

Exodus Interpretive Questions

Interpretation, Significance, Application

Questions raised on the reading of sections of T. Fretheim's

Exodus (Louisville: John Knox Press, 1990).

Developed by Ted Hildebrandt

**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**

Workbook Projects:

- 1) Trace the statements where God reveals His motives for acting in Exodus.
- 2) What parallels can be drawn between Israel and Jesus by comparing Exodus and the gospels? (Fretheim, p. 2)
- 3) What texts in Exodus are difficult to transfer from back then to post-modern culture? Why?
- 4) Find four texts in Exodus that speak to you. Why/how did it move from text to dialogue for you? (Fretheim, 4)
- 5) How do you distinguish narrative and law in Exodus? Take three examples and trace the transition. What are the transitional markers? How do you interpret the texts differently? What is the significance of the linking of law and narrative?
- 6) In the plague cycles, what literary structures are repeated? What is their significance?
- 7) How would you respond to the following quote: "While a nucleus is probably rooted in events of the period represented, the narratives also reflect what thoughtful Israelites over the course of nearly a millennium considered their meaning(s) to be. In such an ongoing reflective process, the writers no doubt used their imaginations freely (e.g., when they put forward the actual words of a conversation)...how important for faith is the historical veracity of the reported events? To paraphrase the apostle Paul: "If the exodus did not occur, was Israel's faith in vain?" (Fretheim, 9).
- 8) What kind of theology is developed in the historical narratives? How do

- you move from historical narrative to a theological statement? How would you respond to Fretheim's statement: The fundamental purpose of Exodus is "kerygmatic"; that is, it seeks to confront the reader with the word of God, not a constructive theological statement. (Fretheim, 10) What theological statements are actually made in the narrative sections?
- 9) How would you explain the differences in Exod. 23:21 and 34:7? How would you compare Exod. 24:9-11 to 33:11 and 33:20? (Fretheim, 11)
 - 10) Trace the legal material into the character of God. (Fretheim, 11)
 - 11) Compare/contrast the historical narrative of the Red Sea crossing with the poetic expression of it in Exodus 15 (Fretheim, 12).
 - 12) What comparisons may be made linking Genesis and Exodus? [Creational setting, anticelestial activity, flood/ecological disasters, death and deliverance through water, covenant, and reiteration of covenant.] (Fretheim, 14)
 - 13) Is God unchanged by all the actions in the book of Exodus? What new things does God Himself do in Exodus as the narrative progresses that reveal His becoming? Is it progressive revelation from a static being or can becoming actually be predicated to God? How does the text describe it? (Fretheim, 15)
 - 14) How is the sovereignty of God seen in Exod. 4-15? How are God's and Pharaoh's ways of being sovereign different? (Fretheim, 17)
 - 15) Find three cases where God describes Himself. How does He portray Himself and how is that connected to the historical narrative? (Fretheim, 16)
 - 16) How does God depend on Moses to accomplish His purposes? (Fretheim, 17) How is God responsive to Moses, give two examples?
 - 17) What is God's relationship to nature in Exodus 1-15? (Fretheim, 19)
 - 18) Trace the theme: "whom will we serve" through the book of Exodus. What shifts may be seen? (Fretheim, 20) How is the term ('abad) "service" used in Exodus. How does it change from the first chapters to the final chapters? (Fretheim, 30)
 - 19) What is the relationship of redemption and law? Does redemption come as a result of obedience to the law? (Fretheim, 22)

Exodus 1

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1. How does the narrative move from the familial to the national and back (Exod. 1)? (Fretheim, 23)
2. How does Exod. 1:1-7 connect with the themes of Genesis? (Fretheim, 24)

- *3. How many people went to Egypt (cf Acts 7:14, Lk 10:1 and the Septuagint reading of 75)? (Fretheim, 24)
4. How does the multiplication of Israelites in Exodus link back to the promises of Genesis (Exod. 1)? (Fretheim, 24)
5. How does God appear in the opening verses of Exodus (1:1-7)? (Fretheim, 25)
6. How does God's creation and redemption work in Exodus fit with the great credal statements of Israel's history (cf. Deut. 26:5; Ps. 105:24; 136; Josh. 24:3)? (Fretheim, 26)
7. How are the cosmic and earthly spheres drawn into the narrative (Pharaoh, Joseph, Egyptians, gods, God)? (Fretheim, 26)
8. How does Pharaoh oppose God's multiplying life giving work in Israel? (Fretheim, 27)
9. How does "a new king over Egypt" parallel the serpent, Cain and the sons of God in Genesis (Exod. 1)? (Fretheim, 27)
10. How does Pharaoh's not knowing Joseph transcend the reference to a particular individual (Exod. 1)? (Fretheim, 27)
11. How is Pharaoh's "not knowing" compared/contrasted with God's "knowing" in Exod. 1-3? (Fretheim, 27)
12. How does the narrator view the multiplication of Israel differently than Pharaoh (Exod. 1)? (Fretheim, 27)
13. Who is the first one to recognize Israel as a people (Exod. 1)? How is that ironic? (Fretheim, 28)
14. How do Pharaoh's words highlight the fulfillment of God's promise (Exod. 1)? Is that ironic? (Fretheim, 28)
15. How are Pharaoh's intentions totally reversed (Exod. 1)? With whom does that contrast? (Fretheim, 28)
16. When Pharaoh speaks of Israel's "going up" (Exod. 1), how does he speak more than he knows (cf. 13:18; 3:8, 17)? (Fretheim, 28)
17. What symbolic value do the cities of Pithom and Rameses have in the narrative (Exod. 1)? (Fretheim, 28)
18. What is ironic about Pharaoh's tactics of oppression and population control (Exod. 1)? (Fretheim, 29)
19. Is it possible for those who have only experienced prosperity and freedom to understand oppression as described in Exod. 1? (Fretheim, 29)
20. What is the impact of oppression on the oppressor (Exod. 1)? (Fretheim, 29)

