
Hinei ma tov, hinei ma tov.

Lai lai lai, lai lai lai, lai lai lai lai.

Hinei ma tov, hinei ma tov. Lai lai lai, lai lai lai, lai lai lai lai.

Now, doesn't that sound like fun? Cymbals, drums, the whole bit. All right. Here we go.

Sing along. Warble along.

Hinei ma tov u'ma naim, shevet achim gam yachad.

Hinei ma tov u'ma naim, shevet achim gam yachad.

Hinei ma tov, hinei ma tov. Lai lai lai, lai lai lai, lai lai lai lai.

Good for you. You want to try a little faster? You want to try it again? You don't have a choice. We're going to do it again.

Hinei ma tov u'ma naim shevet achim gam yachad.

Hinei ma tov u'ma naim shevet achim gam yachad.

Hinei Matov, hinei Matov, lai lai lai, lai lai lai, lai lai lai.

Hinei Matov, hinei Matov, lai lai lai, lai lai lai, lai lai lai.

All right. Nice. Whoops, didn't want to do that. Let's take some time to pray together as we start.

Gracious God, our Heavenly Father, as we start another week together, it's with thanksgiving.

It's with thanksgiving that you have brought us here and that we are indeed sitting together, studying together, living together, working together, and may it indeed be in unity. We know we need your Holy Spirit's presence to do that, and so we would plead for that this day. We pray for places where there are fractures and fissures, even in our campus community, that you would bring restoration.

We pray as well for places that have hostilities beyond our walls, that by your Spirit you would overwhelm them. We pray for the peace of Jerusalem, particularly as you've encouraged us to do in the Psalms. Lord, may there be peace, not false peace, but true peace.

And Father, as we begin this day together, we pray that you would help us as we study, help me to teach clearly, and help us all to learn in a way that will be beneficial and pleasing to you. We ask these things in Christ's name of thanksgiving, amen.

Well, we're moving on, and we got a lot to do today, and part of it has to do with chronology, and chronology has to do with dates, and dates have to do with things that we have to memorize.

Now, there's not going to be a lot, but if you've looked at the lecture outline for today, you know that I'm giving you kind of whole spans and overviews of Egyptian history, dynastic history, just so we get a sense of where it is we're going to fit in, possibly, the Exodus, Israel's sojourn in Egypt and the Exodus. And if you've looked at the notes carefully, you know that there are some questions about this in terms of where people date the event. So, we are going to spend some time on that, and we're going to look at Egypt in general.

I've got some pictures to show you of Egypt. It's enticing to go to JUC or go to MESP and study there, but that's sort of a subtext here. And then towards the end of the hour, we're going to spend some time looking at Exodus 1 through 3 as well.

So that's the directions we're going. Some questions to get started with? A couple minutes. You had to study for an exam on Friday.

What lessons did we learn? What lessons have we learned from these patriarchal narratives? In other words, Abraham, Isaac, Jacob, and, of course, Joseph, who's a son of Jacob the patriarch. Are there any particular lessons? Sarah. Yeah, that's particularly clear in the Abraham narrative, isn't it? But also, in Isaac, he is trying to manipulate things with his sons.

Absolutely. And Rebekah, too. So, we see, to kind of boil that down, but that was well said, into one word, sovereignty.

God's sovereignty. Of course, your essay question was all about that. Are there any other lessons that you think are particularly germane as we move from Genesis into Exodus? Mary.

Yeah, those folks are just like us. They're not little saints back there any more than we're saints. Now, granted, we're saints in Christ, but the point is that they had their own failings and foibles.

And we see God working in their lives despite themselves sometimes, just as he works in our lives, sometimes practically in spite of ourselves. Well, we could go on and on with that, but we've got some things to do. Let me just make a note at this point.

Sometimes questions come up: well, how in the world do we know anything about dates in terms of late antiquity, sorry, antiquity, periods way back then? And there are a couple of things to keep in mind. Let me make a note, first of all, about this Assyrian king lists note. There's a lot I could say there.

Here's all we need to say right now. There are lists of kings, names of kings, Assyrian kings, and interestingly enough, they're not just lists, but they often indicate very

significant events that have taken place in conjunction with those kings, right? And one of them that is so helpful for us in terms of dating things is that in 763, there was an eclipse. Now, that's a major astronomical event, and that's mentioned in conjunction with one of the kings.

And because we can date that astronomically, because, of course, astronomers can go back and look at all these things that unfold very regularly throughout centuries and millennia, because we can date that eclipse to 763, that provides a benchmark date for us to start establishing relative chronologies across from Assyria into our particular region, which is Israel, of course, because we have mentions of Assyrian kings in our documents. And so, we have a nice benchmark, as I said, that doesn't solve all the problems. There are issues with co-regencies and overlaps and so forth, but nevertheless, that's helpful.

