

### Handout 1: Exodus Lesson 2: Typology of Moses and Jesus

<b>MOSES</b>	<b>JESUS</b>
Pharaoh tried to kill him as a baby (Ex 1:22).	King Herod tried to kill baby Jesus (Mt 2:16).
He was hidden from the Pharaoh (Ex 2:2).	An angel said to hide the Jesus from the King Herod (Mt 2:13).
Moses was sent into Egypt to preserve his life (Ex 2:3-4).	Jesus was taken into Egypt to preserve His life (Mt 2:13-15).
Moses was saved by women: his mother (Ex 2:3); Miriam (Ex 2:4); Pharaoh's daughter (Ex 2:5-10).	Jesus was saved and helped by His mother, Mary (Mt 2:14).
Pharaoh's daughter adopted Moses and named him (Ex 2:10).	Joseph adopted Jesus and named him (Mt 1:25).
Moses became a prince of Egypt (Ex 2:10).	Jesus is the Prince of Peace (Is 9:5; Mt 28:18; Lk 2:14).
There was a long period of silence from Moses' childhood to adulthood.	There was a long period of silence from Jesus' childhood to adulthood.
Moses had a secret identity = Israelite slave.	Jesus had a secret identity = the Son of God.
He tried to save a Hebrew kinsman (Ex 2:11-12).	Jesus came to save His Hebrew kinsman first (Mk 7:26-28).
Moses went from being a prince to a pauper (Ex 2:15-19).	Jesus went from being God to being man (Jn 1:1-3; Mk 6:3).
Moses saved women at a well (Ex 2:15-19).	Jesus saved a woman at a well (Jn chapter 4).
Moses became a shepherd (Ex 3:1).	Jesus is the Good Shepherd (Jn 10:11).
Moses' mission was to redeem Israel from slavery (Ex 3:7-10).	Jesus' mission is to redeem mankind from slavery to sin (Heb 1:1-4).
Moses was loved and supported in his ministry by his sister Miriam [Hebrew = Miryam] (Ex 15:20-21).	Jesus was loved and supported in his ministry by His mother Mary [Hebrew = Miryam] and was assisted in his ministry by women (Lk 8:3).
Moses was often rejected by his own people.	Jesus was often rejected by His own people.
Moses gave God's law on Mt. Sinai (Ex 20:1-31:18; 34:1-35).	Jesus gave the new law from the Mt. of Beatitudes (Mt chapter 5).
Moses spent 40 days fasting on the mountain (Ex 24:18; 34:28).	Jesus spent 40 days fasting in the desert wilderness (Mt 4:2).
Moses performed signs/ miracles (Ex 4:8-9, 17).	Jesus performed signs/miracles (Jn 20:30).
Moses offered his life for the salvation of his people after the sin of the Golden Calf (Ex 32:33-33).	Jesus offered His life for the salvation of the world (Is 53:12; Rom 5:12; 6:10; 2 Cor 5:15-21; Col 1:19-20; 2:14-15; 1 Jn 1:7; 2:2; etc).
Moses is the prophet of the Old Covenant Church (Dt 18:15).	Jesus is the prophet, priest, and King of a New and everlasting Covenant = the universal Catholic Church [note catholic means universal].
M. Hunt © copyright 2003, revised 2009 <a href="http://www.agapebiblestudy.com">www.agapebiblestudy.com</a>	

## Handout 2: Exodus Lesson 2

### Points of Irony in the Narrative Describing Moses' Childhood (Ex 2:1-10)

What events in the story strike you as ironic? Try to name the points of irony by comparing the events that led to Moses' mother placing him in the Nile River, his rescue by the princess and the ironic connection between those events and the events that will unfold in the Exodus of Israel out of Egypt and in the unfolding events of salvation history.