21. How does slavery destroy their identity as a people (Exod. 1)?
(Fretheim, 29)
22. How is the language of affliction, burden, and oppression echoed in the law (Exod. 1, cf. ch. 22)? (Fretheim, 29)
23. What is God's response to the oppression of his people (cf. Exod. 3:7, 17; 4:31; 6:6-7)? (Fretheim, 30)
24. How is the repetition of language used in Exod. 1:6ff?
(Fretheim, 30)
25. How would you support the following statement from the text of Exodus? "The exodus does not constitute a declaration of independence, but a declaration of dependence upon God" (Fretheim, 30f). In what ways does this statement need qualification and development?
26. How are service and freedom connected at Sinai? (Fretheim, 31)
27. How does God demonstrate He is a God of the oppressed (Exod. 1)?
(Fretheim, 31)
28. What irony is seen in the story of the Hebrew mid-wives (Exod. 1)?
(Fretheim, 31)
29. How do the mid-wives stand between two communities (Exod. 1)?
What does their response model? (Fretheim, 31)
30. What does who is named and left unnamed in Exod. 1 suggest?
(Fretheim, 31)
31. How are the fear of the Egyptians and the fear of the mid-wives both realized (Exod. 1)? (Fretheim, 32)
32. With what is Pharaoh's dealing in death and oppression contrasted (Exod. 1)? (Fretheim, 32)
33. How did the mid-wives observe the cosmic order and bring their lives into harmony with it (Exod. 1)? What is *ma'at* and *hokmah*?
(Fretheim, 32)
34. What basic creational principle did the mid-wives understand but Pharaoh did not (Exod. 1)? (Fretheim, 32)
35. By eliciting the mid-wives' help Pharaoh is attacking what vulnerability in the cycle of life (Exod. 1)? (Fretheim, 33)
36. How does Pharaoh's attempt to kill the male children of Israel echo back onto his own family (Exod. 1)? (Fretheim, 33)
37. What feast does the saving of the sons foreshadow (Exod. 1)?
(Fretheim, 33)
38. How do women fail Pharaoh's attempt at oppression (Exod. 1)?
What roles do women play in the liberation process (cf. ch. 1 and 2)?
(Fretheim, 33)

39. The mid-wives were not powerful leaders yet their actions show that they are not powerless. How would that apply to today (Exod. 1)? (Fretheim, 33)
40. How does God use people of faith to carry out his movement to life and blessing (Exod. 1)? (Fretheim, 33)
41. How does God use people of faith to carry out his movements to life and blessing (Exod. 1)? (Fretheim, 34)
42. What risks did the mid-wives take in protecting the Israelite infants (Exod. 1)? (Fretheim, 34) What does the naming of the mid-wives contrast with in Exod. 1? Who is not named in that chapter?
43. How is God introduced in the narrative (Exod. 1:17, 20)? (Fretheim, 34)
44. How are Pharaoh's attempts at Jewish genocide echoed in other segments of history (Exod. 1)? (Fretheim, 35)
45. How is the Nile river episode ironic especially when contrasting Pharaoh's use of it with God's (Exod. 1)? (Fretheim, 35)

Exodus 2

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46. How do the activities of Moses in 2:11-22 foreshadow the later actions of God and Israel? (Fretheim, 7)
47. What role or function does word play have in the birth of Moses narrative (Exod. 2)? (Fretheim, 36)
48. How does the issue with "sons" develop in the early chapters of Exodus (Exod. 1-4)? (Fretheim, 36)
49. Are Moses' parents shown as simply trusting God or do they take action themselves in rejecting and opposing oppression and moving toward life and blessing (Exod. 2)? (Fretheim, 36)
50. How are the roles of the mid-wives and Pharaoh's daughter similar (Exod. 2)? How are they different? (Fretheim, 36)
51. How do three women shape Moses' early life (Exod. 2)? (Fretheim, 37)
52. What irony is seen in Pharaoh's letting the daughters live and the role daughters play in the narrative (Exod. 2)? (Fretheim, 37)
53. What does Pharaoh's own daughter reveal about Pharaoh's own family (Exod. 2)? (Fretheim, 37)
54. How does Pharaoh's daughter's naming of Moses play itself out in the story (Exod. 2)? How is what she did for Moses, what Moses would later do for all Israel? (Fretheim, 37)
55. How does Exod. 2:1-10 illustrate God's use of the weak to confound the

- strong (Jer. 9:27; 1 Cor. 1:26-29)? (Fretheim, 37)
56. What type of people did God choose to work through in Exod. 1-2? (Fretheim, 37)
 57. What is the relationship of irony and hope that moves out of the Exod. 1-2 narrative to all of life? (Fretheim, 38)
 58. How does Exod. 2 echo the Noah story in Genesis 6-9? How strong are the links? (Fretheim, 38)
 59. What parallels are seen in the story of Moses' birth and the story of Sargon of Akkad's birth (Exod. 2)? (Fretheim, 38)
 60. How does God use human beings to preserve Moses' life (Exod. 2)? (Fretheim, 38)
 61. Is human activity a facade to hide the all-controlling divine activity (Exod. 2)? (Fretheim, 38)
 62. What is the significance of the non-mention of God in these early chapters of Exodus (Exod. 2)? (Fretheim, 38)
 63. How does Pharaoh's daughter's role in the narrative parallel God's role in the narrative later on (ch. 2:23-25; 3:7-8)? (Fretheim, 38)
 64. In what ways are women given leadership roles in Exod. 1-2? What role does Moses' father play (Exod. 2)? (Fretheim, 39)
 65. How does the role of the women in the first two chapters parallel God's own role of redemption? (Fretheim, 40)
 66. At what points is the narrator's theological perspective visible in the narrative of the historical events (Exod. 2)? (Fretheim, 40)
 67. How is Moses' birth setting him up for his later leadership role (Exod. 2)? (Fretheim, 40)
 68. How do the infancy narratives of Moses and Jesus parallel? What does that show about how God works? (Fretheim, 40)
 69. How does the parallel between Moses' and Jesus' births foreshadow the later work of both (Exod. 2)? (Fretheim, 41)
 70. What three groups do the three events in Moses' adult life bring him in to contact with (Exod. 2)? (Fretheim, 41)
 71. How are the three events in Moses' early adult life described in the narrative (Exod. 2)? Who is speaking? (Fretheim, 41)
 72. After being reared in Pharaoh's court, how does the narrator reconnect Moses with the people of Israel (Exod. 2)? (Fretheim, 41)
 73. How do the three events of Moses' early adulthood parallel and embody the experience of Israel (Exod. 2)? (Fretheim, 42)
 74. How does Moses' labelling his first son indicate a link both with Israel and with the patriarchs (Exod. 2:21-22; Gen. 15:13; Dt. 23:7)? (Fretheim, 42)