So that's the first thing to keep in mind. We can indeed have some handle on dating, which is why we can even talk about it. Second thing, Egyptian chronology is a little bit more mysterious, if you will, and there are a number of different systems of figuring out Egyptian chronology.

As I start mentioning some kind of ballpark dates with regard to dynasties in Egypt and reigns of particular pharaohs and so forth, I'm going to use the chronology system, the chronological system, that the Cambridge Ancient History follows. You don't have to write that down, but just recognize that that's one system. That's the one I'm following.

Not everybody follows it. So, you're going to possibly see, if you go somewhere else and look at some other particular text on Egyptian history, you may see some variation or fluctuation in dates for Egyptian dynastic rulers of about 15 to 20 years. So, kind of keep that in mind.

Now, here's a question for you. It comes up all the time when we go to Egypt and start looking at stuff, and you know, there are all sorts of texts in Egypt.

Why is it that we don't see any evidence of Israel's presence in Egypt? Why is it there's nothing there if they spent 430 years there, according to what Exodus chapter 12 tells us? Why no evidence? Why no mention of the leaving of Egypt in this dramatic thing called the Exodus, Chelsea? Okay, so obviously because it's shameful, a total embarrassment, they're not going to write about it. That makes a good deal of sense. Good.

And we're going to come back to that. That's one of our major reasons. Anything else? Becca.

Good. Egypt didn't look on Israel as a nation per se, in fact, not until 1220, when a pharaoh in the 19th dynasty actually mentioned Israel, and by that time, they were back on the land again. That could be part of the explanation.

They are simply part of this much wider group of people who were enslaved. We have evidence of Asiatics. The Egyptians talk about Asiatics who are their slave labor, and there are a number of, you know, places where you've got pictures on walls and reliefs and so forth that indicate these Asiatics serving as slave labor.

Israelites were probably a small part of that. Anything else? Well, here are a couple of things to keep in mind. There are a number of things just to keep in mind.

The delta regions, which is where the Israelites primarily settled, again, think of delta. Think of the River Nile flowing and depositing mudflats, centuries and centuries of mudflats. That's not prime territory for preserving much of anything.

In fact, the excavations that have taken place in some of the sites in the delta regions have found some things, but oftentimes, they're kind of inundated by mud. So very few, that probably shouldn't say any preserved dwellings, but very few preserved monumental structures even. Obviously, if we're talking about a climate like this, anything that's made out of papyrus is going to disintegrate a long time ago.

And the next three are, well, let's put the third and the fourth together. As Chelsea has suggested, the pharaohs would never write about their own defeat. As a matter of fact, we have some evidence from one of the Ramses pharaohs, I can't remember whether it's two or three, but I can go back and check that: major pharaoh who claims a tremendous victory over some enemies up north at a place called Kadesh, whereas actually we have evidence from the other side that says it was a colossal defeat for him, all right? So that gives us a tiny bit of a slice of the kinds of ways that they would think about that.

Even more, well, maybe we should say philosophically, that's point four here. Words are kind of important for Egyptian culture as well. We think of the inspired word of God as having power and drama and so forth, and it does. But the Egyptians also had this sense about words, and I've tried to capsule this here.

They considered the words being from the gods and therefore powerful. See some parallels there. If something was written down, here's where it gets interesting.

If something was written down, that event could possibly recur. Therefore, if you had this tremendous defeat of the Egyptians, all the shame and humiliation aside, you wouldn't have written it down because of the possibility of its recurring. And then, if it's not written, it is as if it hadn't occurred at all, period.

Finally, if you move to the fifth item there, this is coming out and looking at it now from the perspective of Israel. No nation would make up a narrative, okay? No nation would make up a narrative of their origins being in bondage and slavery. It probably has some substance, some core, some kernel somewhere in the truth.

So, all those things together may help us get some answers with regard to this issue. Now, there's a lot more we could say about that, but as usual, we're going to go running along. Does that all make kind of sense to you? There are a number of different perspectives on this, but it helps us a little bit.

Well, here we have the overview that I was promising you, and again, it's in your notes that are on blackboard. So let me just talk through the key points that are here. Early dynastic period, millennia ago, we're really talking around 3,000 years BC and the hundreds of years on either side of that.

Upper and lower Egypt come together, and that's pretty significant. You see evidence of that and the significance of it in the centuries that follow when you look at some of these things that we find in the Karnak Temple and so forth. But for our purposes, moving on to the Old Kingdom, when we see pyramids in Egypt, I think I've said this before, keep in mind that they would have already been there by the time Abraham and Sarah go down to Egypt.

They're already there, major, major monumental structures. The fact that they've been built and their implications in terms of the astronomical and architectural ability of these builders tell us something remarkable about this culture. For our purposes, as we look at the first intermediate period, this is probably the time, if we go with an early date for the Exodus, which I'm going to get to in a moment, this is probably the time when Abraham, sorry, when, yeah, Abraham and Sarah would have gone down there and their little entourage.