**Answer:**

1. Ironically, Moses' mother literally complies with the Pharaoh's command to commit the boy babies to the Nile, but she reinterpreted the command by placing her baby in the Nile instead of "throwing" him into the water.
2. Ironically the Pharaoh only commanded that the Hebrew boy babies be thrown into the Nile; he didn't issue a command that once committed to the water that someone else couldn't take the baby out, which was exactly the action of his daughter.
3. Ironically it wasn't only Moses' mother and sister who defied the Pharaoh, but his own daughter also defied his command to murder baby Moses.
4. It is ironic that the Egyptian princess is the authority figure, yet it is the child Miriam who suggests to the princess that she should keep the baby Moses.
5. And it is ironic that one of the Hebrew babies he attempted to destroy becomes a member of his royal family.
6. It is ironic that the Egyptian princess, whose people are the oppressors of the children of Israel, becomes the savior of the savior of Israel.
7. A grimmer irony is the picture of little Miriam, standing (Heb. = *yatsab*) on the river bank to greet the princess, perhaps a foreshadow of Moses also standing (Heb. = *yatsab*) on the river bank to confront the Pharaoh on his return to Egypt (Ex 8:16)—the one seemingly powerless and the other powerful and yet the shift in power depends on God who softened the princess' heart but hardened the heart of her father.
8. Another grim irony is that the bloody murder of the infant boys in the Nile prefigured the first plague according to Church Fathers like Origen (*Homilies on Exodus* 4.6), and also foreshadows the death of the firstborn of Egypt, including the Pharaoh's own son and heir, in the tenth plague.
9. The final grim irony is that the drowning of the Israelite boys also prefigured the drowning of the army of Pharaoh in the Sea of Reeds (Red Sea) as the children of Israel escaped out of Egypt.
10. And perhaps the final irony is that the child Miriam, taking her stand by the Nile to be near the basket that held her baby brother who will become the prophet and savior of her people, Israel (Dt 34:10), prefigures another Miriam (Mary) who will take her stand by the cross (Jn 19:25) the held her son who is the great prophet Moses spoke of (Dt. 18:15-19) who came to save her people and all humanity.

### Handout 3: Exodus Lesson 2

In the Hebrew text of Exodus 2:3-10 the word *yeled*, “child,” is repeated seven times in verses 3, 6, 7, 8, 9 (twice), and 10. In addition the plural “children,” *yalde* is used in verse 6—yielding the combination of a seven/eight pattern. The same seven/eight pattern is found in the Hebrew text of Exodus 2:11-21 describing Moses’ life as an adult in Egypt. The word *ish*, “man,” is repeated seven times in verses 11 (twice), 12, 14, 19, 20, and 21, with the addition of the plural *‘anasim*, “men,” in verse 13—yielding a second seven/eight pattern in describing events in Moses’ adult life (*Interlinear Bible: Hebrew-English, vol. I*, pages 143-144; *Exodus*, William Propp, page 146). The seven/eight combination in repetitions appears numerous times in Scripture. Together these numbers form a remarkable connection. According to the etymologies of the Hebrew words for “seven” and “eight,” the number seven means that which is perfected or spiritually complete, while eight denotes that which is superabundant. Christians saw God’s holy covenant name in a 7/8 pattern. In Hebrew by the four consonants YHWH have a value of 10, 5, 6, and 5. Added together their total is 20 + 6 but multiplied by 3 (the Triune God) their value is 70 (7x10) + 8, or spiritual perfection times perfection of order plus superabundant salvation.

Yahweh’s covenants are a seven and eight combination pattern with seven covenants revealed in the Old Testament and the eighth revealed in the New Covenant in Christ:

1. Covenant with Adam [[Genesis 1:28-30](#); [2:15-17](#); [Hosea 6:7](#)]
2. Noah and the earth [[Genesis 6:18](#); [9:9-17](#); [Sirach 44:17-18](#)]
3. Abraham [[Genesis 12:3](#); [15:1-18](#); [18:18](#); [22:18](#); [Sirach 44:19-20](#)]
4. Sinai Covenant [[Exodus 19-24](#); [34:10](#), [27](#), [28](#); [Deuteronomy 5:2-3](#)]
5. Aaron & Sons high priestly covenant [[Exodus 40:15](#); [Leviticus 2:13](#); [Numbers 18:19](#); [Sirach 45:7](#); [Jeremiah 33:21](#)]
6. Phinehas: perpetual priesthood [[Numbers 25:11-15](#); [Sirach 45:24](#)]
7. David & descendant [[2 Samuel 7:11](#); [23:5](#); [Sirach 45:25](#)]
8. Jesus the Priest-King of the New Covenant [[Luke 22:20](#); [1 Corinthians 11:25](#); [Hebrews 7:22-24](#); [8:6](#); [9:15-20](#); [12:24](#); [13:20](#)]

The 7/8 pattern in the Tabernacle/Temple:

Desert Tabernacle <a href="#">Exodus 25:10-30:21</a> ; <a href="#">37:1-40:33</a>	Solomon’s Temple <a href="#">1 Kings 6:1-13</a> ; <a href="#">2 Chronicles 3:1-5:14</a>
1. Ark of the Covenant	1. Ark of the Covenant
2. Seat of Atonement (Mercy Seat)	2. Seat of Atonement (Mercy Seat)
3. Golden Alter of Incense	3. Golden Alter of Incense
4. Golden Menorah	4. Golden Menorah
5. Golden Table for the Bread of the Presence	5. Golden Table for the Bread of the Presence
6. Bronze Sacrificial Altar	6. Bronze Sacrificial Altar
7. Laver for the holy water	7. Laver for the holy water
	8. Bronze Sea for ritual cleansing

Last seven visions of Revelation are in a 7/8 pattern, introduced by the Greek words *kai eidon*, “and I saw”: 19:11, 17, 19; 20:1, 4, 11; 21:1 and an 8<sup>th</sup> time in 21:2.

## Handout 4: Exodus Lesson 2

### Encounters at a Well in Scripture

1. Abraham's unnamed servant found Isaac's bride Rebekah at a well (Gen 24:4 – 67).
2. Jacob found his bride Rachel at a well (Gen 2:1- 2; 29: 2- 14).
3. Moses met his bride Zipporah at a well (Ex 2:11-21).

Each encounter has the same basic elements:

1. The man travels to a distant land.
2. He arrives at a well.
3. A girl comes to draw water at the well.
4. The man approaches the girl and speaks with her.
5. The girl returns to her people to tell them about the man.
6. The man is introduced to the girl's people.
7. The girl becomes the bride of a bridegroom.

Any series of three points to a more significant fourth event. Jesus' encounter with the woman of Samaria in John 4:1-30 has the same elements as the other three "well encounter" stories:

1. Jesus was traveling from the Galilee to Jerusalem.
2. He arrived at a well near Shechem in Samaria (the region of the Holy Land that had been the Northern Kingdom of Israel) that was called "Jacob's well."
3. A woman came to draw water at the well.
4. Jesus spoke with the Samaritan woman. He told her that He was the Messiah.
5. She went to tell her people about Jesus.
6. She brought her people to meet Jesus, and they received His words with gladness.
7. The Samaritan woman symbolizes Samaria. Jesus is the Bridegroom (Jn 3:29). He is courting Samaria, the lost Northern Kingdom (2 Kng 17:5-18), as His Bride, fulfilling the prophet Ezekiel's prophecy in Ezekiel 37:15-28.

The Catechism of the Catholic Church encourages an awareness of and an appreciation for biblical typology in the study of Sacred Scripture:

- *The Church, as early as apostolic times, and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God's works of the Old Covenant prefiguration of what he accomplished in the fullness of time in the person of his incarnate Son (CCC#128).*
- *Christians therefore read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as Revelation reaffirmed by our Lord himself. Besides, the New Testament has to be read in the light of the Old. Early Christian catechesis made constant use of the Old Testament. As an old saying put it, the New Testament lies hidden in the Old and the Old Testament is unveiled in the New (CCC# 129; the last line paraphrases St. Augustine). Also see CCC 130.*

## WHO WAS THE FATHER-IN-LAW OF MOSES?

In Exodus 2:18, the father (Hebrew = *av*) of Moses' wife, Zipporah, is called Reuel. However, in Exodus 3:1, the family patriarch is identified as Jethro, the "father-in-law (Hebrew = *htn*, *hoten* with vowels) of Moses. Yet another man, Hobab son of Ruel the Midianite, is identified as Moses' "father-in-law/*htn* (*hoten*) in Numbers 10:29.

Most Bible commentators conclude that Jethro and Reuel are the same man. However, why the Biblical text would call Moses' *hoten* Reuel in Exodus 2, Jethro in Exodus 3, and Hobab in Numbers 10 is either left unexplained or as a suggested inaccuracy in the text. The popular theory since the 19<sup>th</sup>, when German Protestant Biblical scholars proposed the Documentary Hypothesis Theory, is that Hobab is the father of Zipporah in the "J" (Jahwist/Yahweh) source; Jethro, in the "E" (Elohist) source, and in Numbers 10:29, Reuel is explained as a "misreading."<sup>1</sup>

Solving the problem revolves around the accurate meaning of the Hebrew word *hoten*. The question is: "Did ancient Hebrew even have a word that equated to the English term "father-in-law"? Most Western Biblical translators tend to assume that the structure of ancient society and family relationships were the same as their contemporary relationships: husband, wife, aunt, uncle, cousin, father-in-law, mother-in-law, etc.). However, those familiar with non-Western languages recognize that other nationalities often use different relationship terms (Arabic, for example).