75. Was Moses' killing of the Egyptian justified (Exod. 2)? (Fretheim, 42)
76. How is the word "stroke" used to show Moses responding in kind to what the Egyptian was doing (Exod. 2)? (Fretheim, 42)
77. Does God ever *nakah* ("strike") the Egyptians (Exod. 2)? (Fretheim, 42)
78. Was Moses just an angry and foolish young man when he killed the Egyptian (Exod. 2; cf. Acts 7:23-25)? (Fretheim, 42)
79. How does Moses' striking anticipate God's striking (Exod. 2)? (Fretheim, 42)
80. What does Moses' response killing the Egyptian anticipate (Ex. 21:12, 20)? (Fretheim, 43)
81. Who are the first people Moses delivers (Exod. 2)? (Fretheim, 43)
82. What moral quality is seen in the first three events of Moses' adult life that would feature in his later calling and leadership (Exod. 2)? (Fretheim, 43)
83. How does Moses' attempt to break up the Hebrew's fight foreshadow his later work among the Hebrew community (Exod. 2)? (Fretheim, 44)
84. How does the Hebrew's rejection of Moses' leadership foreshadow what would happen later (Exod. 2)? (Fretheim, 44)
85. How does the narrative contrast the Israelites' reaction to Moses and the Midianites' (Exod. 2)? (Fretheim, 44)
86. What does Moses' marriage to Zipporah suggest about the openness of the Israelite community (Exod. 2)? (Fretheim, 44)
87. In the three events of Moses' early adulthood, what three types of injustice does Moses react to? Who were the three victims and the three oppressors? Chart this out [injustice, victim, oppressor, Moses' response] (Fretheim, 44)
88. What does Moses' reaction to oppression suggest about our response to injustice and our relationship to the oppressed? (Fretheim, 45)
89. What qualities are needed to combat injustice (Exod. 2)? (Fretheim, 45)
90. How is Moses' response to oppression echoed in God's own deliverance and also in the later legal code (Exod. 2; cf. 22:21ff)? (Fretheim, 45)
91. How does the New Testament reflect on the early events in Moses' life (Acts 7:23-29; 35; Heb. 11:24-28)? (Fretheim, 45)
92. How is Moses' history of rejection similar/dissimilar to Jesus' history of rejection (Exod. 2)? (Fretheim, 46)
93. When the Bible announces a new king in Egypt, what does that do to reader expectations (Exod. 2)? (Fretheim, 46)
94. How did the Israelites respond to their oppression (Exod. 2)? (Fretheim, 46)

95. How does God's role in the narrative change after the announcement of a new king (Exod. 2)? (Fretheim, 47)
96. Does God wait for the right opportunity to engage in human history (Exod. 3)? What types of things elicit that engagement? (Fretheim, 47)
97. How well did the Israelites in Egypt understand who God was (Exod. 3)? (Fretheim, 48)
98. What fourfold response did God have to the cry of the Israelites (Exod. 2)? (Fretheim, 48)
99. What do the verbs (hear, see, remember, knew) mean when applied to God (Exod. 2)? (Fretheim, 48)
100. After Exod. 2, what questions and expectations are left in the reader's mind? (Fretheim, 49)

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101. What other "Call narratives" are found in Scripture (Exod. 3)? (Fretheim, 51)
102. What are the basic common elements of God's call (Exod. 3, Cf. Judge 6, Jer. 1 and Isa. 6)? (Fretheim, 51)
103. What five objections does Moses give concerning his call in ch. 3 & 4? (Fretheim, 52)
104. How does God respond to Moses' objections to his call (Exod. 3)? (Fretheim, 52)
105. How should we view Moses' objections to God's call [sin, reticence, wrestling, opposition, instructional, model, etc.] (Exod. 3)? (Fretheim, 52)
106. Based on Exod. 3-4, how would you describe Moses' prayer life? (Fretheim, 52)
107. What does Moses' extensive dialogue with God teach us about prayer and God's responsiveness (Exod. 3-4)? (Fretheim, 52)
108. What do God's responses to Moses' objections show about God's relationship with Moses (Exod. 3-4)? (Fretheim, 53)
109. Is Moses' future dictated by divine will or open to shaping by human interaction (Exod. 3-4)? (Fretheim, 53)
110. What does God risk by using Moses (Exod. 3-4)? (Fretheim, 53)
111. As the objections and responses take place, how does Moses change (Exod. 3-4)? (Fretheim, 53)
112. How does God's approach to Moses change as Moses' objections persist (Exod. 3-4)? (Fretheim, 53)