Again, by the way, I'm going to spend a lot of time talking about the date of the Exodus because whether we like it or not, so much else hinges on it in terms of dating the patriarchs. So it's helpful to know that. At any rate, that is a period of division and weakness, which might explain why there's this influx of Asiantics. Perhaps Abraham and Sarah are part of that whole picture when they go down during the famine.

During the Middle Kingdom, Egypt rose again and became pretty significant. Major dynasty, 12th dynasty, notice how long it lasts, and a clear time of expansion. Now beyond that, oh, by the way, it would be during that time, again, oh, go ahead, Becca.

No, not with Joseph. Do you remember when it says that Abraham and Sarah went down to Egypt? It's that Genesis 12 incident. That's when that would have been.

Yeah, the famine that we're going to talk about later on is going to be right here. Again, this probably depends on when we date the Exodus, right? But if we're going to put Joseph and the whole brothers, all the family going down, it would be in this Middle Kingdom period. Which gives you, thank you, I mean, that's a good question because it gives us a little bit of an indication of how often famine ravages this area. You don't just have one famine; it seems to happen multiple times because it's such a tenuous existence there.

Well, at any rate, for our purposes, we want to notice two more things here that are fairly significant. First, in addition to a first intermediate period, we have a second intermediate period, and this name is kind of important. Hyksos.

Some foreigners, an Egyptian historian much later on calls them shepherd kings, but we're not really sure that's true, but they're foreigners who move into Egypt and actually take over the rule of Egypt for about 150 years. The Hyksos are at the end of this whole period. They're going to rule from about 1700 down to about 1550, and they are not liked by the Egyptians.

In fact, the Egyptians hate them. Finally, the new kingdom starts with a guy named Ahmose, who boots out the Hyksos and starts his own dynasty. All right? Now, the reason this is highlighted is no matter which date you're going to give for the Exodus, whether it's going to be early or late, and again, I'm going to get back to that in a moment, no matter which date we give to the Exodus, it happens during the new kingdom period.

And we're going to flesh that out. We're going to expand the new kingdom considerably in a moment. Okay, are you still with me? Questions? That's the big overview picture.

Here are the pyramids, and again, these are the ones that were standing at the time when even Abraham and Sarah went down there. If you want to get a little bit of a perspective, I'm standing on top of a little pyramid. This is the very top of a little pyramid, which is like that one there.

Those were for the wives, the various wives of the pharaohs. These are the three major ones here, Khufu, Khefran, and Menachari there. Now let's focus in on the new kingdom.

And here it all goes. Let me see if I can talk my way through it. And please feel free to ask questions if I need to slow down or something of that sort.

Ahmose is the one in the 18th dynasty who booted those Hyksos out. Then you have a series of Amenhoteps and Thutmose. Do you see them? The thing to keep in mind is that Amen is a god, and so is Thoth or Toth.

Those are representative of God's names. And then, if you look carefully, notice that there's a Mose in there, which may have some relationship to Moses. Kind of hang on to that as well.

Now, the two things that I want you to note, and I'll talk through a little bit more of this list in a moment, but the two things I want you to note right now are obviously the highlighted names there. If we're going to go with an early date for the Exodus, it's during the reign of Amenhotep II. Now once we have that established, and it's highlighted there, then we can back up a little ways.

Do you know how old Moses was when the Exodus took place? He's 80, right? So, if indeed we have an Exodus taking place, and again, we're going to arrive at the date very shortly for that early date possibility, but you're going to add 80 years on to that, and then the suggestion is that it's possibly during the reign of Thutmose I that we have the birth of Moses, because you just do your mathematics and that's kind of where you're going to land up. So far so good? Those are the two things to notice.

Now, two additional items that we want to make a note about. Notice the name Hatshepsut. Hatshepsut is a woman.

As you can see, she's sister and wife of Thutmose II. Hatshepsut was a remarkably feisty woman. She wasn't just any old person.

She's actually reigning, co-regency, yes, but reigning for part of the time, and she has her own mortuary temple. She was crowned. She has depictions of herself being crowned as ruler by the gods of Egypt.

In fact, it turns out that Thutmose III, who reigned after her when she up and died, and he'd been her co-regent when she was gone, he actually went to the trouble of defacing the materials that were depicting her because he didn't like the prospect that she had actually been ruling, but she seems to have been a rather powerful kind of woman. Again, hang on to that. That's important.

And then finally, just notice that we also have some name that you might be familiar with, Akhnaten, who, if you've done any study in your history in this area, you're aware that he's the one who introduced some form of quasi-monotheism into Egyptian culture. Didn't last. Didn't last.

But the suggestion is, if we're going to have an exodus occurring before that, maybe, just maybe, there's a tradition of the power of this god who effected an exodus and

brought these people out of Egypt. Maybe that was strong enough to influence his thinking at that point. Again, it doesn't last.

