

Dr. Elaine Phillips, Old Testament Literature, Session 9, Israel in Egypt Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Phillips, Old Testament Literature, Session 9, Israel in Egypt, Biblicalelearning.org, BeL

Dr. Phillips' lecture focuses on Israel in Egypt and early Moses, including a discussion about the dating of the Exodus. The lecture begins with announcements and a review of a recent exam, including grading and suggestions for improvement. **She then transitions into the historical context of the Exodus, exploring Egyptian chronology, the absence of Egyptian records mentioning the Israelites, and key events during the Old, Middle, and New Kingdom periods.** The discussion also covers the reigns of significant pharaohs such as Hatshepsut and Ramses II, along with the biblical account in Exodus 1-3. **Finally, the lecture evaluates the evidence for both an early and late date for the Exodus, citing both biblical and archaeological evidence.**

2. 19 - minute Audio Podcast Created on the basis of Dr. Phillips, Old Testament Literature, Session 9 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → OT Introduction → OT Lit).



**Phillips_OTLit_Sessi
on09.mp3**

3. Briefing Document: Phillips, Old Testament Literature, Session 9, Israel in Egypt

Okay, here's a detailed briefing document summarizing the main themes and ideas from the provided excerpts of Dr. Elaine Phillips' Old Testament Literature Lecture 9:

Briefing Document: Dr. Elaine Phillips, Old Testament Literature, Lecture 9 - Israel in Egypt, Early Moses

Overview:

This lecture focuses on Israel's sojourn in Egypt, the early life of Moses, and critically, the dating of the Exodus. Dr. Phillips examines both biblical texts (Exodus 1-3, 1 Kings 6:1, Judges 11:26, 1 Chronicles 6) and historical/archaeological evidence to present arguments for both early and late dating of the Exodus. She emphasizes the sovereignty of God, the importance of understanding Egyptian history and culture, and the challenges of interpreting ancient texts and archaeological findings. The lecture also includes preliminary comments on the recent exam, a Hebrew song, and a prayer.

Key Themes and Ideas:

1. Exam and Course Logistics:

- The exam was curved due to lower grades and condensed lecture material. "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."
- The key is posted on Blackboard, and students are encouraged to review their exams for grading errors.
- Review sessions are available for help with organizing the course material.
- Past exams are valuable study resources for the cumulative final exam.
- There are sample exams available on Blackboard.

1. Introduction to the Lecture Topic:

- The lecture will cover Egyptian history, dynastic history, and the dating of the Exodus. "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."

- The lecture will also examine Exodus 1-3.

1. **Lessons from the Patriarchal Narratives:**

- God's sovereignty is a key theme in the Abraham, Isaac, and Jacob narratives. "...to kind of boil that down...into one word, sovereignty."
- The patriarchs were flawed individuals, highlighting that God works through imperfect people. "Yeah, those folks are just like us. They're not little saints back there any more than we're saints."

1. **Dating the Exodus: Challenges and Methodologies:**

- Assyrian King Lists and the Eclipse of 763 BC provide a benchmark for relative chronology. "...in 763, there was an eclipse. Now, that's a major astronomical event, and that's mentioned in conjunction with one of the kings."
- Egyptian chronology is more complex, and Dr. Phillips uses the Cambridge Ancient History system. "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."
- The lecture will address the question of why there's a lack of direct Egyptian evidence for Israel's presence. "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?"

1. **Reasons for Lack of Egyptian Evidence:**

- **Shame/Embarrassment:** Egyptians wouldn't record their own defeat. "...obviously because it's shameful, a total embarrassment, they're not going to write about it."
- **Israelites as Part of a Larger Group:** Israelites may have been a small part of a larger group of enslaved Asiatics. "They are simply part of this much wider group of people who were enslaved."
- **Delta Region Preservation:** The Nile Delta's mudflat environment is not conducive to preserving artifacts. "The delta regions, which is where the Israelites primarily settled...That's not prime territory for preserving much of anything."