113. What difficulties are encountered when a perfect God uses imperfect fiesty human beings in achieving His will (Exod. 3-4)? (Fretheim, 53)
114. What is the significance of the name “Horeb” for Mt. Sinai (Exod. 3)? (Fretheim, 53)
115. When Moses meets God at the bush, what does God know that Moses doesn’t (Exod. 3)? (Fretheim, 54)
116. How is curiosity tied to call (Exod. 3)? (Fretheim, 54)
117. How does Moses perceive this encounter at the bush as unusual or wonderful (Exod. 3)? (Fretheim, 54)
118. What role did sight play in Moses receiving God’s word (Exod. 3)? (Fretheim, 54)
119. What is the religious relationship and function of sign and sound in the various divine communications in Scripture (Exod. 3)? (Fretheim, 54)
120. Is the sight of the bush burning a mere attention getter (Exod. 3)? What other role is played by the sight of it? (Fretheim, 55)
121. What other times is God’s encounter accompanied with fire (Exod. 3)? (Fretheim, 55)
122. How does Moses encounter (sight) differ from prophetic vision (Exod. 3)? (Fretheim, 55)
123. How does God open from the outside the world and inside of Moses’ world (Exod. 3)? (Fretheim, 55)
124. Is Moses’ fear response appropriate (Exod. 3)? How is this terror type of fear of the divine related to the fear of God described elsewhere in Scripture? I thought fearing God meant only to reverence Him. (Fretheim, 55)
125. Does divine holiness inhibit human response (Exod. 3)? When is this true/untrue? (Fretheim, 56)
126. Does the ground become holy only because of God’s presence or does God’s purpose for the place also play a role (Exod. 3)? (Fretheim, 56)
127. What does it mean for ground to be holy (Exod. 3)? (Fretheim, 56)
Is all “ground” holy? How is holiness related to distance in Exodus (cf. bush, tabernacle, Mt. Sinai)?
128. What is the significance of God’s identifying himself as the “God of your father” (Exod. 3)? (Fretheim, 57)
129. In what other contexts does this divine self-identification come up (Exod. 3)? What are the commonalities in these passages? (Fretheim, 57)
130. How does Moses respond to God non-verbally (Exod. 3)?

- (Fretheim, 57)
131. What does Moses' struggle with the call reveal about his character and motivation (Exod. 3)? (Fretheim, 58)
 132. How does Moses' call show God's messengers are not passive recipients (Exod. 3)? (Fretheim, 58)
 133. In Exod. 3:7-8 and 3:9-10 a doublet, while some take that as an indication of multiple authorship, how does it show a single consistent perspective (Exod. 3)? (Fretheim, 58) Does God act alone?
 134. How does God depend on Moses in the narrative (Exod. 3)? (Fretheim, 58)
 135. How did the Israelites later confirm the duality of deliverance (God and Moses cf. 14:31)? (Fretheim, 58)
 136. How is deliverance seen as not just from something but to something (Exod. 3)? (Fretheim, 59)
 137. Does God's plan for Israel result in utopia (Exod. 3)? (Fretheim, 59)
 138. Moses is sent because God has _____ (Exod. 3)? How is God's response appropriate? (Fretheim, 59)
 139. How do the descriptions in 2:24-25 and 3:7-10 differ? (Fretheim, 59)
 140. In Exod. 3:7-10 what pronoun is emphasized (Exod. 3)? (Fretheim, 59) What are the implications of this? (Fretheim, 59)
 141. What does God's knowing their suffering imply about God's own experience (Exod. 3)? (Fretheim, 60)
 142. Does God suffer? What does that reflect about his character (Exod. 3)? (Fretheim, 60)
 143. What activities does God's suffering prompt in him (Exod. 3)? (Fretheim, 60)
 144. Is Moses' calling to ecclesiastical office or socio-political action (Exod. 3)? (Fretheim, 61)
 145. How do these texts show God is not indifferent to oppression (Exod. 3)? (Fretheim, 61)
 146. How does God's response connect with Moses first objection "who am I?" (Exod. 3)? (Fretheim, 61)
 147. How is God's response to Moses' first objection enigmatic (Exod. 3)? (Fretheim, 62)
 148. What shift takes place from Moses' objection 1 to 2 (Exod. 3)? (Fretheim, 62)
 149. Human questioning leads to what kind of response from God (Exod. 3)? (Fretheim, 62)
 150. Does God's revelation of his name demystify him (Exod. 3)?

- (Fretheim, 63)
151. Why was it important for Moses to know God's name when he went to the elders of Israel (Exod. 3)? (Fretheim, 63)
 152. What are the different ways the name in Exodus 3:14 is understood and translated? (Fretheim, 63)
 153. What significance did the name of God (Exod. 3:14) have for an oppressed Israel? (Fretheim, 63)
 154. How does the meaning of God's name develop as the story develops (Exod. 3)? (Fretheim, 64)
 155. How did the translation "LORD" come about (Exod. 3:14)? Why are feminists enraged over that translation? (Fretheim, 64)
 156. How does God link his name with history? How does that linking provide hope to Israel (Exod. 3)? (Fretheim, 65)
 157. What does knowing some one's name do relationally (Exod. 3)? (Fretheim, 65)
 158. How does God's giving his name make him vulnerable (Exod. 3)? (Fretheim, 65)
 159. Is God's allowing Aaron to speak a divine "adjustment to new developments" (Exod. 3-4)? Does God adjust his plans based on his interaction with humans? Is God static or dynamic? (Fretheim, 66)
 160. Is the future fixed or open? Could it be both (Exod. 3)? (Fretheim, 66)
 161. How do the victims become the victors (Exod. 3)? (Fretheim, 67)
 162. How is it ironic that Egypt's land becomes desolate and Israel becomes beautiful (Exod. 3)? (Fretheim, 67)

Exodus 4

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163. How does 4:24-26 foreshadow Passover? (Fretheim, 7)
164. How are belief and obedience stressed in Exod. 4? (Fretheim, 67)
165. Does Moses flatly accept what God says about the future (Exod. 4)? (Fretheim, 68)
166. Does Moses see the future as open even after receiving God's declaration about it (Exod. 4)? (Fretheim, 68)
167. Does God condemn Moses' questioning as unbelief (Exod. 4)? (Fretheim, 68)
168. How does the giving of three signs to Moses reveal God's view about the future as still an open possibility (Exod. 4)? (Fretheim, 68)
169. Does Exod 4:8-9 contradict Exod. 3:18? (Fretheim, 69)
170. What powers did the Egyptian magicians have (Exod. 4)? (Fretheim, 69)

