

Moïse, un guide vers la liberté

Enbiro-4P, Moïse,
« Au fil du temps » vol. 2,
Apport théologique, M. Dorsaz

Introduction :

Moïse est un des personnages les plus célèbres de l'A.T.

Pour la plupart des exégètes, il a vécu autour des XIII^e – XII^e s. av. J.-C.

La Torah (excepté le livre de la Genèse) coïncide avec la vie de Moïse et se présente comme sa biographie.

Moïse est un homme aux multiples visages : Il est tantôt présenté comme « prophète », « médiateur », « libérateur », « législateur », « intercesseur », « serviteur de Dieu »...

Le visage de Moïse s'est enrichi, certains traits ont été mis en évidence, durant une longue histoire. Ce sont particulièrement les expériences douloureuses où l'identité du peuple est remise en question telles que la déportation en Assyrie (VII^e s. av. J.-C.) et l'exil (VI^e et V^e s. av. J.-C.) qui ont provoqué une réflexion théologique et une maturation dans les récits.

Petit à petit Moïse est devenu une « figure symbolique et identitaire » (cf. le livre récent de Thomas Römer sur Moïse).

En effet, le peuple s'identifiait à Moïse. Moïse représentait son peuple comme le roi ou le pharaon représentait les autres peuples. Et surtout Moïse rappelait au peuple son identité et sa vocation.

Les textes que nous allons lire nous révèlent qui est Moïse, mais, à travers lui, ils nous disent surtout qui est Dieu. Car les deux personnages principaux de l'histoire de l'Exode ce sont le Seigneur et son peuple. Moïse n'est que le « serviteur du Seigneur ».

Si ces textes de la Torah ont été tant racontés, lus et relus, c'est qu'ils donnent une grande espérance aux petits et aux opprimés de tous les temps. Dans les situations de détresse humaine, Dieu peut intervenir, susciter « un nouveau » ou « une nouvelle » Moïse pour guider les autres vers la liberté.

1. Un hébreu en Egypte : « Moïse, le premier sauvé des eaux »

1. 1. Contexte de la naissance de Moïse Ex 1

Des hébreux sont descendus en Egypte (cf. mouvements de populations à l'occasion des famines).

Les hébreux deviennent nombreux, ils « pullulent » dit le Bible, comme des insectes Ex 1, 7.

Ainsi - la première promesse faite à Abraham, celle d'une descendance nombreuse est réalisée.

- Mais la deuxième promesse, celle de la Terre Promise est loin d'être réalisée.

La présence de ces étrangers qui deviennent de plus en plus nombreux inquiète le pouvoir du pharaon.

En cas de guerre, de quel côté seront-ils ? Simultanément, le pharaon a besoin de cette main d'œuvre à bon marché pour réaliser ses grands travaux. Il ne peut donc pas simplement les renvoyer.

Solution du pharaon :

- Leur attribuer des travaux forcés de plus en plus lourds.

- Les empêcher de se multiplier, en demandant aux sage-femmes de tuer tous les garçons (filles moins dangereuses : pas de service féminin, en épousant un Egyptien, elles sont assimilées).

Mais le courage et la foi des sage-femmes s'opposent au projet de pharaon. Alors le pharaon ordonne de jeter au Nil tous les garçons nouveaux-nés.

Remarque : le pharaon n'est pas nommé. Ce que le peuple a vécu, peut être vécu sous la puissance de n'importe quel despote puissant de ce monde. Les exégètes et historiens situent l'exode entre Ramsès II et Ramsès III. Dans les films on doit faire un choix Ex : Dans « le prince d'Egypte », Sethi est le père et Ramsès II le nouveau Pharaon.

1. 2. Enfance de Moïse Ex 2, 1-10

Les récits de l'enfance et de la jeunesse de Moïse ont avant tout une fonction théologique (cf. évangiles de l'enfance). Les événements racontés mettent en évidence comment Moïse a été préparé dès son enfance à son rôle de libérateur. Car Dieu a de la suite dans les idées.

La question fondamentale est « Qui peut sauver un peuple d'une telle misère ? »

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KJ Lindholm-Leary



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