The whole polytheistic culture takes over again after his reign. Now, any questions on that before we move on? Are we good? We're good. All right.

This, by the way, just a couple of pictures to give us a little feeling for this stuff. This is Hatshepsut's mortuary temple. Notice that there are three different levels here.

There's one right there in the middle and then a third one back there. All inside, wall after wall after wall of depictions of Hatshepsut. This Hatshepsut, that, the important things she's done, et cetera, et cetera, the gods and the goddesses that are important as far as she's concerned.

So, a very significant location, besides – by the way, it's on the west side of the Nile. These places that were graves, mortuary temples, and tombs of the kings were on the west side of the Nile. The temples were actually on the east side of the Nile.

This is a detail of Hatshepsut being crowned. And notice she's not being crowned by just anybody. She's being crowned by, as I said earlier, let's see if I can get this pointer to work, the gods.

I can't remember the name of the falcon god. Somebody help me out. This is slipping my memory.

Say it again. Yeah, that sounds about right. Thank you.

Just a quick note as well. Probably the most significant temple down in the Luxor area, which is where that Hatshepsut monumental mortuary temple is as well, is the Karnak Temple, which goes on and on and on. It's huge.

It has major sections from the 18th dynasty in it, but it goes all the way to the time of Alexander the Great, who also added his own piece to it. So very significant. Here we have an obelisk.

And here we have, I think, yes, an obelisk that never made it to the temple. They would actually cut these things out of granite significantly farther south than the building of the temple and then, believe it or not, float them up on the Nile River, bring them to the temple area, and erect them. Ted, just in case you're interested, that's Becky Brinton posing down at the bottom of it.

Isn't that fun? And then you'll notice another student standing right up here. So, you get some kind of a size. Now, of course, nothing was ever done with this because it cracked in the process and therefore the granite was imperfect.

They couldn't use it as an obelisk. But it gives you a little bit of a sense of how some of this stuff worked. But again, the brilliance of these people, getting it out of the ground, something that big, schlepping it onto a raft of some kind and floating it up the Nile to actually make its way to the temple itself.

Well, here we are in the actual center, the hypostyle of the temple. There's 136, I think, of these major columns in that area of the Karnak Temple. Gordon Photo up there as well.

And here is just one of the major ceremonial ways between this particular temple that we've just looked at and the temple at Luxor itself. That was the Karnak Temple, the temple at Luxor. Let's focus on the New Kingdom, and then we're going to come back and look at a few more photographs about Ramsay's stuff.

We've been looking at the 18th Dynasty. If we have an early date for the Exodus, it's the 18th Dynasty. Now we're going to look at the 19th Dynasty.

If we have a late date for the Exodus, we've got to figure out who's in the 19th Dynasty because that's when the late date theory proposes that the Exodus happen. So just a selective look at major 19th Dynasty figures. Again, not complete, but sufficient for our purposes.

Seti I gets it started. By the way, he makes some forays into the land of Israel, but that's beyond our interest right now. Ramsay's II is the one you want to highlight.

Probably should be highlighted up here. Notice a couple things about Ramsay's. Notice how long he reigns.

By the way, you can go to the National Museum in Cairo and still see Ramsay's mummy there, Ramsay's II. It's kind of interesting. At any rate, we've got a long reigning pharaoh here.

Now, his name is what's important. Hang on to that because in Exodus we have a mention of building the cities of Pithom and Raamses. Do you remember that? And so some people think, well, if Exodus talks about the Israelites building this city, one of which is Ramsay's, it must be named after this guy, Ramsay's, who reigned a long time and who was a monumental builder.

Probably of all the pharaohs, Raamses II does more to leave his footprints all over the land of Egypt. Temple after temple after temple after major structure. So, students look at the stuff in Exodus chapter one, and they say that reference to Raamses must mean that the Exodus happened under the reign of Ramsay's II.

Well, then, after that, we just have to notice this as well. A guy named Merenptah, sometimes you're going to see it Merneptah, that E-N can turn around, but this is the more appropriate way to read it. He is pharaoh after that and he's important for us because he leaves, and you're reading about it in Old Testament parallels, he leaves a standing stone called a stele or a monument.

And it says, among other peoples, he beat up on the Israelites. He calls them Israel. And that happens to date to about 1220.

So, if that's true, this is on one of his campaigns; by the way, it's not taking place in Egypt; it's on one of his campaigns through the land that will become Israel, through the land of Canaan. And he says, I got this person, got you know him, got that, I fought Israel. So, we have some indication that Israel is in the land by 1220, approximately.

So far so good? Let's look at a couple of things about Raamsas. Here's our Raamsas II. He leaves all sorts of statues of himself.

This one is just a very close-up of one of the large heads. Notice the cobra as part of his headpiece. The cobra was a major deity in Egypt, among many others.

Notice the size of him. One of his wives is between his knees here, and then I'm tickling his toe down there. So, you get an idea of how big this guy is.