172. How was magic perceived at that time (Exod. 4)? How do we see it differently? (Fretheim, 69)
173. Do the signs given by God result in persuading the people to belief (Exod. 4)? (Fretheim, 70) Did Jesus' signs always lead to belief (Lk. 16:31)?
174. What is the relationship of the three signs and the plagues which later come on Egypt (Exod. 4)? (Fretheim, 70)
175. The signs are used to further belief in the believing community and as a harbinger of what to the unbelieving community (Exod. 4)? (Fretheim, 70)
176. In what two ways does God respond to Moses' objection that he has a speech problem (Exod. 4)? (Fretheim, 71)
177. Why does God not correct Moses' speech problem (Exod. 4)? What does that show about the way God works? (Fretheim, 71)
178. How does Moses' speech impediment fit with God's use of the weak in Exodus and elsewhere (Exod. 4; cf. 1 Cor 1:26ff)? (Fretheim, 72)
179. Does the OT see God as the sole cause of all things (Exod. 4)? Does it allow for secondary agency? (Fretheim, 72)
180. Was God successful in persuading Moses to take up the call (Exod. 4)? (Fretheim, 73)
181. What is the cause of God's anger with Moses (Exod. 4)? (Fretheim, 73)
182. Is God's use of Aaron an indication that God switched to plan B (Exod. 4)? (Fretheim, 73)
183. Can God have multiple plans (Exod. 4)? (Fretheim, 73)
184. While Aaron is initially the spokesperson, how does Moses emerge as the sole leader by ch. 15 (Exod. 4)? (Fretheim, 73)
185. How does God work with options that are often less than the best (Exod. 4)? What are other examples of such? (Fretheim, 74)
186. How does Aaron not live up to his calling (Exod. 4; 32-33)? (Fretheim, 74)
187. How does God's use of Aaron show God's crafting his purposes through alternative human agency (Exod. 4)? (Fretheim, 74)
188. How is Aaron like a prophet (cf. Jer 15:19; Exod. 4; 7:1; Jer. 1:9)? (Fretheim, 74)
189. Can finite human words express the infinite (Exod. 4)? (Fretheim, 75)

190. What is the relation of the divine and human in prophetic speech (Exod. 4)? In what sense is the human engaged and in what sense is God engaged? (Fretheim, 75)
191. What actions of Moses transcends his problem with speech (Exod. 4)? (Fretheim, 75)
192. How does Moses' request to leave Jethro differ from God's call (Exod. 4)? What does that indicate? (Fretheim, 76)
193. How are God and Moses described as working together (Exod. 4)? (Fretheim, 76)
194. Does Moses speak the words of Exod. 3:18 cf. 4:18? (Fretheim, 77)
195. When does divine hardening actually happen in the text (Exod. 4)? (Fretheim, 77)
196. Is divine hardening the only activity that determines the future (Exod. 4)? (Fretheim, 77)
197. Is the killing of the firstborn certain from this point on (Exod. 4)? (Fretheim, 77)
198. Is there an openness in the future described in Exod. 4:21-23? (Fretheim, 77)
199. What is the significance of the divine parental image being used (Exod. 4:22f)? (Fretheim, 77)
200. How do the prophets use the image of God as parent (cf. Jer. 3:19; 31:9; Hos. 11:1-9)? (Fretheim, 77)
201. Why does the context not prepare one for God's assailing of Moses (Exod. 4)? (Fretheim, 78)
202. What was God's motive for seeking to kill Moses (Exod. 4)? (Fretheim, 78)
203. Who did God seek to kill, Moses or his son (Exod. 4)? Why? (Fretheim, 78)
204. What does it mean God "tried" to kill him (Exod. 4)? Does God ever miss his mark (cf. Judg 14:4)? (Fretheim, 79)
205. How does Zipporah's act interact with the divine intention (Exod. 4)? Do actions in time and space impact God's course of action?
206. How does the event of God seeking to slay Moses foreshadow the Passover (Exod. 4)? (Fretheim, 79)
207. How is blood used here (Exod. 4) and at Passover for the redemption of the firstborn? (Fretheim, 80)
208. What role does Zipporah play here that is paralleled elsewhere in Exodus (Exod. 4)? (Fretheim, 80)

209. Why is Zipporah the only one named in this narrative (Exod. 4)? (Fretheim, 80)
210. How does Zipporah's role as mediator between God and Moses parallel Moses' role as a mediator between God and Israel (Exod. 4)? (Fretheim, 80)
211. How does Exod. 4 compare to Genesis 32 (Jacob's wrestling) and Numb. 22 (Balaam's encounter with the sword angel)? (Fretheim, 81)
212. What does this passage (Exod. 4) show about the obedience of God's servants? (Fretheim, 81)
213. How do Aaron's motives for meeting Moses differ from God's purposes for the meeting (Exod. 4)? (Fretheim, 81)
214. How does Aaron as a slave just walk off and go to Sinai to meet Moses (Exod. 4)? (Fretheim, 81)
215. What moves Israelites to worship (Exod. 4)? (Fretheim, 82)

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216. When Pharaoh rejects and persecutes the Israelites more, what is Moses' initial response (Exod. 5)? (Fretheim, 82)
217. How does the narrative progress and through the dialogues between which people does it progress (Exod. 5)? (Fretheim, 83)
218. Whose voice is not heard in the plague dialogues (Exod. 5)? (Fretheim, 83)
219. What theme is repeated seven times in 5:9-21? (Fretheim, 83)
220. Will Israel serve God or Pharaoh (Exod. 5)? (Fretheim, 83)
221. What historical evidence is there for the Egyptians use of slavery (Exod. 5)? (Fretheim, 83)
222. What does shifting the focus of oppression to a great or heavenly purpose do to this narrative (Exod. 5)? (Fretheim, 84)
223. What is the nature of Pharaoh's oppression system? How does it fit the pattern of oppressive regimes elsewhere (Exod. 5)? (Fretheim, 84)
224. How is the comment that they are lazy typical of oppressors (Exod. 5)? How does that shift the focus? (Fretheim, 84)
225. How do oppressors use collaborators (Exod. 5)? (Fretheim, 85)
226. How do oppressors use a divide and conquer methodology (Exod. 5)? (Fretheim, 85)
227. How could the argument "they deserve their lot, God is behind it" serve oppressors in modern times (Exod. 5)? (Fretheim, 85)
228. How is Pharaoh's question: "Who is Yahweh?" ironically a good one in the narrative (Exod. 5)? (Fretheim, 86)

