

## **12.10-13.4: numerous verbal/thematic parallels between this story and the return to Egypt, starting with Joseph and ending with the Exodus (from Cassuto):**

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"famine severe in the land" (12.10, 43.1)

"to sojourn" in Egypt (12.10, 47.4)

kill me, let you live (12.12; cf. Ex 1.16, 5.22)

gifts of silver and gold (12.16, 13.2; cf. Ex 12.35)

pharaoh smote with plagues (12.17, Ex 11.1)

pharaoh called Abram/Moses-Aaron (12.18; Ex 12.31)

take and be gone (12.19; Ex 12.32)

sent away (*salach* in piel, 12.20, numerous in Ex)

went up to Negeb (13.1; Num 13.17)

journeying by stages (13.3; Ex 17.1)

## **Contrasts between Abram here and the midwives in Exodus (following Yair Zokovitch, "Disgrace: The Lies of the Patriarch," *Social Research* 75.4 (winter 2008) 1035-59.**

1. Abram lies to save himself; the midwives lie to save baby boys
2. Abram does not turn to YHWH, but the midwives act in "fear" of YHWH
3. Abram does not offer pharaoh an explanation, but the midwives speak forthrightly
4. Pharaoh improves Abram's life, while God improves the midwives' lives