This is one of his significant temples farther south. In fact, it's right at the border of Egypt, a place called Abu Simbel. If you go to Egypt, you have to go down and see this.

It is a monumental temple for a lot of reasons. Have I talked about this in here yet? Okay, we're going to take a little tangent. When Nassar, who used to be the president of Egypt back in the 50s and 60s, is not the best political person in the world, if you've done anything with the modern history here.

But at any rate, he had this idea that he was going to build a dam on the Nile River to control the flooding of the Nile, which, by the way, was not a very intelligent thing to do because that meant that the regular flooding of the Nile and the wonderful deposit of silt on the floodplain that made for agricultural productivity was going to be disrupted. But he wants to control the flooding, so he builds the dam, and of course, back behind the dam is going to be what? A huge lake. And that huge lake was going to flood out this temple and actually a sister temple that was around the corner there.

This is Ramses, and then there's one to his favorite wife, Nefertiri. Not Nefertiti, Nefertari, yeah, wow. At any rate, the international community was incensed

because they knew all this stuff was going to be underwater, and so they raised a fair amount of money back in the early 60s.

I can't remember how many millions, but it was costly. They cut this thing out of the rock, rock by rock, piece by piece, labeled it all, and hauled it up the slope. This is an artificial mountain right here, okay? That's an artificial mountain.

That's a constructed mountain in which to put this temple and the temple to his favorite wife on the other side. This isn't just a facade. You can walk through the doors, and we'll show you at least one site inside briefly.

The four statues are Ramses himself. This second one right here had already fallen down, apparently fell down in antiquity. So, they left it fallen down, I mean, they hauled it up to where it was supposed to be saved and left it there in a fallen state.

Those statues are 67 feet tall, so again, that gives you an idea about the size of this particular thing. And here we are standing in front of it. If you walk in through that door right there, go all the way through, there's room after room of depictions and so forth.

But here in the inner sanctum, if you will, are the four gods, one of which is the god of the underworld, Seth. And lots of other things to say about that. But at any rate, that's our Ramses temple.

These, by the way, are baboons on top up here. Baboons were important because they watched for the sun to rise. They would start rustling and moving around when the sun rose.

Of course, why is that significant? The major deity is the sun. All right, let's carry on. That's just a quick look at Egypt, particularly 18th and 19th Dynasty chronologies and some of the things associated with them.

I've shown you the Ramses stuff because I want you to get a sense of what a remarkable builder Ramses was, and I've only shown you this much. All right, now let's look at the biblical data. First, Exodus chapter one.

I can find my way there. Let me read a little bit. In verse six, Joseph and all his brothers and all that generation died, but the Israelites were fruitful, multiplied greatly, and became exceedingly numerous so that the land was filled with them.

Notice the same phraseology that we have in terms of God's blessing right away in Genesis one, and also after the flood. Fruitful and multiplied. Verse eight, then a new king who did not know about Joseph came to power.

He said the Israelites have become much too numerous. Let's deal shrewdly with them or they'll become even more numerous. And if war breaks out, they'll join our enemies, fight against us and leave the country.

So, they put slave masters over them to oppress them of forced labor, built, and here's our two cities, Pithom or Piatum and Raamses as store cities for Pharaoh. The more they were oppressed, the more they multiplied and spread. The Egyptians came to dread the Israelites, worked them ruthlessly.

They made their lives bitter with labor and bricks and mortar and all kinds of work in the field. In other words, there are slaves everywhere. You know, we often see Moses and the Gods of Egypt or whatever those movies are, you know, they are building pyramids, which is historically inaccurate.

They're field workers. They're making bricks, yes, true, but they're working everywhere as field workers. Pharaoh is, of course, afraid that they're going to leave.

That means he's going to lose a major part of his economic structure if they leave. That's why he's fearful of this. Lose the economic structure.

Anyway, that's chapter one. And by the way, one of the things that's very interesting is when Pharaoh wants to deal shrewdly with these people, he has three different phases of doing it. First is the oppression.

Secondly, the advice is given to the midwives. And thirdly, is going to be the throwing the baby boys into the river. He's trying to deal with it in stages.

Each one backfires on him terribly, so he's not being so shrewd after all. Well, at any rate, chapter two, in terms of our data with regard to dating the Exodus, chapter two is important as well. He's murdered somebody.

The word gets out. He's got to leave. And verse 23 tells us in chapter two, verse 23, during that long period, the king of Egypt died.

So, you've got to have a turnover of the king of Egypt, right? If we're going to read this for anything. Somewhere between the time of the oppression and the birth of Moses, and then his flight at the age of 40, and then his return, there's got to be a changeover in the pharaoh in that last segment. All right, so far, so good.

