

## Reading Through the Bible Week 5: Exodus Part 1 "Exodus: Departure, Identity, Redemption"

### Overview:

Exodus is a Greek word which is composed of two parts: *ek* "out" and *hodos* "road." The Book of Exodus describes the departure of the nation of Israel from their bondage in Egypt. Centuries before the Patriarch, Jacob brought his extended family to Egypt to avoid starvation (Gen. 46:1-27). Because of a shift in political power, the descendants of Joseph and his brothers fell into slavery, but they became quite numerous. The emphasis in Genesis upon one family has given way to a focus upon the nation of Israel in the Book of Exodus. They are slowly shaped into a people who are in a covenant relationship with Jehovah God.

It is notable the Hebrew name for Egypt, *Mizraim* (or *Mitzraim*), directly connects the nation to this son of Ham. This name is still reflected in the modern Arabic name for Egypt, *Miṣr*. The Bible often refers to Egypt as the "Land of Ham" (Psalm 105:23, 106:22), highlighting the ancestral link to Ham. Mizraim was the progenitor of the Egyptian people, who developed into a major civilization by the time of Abraham (Genesis 12), but Cush – a son of Ham and brother to Mizraim – historically corresponds to the region south of Egypt, known as Nubia or Ethiopia.

Egypt (Mizraim) generally dominated the region during the New Kingdom (circa 16th century BC), and Nubia (Cush/Kush) was an Egyptian colony governed by an "Egyptian Viceroy of Kush." Kushites adopted many cultural practices, religious beliefs (like the worship of Amun), and architectural styles (pyramids) from Egypt. As the Egyptian New Kingdom disintegrated around 1070 BC, Kush gained independence and power with the Cushites/Kushites being the first to unite the Upper and Lower Nile (land of Cush/Kush) and their influence is seen on the earliest dynasties of Egypt.

Based on biblical genealogy and ancient history, the transition from Mizraim to Cush describes the relationship between the ancestral founders of Egypt (Mizraim) and Nubia/Sudan (Cush), who were siblings (sons of Ham). While they are distinct, neighboring regions, the historical transition involves a reversal of power where the Kingdom of Kush eventually conquered and ruled Egypt during the 25th Dynasty. Between 746–653 BC, rulers from Kush (including Piye and Taharqa) conquered Egypt, creating the 25th Dynasty, often called the "Kushite Pharaohs," who were known for their darker skin tone and sometimes ruled Egypt as the "black pharaohs." After being pushed out of Egypt by the Assyrians, the Kingdom of Kush moved its capital further south to Meroë, developing a distinct culture that combined Egyptian traditions with indigenous African influences. Today, a major branch of the Afroasiatic language family (spoken in the Horn of Africa, including Oromo and Somali) is named "Cushitic" after the biblical figure.

The biblical significance is that the relationship shifts from familial to political, with both nations sometimes aligned and other times opposing (e.g., Zerah the Cushite fighting against Judah found in 2 Chronicles 14:9-15), and Moses is described in Numbers 12:1 as having married a "Cushite woman," which led to criticism from his siblings Miriam and Aaron. Prophetically, despite their history of conflict, passages like Isaiah 18 and Psalm 68:3 points to a future where both Egypt and Cush are acknowledged by God, symbolizing the inclusion of distant nations.



## Theme:

The overarching theme of the Book of Exodus is redemption from bondage, specifically how God delivered the Israelites from slavery to make them His own special people. This foundational narrative establishes the identity of Israel and reveals the character and power of God. All people may have hope, no matter how desperate the situation. God will send a deliverer to display His awesome power, and deliverance will come through blood.

Key biblical themes in the Book of Exodus includes:

- **Redemption and Deliverance:** The central event is God hearing the cries of the oppressed Israelites and acting with sovereign power through the plagues and the parting of the Red Sea to rescue them from physical bondage.
- **The Covenant:** At Mount Sinai, God formalizes a relationship with Israel through the **Mosaic Covenant**. This binding agreement stipulates that Israel will be God's "treasured possession" and a "holy nation" in exchange for their obedience to His laws.
- **God's Presence and Theophany:** God reveals Himself in dramatic manifestations, such as the burning bush and the pillar of cloud and fire. The second half of the book focuses on the **Tabernacle**, a portable sanctuary designed so that God's holy presence could dwell in the midst of His people.
- **The Law:** The giving of the **Ten Commandments** and subsequent regulations provides a moral and ethical framework for the community. The Law is presented as a gift to guide the people in reflecting God's character.
- **Holiness:** Exodus emphasizes that God is uniquely holy, and His people are called to share in that holiness through their worship, conduct, and use of sacrifices to atone for sin.
- **Knowledge of God (Self-Revelation):** A recurring purpose for God's actions (especially the plagues) is "that they may know that I am the LORD." This highlights God's supremacy over false gods and His faithful commitment to His promises.
- **Mediators:** The role of **Moses** as a go-between for God and the people is vital. Moses intercedes, delivers God's word, and even pleads for mercy on behalf of the rebellious Israelites.