- **Egyptian View of Words:** Egyptians believed written words had power; recording a defeat might cause it to recur. "If something was written down, that event could possibly recur." "...if it's not written, it is as if it hadn't occurred at all, period."
- **Unlikely Origin Story:** No nation would invent a history of origins in slavery. "No nation would make up a narrative, okay? No nation would make up a narrative of their origins being in bondage and slavery."

1. **Egyptian Dynastic Overview:**

- **Early Dynastic Period (c. 3000 BC):** Upper and Lower Egypt united.
- **Old Kingdom:** Pyramids were already present when Abraham and Sarah went to Egypt.
- **First Intermediate Period:** Period of division and weakness; potentially the time of Abraham's visit during a famine.
- **Middle Kingdom:** Egypt rises again; possibly the time of Joseph's arrival.
- **Second Intermediate Period (Hyksos):** Foreigners rule Egypt for about 150 years.
- **New Kingdom:** The Exodus occurred during this period, regardless of the specific date. "No matter which date you're going to give for the Exodus, whether it's going to be early or late...it happens during the new kingdom period."

1. **New Kingdom Details & Possible Exodus Connections:**

- **18th Dynasty:** Ahmose expels the Hyksos. Key figures include Amenhoteps, Thutmose, Hatshepsut, and Akhenaten.
- *Early Exodus Date:* If the Exodus occurred during the reign of Amenhotep II (c. 1446 BC), then Moses' birth would have been during the reign of Thutmose I.
- *Hatshepsut:* Dr. Phillips suggests that Hatshepsut, a powerful female pharaoh, might have defied her father's edict and rescued Moses. "Hatshepsut was a remarkably feisty woman... possibly, since she's a daughter of Thutmose I...she might have had enough oomph in her...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."
- *Akhenaten:* His quasi-monotheism might have been influenced by a tradition of a powerful god who brought the Israelites out of Egypt.
- **19th Dynasty:** Seti I, Ramses II (a significant builder), and Merenptah.

- *Late Exodus Date*: Some argue that the mention of the city of Raamses in Exodus 1:11 points to Ramses II as the pharaoh of the oppression.
- *Merenptah Stele*: Mentions Israel in the land of Canaan around 1220 BC. "And it says, among other peoples, he beat up on the Israelites. He calls them Israel. And that happens to date to about 1220."

1. **Biblical Data and Dating the Exodus:**

- **Exodus 1**: Pharaoh fears the Israelites' increasing numbers and oppresses them. "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." He attempts to control the population through oppression, midwives, and infanticide.
- **Exodus 2**: Moses flees to Midian after killing an Egyptian. A pharaoh dies during this period. "During that long period, the king of Egypt died."
- **1 Kings 6:1**: States the temple was built 480 years after the Exodus, suggesting an early date of 1446 BC. "In the 480th year after the Exodus, the temple was built"
- **1 Chronicles 6**: 18 generations between Korah (Exodus era) and Haman (David's time) support a longer timeframe.
- **Judges 11:26**: Jephthah's statement that Israel lived in the land for 300 years also aligns with an earlier Exodus date. "In that text, he says that for 300 years, our people have lived in these cities."

1. **Arguments for a Late Exodus Date (c. 1250 BC):**

- **City of Raamses**: The mention of Raamses in Exodus 1:11 suggests the oppression occurred under Ramses II.
- **1 Kings 6:1 as Symbolic**: The 480 years is interpreted as symbolic (12 generations of 40 years each), compressing the timeline.
- **Archaeological Evidence**: Nelson Glueck's survey found no evidence of Edom and Moab in the 1400s BC (although later archaeological finds have challenged this).
- A major destruction level around 1200 BC in some parts of Israel was once thought to be evidence of the Israelite conquest.
- An increase in settlements in the hill country around 1200 BC.

1. **Objections to the Late Exodus Date:**

- **Moses' Age:** If Moses was 80 at the Exodus, the oppression must have started long before Ramses II.
- **City of Raamses Founded Earlier:** Archaeological evidence suggests the city of Raamses was founded about 70 years before Ramses II.
- **18th Dynasty Activity in Delta:** Contradicts the claim that the 18th Dynasty was not active in the Delta region.
- **Pharaoh's Death:** Exodus 2:23 states the pharaoh died before Moses returned, which doesn't align with a compressed timeline under Ramses II.
- **Limited Destruction in Conquest:** The biblical narrative in Joshua only mentions three cities being burned. "When you read the biblical narrative itself, when you read Joshua...there are only three cities that are burned."