Those people who suggest an early date for the Exodus do so on the following basis. Of all things, they don't start in the book of Exodus. We go to 1 Kings chapter six, which, if you read verse one, and we won't turn there now, but if you read verse one, it says, in the 480th year after the Exodus, the temple was built, right? So, because of

these chronological things that I talked to you about earlier, we can date the reign of Solomon.

We can date David. We can get some solid dates there, and therefore, it's pretty clear that the temple was built in 966. And that's a pretty solid date.

Not too much problem with that. So, all you've got to do then is say 966, okay, 480 years before that, piece of cake. We know the date of the Exodus.

What's the argument? 1446. And of course, interestingly enough, if you go back to that little chart you were just looking at, Amenhotep II just became king about four years before that, right? So, there's a turnover there. The preceding king is gone, Amenhotep II becomes king, Moses can come back from Midian, and here goes the Exodus.

Now, just in terms of thinking about generations, this next point is important because you're going to see why in a moment. When you read 1 Chronicles 6, it says there are 18 generations between this guy who lived about the time of the Exodus; his name is Korah, we're going to read all about him in Numbers chapter 16 eventually, and he is a descendant of his named Haman who lived in David's time. Okay? Eighteen generations.

Now, if you're going to figure approximately 25 years per generation because that's about right, then we have just about the right period of time. So, just got to do your mathematics. A little bit of corroboration there.

It doesn't directly mention the Exodus, but it gives us a sense that maybe that time frame is about right. Am I still speaking English? Alright. A couple more things, a couple more things, a couple more things.

Oh dear. Yeah. Let's do it like this.

There we go. Another piece of indirect and yet very interesting evidence, when we read the book of Judges, which we're going to do in a couple of weeks, and we read about this judge named Jephthah, who, as part of his judging work, has to do battle with the Ammonites. But he writes them a letter first.

And part of that letter is quoted in Judges 11, verse 26. In that text, he says that for 300 years, our people have lived in these cities. Well, okay.

Get the gears going up here. If Jephthah is living towards the end of the period of Judges, and that ends about the middle of the 11th century, in other words, the 1000s, then we can put Jephthah, okay, somewhere around 1100, maybe, maybe. We don't have a specific exact date for him, but maybe.

And then all you need to do is add 300 to that, and what do you have? You've got 1400, Exodus at 1446, 40 years of wandering in the wilderness, because it is Israel's disobedience, a conquest. Around 1400, people settled in the cities where Jephthah says they've been living for 300 years. You're looking at it here all slightly comatose.

But that's okay. I know the dates do this. A couple more things on this.

If indeed this works together the way I've suggested, then indeed we have Moses fleeing under Thutmose III, who is a fairly significant figure, fairly significant figure. And the one under whom he returned would be then Amenhotep II. Now let me say one other thing that I haven't got up here, because it's completely conjecture, but it might be interesting.

As I said a moment ago, Hatshepsut was a pretty feisty woman. She wasn't, you know, this person who just sort of sat back and pretended to be queen. Possibly, and again, this is only possibly because these pharaohs had multiple numbers of children and they're just folks all over the place, but possibly, since she's a daughter of Thutmose I, and Moses would have been born, early date, during the reign of Thutmose I, she might have had enough oomph in her, enoughchutzpah, to counteract her father's edict about throwing babies into the river, and therefore rescuing this little box that had Moses in it, and rearing this Hebrew child in the court.

I mean, if a pharaoh's daughter's going to do that, she's got to have some kind of clout to do it. And so, the suggestion might be, and again, it's just a might be, that Hatshepsut might have been that person, because we certainly know from what's left in terms of the remains all over walls of temples and things, that she was no mean person. All right, let's take the late date evidence.

There's actually more evidence mentioned here. What's up to you to decide whether it is good evidence or sufficient evidence. We've got the mention, as I said, in verse 11 of chapter 1, of a place called Ramses, and therefore, the idea is, well, if Ramses is such a big builder, perhaps he built this city, and that's the city the Israelites are building, and therefore, that's when the oppression is taking place.

A further suggestion is that actually the 18th dynasty, not the 19th; we're talking 19th if we're talking late date, but the 18th dynasty actually resided further south. What, then, are they doing here? Well, of course, the next thing you've got to do is say, well, how are we going to deal with this 1 King 6:1 passage then, which specifically mentions 480 years? Well, there is a way of dealing with that. Forty years, as you know, is a quite standard number throughout the Old Testament, shows up a lot, and so the suggestion is that that's meant to be symbolic of a generation, and therefore not literally 40 years, but instead a generation, and then 12 generations.

So, 12 times 40 equals 480, and that is how we get, sorry, 480. And because those are stock numbers, that reference in 1st King 6-1 doesn't mean literally 480 years. You with me on that? Instead, it's referring to 12 generations, and as we said just a moment ago when we were talking about the time extent from Korah to Haman, generation ballparking 25 years, the idea here would be that if we're talking about 12 generations, we'd only have 300 years and that then moves our date down to a time when you'd have the oppression and the exodus taking place in the 1200s as opposed to the 1400s.