## Narrative Arc of Exodus:

- 1) **Slavery and Call (Chapters 1–6):** The Israelites are enslaved in Egypt; God commissions Moses to liberate them.
- 2) **Plagues and Exodus (Chapters 7–13):** God sends ten plagues, leading to the Passover and the departure from Egypt.
- 3) **The Sea and Wilderness (Chapters 14–18):** God parts the Red Sea for the Israelites, destroys the Egyptian army, and provides water and manna in the wilderness.
- 4) **Covenant and Law (Chapters 19–24):** At Mount Sinai, God gives the Ten Commandments and the "Book of the Covenant," establishing a legal and spiritual framework for the people.
- 5) **Tabernacle and Presence (Chapters 25–40):** Detailed instructions and construction of the Tabernacle occur, ending with God's glory dwelling among the people.

## Key Study Points: Part 1

- **Foundations: The Bridge from Genesis (Exodus 1:1–7)**
- **Crisis: The Rebellion Against God's Blessing (Exodus 1:8–2:25)**
- **Foundations: The Bridge from Genesis (Exodus 1:1–7)**

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## Special Commentary:



Sunday Morning Bible Study: 25 Jan 2026

Teacher: Dr. David Utzke

<https://atbethel.church/sunday-adult-bible-study>

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The Book of Exodus is structured as a narrative of redemption, moving from the geographical location of Egypt to Mount Sinai. The Book of Exodus is a direct narrative and theological sequel to Genesis, tracking the transition of God's people from a single family into a redeemed nation.

Reading Exodus within the entire biblical canon reveals that these requirements are not merely ritualistic precursors but are essential to understanding the nature of God's relationship with His people:

- **Holiness as the Goal of Redemption:** The laws in Exodus (chapters 20–23) and the ritual instructions for the Tabernacle (chapters 25–40) demonstrate that redemption is not just an escape *from* slavery but a calling *to* holiness. In the canonical context, the "law" (Torah) defines the "I-Thou" relationship between God and His people, where obedience is an expression of faith rather than a means to earn salvation.
- **A Unified Life of Worship:** The integration of moral, social, and religious laws highlights that for the biblical community, every aspect of life—from agricultural practices to religious festivals—was a form of worship. This challenges the perspective that sees a sharp divide between "secular" and "sacred."
- **God's Presence Among His People:** Yahweh's requirements, specifically the construction of the Tabernacle, emphasize God's desire to dwell among humanity. Within the law, this moves from the Tabernacle and Temple to the incarnation of Jesus (John 1:14) and finally to the indwelling of the Holy Spirit in the Church.
- **The Paradigm of Ordered Creation:** Viewed through the lens of Genesis-Exodus as a literary unit, the laws represent God bringing order to a redeemed society, mirroring His creation of an ordered universe in Genesis. This positions the community of faith as partners in God's ongoing work of justice and compassion.

In summary, while typology looks *forward* to Christ, a canonical reading looks *across* the scriptures to see how God's character and His requirements for a "kingdom of priests" (Exodus 19:6) remain a consistent thread throughout the story of salvation.

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### Study Points

#### 1. Foundations: The Bridge from Genesis (Exodus 1:1–7)

- **Divine Sovereignty & Continuity - "And":** The Hebrew text opens with *waw* ("And") uninterrupted. This signifies that Exodus is not a new story, but a continuation of God's covenantal purpose initiated in Genesis; thus, explicitly linking it to the end of Genesis where Jacob's family settled in Egypt.
- **The 70 Souls - Covenantal Preservation:** The repetition of the names of Jacob's sons connects the 400-year gap back to the family origin story in Genesis. The list of Jacob's descendants (v. 1-5) echoes the creation and patriarchal blessing. It emphasizes that the 70 individuals who entered Egypt (Gen 46) are the direct seed through which God will fulfill His promises, preserving the remnant of the covenant family in a foreign land.  
In biblical numerology, 70 symbolizes **completeness, divine order, and judgment**, often representing a "fullness" of time, authority, or administration. It is commonly understood as a combination of 7 (perfection) and 10 (completeness/law), representing the "perfect administration of the world by God". It is used to indicate totality, such as the 70 nations from Noah, 70 descendants of Jacob, or 70 elders (Ex. 24:1).
- **The Promise Fulfilled - Fruitful, Multiplied, Filled:** Exodus 1:7 uses vocabulary from Genesis 1:28—"fruitful," "multiplied," and "filled the land"—to show that the Israelites are fulfilling God's original command to humanity and His specific promise to Abraham.