229. Is God going to instruct Pharaoh who He is (Exod. 5; cf. 7:17; 8:10, 22; 9:14, 29)? (Fretheim, 86)
230. What does Moses' and Aaron's response to Pharaoh harken back to (Exod. 5; cf. 3:18)? (Fretheim, 86)
231. What role do the leaders play as they call for justice and judgment to fall on Moses and Aaron in making things worse (Exod. 5)? (Fretheim, 87)
232. How is the foreman's complaint echoed in Moses' complaint to God (Exod. 5)? (Fretheim, 87)
233. In what sense is God responsible for the evil that has come on the Israelites (Exod. 5)? (Fretheim, 87)
234. How does multiple agency help resolve the tension in the previous question (Exod. 5)? (Fretheim, 87)
235. Why does God delay deliverance (Exod. 5)? (Fretheim, 88)

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236. How does Exodus 6:2-7:7 parallel 3:1-12? Does that necessarily prove multiple authorship? What differences are seen in the two narratives? (Fretheim, 88)
237. Why is a genealogy put here (Exod. 6-7)? (Fretheim, 89)
238. Why is Moses' call reaffirmed (Exod. 6)? What things precipitated a crisis in Moses' call? (Fretheim, 89)
239. How do Moses' prior objections turn out to be correct (Exod. 6)? (Fretheim, 90)
240. What does "uncircumcised lips" mean (Exod. 6)? (Fretheim, 90)
241. What does the fact that God gives up the sole right as being the only one who speaks the word of "God" reveal (Exod. 6)? (Fretheim, 90)
242. Why is the genealogy of Moses put in the story at this point (Exod. 6)? (Fretheim, 91)
243. Why are Aaron's descendants, not Moses', described (Exod. 6)? (Fretheim, 91)
244. Where else in Scripture is genealogy and story mixed in the background of deliverance (Exod. 6)? (Fretheim, 91)
245. In Exod. 6:3 it says the patriarchs did not know the name of Yahweh, but how does that square with the patriarchs knowing the name Yahweh in Genesis (Gen. 15:2; ch. 49)? (Fretheim, 91)
246. What new aspect of God's character revealed in the name Yahweh comes into view at this point of the text (Exod. 6)? (Fretheim, 92)
247. How is the "gospel of exodus" spelled out in Exod. 6:4-8?

265. Does God’s heart ever get hard or “strong” (Exod. 6)? (Fretheim, 97)
266. How does Pharaoh’s “strength” of heart reveal God’s power (Exod. 6)? (Fretheim, 97)
267. How is Pharaoh’s hardness different from God’s hardness (Exod. 6)? (Fretheim, 97)
268. In light of what events does Pharaoh’s heart get hardened (Exod. 6)? (Fretheim, 97)
269. What role does hardening play in the continuation of the narrative (Exod. 6)? (Fretheim, 98)
270. How is the hardening at the beginning different than the hardening at the end (Exod. 6)? (Fretheim, 98)
271. Can humans in thought and will become irrevocably hard in response to God’s word and work (Exod. 6)? (Fretheim, 98)
272. Does Pharaoh harden his own heart or does God do it (Exod. 6)? (Fretheim, 98)
273. When and how does Pharaoh’s “refusal” come up in the stories of the plagues (Exod. 6)? (Fretheim, 99)
274. Conditional language is used (“if” 8:2; 9:2; 10:4) which implies a closed or open future (Exod. 6)? (Fretheim, 99)
275. Does God’s foreknowledge make the future of each refusal certain (Exod. 6)? (Fretheim, 99)
276. Does pharaoh have a real choice (Exod. 6)? If not what are the ethical implications both for Pharaoh and for God? (Fretheim, 99)
277. Does God’s hardening (10:1) eliminate choice and conditionality (10:4)? (Fretheim, 99)

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278. How does Exod 7:6 related back to Moses’ call objections (Exod. 6)? (Fretheim, 96)
279. Did Moses think that Pharaoh would maybe let the people go early on (Exod. 7)? (Fretheim, 100)
280. What plagues were sent without Moses going to Pharaoh (Exod. 7)? (Fretheim, 100)
281. How is Pharaoh’s refusal to listen highlighted in the text (Exod. 7)? (Fretheim, 100)
282. What are the connections between Pharaoh’s oppression and the plagues (Exod. 7)? How does this fit an act-consequence format (Fretheim, 101)
283. How is divine hardening itself a judgment (Exod. 7; cf. Ps 81:11f;

