

# Genesis 50 and Exodus

Steve Thompson

UUCF

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# Genesis 50

- Genesis 50 is a mixture of J, E, and P; vv 1-11 are from J
  - Jacob dies in the last verse of Genesis 49 (P)  
“When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.”
  - Joseph orders the body of Jacob embalmed
  - Joseph tells Pharaoh he wants to bury his father in Canaan
  - Many of the people travel to Canaan to bury Jacob
    - The phrase “beyond the Jordan” in v. 11 shows that the author was not Moses because the author is on the other side of the Jordan from Moses, who never crossed it
  - Verses 12-13 are from P, notice the redundancy of taking Jacob to Canaan, and a different location for the burial (Machpelah)

“Thus his sons did for him as he had commanded them, for his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.”

# Genesis 50:1-11,14

Then Joseph fell on his fathers face and wept over him and kissed him. And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.

And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, “If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, ‘My father made me swear, saying, “I am about to die: in my tomb that I hewed out for myself in the land of Canaan, there shall you bury me.” Now therefore, let me please go up and bury my father. Then I will return.’” And Pharaoh answered, “Go up, and bury your father, as he made you swear.” So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, as well as all the household of Joseph, his brothers, and his fathers household. Only their children, their flocks, and their herds were left in the land of Goshen. And there went up with him both chariots and horsemen. It was a very great company. When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and grievous lamentation, and he made a mourning for his father seven days. When the inhabitants of the land, the Canaanites, saw the mourning on the threshing floor of Atad, they said, “This is a grievous mourning by the Egyptians.” Therefore the place was named Abel-mizraim; it is beyond the Jordan. .. After he had buried his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

So Joseph remained in Egypt, he and his fathers house. Joseph lived 110 years.

# J in Exodus

Joseph dies	1:6
boys	1:22
Moses	2:1-23a (entire chapter except last 2.5 verses)
burning bush	3:2-4a, 5, 7-8, 19-22
return	4:19-20a
circumcision	4:24-26
Pharaoh	5:1-2
departure	13:21-22
chase	14:5a, 6, 9a, 10b, 13-14, 19b, 20b, 21b, 24, 25b, 27b, 30-31
Song of Sea	15:1-18 (ancient, independent poem inserted by J)
bitter water	15:22b-25a
bread	16:4-5, 35b
Mt. Sinai	19:10-16a, 18, 20-25 (except Aaron phrase)
mountain	24:18b
10 Commandments	34:1-28 except 1b, 4b referring to previous tablets

# J in Exodus

- There is not much J text in Exodus consistent with J's preference for the Patriarchs whereas E prefers Moses
  - J's verses in Genesis took 2 slides, but Exodus less than one
- Notice the two large gaps
  - 9 chapters (Exodus 5-13) where the E and P plagues are narrated
  - 14 chapters (Exodus 20-33) except for half of a verse where many E and P laws are given
- I count a mere 117 J verses in the entire book of Exodus!
  - And 18 of those are from an earlier author
- The book of Leviticus is all P, as are the first 9 chapters of Numbers, so after J's "10 Commandments" in Ex 34, the next text from J is Numbers 10:29-36!

# Exodus (J)

- Exodus 1:6 – Joseph and his generation dies
  - Interestingly, it looks very much like Genesis 50:22 and Exodus 1:6 belong in the same paragraph, yet are split across two books
  - Chapters and verses are introduced many centuries later; not sure when the original texts were separated into books (2nd redactor?)
- Exodus 1:22 – Pharaoh orders Hebrew male babies killed
- Exodus 2:1-23a - only J has the birth of Moses story
  - Moses is born to a man and a woman from the tribe of Levi
    - Consistent with the theory that only the tribe of Levi went to Egypt
  - An unnamed sister watches him while he floats in a small ark to avoid Pharaoh's death edict
    - Neither J nor E say that Miriam or Aaron is related to Moses; only P does so
  - Moses kills an Egyptian, then learns that people know so he flees to Midian, where he marries Zipporah and has a son named Gershom
    - Moses' father-in-law is named Reuel per J, but E has his name as Jethro (Ex 3:1, 18; 4:18-27)

## J: Exodus 1:22; 2:1-15

Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live."