1. Exodus 1-3 Analysis:

- **God's Sovereignty:** Evident in Moses' birth and preservation.
- **Midwives:** Shiphrah and Puah are named and blessed for their actions. "...the midwives are named Shiphrah and Puah? We know their names. The pharaoh isn't named."
- **The "Teva":** The word used for both Noah's Ark and Moses' basket emphasizes God's preservation through chaotic waters. "Likewise, here's the Teva again...Moses' life is preserved then through the chaos and the fearsome nature of the floodwaters of the Nile."
- **Role of Women:** Miriam, Pharaoh's daughter, and Moses' mother play key roles.
- **Moses' Education:** Prepared him for leadership both intellectually and socio-politically.
- **Burning Bush:** Symbolizes God's presence and holiness.
- **God's Revelation:** "I AM WHO I AM" (or "I WILL BE WHO I WILL BE") reveals God's eternal self-existence and covenant faithfulness. "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 name Yahweh is connected to this self-revelation.

Important Figures Mentioned:

- **Moses:** Central figure, his birth, early life, and calling are discussed.
- **Amenhotep II:** Pharaoh possibly during the early Exodus date.
- **Thutmose I & III:** Pharaohs potentially linked to Moses' birth and flight (early date).
- **Hatshepsut:** Female pharaoh potentially involved in saving Moses.
- **Akhenaten:** Pharaoh who introduced quasi-monotheism.
- **Ramses II:** Pharaoh possibly linked to the late Exodus date.
- **Merenptah:** Pharaoh whose stele mentions Israel in Canaan around 1220 BC.
- **Shiphrah & Puah:** The midwives who defied Pharaoh's infanticide order.

Concluding Remarks:

Dr. Phillips presents a balanced overview of the arguments and evidence surrounding the dating of the Exodus, highlighting the complexities of interpreting ancient texts and archaeological findings. She emphasizes that students should be aware of the different perspectives and the impact of dating the Exodus on understanding Old Testament history. The lecture also emphasizes God's sovereignty and the importance of key figures in the Exodus narrative.

4. Study Guide: Phillips, Old Testament Literature, Session 9, Israel in Egypt

Israel in Egypt & Early Moses: A Study Guide

I. Short Answer Quiz

Answer each question in 2-3 sentences.

1. Why is dating events in ancient Egyptian history challenging?
2. Why might the Egyptians have failed to record the Exodus, even if it occurred?
3. Briefly explain the significance of the Assyrian King Lists.
4. What is the main difference between the early and late dates proposed for the Exodus?
5. According to the lecture, how did the Hyksos influence the dating of the Exodus?
6. Who was Hatshepsut, and what was her significance?
7. Why is Raamses II an important figure in discussions about the dating of the Exodus?
8. What does the instructor say the midwives Shiphrah and Puah represent?
9. What does the word Teva represent, and why is it important in understanding the story of Moses?
10. What is significant about God's self-revelation as "I AM WHO I AM" (or "I WILL BE WHO I WILL BE") in Exodus 3:14?

Answer Key

1. Egyptian chronology is challenging because different systems exist for dating dynasties, leading to variations of 15-20 years. Also, the lack of explicit mention of Israel's presence in Egyptian records adds to the difficulty.
2. The Egyptians may have failed to record the Exodus due to shame over their defeat and a cultural belief that writing down a negative event could cause it to recur. Additionally, the Israelites were likely a small part of a larger group of enslaved Asiatics.
3. The Assyrian King Lists provide a benchmark for dating events in the ancient Near East because they record significant events alongside the names of kings. The

eclipse of 763 BC, mentioned in connection with one of the kings, can be dated astronomically, helping establish relative chronologies.