- **Vocabulary Link:** The text explicitly uses *fruitful* (parah), *increased* (sharats), multiplied (rabah), and *filled* (male/ *mil'û*) to mirror Genesis 1:28 (creation) and Genesis 17:2 (Abrahamic covenant).

By using the exact Hebrew verbs from the creation account, the writer (God breathed by the Holy Spirit) signifies that Israel is the vehicle through which the original purpose of creation is being restored.

- **Implication:** Israel, even under oppression, fulfills God's original creation mandate and covenant promise, signifying that God's blessing persists regardless of human circumstances.

This is also the literal fulfillment of the Abrahamic Covenant (Gen 15:5, 17:6). The "swarming" of the Israelites in Egypt is the physical manifestation of God's oath to make Abraham's descendants as numerous as the stars.

- **Structural Transition:** This verse marks the shift from **biography** (the story of Joseph and his brothers) to **national history**. The "family" has become a "people," setting the stage for the Exodus event.

- **Theodicy Perspective: God Amidst Silence and Suffering**

- **Divine Faithfulness in the Gap (400 years):** Although there is a long silence between Genesis and Exodus, the rapid multiplication of the Israelites (v. 7) serves as a theodicy. God is active behind the scenes, ensuring the "multiplication" despite the impending suffering and the "new king" who disregards Joseph (v. 8).

In Biblical numerology, 400 represents a profound, divinely ordained period of waiting and testing that concludes with a specific purpose or deliverance. Examples in Scripture:

- Abraham paid 400 shekels for a burial site, establishing roots in Canaan.
- Esau approached Jacob with 400 men (Genesis 32:6).
- David was joined by 400 men during his time of exile (1 Samuel 22:2).

- **Contextualizing Oppression:** The growth of the nation is the very reason the Egyptians feel threatened, leading to harsh labor (v. 9-10). The theological takeaway is that human suffering and political oppression cannot thwart divine purpose.

- **Hermeneutical Perspective: Interpreting the Text**

A hermeneutical approach looks at how we interpret the literary links and linguistic echoes.

- **The Vav Consecutive (The "And"):** Hermeneutically, the first word of Exodus (*Ve-eleh shemot* - "And these are the names") functions as a literary hinge. It demands that the reader interpret Exodus not as a new story, but as "Genesis: Part II."
- **Intertextuality with Eden:** The vocabulary in verse 7—*fruitful, increased greatly, multiplied, waxed exceeding mighty*—is a direct "echo" of Genesis 1:28 and 9:1.
- **Hermeneutical Key:** Israel is being presented as a "New Humanity." Where Adam and Noah failed, the "Sons of Israel" are succeeding in filling the earth under God's blessing.
- **The 70 Souls:** This serves as a hermeneutical pointer to the "Table of Nations." It suggests that Israel's growth is the beginning of the restoration of the fractured human family.

## 2. Crisis: The Rebellion Against God's Blessing (Exodus 1:8–2:25)

Exodus 1:8–2:25 chronicles a crisis where a new Egyptian Pharaoh, ignoring Joseph's legacy, attempts to suppress the burgeoning Israelite population through slavery and infanticide, rebelling against God's covenantal blessing of multiplication. Despite this oppression, God remains sovereign, using the trial to detach His people from Egypt and prepare them for liberation.