Now a man from the house of Levi went and took as his wife a Levite woman. The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. And his sister stood at a distance to know what would be done to him. Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, "This is one of the Hebrews' children." Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water." One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?" He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known." When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well

## J: Exodus 2:16-23a; 3:2-4a,5,7-8

Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. When they came home to their father Reuel, he said, "How is it that you have come home so soon today?" They said, "An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock." He said to his daughters, "Then where is he? Why have you left the man? Call him, that he may eat bread." And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah. She gave birth to a son, and he called his name Gershom, for he said, "I have been a sojourner in a foreign land."

During those many days the king of Egypt died.

And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside to see this great sight, why the bush is not burned." When the Lord saw that he turned aside to see. Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." Then the Lord said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.



## J: Exodus 3:19-22; 4:19-20a, 24-26

But I know that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians.”

And the Lord said to Moses in Midian, “Go back to Egypt, for all the men who were seeking your life are dead.” So Moses took his wife and his sons and had them ride on a donkey, and went back to the land of Egypt.

At a lodging place on the way the Lord met him and sought to put him to death. Then Zipporah took a flint and cut off her son's foreskin and touched Moses' feet with it and said, “Surely you are a bridegroom of blood to me!” So he let him alone. It was then that she said, “A bridegroom of blood,” because of the circumcision.

# Exodus (P and E)

- P: Exodus 1:7,13-14; 2:23b-25; 6:2-11
  - No burning bush story; instead God commands Moses to rescue the people in Chapter 6, well after the burning bush story given by J and E in Chapter 3
  - Chapter 6 describes P's Moses' *initial* trip to see Pharaoh, yet Chapter 5 has already described J and E's *first* visit with Pharaoh, which makes P's account appear to be a *second* visit with Pharaoh
  - P's command to see Pharaoh comes after J and E says he has!
- E: Exodus 1:8-12, 15-21; 3:1
  - Non-burning bush story is interleaved with J's burning bush
    - One of many examples in which details present in one author's story are presumed by the modern reader to apply to another author's version of the same story

## P: Exodus 1:7,13-14; 2:23b-25; 6:2-11

But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

The people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel and God knew.

God spoke to Moses and said to him, "I am the Lord. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.'" Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery. So the Lord said to Moses, "Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land."

# The Name “YHWH”

- “YHWH” is called the Tetragrammaton, and stands for “Yahweh”, which is translated in modern Bibles as “the LORD”
  - The key point is that it is a *name*, and not a *title (Elohim, God)*
- Of *major importance* to the E author, whose greatest hero is Moses (well, everyone’s is, but especially E), is the notion that God’s name was unknown to people until the story of the burning bush and that at that time God revealed His name to be YHWH and that the high honor of being the first human to know God’s name belonged to Moses
  - Quite differently, the J author used YHWH as God’s name from the beginning of her writings, and has no revelation of God’s name as YHWH in the burning bush story (or anywhere else)
  - This difference in the name used for God prior to the burning bush story was extremely helpful to modern scholars in figuring out that in one set of duplicate stories God was called “Elohim” (the E or “Elohists” stories) and in the other set God was called “Yahweh” (the J or “Yahwists” stories, as Yahweh in German starts with “J”)

# The Name “YHWH”

- “YHWH” is reverentially considered unspeakable (ineffable) by many (if not all) Jews
  - I think this idea is that knowing God’s name allows one to call upon God, just as knowing a person’s phone number allows you to call them
- Notice, in the burning bush story, that Moses is fearful of directly asking God what His name is; instead he asks in a back-handed way by saying something like “when the people of Israel want to know who you are, what do I tell him?”
- Notice as we read that God frequently warns Moses that the messages Moses is to deliver to Pharaoh will be rejected
  - Similarly, much later the Hebrew people Moses rescues will be described as ungrateful, full of complaints, rejecting Moses
- If I recall correctly, the much vaunted staff of Moses in E is not in J

## E: Exodus 1:8-12, 15-21; 3:1

Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, “Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel.

Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, “When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.” But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them.” So God dealt well with the midwives. And the people multiplied and grew very strong. And because the midwives feared God, he gave them families.

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God.

## E: Exodus 3:4b, 6, 9-18

God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” He said, “But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.”

Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I am who I am.” And he said, “Say this to the people of Israel, ‘I am has sent me to you.’” God also said to Moses, “Say this to the people of Israel, ‘The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations. Go and gather the elders of Israel together and say to them, ‘The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt, and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.”’ And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, ‘The Lord, the God of the Hebrews, has met with us; and now, please let us go a three days’ journey into the wilderness, that we may sacrifice to the Lord our God.’”

## E: Exodus 4:1-14

Then Moses answered, “But behold, they will not believe me or listen to my voice, for they will say, ‘The Lord did not appear to you.’” The Lord said to him, “What is that in your hand?” He said, “A staff.” And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. But the Lord said to Moses, “Put out your hand and catch it by the tail” so he put out his hand and caught it, and it became a staff in his hand “that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” Again, the Lord said to him, “Put your hand inside your cloak.” And he put his hand inside his cloak, and when he took it out, behold, his hand was leprous like snow. Then God said, “Put your hand back inside your cloak.” So he put his hand back inside his cloak, and when he took it out, behold, it was restored like the rest of his flesh. “If they will not believe you,” God said, “or listen to the first sign, they may believe the latter sign. If they will not believe even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile will become blood on the dry ground.”

But Moses said to the Lord, “Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue.” Then the Lord said to him, “Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord? Now therefore go, and I will be with your mouth and teach you what you shall speak.” But he said, “Oh, my Lord, please send someone else.” Then the anger of the Lord was kindled against Moses and he said, “Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart.



## E: Exodus 4:15-18, 20b-23, 27-31

You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do. He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him. And take in your hand this staff, with which you shall do the signs.”

Moses went back to Jethro his father-in-law and said to him, “Please let me go back to my brothers in Egypt to see whether they are still alive.” And Jethro said to Moses, “Go in peace.” And Moses took the staff of God in his hand. And the Lord said to Moses, “When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will harden his heart, so that he will not let the people go. Then you shall say to Pharaoh, ‘Thus says the Lord, Israel is my firstborn son, and I say to you, “Let my son go that he may serve me.” If you refuse to let him go, behold, I will kill your firstborn son.’”

The Lord said to Aaron, “Go into the wilderness to meet Moses.” So he went and met him at the mountain of God and kissed him. And Moses told Aaron all the words of the Lord with which he had sent him to speak, and all the signs that he had commanded him to do. Then Moses and Aaron went and gathered together all the elders of the people of Israel. Aaron spoke all the words that the Lord had spoken to Moses and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.

# P in Exodus

- P has rather few verses (about 5.5 verses!) in Exodus until Chapter 6, by which time J and E have covered the biographical information about Moses and have already had him see Pharaoh once
- The P text in Exodus begins with 1:7,13-14; 2:23b-25; 6:2-11

## P: Exodus 1:7,13-14; 2:23b-25; 6:2-11

And the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

And the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel and God knew.

God spoke to Moses and said to him, “I am the Lord. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty,<sup>1</sup> but by my name the Lord I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.’” Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.

So the Lord said to Moses, “Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.”

## P: Exodus 6:30; 7:1-13

But Moses said to the Lord, “Behold, I am of uncircumcised lips. How will Pharaoh listen to me?”

And the Lord said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. The Egyptians shall know that I am the Lord, when I stretch out my hand against Egypt and bring out the people of Israel from among them.” Moses and Aaron did so; they did just as the Lord commanded them. Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.

Then the Lord said to Moses and Aaron, “When Pharaoh says to you, ‘Prove yourselves by working a miracle,’ then you shall say to Aaron, ‘Take your staff and cast it down before Pharaoh, that it may become a serpent.’” So Moses and Aaron went to Pharaoh and did just as the Lord commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent. Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts. For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs. Still Pharaoh's heart was hardened, and he would not listen to them, as the Lord had said.