

**Weeks 5 and 6: February 15-February 22**  
**CCP 203**  
**Joseph Hollcraft M.A.**

IX. Moses and the Exodus (cf. [Word of the Week](#) link on website for expanded meaning of departure/Exodus). Moses continues the expansion of God's covenant blessing as he establishes a national covenant in the Passover sacrifice along with the law in the 10 Commandments.

A. Summary and main points of Moses in History. Exodus picks up where Genesis left off (remember the narrative books). The inheritors of the promise of Abraham are in Egypt.

1. 400 years of oppression for the Israelites when we read that Jezebel sent Moses down the river to be followed by his sister Miriam. Moses would be raised as Prince of Egypt.
  - a. The Hebrew word for basket is the same word used for the Ark.
2. In defense for his people he kills a fellow Egyptian and flees to the East.
3. Flight into Median (40 years) where he encounters YHWH on Mt. Sinai. God calls Moses to return to Egypt and set his people free.
  - a. With the aid of his brother Aaron, Moses would ultimately comply with God's request to return to Egypt.
4. Moses goes to Pharaoh and he first refuses (the workload is doubled for the slaves) only to have Moses return a second time with the Ten Plagues and the smite of the first-born.
  - a. Israelites were called to put the blood on the doorposts as a sign to the angel of death that you belonged to Yahweh.
5. Exodus from slavery via the Red Sea. Two months later they arrive at Sinai where Moses receives the 10 Commandments.
  - a. Water from the rock at Horeb—MEEKNESS!
6. Worship of the Golden calf and the Levitical Priesthood.
  - b. Moses is indignant at the sight of the Golden calf...He still intercedes on behalf of the people and reminds God of His covenant.
7. Building of the Sanctuary that they will carry with them during their time in the wilderness.
  - a. This prefigures the church in our time here on earth...what the spiritual doctors of the church call the desert.

B. Moses highlighted in the Book of Exodus.

1. Ex.3.1... "*Moses was keeping the flock.*" God has a love affair with shepherds. They have the role of constantly bringing the flock together again, guarding it from the wolves.
2. Ex.3.2... "*The bush was burning.*" God's love is described as fire.
  - a. God's fire is a saving fire: Pillar of fire, tongues of fire, etc...
3. Ex.3.5... "*You are standing on holy ground.*"
  - a. Is.6 and Rev.4...*God is described as "holy holy, holy."*
4. Ex.3.11; 4.10-17... "*Who am I.*" False humility or genuine humility. Do we trust in God's strength to carry us in our vocation?
5. Ex.3.12... "I will be with you. This will be the sign." The sign is the fact that God sends! We must cooperate in grace.
5. Ex.3.14... "*I am who I am.*" God's essence is love (1 Jn.4.16) and points to our vocation of realizing our identity and being.
  - a. Pope John Paul II: "*Become who you are.*" Our life is a process of letting go and being more grafted to God.
6. Ex.3.19; 4.1-8...What is the importance of "*rod*" and "*hand*."

Authority

- 1-rod
- 2-hand

Evil/Satan

- 1-Serpent
- 2-leprosy (cf. Is.6)

a. God uses this illustration to emphasize that he has authority over what is going on in Egypt.

- 1. Leprosy is the state of Israel after their stay in Egypt.

C. Mosaic typology. Christ lays hidden in the figure of Moses as his life points to the rich divine causality of God working in time and eternity. The very life of Moses is a foreshadowing and prefiguring of Christ. God gives spiritual meaning to history in Moses and Christ.

1. The parallels below highlight the core truth of Scripture: To understand scripture we must always interpret the OT and NT as the whole revelation of Truth in God. You cannot have one without the other. We will soon see how God uses Moses to establish and prepare a core truth of NT Revelation in Christ.

Moses

- 1. Wicked decree by Pharaoh
- 2. Saved through Joseph's dream
- 3. Freed from slavery through waters
- 4. Fasted for 40 days and 40 nights
- 5. Next seen giving law of O.C. on Mtn.
- 6. Moses head of 12 tribes and appoints 70
- 7. Moses offering himself up for temporal punishment
- 8. Moses feeds the hungry with Manna
- 9. Moses throws the wood into the waters

Of Marah and it is transformed

Jesus

- wicked decree given by King Herod
- saved through Joseph's dream
- freed from slavery through waters
- fasted for 40 days and 40 nights
- next seen giving law of N.C. on Mtn.
- Christ head of 12 and appoints 70
- Christ offering himself up on the cross
- Christ Is the new Manna
- Baptism becomes sanctifying only when joined to

D. The Passover...New Passover. Understanding the relationship between the OT Passover and NT Passover is imperative in our journey towards a much deeper insight of the Eucharist. We must first start with how the Passover was related to the OT thank-offering—the Todah: “*thank-offering*”. The Todah was the corporate celebration of the Passover.