4. The early date for the Exodus places it around 1446 BC, during the reign of Amenhotep II in the 18th Dynasty, while the late date places it around 1250 BC, during the reign of Raamses II in the 19th Dynasty.
5. The instructor suggests the Hyksos relate to the Exodus because the Egyptians hated them, and Ahmose booted them out. This creates the New Kingdom, within which the Exodus would have occurred, regardless of whether it is an early or late date.
6. Hatshepsut was a female pharaoh who reigned during the 18th Dynasty. She is significant because she had enough power to potentially rescue and rear Moses, despite her father's (Thutmose I) edict to kill Hebrew baby boys.
7. Raamses II is important because Exodus 1:11 mentions the Israelites building the cities of Pithom and Raamses. Some scholars believe this suggests the Exodus occurred during his reign, due to his extensive building projects and long reign.
8. The midwives represent the importance of preserving life, especially innocent life, even when it means disobeying authority. God blessed them for their actions, despite them not telling the truth to the Pharaoh.
9. Teva, meaning "ark," is a term used for both Noah's ark and the basket in which Moses was placed. This connection highlights parallels between Moses' story and Noah's, emphasizing God's preservation of life amidst chaotic waters.
10. God's self-revelation as "I AM WHO I AM" (or "I WILL BE WHO I WILL BE") signifies His eternal self-existence, His role as the God of the covenant, and His presence in the past, present, and future. It is the basis for the name Yahweh, the covenant name of God.

II. Essay Questions

1. Discuss the challenges in determining the date of the Exodus and analyze the evidence supporting both the early and late date theories.
2. Analyze the role of women in Exodus 1-3. How do their actions contribute to the narrative and demonstrate God's sovereignty?
3. Compare and contrast the Egyptian and Israelite perspectives on the Exodus, considering the possible reasons for the absence of Egyptian records.
4. Explain how the geographical and political context of Egypt during the New Kingdom period influenced the events described in Exodus 1-3.
5. Examine the significance of God's self-revelation as "I AM WHO I AM" in Exodus 3:14 and discuss its implications for understanding God's character and relationship with Israel.

III. Glossary of Key Terms

- **Ahmose:** The pharaoh who founded the 18th Dynasty and began the New Kingdom by expelling the Hyksos from Egypt.
- **Amenhotep II:** Pharaoh during whose reign the early date theory suggests the Exodus occurred (c. 1446 BC).
- **Asiatics:** A term used by Egyptians to refer to people from Western Asia, often depicted as laborers or slaves.
- **Assyrian King Lists:** Lists of Assyrian kings, often accompanied by significant events, used as a benchmark for dating events in the ancient Near East.
- **Early Date (for the Exodus):** A dating of the Exodus to around 1446 BC, based on 1 Kings 6:1.
- **Hyksos:** Foreign rulers who controlled Egypt during the Second Intermediate Period; their expulsion marked the beginning of the New Kingdom.
- **Karnak Temple:** A large temple complex in Luxor, Egypt, with sections dating from the 18th Dynasty through the time of Alexander the Great.
- **Khufu, Khefran, and Menachari:** These are the three major pyramids at Giza.

- **Late Date (for the Exodus):** A dating of the Exodus to around 1250 BC, based on archaeological evidence and the mention of Raamses in Exodus 1:11.
- **Merenptah (or Merneptah):** A pharaoh of the 19th Dynasty who left a stele mentioning Israel as a people he defeated.
- **Moses:** The central figure of the Exodus, who led the Israelites out of slavery in Egypt.
- **New Kingdom:** A period in Egyptian history (c. 1550-1070 BC) characterized by strong pharaohs, expansion, and monumental building projects.
- **Raamses II:** A powerful pharaoh of the 19th Dynasty known for his extensive building projects; often associated with the late date theory of the Exodus.
- **Second Intermediate Period:** A time of division and foreign rule (including the Hyksos) in Egypt.
- **Seti I:** Pharaoh of the 19th dynasty.
- **Stele:** A standing stone or monument bearing inscriptions. The Merenptah Stele mentions Israel.
- **Teva:** Hebrew word for "ark" or "basket," used to describe both Noah's ark and the vessel in which Moses was placed as a baby.
- **Thutmose I:** Pharaoh during whose reign the early date theory suggests Moses was born.
- **Yahweh:** The covenant name of God in the Old Testament, often translated as LORD (in all caps) in English Bibles, derived from the Hebrew verb "to be."

