

**Chinese Martyrs Catholic Church
Bible Sharing Program 2009-10
Exodus #1: A Nation and its Heroes**

TGQ = Tim Gray Study Set Questions
TGR = Tim Gray Study Set Responses
TGCD = Tim Gray CD Set
NJBC = New Jerome Biblical Commentary
FATHER = A Father Who Keeps His Promises
HO = Special Handout
SK = Sze Go Chinese Bible

A	<p><u>Introduction of related scriptural passages</u></p> <p>“Speak, LORD, for your servant is listening”</p>	<p>Ex 1-2</p> <p>1Sam 3:9</p>
B	<p><u>An Introduction to Exodus</u></p>	<p>Research Team</p>
C	<p><u>The Deeper Themes of the Book of Exodus and its Background</u></p> <ul style="list-style-type: none"> • From the time of Joseph to that of Moses, the Israelites have spent about 400 years in Egypt (Gen 15:13-16). The act of God freeing the Israelites from Egypt is the prefiguration and blueprint of humanity’s salvation from the depth of sins; God often reveals His compassion and might in times of challenge. The Israelites’ hearts were hardened in the process → we, too, are sometimes incapable of pulling ourselves from sins. • Whether it’s for the Israelites or ourselves, the goal of salvation is not only to release us from slavery, but also to establish a special relationship with God – a Father-children relationship. • God fully reveals His mercy, compassion and faithfulness in the process so that we may put our trust in Him during humanity’s “exodus”. • This reveals God’s supernatural existence: the One and most Holy, “I am who I am”, compassionate and merciful; the only thing He asks in return is trust and gratefulness. • Goshen, River Nile ↔ Eden → like the beginning of a “New Genesis” → Israel is the New Adam (Gen 4:22) who will continue the unfinished tasks of Adam. 	<p>TGQ 1, SK 78 TGQ 2</p> <p>Father p 128</p> <p>TGQ 2</p> <p>TGQ 2</p> <p>SK p 79</p> <p>TGQ 1</p>
D	<p><u>The Significance of “Name” in Exodus</u></p> <ul style="list-style-type: none"> • The original title of Exodus, Ve’elleh Shemoth (HB) = “These are the Names”. “Exodus” is the Greek translation. • The book begins with the names of the descendants of Abraham, Isaac, and Jacob to indicate that the Biblical stories are revelations of God’s salvific plan that continues after Genesis. • The name of the Pharaoh is omitted (NAB: possibly Ramses II) – according to the Biblical traditions, the omission of one’s name implies penalty: “You have destroyed the wicked; you have blotted out their name forever and ever.” (Ps 9: 5) • God’s name • “hallowed be thy name”, the sign of the cross → acting in the name of God by family members; therefore are dignified as God’s children. 	<p>TGQ 1-2</p> <p>Ex 1:1-5 TGR 1</p> <p>Ex 1:8 TGCD track 6</p> <p>Ex 3</p> <p>Catholic For a Reason, p 4-5</p>
E	<p><u>Israel Experiences of Prosperity and Oppression in Egypt</u></p> <ul style="list-style-type: none"> • The prolific nation of the Israelites is the fulfillment of God’s promise. 	<p>Ex 1</p> <p>Gen 22:17-18,</p>

**Chinese Martyrs Catholic Church
Bible Sharing Program 2009-10
Exodus #1: A Nation and its Heroes**

	<ul style="list-style-type: none"> • The new Pharaoh “did not know Joseph”. “Did not know” = “Yada” (HB) = a covenantal relationship: Adam “knew his wife Eve” (Gen 4:1); “did not know Joseph” = did not recognize the covenantal relationship established by the previous government. • Moses prefigures Christ, one of the most important similarities is the political conspiracy against them at the time of their birth. • The conspiracy of genocide foretells the great suffering that the nation must face. The enemy of the Israelites in the time of Exodus was Pharaoh while their enemies today are the anti-semitic extremists. Israel prefigures the Church that she will face similar oppression from the authorities; however, the oppression will result in a more prolific growth. 	<p>28: 13-15, TGR 1 TGR 2, TGR 2</p> <p>TGR 3, HO</p> <p>TGR 2</p>
<p>F</p>	<p><u>The Beginning of Moses</u></p> <ul style="list-style-type: none"> • “papyrus basket” → Noah’s Ark → the Church – The salvation of a nation. • Miriam (Ex 15:20) → Mary: intercession, fulfillment, triumphant song ↔ The Magnificat. • Moses killed an Egyptian to seek freedom from oppression. Later, God taught him the proper way of achieving freedom, i.e. not violence but through the Paschal Lamb → sacrifice & suffering. It is ironic that the commandment against murder is proclaimed through a murderer. • The meaning of “remembered” (Ex 2:24). 	<p>Ex 2</p> <p>TGR 2, Gen 2:3</p> <p>B. Babu, Mary of Galilee, v. II, p 106</p> <p>TGR 3</p> <p>TGR 3, Father p 130</p>

Moses prefigures Jesus, their similarities include:

- Both rulers during the time of their birth conspired to murder all male infants.
- Both were exiled from their homeland.
- Moses was safe only after the death of Pharaoh; Jesus was safe only after the death of Herod.
- The Israelites gained a new life after Moses led them out of Egypt and crossing the Red Sea; all nations gain a new life after Jesus left Egypt and crossing River Jordan.
- Moses led the Israelites for 40 years in the desert; Jesus was tempted in the desert for 40 days.
- Moses proclaimed the Ten Commandments on Mount Sinai; Jesus proclaimed the Beatitudes on the mountain in Capernaum.
- The law of Moses condemned human sins; Jesus' salvation brings true blessedness and freedom (1Cor 3:6)
- Moses is the mediator between God and the Israelites; Jesus is the mediator between God and humanity.