Although *htn/hoten* is translated as "father-in-law" in most English Bible translations, a careful study of the usage of the Hebrew word suggests that it refers to relationships outside a family blood relationship created through marriage to a woman's male family members. In his studies, Terrence C. Mitchell, a former director of Western Asiatic antiquities at the British Museum, concluded in his research on the subject: "Indeed, I would here suggest that *htn* in the Old Testament, instead of carrying only particular meanings such as 'father-in-law,' or 'son-in-law,' which vary according to context, has some such general meaning as 'relation-by-marriage,' which it bears in every context in relation to a male ego."<sup>2</sup>

Biblical scholar Ernst Kutsch agrees, noting that the root *htn* refers to relationships of affinity rather than blood relationships. He wrote: "This relationship is brought into being by marriage between one spouse (or by extension the spouse's family) and the blood relatives (cognates) of the other spouse."<sup>3</sup> Scholar Robert O'Connell agreed, noting that the form *hoten* refers to the husband's male relative by marriage (i.e., "father-in-law" or "brother-in-law").<sup>4</sup>

If *htn/hoten* is translated as "in-law," the problem with Reuel and Jethro is resolved. Reuel is clearly identified as Zipporah's father (Exodus 2:16-21); therefore, he is Moses' actual father-in-law. Then, the reference to Jethro as *hoten* in Exodus 3:1 simply means that he belongs to the same Midianite family. Since the passage notes that he is a priest

and the flock belongs to him, the implication is that Jethro has become the new family patriarch, having inherited the position as the eldest son of Reuel. Therefore, Jethro would be Moses' brother-in-law. Hobab, another *hoten* of Moses, is also identified as the son of Reuel (Numbers 10:29) and is probably a younger brother-in-law. However, Jethro could also be a cousin, uncle, or nephew. The term "*hoten of Moses*" refers to Jethro 16 times. The term stresses not who Jethro is but who Moses is and his relationship with his wife's band of Midianites. They are his kinfolk by marriage, and he has a formal alliance with them.

Another aspect of Moses' relationship with his male relatives by marriage is revealed in Exodus when he encounters Yahweh for the first time while tending Jethro's sheep. Yahweh reveals Himself to Moses in the "burning bush" and commands Moses to return to Egypt to deliver Yahweh's people from Egyptian slavery (Exodus 3:2-10). Moses agrees to accept the mission, but first, he asks Jethro, his *hoten*, for permission (Exodus 4:18). Because of the binding relationship with his wife's family and their chieftain, Moses acknowledges the necessity of obtaining Jethro's permission to undertake the mission.

#### Endnotes:

1. According to the Documentary Hypothesis Theory, the Pentateuch (the five books Moses wrote) consists of at least four different textual strands woven together over time to make one continuous narrative. The various sources are "J," the Yahwist (German Jahwist) source, designated after the personal name of God (YHWH or Yahweh with vowels); "E," or the Elohist source, which uses the general term for "God" plural; "P," the Priestly Code, which makes up most of the Book of Leviticus; and "D," which stands for Deuteronomy and is found in the Book of Deuteronomy. While many Protestant scholars still use this approach, its popularity has waned and was never embraced by the Catholic Church.
2. Terence C. Mitchell, "The Meaning of the Noun HTN in the Old Testament," *Vetus Testamentum* 19, 1969, page 105.
3. *Htm in Theological Dictionary of the Old Testament*, editor G. J. Botterweck and H. Ringgren, translator J. T. Willis, G. W. Bromiley and D. E. Green, Grand Rapids, MI; Eerdmans, 1974, vol. 5, page 270.
4. O'Connell, *HTM in The New International Dictionary of Old Testament Theology and Exegesis*, Editor W.A. VanGermeren, Grand Rapids, MI, Zondervan, 1997, vol, 2, page 325.