- Rom. 1)? (Fretheim, 101)
284. As one moves to judgment, how are the histories of possibilities narrowed (Exod. 7)? Can deterministic language be used as the possibilities narrow? (Fretheim, 101)
 295. At what point is repentance not an option in stopping the determined judgment (Exod. 7)? (Fretheim, 101)
 296. Where in Jeremiah is the stubbornness language used (Jer. 4:28;)? (Fretheim, 102)
 297. If Pharaoh is merely an automatic robot how does this story resound God's glory (Exod. 7)? (Fretheim, 102)
 298. Does God overpower Moses at his call (Exod. 4)? (Fretheim, 102)
 299. How are the plagues viewed elsewhere in Scripture (Ps. 78, 105)? Do these passages add a different perspective? (Fretheim, 105)
 300. How is the plague narrative structured one series, 2 sets of 5 or 3 sets of 3 (Exod. 7)? (Fretheim, 105)
 301. How is the dual role of Moses and God manifest in the plagues (Exod. 7)? (Fretheim, 106)
 302. When does God and Israel acknowledge this dual agency (Exod. 7)? (Fretheim, 106)
 303. How do these plagues show a connection between the ethical order and cosmic order (Exod. 7)? (Fretheim, 106)
 304. How are the words "land" and "all" used in the plague stories (Exod. 7)? (Fretheim, 107)
 305. What is hyperbolic language and how is it to be understood in the plague narratives (Exod. 7)? (Fretheim, 107)
 306. How does the Exodus plague narrative function in the book of Revelation (Exod. 7)? (Fretheim, 107)
 307. How are the terms "sign" and "wonder" used in the plague narratives (Exod. 7)? (Fretheim, 107)
 308. How is God locked to the "land" and how does that show God's greatness extending throughout all the earth (Exod. 7)? (Fretheim, 108)
 309. How are the non-human orders of nature shown to be on the side of the victims (Exod. 7)? (Fretheim, 109)
 310. How are anti-creational order themes reflected in the plague cycles (Exod. 7)? (Fretheim, 109)
 311. How do the plagues impact the non-human world order (Exod. 7)? (Fretheim, 109)
 312. How do the plagues relate to an intensification of nature and an over-throwal of the natural order (Exod. 7)? (Fretheim, 109)

313. Can the plagues be connected sequentially (Exod. 7)?
(Fretheim, 109)
314. How does a violation of the ethical order impact the creational order
(Exod. 7)? (Fretheim, 110)
315. How is the act-consequence nexus connected to the plague cycles
(Exod. 7)? (Fretheim, 110)
316. How is the cry of the Israelites mirrored in the cry of the Egyptians
(Exod. 7)? (Fretheim, 110)
317. How does the removal of the plague elements foreshadow the fatal
removal of the oppressors (Exod. 7)? (Fretheim, 111)
318. What roles do Pharaoh, Moses, creation, God, the magicians and the
Egyptians play in the narrative of the plague cycles (Exod. 7)?
(Fretheim, 111)
319. Is the sin-consequence connection mechanically described (Exod. 7)?
(Fretheim, 111)
320. How do the judgments show a symbiosis between the human and non-
human realms (Exod. 7)? (Fretheim, 111)
321. How do these plagues on Egypt parallel the fall of Jerusalem later on
(Ezek. 30:13-11; 32:2-8; 38:19-23)? (Fretheim, 112)
322. What is the relationship of the plagues and Pharaoh's hardening of
his heart (Exod. 7:14)? (Fretheim, 113)
323. What role does the staff play in the plague cycle (Exod. 7)?
(Fretheim, 113)
324. How does the role of the magicians not solve the plague problem but
only compound it (Exod. 7)? (Fretheim, 113)
325. How does the rod to snake foreshadow the larger picture? How is the
term translated "snake" (tannim) used elsewhere in Scripture
(cf. Ps. 74:13; Isa 51:9; Ezk. 29:3-5)? (Fretheim, 113)
326. How does God turn the tables on the chaos-monster (Exod. 7)?
(Fretheim, 113)
327. How are the actions of God and Aaron paralleled (7:20, 25)?
(Fretheim, 115)
328. If "all" the water was turned to blood, where did the magicians get
their water (Exod. 7)? What does that tell us about how the "all" is to
be interpreted? (Fretheim, 115)
329. What role does blood play in the plague cycles (Exod. 7)?
(Fretheim, 115)
330. How does God refute Pharaoh's claim over the Nile (Exod. 7)?
(Fretheim, 116)

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331. What irony is seen in the magicians making more frogs (Exod. 8)? (Fretheim, 116)
332. Why does God accept Pharaoh's order about when to make the frogs disappear (Exod. 8)? Does that show Pharaoh's sovereignty or his helplessness and God's control? (Fretheim, 117)
333. How do the Egyptians participate in the frog plague (Exod. 8)? (Fretheim, 117)
334. How is the "smiting" of the frogs a foreshadowing of a later "smiting" (Exod. 8)? (Fretheim, 117)
335. In the plague of the gnats how does the role of the magicians change (Exod. 8)? (Fretheim, 119)
336. What is the significance of Goshen being excluded from the plagues (Exod. 8)? (Fretheim, 119)
337. The separation of Israel from the fly plague would be paralleled to the separation of what final plague (Exod. 8)? (Fretheim, 120)
338. What phrase is repeated indicating a removal of the plague and the reestablishment of the created order out of the chaos of the plague (Exod. 8; cf. 10:19; 14:28)? (Fretheim, 120)

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339. How is the plague of the death of the livestock an important step above the plagues so far (Exod. 9)? (Fretheim, 121)
340. If all the Egyptian livestock are killed why in the later plague of hail does God warn the Egyptians to hide their livestock (Exod. 9)? (Fretheim, 121)
341. How should one who is sensitized to animals rights and ecological concern read these passages (Exod. 9)? (Fretheim, 122)
342. Why are animals killed when Pharaoh is the problem (Exod. 9)? (Fretheim, 122)
343. In what aspects does human sin impact the creation cosmically (Exod. 9)? (Fretheim, 122)
344. What role do the magicians play in the boils plague (Exod. 9)? (Fretheim, 122)
345. How does Moses' leprosy sign prefigure the plague of boils (Exod. 9)? (Fretheim, 123)
346. How does the anty move upward with the hail plague (Exod. 9)? (Fretheim, 123) –Hint: vegetation
347. How is the fourth "knowing Yahweh" statement appropriately suited for the signs from heaven plagues (Exod. 9)?