5. FAQs on Phillips, Old Testament Literature, Session 9, Israel in Egypt, Biblicalelearning.org (BeL)

Here is an 8-question FAQ based on the provided lecture excerpts:

FAQ

1. What resources are available to help students prepare for exams in this course?

The instructor posts exam keys and sample exams on Blackboard. Review sessions are also offered, and students are encouraged to attend these, especially if they feel overwhelmed by the amount of information. Students should also save their old exams because the final exam includes questions lifted verbatim from previous exams.

2. How does the instructor handle exam grading and address potential errors?

The instructor acknowledges the possibility of errors in grading due to human fallibility. Students are encouraged to review their graded exams against the posted key and bring any grading discrepancies to the instructor's attention for correction. The instructor also mentions applying a curve to the exam grades, particularly to assist students at the lower end of the scoring range.

3. What are some of the challenges in dating events in ancient history, particularly regarding Egypt and Israel?

Dating events is challenging due to limited and sometimes biased historical records. Egyptian chronology is complex with varying systems, potentially leading to discrepancies of 15-20 years. While Assyrian king lists, linked to astronomical events like the eclipse of 763 BC, provide a helpful benchmark, Egyptian records often omit embarrassing defeats. The delta regions, where Israelites settled, are also not conducive to preserving archaeological evidence.

4. Why is there a lack of explicit Egyptian records mentioning the Israelites' presence or the Exodus event?

Several factors contribute to this absence. Egyptians may not have viewed Israelites as a distinct nation until later. Pharaohs were unlikely to record their own defeats or the departure of a significant labor force. Moreover, Egyptian culture had a belief that writing down a negative event could cause it to recur, leading to the suppression of such records. The Israelites also likely comprised a small portion of the larger population of enslaved Asiatics.

5. What are the main periods of Egyptian history relevant to the Israelite sojourn and Exodus, and what key characteristics define them?

The Old Kingdom saw the construction of the pyramids. The First Intermediate Period was a time of division and weakness. The Middle Kingdom, particularly the 12th dynasty, was a period of resurgence and expansion. The Second Intermediate Period saw the rule of the Hyksos, who were eventually expelled at the beginning of the New Kingdom by Ahmose.

6. What are the two primary proposed dates for the Exodus, and what evidence supports each?

The early date (around 1446 BC) is based on 1 Kings 6:1, which states that the Temple was built 480 years after the Exodus. This dating aligns with potential correlations between the Exodus and the reign of Amenhotep II, and Moses' birth with the reign of Thutmose I. The late date (around 1250 BC) is supported by the mention of the city of Raamses in Exodus 1:11, potentially linking the oppression to the reign of Ramses II. Archaeological evidence of destruction levels around 1200 BC in Canaan is sometimes interpreted as evidence of the Israelite conquest. Additionally, the Merneptah Stele (c. 1220 BC) mentions Israel as a people in Canaan.

7. What are some of the counterarguments against the late date for the Exodus?

The 480 years mentioned in 1 Kings 6:1 may not be literally 480 years, but symbolic, and representative of 12 generations ($12 \times 40 = 480$). The statement in Exodus 2:23 that the pharaoh died under whom Moses had to flee, contradicting the idea that Ramses II was pharaoh during both oppression and exodus. The destruction levels from 1200 may be due to the Philistines. Also, the Bible claims only 3 cities were burned by Joshua (Jericho, Ai, and Hazor).

8. What is the significance of Moses' early life and the burning bush encounter in Exodus 1-3?

Moses' birth and preservation from Pharaoh's decree highlight God's sovereignty. His upbringing in Pharaoh's court provided him with valuable knowledge and skills. His shepherding in Midian familiarized him with the Sinai Peninsula and honed his leadership abilities. The burning bush symbolizes God's presence and holiness. God's self-revelation as "I AM WHO I AM" (Yahweh) emphasizes His eternal self-existence and covenant faithfulness.