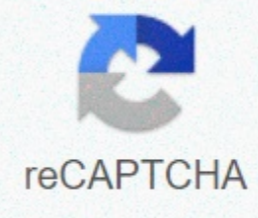




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Exodus questions and answers pdf

A. 1). to be available to God; open to ideas; So he can work out a plan before my eyes. Women who have seen God work over a period of time naturally lead in praise and worship. 3). It's easy to comment on the various difficulties that bend us every day, but just watching and waiting is much better! I'd rather be known for my faith than be known and my dramatics! 4). Miriam trusted God - she bravely went out, following her little brother to where his basket was stopped - and then wasn't afraid to go out again, risking everything (as a child), offering to help Moses be cared for - by their mother. Children have no fear. They understand God's best defense. Exodus Questions Interpretive, Meaningful, Application Questions raised about the reading of excerpts of the T. Fretheim exit (Louisville: John Knox Press, 1990) was developed by Ted Hildebrandt * .doc [MS Word] * .pdf [Acrobat] Transcription previous adaptation Ch. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, type workbook projects: 1) Tracking the statements in which God reveals his motives for playing in Exodus. 2) What parallels can be drawn between Israel and Jesus by comparing the names of the Gospel? (Fretheim, p. 2) 3) What texts in names are difficult to convey from recent to postmodern culture? Why? 4) Find four texts in Exodus that speak I'll go. Why/what's it like to go from text to dialogue for you? (Partheim, 4) How do I distinguish between narrative and law in names? Take three examples and follow the transition. What are the transition markers? How do you interpret the texts differently? What does a link between the law and the narrative mean? 6) In the cycles of the plague, which literary structures are repeated? What do they mean? 7) How you will respond to the following quote: While a nucleus is probably rooted in the events of the represented period, the narratives also reflect what the Israelites have taken into account during nearly a millennium considered their meaning. In such an ongoing conceptual process, the writers undoubtedly used their imagination freely (e.g., when they place the true words of conversation)... How important is faith in the historical truth of reported events? To paraphrase The Apostle Paul: If the exodus did not occur, was Israel's faith in vain? (Partheim, 8) What kind of theology is developed in historical narratives? How do you move from a historical story to a theological statement? How you respond to Partheim's statement: The basic purpose of names is krigematic; So, he seeks to confront the reader with the Word of God, not a constructive theological statement. (Partheim, 10) What theological statements are actually made in the narrative sections? 9) How would you explain the differences in names 23:21 and 34:7? How would you compare the names of 24:9-11 to 33:11 and 33:20? (Fretheim, 11) Tracking the legal material into god's character. (Cell 11) Compare/conceive the historical narrative of the Red Sea crossing with its poetic expression in the names of 15. (t) 12) What comparisons can be made linking Genesis with names? [Healthy definition, anti-creation activity, ecological floods/disasters, death and water, covenant and repetition of the Alliance.] (Partheim, 14) Has God not changed from all the actions in the Book of Exodus? What new things does God himself do in Exodus as the narrative progresses and reveals its transformation? Is this a progressive revelation someone static or has it actually become focused on God? How does the text describe it? (Partheim, 15) 14) What does God's sovereignty look like in the names 4-15? How do God and Pharaoh's ways of being sovereign are different? (Partheim, 17) found three instances in which God describes Himself. What does he describe himself and what does that have to do with the historical narrative? (Cell 16) How does God depend on Moses to achieve His goals? (Partheim, 17) How does God respond to Moses, give two examples? 17) What is God's connection to nature in the names 1-15? (Partheim, 19) 18) Follow the subject: Who is accessible through the Book of Exodus. What shifts can be seen? (Partheim, 20) How to use the term service (Abbad In Exodus). How does that change from the first few episodes to the last few episodes? (Partheim, 30) 19) What is the relationship between redemption and law? Does redemption come as a result of obeying the law? (Partheim, 22) names 1 back to the top 1. How does the narrative move from the families to the national and the back (exodus 1)? (23) 2. How does exodus 1:1-7 connect to genesis issues? (Partheim, 24) *3. How many people went to Egypt (practical of 7:14, Lk 10:1 and the Septuagint reading of 75)? (Partheim, 24) 4. How does multiplying the Israelites by name go back to the promises of Genesis (Exodus A)? (Partheim, 24) 5. How God Appears in the Opening Verses of Names (Partheim, 25) 6. How God's Creation and Redemption Works in Names with the Great Statements of Israel's History (P. Dewitt. 