Now, let's keep going a little bit. A famous archaeologist, back in the mid-20th century or so, did a pretty thorough survey of the area of Transjordan, and he said, hey, there was no evidence of Edom and Moab here during this time period, i.e., the 1400s. Now, of course, we're going to see when we start reading the book of Numbers that the Israelites encountered Edom and Moab, a king of Edom who says, no, you can't go through here.

Well, if there's a king of Edom, there must be an Edom, and yet Gluck didn't find anything. Now I need to tell you that since this time, the archaeologists have turned up some fairly major things from this time period, but Nelson Gluck held sway for a long time in what he thought he hadn't found. Likewise, from archaeology, there is – I hope you'll take Dr. Wilson's archaeology class sometime.

He'll get into all this in great detail, much better than I can do. There is, as you look through the archaeological evidence, especially in particular parts of Israel, a major destruction level long about 1200. And so, for quite some time, people thought, well, that must be evidence of the Israelites coming through in the conquest.

And therefore, you've got an exodus in about 1250, something like that, and a conquest long about 1200. Now, I'm going to say more about that in a moment, but that was viewed as evidence. Likewise, in hill country, surveys done of hill country, archaeological surveys discovered that we really have an uptick in settlements, evident settlements that left archaeological remains starting about 1200.

Well, are you convinced? Looks like a pretty good battery of evidence, doesn't it? Does it work? Most archaeologists – sorry, not most archaeologists, well, them too, but most Old Testament scholars will go if they think there's an exodus at all. And by the way, there's a whole bunch of them that don't. But if they think there's an exodus at all, they would say that this is when it happened.

Exodus long about 1250, 1260, something like that, and then coming into the land. Compressing these dates. Well, let's see if we can address that a little bit.

Oh, yeah, the stele, I forgot about that one as well. That dates to about 1220 or as late as 1209, depending on who we're reading. Just a couple of objections.

By the way, I'm not going to ask you to come down on one side or the other. You just need to know the evidence, or at least you need to know that this issue exists because it affects so much else of what we do in Old Testament history. It really does.

If indeed we're going to read these numbers in the book of Exodus appropriately and say that Moses was indeed 80, now, again, maybe that's symbolic too. But if we're going to read Moses' age as 80 at the time of the exodus, then the oppression starts long before Ramses ever shows up. Just got to do the mathematics there.

Likewise, in more recent work in archaeology, a guy named James Hoffmeyer has indicated that this city that everybody says the Israelites built under the oppressive reign of Raamses II actually was founded about 70 years before that. Now, that's not hard and fast, but at least it's there. Again, the name of Ramses may well have been evident before Ramses II showed up.

After all, if there's a Raamses II, there has to be a Raamses I. We, of course, don't know exactly how to put all that together, but even going back beyond that, Genesis 47:11 uses the expression, the land of Raamses. Now, it might be an anachronism. It might be somebody putting that into the text, but nevertheless, it's there already in the period of Genesis.

You need to think about it. This one is in contrast. Contrast? It contradicts the statement that says the 18th Dynasty was not active in the Delta.

In fact, it was. Okay, there's evidence that the 18th Dynasty was active in the Delta region, so that's not going to be a good piece of evidence for moving into the 19th Dynasty. Here's the big one, and I tried to emphasize this a little bit earlier.

If, indeed, you're going to compress these years and say they're symbolic years, and you're going to say, then, that the oppression started under Ramses II, building, et cetera, et cetera, et cetera, you're also going to have the Exodus under Ramses II. You have to in order to have the Israelites into the land of Israel by the time the Merneptah still comes through in 1220, and therefore, there's no change in Pharaoh, and yet Exodus 2, verse 23 says, the Pharaoh died under whom Moses had to flee because he'd killed the Egyptians and went to Midian and then came back. That Pharaoh died.

That doesn't work in terms of this second or late date. And then the archaeological stuff is a huge, huge, huge picture. It's a fascinating picture, but there are a couple of things we want to say.

It's quite true there was a destruction level in the 12th century. That could well be due to somebody like the Philistines coming through very easily. And here's the thing.

When you read the biblical narrative itself, when you read Joshua, and we're going to do it, there are only three cities that are burned. Only three. Joshua, sorry, Joshua.

Jericho, Ai, and Hazor. Only three. There are battles, but there's no destruction that the Israelites do.

Instead, they go and live in the cities, apparently, at least some of them. So, the archaeology isn't going to be that helpful in that particular regard. All right, have you had enough of all this? Kind of looks like it.

Let's move on. We've got about 10 minutes to talk about Exodus 1 through 3. I'm so glad that you've got a good sense already of the sovereignty of God. Don't lose it because we're going to see it over and over and over again throughout the rest of this course, particularly with regard to Moses himself.

Very significant. His birth clearly is evidence of God's sovereignty. Let me just, and again, know these texts.