**1. Todah...**Hb word meaning “*thank-offering*.” It is precisely when we read the New Testament with an understanding of cultic theology that its deepest implications are bound up in the Old. Here again, I reiterate typology: It is the New Testament that corresponds with the inner drama of the Old.

a. Leviticus 7.11...the scriptural blueprint for this Old Testament offering. A spiritual sacrifice for a spiritual reason... “If you deliver me...” When the Liturgical celebration took place you won the battle!!! Note: it was God's self manifestation that was the center of the liturgical covenant renewal...cf. Deut.29.5-6.

- 1. Lev.3...consumption of the sacrifice was necessary for one to receive communion with Yahweh. Blood was the sacred reality of life.

b. During the Todah celebration hymns of peril were sung. After the cries of peril, and lament there was a transition into the petition and thanksgiving (there is also often seen in the Bible affliction and distress as the prelude to joy and thanksgiving). This has the same format as Jonah (cf. Jonah 2.9), Hezekiah (cf. Is.38.11), and Jehosaphat (cf. 2 Chr.20).

1. 1 Chr.16.7-41...David sets the Todah celebration front and center in the temple. This is so that the presence of God is celebrated in its proper place.

2. Ez.38.12; Bar.3.24... *“Temple is the center of the earth.”* There is cosmic significance to Jerusalem. It is where the Israelite faithful went to seek commune with God. The Psalmist proclaims Zion the true pole of the earth (Ps.48). The temple held the presence of God.

c. The great Rabbi Gamaliel has been known to say that all sacrifices will cease, but one will always remain...the todah... *“thank-offering-giving.”* Passover was the corporate Todah!!!

1. Psalmist continues to capture the nature of the Todah expression as they express the Jerusalem liturgy. Note the continual steadfast love, Hebrew is **Hesed**, in the house of God used with prayer and praise...ie Ps.42.

**2. Psalm 22** was the great Todah. This was the prayer our Lord was crying on the cross, instituting the new Todah. This is an expression appreciated in context.

1. For example when you hear the words *“Oh say can you see...”* you think immediately of the national anthem. So it is with *“my God, my God, why have you forsaken me”* You think of the Todah!!

2. Old Testament is a preparation for the realization of God’s special presence in certain places, people, and things.

a. Gn.14.8...*offering up bread and wine...*Christ is the new Melchizedek On Golgotha.

1. 2 Sam.6.19...Gn.14.8...Offering up of bread and wine in Jerusalem. Ps.110 was the most quoted Psalm.

2. As the Holy Spirit inspires David to sing and to pray, so does the inner life of the Trinity, in the pneumatic voice, transcend time and presence with an arousal of the great Todah hymn.

b. *“Sinai to Zion-from the Mosaic covenant to the Davidic-comes a corresponding shift for the sin offering to the thank-offering”*--Hahn

1. Just as Moses gave the five books of the law, David gives us five books of the Psalms.

**3. Passover** again was the corporate Todah; the annual recalling of the act of God that was liberation and thus the foundation of the community. It follows that the Eucharist, *communio* “par excellence;” becomes the precipice of all eschatology and the source of all community. In essence, the “pasch” of Christ is the concrete realism of the new liberation in the new covenant from slavery (cf. Ex.12.14).

A. Ex. 12 is the Passover blueprint that finds its fulfillment in Jn.19. Here the sacrificial lamb died as a ransom, in place for the first born of the household.

1. Ultimately, Passover was when God instructed each Israelite

family to take an unblemished lamb without broken bones and sprinkle it with blood on the doorposts. That night, the Israelites were to eat the blood of the lamb. If they did the first born were spared, otherwise they died.

**Exodus 12**

- 1) Ex.12 .22... “hyssop branch”
- 2) Ex.12.46... “unbroken bone”
- 3) Ex... “priest in purple robe”
- 4) Ex... “6<sup>th</sup> hour slaughter”
- 5) Ex... “seamless tunic”

**John 19**

- 1) Jn.19.29... “hyssop branch”
- 2) Jn.19.36... “Unbroken bone”
- 3) Jn.19.2... “purple robe”
- 4) Jn.19.14... “about the 6<sup>th</sup> hour”
- 5) Jn.19.23b... “seamless tunic”

B. Lk.22.17-20...Ex.24.8... “This is the blood of the new covenant.”

When Christ echoes the words of Moses to the disciples the covenant made on Sinai is elevated to a staggering realism.

- 1. In Israelite antiquity the blood of the covenant was that which created the person whole and in turn gave way to peace. This is the deepest mystery of *Shalom* in the Israelite milieu.
- 2. Past events are consciously used as liturgical models for the covenantal meaning of human destiny. The new Passover emphasizes, like that of the Old Covenant, the actualization of a historical deliverance.” “The bible and the Liturgy are sacred Histories”--Danielou