26:5; P.S. 105:24; 136; Josh. (Partheim, 26) 7. How are the cosmic and personal spheres drawn into the narrative (Pharaoh, Joseph, Egypt, God, God)? (Partheim, 26) 8. How does Pharaoh resist doubling God's life by another job in Israel? (Partheim, 27) 9. How does a new king parallel Egypt to guess, Cain and sons of God in Genesis (Exodus A)? (Partheim, 27) 10. How does Pharaoh not know that Joseph transcends the reference to a particular person (exodus 1)? (Partheim, 27) 11. How does the Pharaoh's unknowing compare to God's knowledge of Exod 1-3? (Partheim, 27) 12. How does the narrator see the doubling of Israel differently from Pharaoh ?? (Partheim, 27) 13. Who is the first person to recognize Israel as a people (Exodus 1)? How is that ironic? (Partheim, 28) 14. How do the Pharaoh's words emphasize the fulfillment of God's promise (Exodus 1)? Is that ironic? (Partheim, 28) 15. How are Pharaoh's intentions completely reversed (Exodus 1)? Who's that against? (Partheim, 28) 16. When pharaoh talks about the immigrant of Israel (Exodus 1), how does he talk more than he knows (cf. 13:18; 3:8, 17)? (Partheim, 28) 17. What symbolic value do cities have for bleeding and tramping in the narrative (Exodus 1)? (Partheim, 28) 18. What is ironic about the oppression and population control tactics of the Pharaoh (Exod. 1)? (Partheim, 29) 19. Is it possible for those who have experienced only prosperity and freedom to understand oppression as described in Exod 1? (Partheim, 29) 20. What is the effect of suppression on the suppressor (port 1)? (Partheim, 29) 21. How does slavery destroy their identity as a people (Exodus 1)? (Partheim, 29) 22. How does the language of suffering, burden, and oppression in law resonate (Exodus 1, 8)? (Partheim, 29) 23. What is God's response to the oppression of his people (cf. Yg names, YG; 4:31; 6:6-7)? (Partheim, 30) 24. How is the language back used in Exod? (Partheim, 30) 25. How do you support the following statement from the name text? The exodus is not a declaration of independence, but a declaration of dependency on God (Partheim, 30f). In what ways? Does this statement need training and development? 26. How is service and freedom connected in Sinai? (Partheim, 31) 27. How does God demonstrate that he is the god of the oppressed (Exodus 1)? (Partheim, 31) 28. What irony can be seen in the story of the Hebrew middle women ?? (Partheim, 31) 29. How do the middle women stand between two communities (Exodus 1)? What's their reaction model? (Partheim, 31) 30. What's named and left untitled in the exod. (Partheim, 31) 31. How did the fear of the Egyptians and the fear of the middle women both understand (Exod. 1)? (Partheim, 32) 32. What does Pharaoh face in death and oppression as opposed to (Exodus 1)? (Partheim, 32) 33. How did the middle women install in the cosmic order and put their lives in harmony with him (Exodus 1)? What's a occult and a chma? (Partheim, 32) 34. What basic healthy principle did the middle women understand, but pharaoh didn't (Exodus 1)? (Partheim, 32) 35. By arousing the help of the middle women, Pharaoh attacks some life-cycle vulnerability (Eoxd. 1)? (Partheim, 33) 36. How does Pharaoh's attempt to kill the male children of Israel resonate back with his family (Exodus 1)? (Partheim, 33) 37. What feast does the boys' rescue predict? (Partheim, 33) 38. How do women fail in Pharaoh's attempt to suppress (Exodus 1)? What roles do women play in the liberation process (cf. ch. 1 and 2)? (Partheim, 33) 39. The middle women haven't been strong leaders yet their actions show they're not helpless. How will this apply to today (exodus A)? (Partheim, 33) 40. How does God use people of faith to carry out His movement for life and blessing (Exodus 1)? (Partheim, 33) 41. How does God use people of faith to carry out His movements for life and blessing (exodus A)? (Partheim, 34) 42. What risks do middle women take in protecting Israeli babies (Exodus 1)? (Partheim, 34) What is the middle women's name contrasting with Exod 1? Who hasn't been named in this chapter? 43. How is God presented in the narrative (Exodus 1:17, 20)? (Partheim, 34) 44. How do Pharaoh's attempts at Jewish genocide resonate in other passages of history (Exodus A) ? (Partheim, 35) 45. How is the Park of the River Nile particularly ironic when opposed to the Pharaoh's use of it with God (Exodus 1)? (Partheim, 35) Exodus Back to the top 46. How do Moses' actions in 2:11-22 predict the later actions of God and Israel? (7) 47 What role or function does the play have in the birth of Moshe Narrative (Exodus B)? (Partheim, 36) 48. How does the problem develop with boys in the early chapters of names (exodus 1-4)? (Partheim, 36) 49. Are Moses' parents presented as simply relying on God or do they take action themselves in rejection and resistance to oppression and movement toward life and blessing (exodus B)? (Partheim, 36) 50. How are the roles of the middle women and Pharaoh's daughter similar (exodus 2)? How are they different? (Partheim, 36) 51. How do three women shape The Early Life of Moses (Exodus 2)? (Partheim, 37) 52. What irony does it seem that Pharaoh lets girls live and the role girls play in the plot (Exodus 2)? (Partheim, 37) 53. What does Pharaoh's daughter reveal about Pharaoh's own family (Exodus 2)? (Partheim, 37) 54. How does Pharaoh's daughter Moses express herself in the story (exodus B)? How did she do for Moses, what will Moses do later for all of Israel? (Partheim, 37) 55. How does exodus 2:1-10 illustrate God's use of spaces to confuse the powerful (J.R. 9:27; 1 cold 1:26-29)? (Partheim, 37) 56. What kind of people God chose to work through in Exod. (Partheim, 37) 57. What is the relationship of irony and hope that moves out of the exodus. (Partheim, 38) 58. How does Exit 2 echo the Noah story in Genesis 6-9? How strong are the links? (Partheim, 38) 59. What savages are seen in the story of Moses' birth and sargon's story of the birth of Akkadian (Exodus B)? (Partheim, 38) 60. How does God use humans to preserve Moses' life (Exodus 2)? (Partheim, 38) 61. Is human activity a front to conceal the dominant divine activity (Exod. 2)? (Partheim, 38) 62. What does god's non-mention mean in the early chapters of names (names B)? (Partheim, 38) 63. How does the role of Pharaoh's daughter in the plot parallel god's role in the narrative later on (2:23-