I'm not going to go through all the details. I've read some of the things, but I want to make a note of a couple of things. The midwives.

Don't lose sight of the fact that the midwives don't tell the truth. They're more concerned to preserve life. When it comes down to the preservation of life, and particularly the preservation of innocent life, they have made the right choice.

God blesses them for it. Have you noticed, by the way, that the midwives are named Shiphrah and Puah? We know their names. The pharaoh isn't named.

That's why we have such a horrible time trying to figure out when the exodus is dated. They didn't bother to name which pharaoh it is. He's unnamed.

He's just called a pharaoh, which is a title at that point. We have named midwives, who are blessed by God for what they've done to preserve the lives of these children. The second thing to note is our Teva.

Where have we seen that name before or that word before? What's a Teva? Tim? Yes. When Noah builds the ark, it's a Teva. And it's the craft that will preserve Noah and his family through the devastating, chaotic, horrifying waters of the flood.

Likewise, here's the Teva again. And this is not a word that's used a lot. So, when you see it in these two places, there are some interesting parallels we want to think about.

Moses' life is preserved then through the chaos and the fearsome nature of the floodwaters of the Nile. Again, water is water for us. We look at rivers, and they're pretty.

Water was fearful and fearsome in antiquity. Perceived as being places of terror and unrest, and chaos. So kind of interesting things going on there.

Also, notice the high profile that women have in this narrative. Moses' sister, Miriam, a key figure. Pharaoh's daughter, as I've already mentioned, is also a key figure.

And, of course, his mother, who's going to be significant in giving him his education at the get-go. Because Moses knows who he is. He knows he's an Israelite.

I'm not sure exactly when she weaned him. He might have been four or five years old. But Moses has had enough background to know who he is, and that's important.

He gets a further education at the court. You just saw on those pictures all sorts of inscriptions all over these pillars and columns and walls, et cetera. Moses is brought up in that court.

Moses would know how to read and write and how to deal with court procedures. He's ready to come back into that court, even though it's going to be 40 years down the pike when he does. He's had a proper preparation in having been brought up in the court of Pharaoh.

Not only the intellectual sides but also the socio-political sides, and all the stuff that would be part and parcel of that picture. Well, we know that he has to go to Midian. He marries Zipporah, daughter of Jethro, shepherds the flocks.

And that's a terrific education. I know you've probably heard this in sermons before, but it has to be said that shepherding flocks in Sinai does two good things for Moses. It gets him aware of the Sinai Peninsula.

He knows it like the proverbial back of his hand. So, when he's leading people through it, he knows where the water sources are. He knows this stuff.

But secondly, he also knows how to deal with dumb sheep, which is a good preparation for dealing with dumb people. And the people will be rebellious and stupid over and over and over again. And Moses demonstrates his capability of being an extraordinarily good leader.

He's had preparation. Well, the last thing we want to do is look at chapter three. The burning bush—we've brought this up in Sunday school.

But keep in mind what the burning bush is going to symbolize. The ground on which Moses is standing is holy ground. God's presence is there.

Fire is often used to represent God's presence and the purifying, refining nature of that fire. The bush is burning, but it's not consumed. But notice, it's not an acacia tree.

The acacia trees are the big trees of Sinai. It's this little, well, the Hebrew word is sneh. It's a sneh, a little bush.

God has condescended to come into Moses' presence in that particular capacity. It's very interesting. Well, he addresses Moses.

He says, I'm the God of the covenant. I'm going to keep the covenant. Moses says, well, who should I say you are when the elders of Israel ask me about you? And, of course, at this point, we have God's revelation of himself.

Chapter three, verse 14, is very significant, and 15. God said to Moses, I am who I am. This is what you are to say to the Israelites.

I am has sent me to you, the Lord, the God of your fathers, the God of Abraham, Isaac, Jacob has sent me to you. This is my name forever, the name by which I'm to be remembered from generation to generation. In other words, he is the God of past, present, and future.

The I am, who I am can also be translated; in fact, it is probably better be translated; I will be who I will be. Okay, I mean, it's a future kind of Hebrew that has only two tenses, and this is a future form, whatever it implies in this context. It's eternally self-existent, ongoing.

It's repeated, I am who I am, assuring it. So, I've got up here, eternally self-existent, God of the covenant. The name Yahweh, which comes across as Jehovah in your King James Bible, is in your NIV uppcase L-O-R-D.

Whenever you have your NIV going L-O-R-D uppcase, it's translating Yahweh. And that is built off of the same consonants that underlie the verb to be. I am who I am.

I will be who I will be. All this is kind of packed into that name Yahweh. We're going to do more with that when we pick up with regard to chapter six.

But at this point, it's ten past, so we probably better stop. Somebody reminded me on Wednesday to talk just briefly about this fascinating incident in chapter four about going back to Egypt. Because we don't want to leave that out of the picture.

Okay, have a great day.