- **The New Pharaoh & The Feared People (1:8–10):** A new political order arises that disregards covenant history, viewing Israel's rapid growth—a direct fulfillment of God's blessing in Gen. 1:28 and 12:2—as a security threat.
- **Pharaoh as the "New Serpent" (1:11–22):** A new Pharaoh arises who "did not know Joseph," viewing God's blessing (Israel's growth) acts as an agent of chaos (akin to the serpent in Eden), attempting to destroy the "seed" (Gen. 3:15) through:
  - **Systemic Oppression:** Slavery to build "store-cities" (1:11–14).
  - **Systemic Infanticide:** Targeted murder of male infants via midwives, then the Nile (1:15–22).
- **The Paradox of Blessing (1:12, 17–20):** "But the more they were oppressed, the more they multiplied". The "Paradox of Blessing" describes a supernatural phenomenon where the more the Egyptian empire tried to crush the Israelites, the more they thrived and expanded. This serves as a primary example of God's covenantal blessing overriding human opposition. The theological significance is:
  - **Fulfillment of the Abrahamic Covenant:** This rapid growth was the historical reality of God's promise to Abraham in Genesis to make his descendants a "great nation".
  - **Invincibility of Blessing:** The narrative underscores that what God has blessed, no man can curse (echoing Numbers 23:20). Pharaoh's attempts to control and diminish them backfired, leading only to "dread" and "horror" among the Egyptians.
  - **A Stage for Deliverance:** Persecution became the backdrop for divine fidelity. The failure of human schemes prepared the way for the eventual Exodus, showing that God's plan is not dependent on favorable circumstances.
- **The Birth of the Mediator (2:1–10):** God's salvation is prepared within the house of the enemy. Moses is preserved from the "Serpent's" (Pharaoh's) water-based death sentence (the Nile) by the "seed of the woman" (the courageous midwives and mother). Moses is named by Pharaoh's daughter, meaning "drawn out" (of the water), symbolizing his future role in drawing Israel out of Egypt.
  - **The Sovereignty of God:** God demonstrates His sovereignty by positioning the future liberator of Israel within the very palace of the oppressor. God ensures that Moses is trained in the wisdom of Egypt while being physically protected by the state that sought his death.
  - **Irony and Provision:** Pharaoh, often associated with the chaos-monster (the dragon/serpent of the Nile in later prophets like Ezekiel 29:3), issues a decree to drown Hebrew males in the Nile. This water, intended to be a graveyard, becomes the medium through which God preserves His people's "seed."
- **God Remembers the Covenant (2:23–25):** The section ends with God "remembering" His covenant with Abraham, Isaac, and Jacob, signaling that the rescue is based on the promises made in Genesis.
 

The Hebrew word for "remember" in Exodus is from the root זָכַר (Zakar). In biblical Hebrew, zakar is an action-oriented verb. It is not a reference to mental recall; it implies a focused attention that leads to a specific response or action based on a covenant or commitment. The specific forms used in your references are:

  - Exodus 2:24: Vayizkor (וַיִּזְכֹּר) – "And [God] remembered." This marks the moment God began to act on His covenant to rescue Israel from Egypt.
  - Exodus 13:3: Zakhor (זָכוֹר) – "Remember [this day]." Used here as an "infinitive absolute," which functions as an emphatic command to solemnly observe and commemorate the Exodus.



- Exodus 13:9: Zikkaron (זִכָּרוֹן) – "[for a] memorial / reminder." This is a related noun referring to a physical sign (like a brand or mark) that keeps the memory of God's law active.
- Exodus 20:8: Zakhor (זָכוֹר) – "Remember [the Sabbath day]." Similar to Ex. 13:3, this is an emphatic command to set the day apart through active observance.
- Exodus 32:13: Z'khor (זָכֹר) – "Remember [Abraham, Isaac, and Israel]." This is a direct imperative used by Moses in prayer, calling on God to act according to His ancient promises.
- **Theodicy Perspective: God's Presence in Suffering**
  - **The Problem of Evil (Theodicy):** Why does God allow his blessed people to suffer oppression? Exodus suggests that suffering does not mean abandonment. Instead, it is a sign that God is beginning to deliver (1:11–12).
  - **The Character of God (2:24–25):** God is not indifferent; He *sees, hears, knows, and remembers*. This four-fold action guarantees that the oppression is temporary and judgment is coming.
  - **The Use of Human Agents:** God works through "ordinary," courageous individuals (Shiphrah, Puah, Jochebed, Pharaoh's daughter) who fear God more than the totalitarian state.
- **Hermeneutical Perspective: Connecting Genesis to Exodus**
  - **Parallel Sufferings (Genesis to Exodus):** Just as Genesis depicts humanity's rebellion leading to exile, Exodus depicts Israel's exile and oppression in a "new Babylon" (Egypt).
    - *Genesis 3–11:* Humanity's rebellion (Adam/Eve, Babel) leads to exile, brokenness, and the fracturing of creation.
    - *Exodus 1–2:* Israel's "exile" in Egypt mirrors this. They are in a new, broken world (a new Babylon/Egypt) where life is suppressed, and the "waters" (Nile) are used for death.
  - **The "Seed" Conflict (Gen. 3:15, Ex. 1):** The serpent (Satan) failed to destroy the lineage in Genesis. Pharaoh, acting as the "serpent," tries to crush the "seed" (the Hebrew boys) who are supposed to inherit the land and bless the nations.
  - **The New Creation Motif:** Just as God brought life out of chaotic waters in Gen. 1, He brings Moses (a new Adam) out of the Nile (Ex. 2:10). The midwives, acting against the state, are instruments of this new creation.
  - **The Significance of "Remembering":** In the Bible, when God "remembers," it is not that He forgot, but that He is about to *act* in accordance with His covenant promises (e.g., Gen. 8:1; 19:29).

