

**The Book of Exodus**  
**Prince of Peace Parish**  
**Thursdays during Lent**  
**6:30 PM at Holy Family**  
**Class 2**

II. God Reveals His Name

203 God revealed himself to his people Israel by making his name known to them. A name expresses a person's essence and identity and the meaning of this person's life. God has a name; he is not an anonymous force. To disclose one's name is to make oneself known to others; in a way it is to hand oneself over by becoming accessible, capable of being known more intimately and addressed personally. (2143)

204 God revealed himself progressively and under different names to his people, but the revelation that proved to be the fundamental one for both the Old and the New Covenants was the revelation of the divine name to Moses in the theophany of the burning bush, on the threshold of the Exodus and of the covenant on Sinai. (63)

The living God

205 God calls Moses from the midst of a bush that burns without being consumed: "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."<sup>9</sup> God is the God of the fathers, the One who had called and guided the patriarchs in their wanderings. He is the faithful and compassionate God who remembers them and his promises; he comes to free their descendants from slavery. He is the God who, from beyond space and time, can do this and wills to do it, the God who will put his almighty power to work for this plan. (2575, 268)

"I Am who I Am"

*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'... this is my name for ever, and thus I am to be remembered throughout all generations."*

**2666** But the one name that contains everything is the one that the Son of God received in his incarnation: JESUS. The divine name may not be spoken by human lips, but by assuming our humanity The Word of God hands it over to us and we can invoke it: "Jesus," "YHWH saves."<sup>16</sup> The name "Jesus" contains all: God and man and the whole economy of creation and salvation. To pray "Jesus" is to invoke him and to call him within us. His name is the only one that contains the presence it signifies. Jesus is the Risen One, and whoever invokes the name of Jesus is welcoming the Son of God who loved him and who gave himself up for him.<sup>17</sup> (432, 435)

206 In revealing his mysterious name, YHWH ("I AM HE WHO IS," "I AM WHO AM" or "I AM WHO I AM"), God says who he is and by what name he is to be called. This divine name is mysterious just as God is mystery. It is at once a name revealed and something like the refusal of a name, and hence it better expresses God as what he is—infinity above everything that we can understand or say: he is the "hidden God," his name is ineffable, and he is the God who makes himself close to men.<sup>11</sup> (43)

207 By revealing his name God at the same time reveals his faithfulness which is from everlasting to everlasting, valid for the past ("I am the God of your fathers"), as for the future ("I will be with you").<sup>12</sup> God, who reveals his name as "I AM," reveals himself as the God who is always there, present to his people in order to save them.

208 Faced with God's fascinating and mysterious presence, man discovers his own insignificance. Before the burning bush, Moses takes off his sandals and veils his face in the presence of God's holiness.<sup>13</sup> Before the glory of the thrice-holy God, Isaiah cries out: "Woe is me! I am lost; for I am a man of unclean lips."<sup>14</sup> Before the divine signs wrought by Jesus, Peter exclaims: "Depart from me, for I am a sinful man, O Lord."<sup>15</sup> But because God is holy, he can forgive the man who realizes that he is a sinner before him: "I will not execute my fierce anger... for I am God and not man, the Holy One in your midst."<sup>16</sup> The apostle John says likewise: "We shall... reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything."<sup>17</sup> (724, 448, 388)

209 Out of respect for the holiness of God, the people of Israel do not pronounce his name. In the reading of Sacred Scripture, the revealed name (YHWH) is replaced by the divine title "LORD" (in Hebrew Adonai, in Greek Kyrios). It is under this title that the divinity of Jesus will be acclaimed: "Jesus is LORD." (446)

## 6:30 PM at Holy Family

Class 3

I. THE ISRAELITES IN EGYPT (6:28-12:36)

O. Moses and Aaron before Pharaoh (6:28-7:7)

Do you notice anything strange about this text?

P. The Staff Turned into a Snake (7:8-13)

How did Moses and Aaron show their supremacy in this text?

Q. First Plague: Water Turned into Blood (7:14-24)

What is the reaction of Pharaoh?

R. Second Plague: The Frogs (7:25-8:11)

What is the reaction of Pharaoh? Notice that it changes.

S. Third Plague: The Gnats (8:12-15)

What is the new statement of the magicians and what do they think now?

T. Fourth Plague: The Flies (8:16-28)

What is the new situation Moses offers about those who are afflicted by the plagues?

What kinds of concessions does Pharaoh offer?

U. Fifth Plague: The Pestilence (9:1-7)

Who is missing from this text?

V. Sixth Plague: The Boils (9:8-12)

How do the descriptions of these last two plagues differ from the previous ones?

W. Seventh Plague: The Hail (9:13-35)

Why did God have so many different plagues?

X. Eighth Plague: The Locusts (10:1-20)

What are the new concessions offered by Pharaoh? How were they received?

Y. Ninth Plague: The Darkness (10:21-29)

What are the new concessions offered by Pharaoh? How were they received?

Z. Tenth Plague: The Death of the First Born (11:1-10)

What is the predicted outcome of this final plague? It is more than just letting the Israelites go.

AA. The Passover Ritual Prescribed (12:1-20)

What are the key elements to the ritual?

BB. Promulgation of the Passover (12:21-28)

What does this rite mean? What are the signs that this must be done in haste?

CC. The Death of the First-Born (12:29-30)

Do you have any reactions?

DD. Permission to Depart (12:31-36)

What are the important details about their departure? How do they leave?