

**Chinese Martyrs Catholic Church  
Bible Sharing Program 2009-10  
Exodus #2: The Hesitant Servant**

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

<b>A</b>	<p><b><u>Introduction of related scriptural passages</u></b></p> <p>“Speak, LORD, for your servant is listening”</p>	<p>Ex 3-4</p> <p>1Sam 3:9</p>
<b>B</b>	<p><b><u>God Calls Moses</u></b></p> <ul style="list-style-type: none"> <li>In this section, we see a continuation of the theme of “knowing” (see BSP 1-E2). God further reveals Himself so that humanity may know Him. This further revelation allows us to understand why God reveals Himself to men: there is a connection between knowing and covenant; the former leads to the latter.</li> <li>The burning bush – God is often described as fire in scripture. St. Thomas’ concept of purgatory is originated here.</li> <li>The burning bush – indestructible: this prefigures the virginity of Mary.</li> <li>“the God of Abraham, the God of Isaac, and the God of Jacob” – this indicates God’s faithfulness to the Covenant which gives hope to the Israelites in times of anguish.</li> <li>“Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” Sinners and the humble fear the authority of the Creator; without Jesus, our Mediator between Heaven and earth, who gives us our sonship, how could we (are we worthy of calling) call God “Father”? Without the prompting of the Holy Spirit, how could we call out with joy, “Abba, Father!” (Rom 8:15)?</li> </ul>	<p>Ex 3:1-12</p> <p>TGQ 11</p> <p>Ex 14:24, Ps 50:3, 1Cor 3:13b, S. Th, Comp. of Theology, #182 TGR 2-2, Buby, <u>Mary of Galilee</u>, v. III, p 217, 245, 296 Ex 3:6, 15, 16, TGR 2-2</p> <p>Ex 3:5 Joshua 5:15 CCC 2777</p>
<b>C</b>	<p><b><u>The Name of God</u></b></p> <ul style="list-style-type: none"> <li>YHWH Yaweh = “I am He who is” (The Septuagint version); “I am who am” (Vulgate)⇒”self-existence”, the origin of all; the existence of humanity is rooted in the existence of God, departure from this origin and element (goodness and value) = departure from existence.</li> <li>Jehovah = pronunciation is the result of changing YHWH to JHVH and combining with Adonai (Yahweh’s name cannot be called directly out of respect). Most scholars do not accept this title.</li> <li>“I am He” – “I am”, “ego eimi” (GK) = The name of God = Jesus calling himself God.</li> </ul>	<p>Ex 3:13-22 NJBC 77:11-12, St. Aug. C. of God, p 315, 473, D. Stacey, Groundwork of Biblical Studies, p 229 NJBC, SK, D. Stacey, NAB</p> <p>NAB Jn 8:24, 18:8</p>
<b>D</b>	<p><b><u>The Commissioning by God</u></b></p> <ul style="list-style-type: none"> <li>The staff of Moses represents the authority to govern God’s people (Ex 4:20); the transformation of the snake – an image of evil and confirmed Moses’ authority over evil power. Therefore, the Pope and the bishops also hold a staff.</li> <li>The recovery from leprosy represents the liberation of the Israelites from slavery and their regaining of freedom.</li> <li>Moses angers God when he refuses His invitation three times. Are we able to accept God’s commissioning with faith?</li> </ul>	<p>Ex 4:1-17</p> <p>S. Hahn, Father, p 132-3 Mt 16:18, 28:18</p> <p>Father, p 133</p> <p>Ex 4:13-14, TGR 2-3</p>

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<p><b>E</b></p>	<p><b><u>Moses Returns to Egypt to See Pharaoh</u></b></p> <ul style="list-style-type: none"> <li>• Another similarity between Moses and Jesus: both must escape from their home town. Moses returns safely after Pharaoh's death and Jesus returns safely after Herod's death.</li> <li>• "I will harden his heart" – is this fair? Is Pharaoh exempted from consequences for his crimes?</li> <li>• "Israel is my firstborn" – as the first born, Israel is responsible for leading all nations towards goodness. This responsibility is carried out by the new Israel (the Church). Just as Adam, the firstborn of humanity, whose duty is to lead humanity towards goodness, the new, Jesus, is the one to fulfill this role.</li> <li>• Israel is the firstborn of God; God is his Father. This reveals the parent-child relationship and the love exists between God and humanity. God's fatherhood is beyond the male and female gender because He encompasses both fatherhood and motherhood. This parenthood is partially manifested in the imperfect human parenthood but it can also be distorted and damaged by human parenthood.</li> <li>• "Let my sons worship me" – worship – avad (HB) = serve; worship also means work. Worship characterizes the relationship between God and Israel; work characterizes the relationship between Pharaoh and Israel. Many people only care about work and refuse to worship anyone, their master is not God our Father but Pharaoh. They lead a life of slavery rather than love within a family.</li> <li>• The mystery of God's request to have Moses killing his son.</li> </ul>	<p>Ex 4:18-31</p> <p>Ex 4:19</p> <p>SK p 85, note 4, Mt 13:14f</p> <p>Catholic for a Reason, p 82 TGR 2-3</p> <p>CCC 239</p> <p>TGQ 2</p> <p>TGQ 14, Father p 135</p>
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