### 3. Rescue: God as the Sovereign Deliverer (Exodus 3:1–18:27)

Here we explore and focus on God as the Sovereign Deliverer (YHWH), the commissioning of Moses, the cosmic battle of the plagues, and the "new creation" at the Red Sea.

- **The Instrument:** Moses is introduced with parallels to Genesis figures; for example, both Jacob and Moses encounter God in foreign lands while tending sheep and must return home to face an "older brother" figure (Esau/Pharaoh).
  - **Parallelism (Jacob/Moses):** Both Moses and Jacob encounter God in foreign lands (Midian/Haran) while tending sheep, and both must return to face an "older brother" figure (Pharaoh/Esau) who threatens them.
  - **The Burning Bush (Exodus 3:2):** Symbolizes God's holy presence in the midst of suffering without consuming the object of His attention. It highlights God's immanence (He is with them) and transcendence.
  - **Moses' Inadequacy:** Moses's questions ("Who am I?") are answered by God's promise ("I will be with you").



- **The Confrontation:** The plagues are not just a rescue but a "battle of the gods," where the Creator God re-establishes His authority over the false gods of Egypt. The Plagues as "De-creation": Each plague attacks the false order of Egypt, bringing it back to a state of chaos (Gen 1:2).
  - These acts were intended to show that Yahweh is above all other gods (Exodus 15:11, 18:11) - Specific Attacks:
    1. **Water to Blood (Exodus 7:14–25):** Targeted **Hapi** (god of the Nile), **Osiris** (whose bloodstream was believed to be the Nile), and **Khnum** (guardian of the Nile).
    2. **Frogs (Exodus 8:1–15):** Challenged **Heqet** (goddess of fertility/childbirth, depicted with a frog head).
    3. **Gnats/Lice (Exodus 8:16–19):** Targeted **Geb** (earth god), as the dust became lice.
    4. **Flies (Exodus 8:20–32):** Addressed **Khepri** (god of creation/movement) or, according to some, demonstrated the impotence of gods like **Uatchit**.
    5. **Livestock Death (Exodus 9:1–7):** Judged **Apis** (bull god), **Hathor** (cow goddess), and **Khnum**.
    6. **Boils (Exodus 9:8–12):** Challenged **Sekhmet** (goddess of epidemics), **Imhotep** (god of medicine), and **Thoth** (god of healing).
    7. **Hail (Exodus 9:13–35):** Targeted **Nut** (sky goddess), **Shu** (god of wind/atmosphere), and **Seth** (god of storms/crops).
    8. **Locusts (Exodus 10:1–20):** Judged **Osiris** and **Nepri** (god of grain/harvest).
    9. **Darkness (Exodus 10:21–29):** Directly attacked **Ra** (sun god), **Amun-Ra**, and **Horus**.
    10. **Death of Firstborn (Exodus 11-12):** A final judgment on **Pharaoh** (considered a living god) and the entire pantheon, particularly **Anubis** (guardian of the dead).
  - **The Magicians (Exodus 8:19):** Their confession, "This is the finger of God," marks the point where human power acknowledges Divine authority.
- **The Red Sea:** The parting of the sea mirrors the Spirit hovering over the waters in Genesis 1; it is a "new creation" moment for the nation of Israel.
  - **The Paradox of Faith:** God places Israel in a position where only divine intervention can save them (trapped between sea and army).
  - **The Song of Moses (Exodus 15):** Celebrates YHWH as a "man of war" (v. 3), establishing the theology that salvation is entirely a work of God, not human effort.
  - **The Deliverance:** The sea separates them from their past, marking a definitive new beginning.
- **The Testing (Exodus 16–18)**
  - **Manna & Water:** Shows God as Provider, mirroring the care of a father for his children, yet testing their obedience (Exodus 16:4).
  - **Jethro (Exodus 18):** Provides a model for delegated authority, demonstrating that theocratic leadership requires wise structure.
- **Theodicy Perspective: God, Evil, and the Plagues**

Theodicy in Exodus is addressed through the lens of God's sovereignty over a defiant power (Pharaoh) and God's protection of the oppressed.

  - **The Hardening of Pharaoh's Heart (Exodus 4:21; 7:3):** The plagues are designed to make God's power known (Rom 9:17). Pharaoh's hardness is a volitional rebellion against the revealed truth, which God uses to showcase His power.
  - **The Battle of the Gods (Exodus 12:12):** The plagues are acts of judgment against the deities of Egypt (e.g., Nile/Hapi, Darkness/Ra, Firstborn/Pharaoh himself). God is "de-creating" the false order Egypt created.



- **Justified Judgement** (Exodus 1:1-22): God's wrath is portrayed as a necessary, measured response to 400 years of enslavement and the attempted genocide of Israel (Ex. 1:15-22).

- **Hermeneutical Perspective: The Pattern of Rescue**

The pattern of rescue, or redemptive-movement hermeneutics, is a biblical explanation that traces God's consistent, progressive action to deliver humanity from bondage (sin, suffering, or oppression) throughout Scripture. It identifies types of salvation in the Old Testament, such as the Exodus or the Davidic shepherd role, culminating in the ultimate rescue found in Jesus Christ.

- **"New Creation" Images** (Exodus 14): The Red Sea parting depicts a "re-birthing" of Israel as a set-apart nation and serves as a forerunner to baptism, symbolizing a transformation from old ways to new life in Christ.
- **Moses as Type of Christ:** Like Christ, Moses is a mediator, a deliverer, and a prophet who intercedes for the people. Moses's 40 years in the desert prepare him, like Jesus's 40 days.
- **Typology of the Wilderness:** The Exodus journey represents a transitional period of testing, spiritual formation, and divine provision between redemption (Egypt) and inheritance (Canaan). It acts as a mirror for the Christian life, where trials develops reliance on God.

- **Theological Perspective: God as Sovereign Deliverer**

The central theology of this section is that YHWH is not merely a tribal deity, but the Creator who rules over nations and nature, bringing salvation through judgment to fulfill covenant promises.

- **The Revealed Name** (Exodus 3:13–15): God identifies as "**I AM WHO I AM**" (YHWH), emphasizing His eternal, self-sufficient, and independent nature. He is the God of the patriarchs (Abraham, Isaac, Jacob), ensuring continuity of promise. *Ehyeh* (אֶהְיֶה) is a Hebrew name for God, meaning "I AM" or "I will be," revealed to Moses in Exodus 3:14 as part of the phrase *Ehyeh Asher Ehyeh* ("I AM WHO I AM" or "I will be what I will be"). It signifies God's self-existence, eternal nature, and promise to be present with His people. It is the first-person form of the verb *hayah* (to be) and is intimately connected to the tetragrammaton, YHWH.

**Key Details About *Ehyeh*:**

- **Context of Revelation:** God speaks this name directly to Moses at the burning bush when asked who is sending him, indicating a personal, active presence rather than just abstract existence.
- **Translation Nuances:** While famously translated as "I AM that I AM" (KJV), it is derived from a verb often denoting future or ongoing action, allowing for "I will be what I will be," or "I will become what I choose to become".
- **Meaning:** It signifies that God is self-sustaining, not defined by human language, and a living, complex reality that can be experienced.
- **"Ehyeh" vs. YHWH:** While *Ehyeh* is God referring to Himself ("I am"), YHWH is the third-person form ("He is") used by others to refer to Him, both sharing the root meaning of "being" or "existence".
- **The Covenantal Context** (Exodus 6:1–8): God's action is rooted in His memory of the covenant (Genesis 15). Deliverance is not just escape; it is for the purpose of worship and establishing a relationship (Exodus 8:1).
- **Sovereignty in Judgment** (Exodus 7–11): God is shown to be superior to the gods of Egypt, forcing Pharaoh to acknowledge YHWH's authority over creation.
- **Redemption through Substitution** (Exodus 12): The Passover lamb establishes that salvation comes through blood sacrifice, pointing to future substitutionary atonement.