- (Fretheim, 124)
348. Do the three “knowing” texts (8:22; 9:14, 30) adequately explain the extension and prolonging of the plague sequence? (Fretheim, 125)
349. What does the incomparability of the hail storm suggest for God’s incomparability (Exod. 9)? (Fretheim, 125)
350. What role do Pharaoh’s servants play at this point (hail) in the narrative (Exod. 9)? (Fretheim, 125)
351. How do the servants show God’s greater purposes are being accomplished (Exod. 9)? (Fretheim, 125)
352. How is the hail storm’s destruction of every plant later shown to be hyperbole (Exod. 9)? (Fretheim, 126)
353. What significance after the hail does Pharaoh’s confession play (Exod. 9)? (Fretheim, 126)
354. How are hail and storms used elsewhere in Scripture in the contexts of theophanies and judgments (Exod. 9)? (Fretheim, 126)

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355. What does the hardening of Pharaoh’s heart at the beginning of the locusts cycle indicate (Exod. 10)? (Fretheim, 126)
356. What book of the Bible is about a locust plague and how is it described there (Exod. 10)? (Fretheim, 126)—Hint: prophets
357. How does the description of the locusts plague parallel the description of such a plague elsewhere even in modern times (Exod. 10)? (Fretheim, 126)
358. In the locust plague, what in the servants indicates a movement to the next level (Exod. 10)? (Fretheim, 127)
359. How is the word “all” used to develop the locusts plague (Exod. 10)? (Fretheim, 127)
360. How does the incomparability language occur in the locust plague (Exod. 10)? (Fretheim, 128)
361. How does the fate of the locust portend the fate of the Egyptians (Exod. 10)? (Fretheim, 128)
362. How does the darkness language of the ninth plague flow into the tenth and return to the first day of creation (Exod. 10)? (Fretheim, 129)

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363. How does the response of the Egyptian people show that they

- understood what was going on and who Yahweh was (Exod. 11)? (Fretheim, 131)
364. What cry replaced Israel's cry of oppression (Exod. 11)? (Fretheim, 131)
365. How do the Egyptians themselves take up Moses' call that Pharaoh let them go (Exod. 11)? (Fretheim, 131)
366. What role does Exod. 11:10 play in the narrative at this point (Exod. 11)? (Fretheim, 132)
367. What comes between the announcement and execution of the final plagues (Exod. 11)? (Fretheim, 132)

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368. What role does the liturgy of the Passover play in Israel's continued history (Exod. 12)? (Fretheim, 135)
369. How do liturgy and history function together in chs. 12-15? (Fretheim, 135)
370. How would you diagram the flow from liturgy to story and back to liturgy in Exod. 12 [how does that same pattern occur in ch. 13-15]? (Fretheim, 134)
371. What role does the insertion of the Passover material play in the narrative (Exod. 12)? (Fretheim, 135)
372. What function do 12:50-51 have in the narrative? (Fretheim, 136)
373. How does the liturgical nature of this section pull the events beyond the normal historical flow of this narrative (Exod. 12) (Fretheim, 136)
374. What is the significance of the recital of Passover being set in place before the actual event occurred in the narrative (Exod. 12)? (Fretheim, 137)
375. What is the significance of the first Passover being celebrated in Egypt (Exod. 12)? (Fretheim, 137)
376. What does the blood on the door symbolize (Exod. 12)? (Fretheim, 138)
377. How is story and divine act reenacted and dramatized in liturgy (Exod. 12)? How is this similar to the Lord's supper? (Fretheim, 139)
378. How does recalling an event in liturgy allow for community participation (Exod. 12)? Why is community participation desired and what is its impact? (Fretheim, 139)
379. How does liturgy function for later generations (Exod. 12)

- (Fretheim, 139)
380. How is the Passover story of death and new life (Exod. 12)?
(Fretheim, 140)
381. How does the death at Passover echo the beginning chapters of Exodus (Exod. 12)? (Fretheim, 140)
382. In what format are Pharaoh's last words to Moses after the Passover announcement (Exod. 12)? (Fretheim, 142)
383. Why did the Egyptians want the Israelites to leave rather than call for revenge (Exod. 12)? (Fretheim, 142)
384. What rite of belonging to the Israelite community is a prerequisite for partaking in the Passover (Exod. 12)? (Fretheim, 143)
385. Why does the text note that even the animals participate in the liberation (Exod. 12)? (Fretheim, 143)
386. How do you understand the number of those leaving Egypt (Exod 12)? What options are available? (Fretheim, 144)
387. Is it legitimate to connect this population size to the time of David and Solomon (Exod. 12)? (Fretheim, 144)
388. Is the population size a liturgical number (Exod. 12)? What does that mean? (Fretheim, 144)
389. What role does human instrumentality play in the redemption at Passover (Exod. 12)? (Fretheim, 145)

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390. How is ch. 13 not a connection of memory and hope but of memory and liturgical responsibility (Exod. 13)? (Fretheim, 147)
391. God's work on Israel's behalf requires what response from Israel (Exod. 14)? (Fretheim, 147)
392. How do the rituals function for later generations of Israelites (Exod. 13)? (Fretheim, 147)
393. Is the function of liturgy thanks and praise to God or something else (Exod. 13)? (Fretheim, 147)
394. What role do children play in the liturgies of 12:26 and 13:8? (Fretheim, 147)
395. How does the body become an instrument of memory (Exod. 13)? (Fretheim, 148)
396. What is the role of the firstborn in the biblical context (Exod. 13)? (Fretheim, 148)
397. How does the language of the firstborn apply to all Israel collectively (Exod. 13)? (Fretheim, 149)
398. What reason was given for not taking the shortest route to Canaan

- (Exod. 13)? How does that show God's taking Israel's mental condition into his plans? (Fretheim, 150)
399. Does the human situation make a difference to the divine plans (Exod. 13)? Does the pillar of cloud take into account the human condition when leading Israel? (Fretheim, 150)
400. What impact did the pillar of cloud have on Israel? What did it symbolize (Exod. 13)? (Fretheim, 151)
401. What is the historical background to the taking of Joseph's coffin (Exod. 13) (Fretheim, 151)

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402. How do the narrative (ch. 14) and the Song (ch. 15) of the sea crossing function together? (Fretheim, 152)
403. Why two versions of the same story (ch. 14 and ch. 15)? (Fretheim, 152)
404. Where is the "sea of reeds" that Israel crossed (Exod. 14)? (Fretheim, 153)
405. Is the term "sea of reeds" used of the Red Sea (Exod. 14)? (Fretheim, 153)
406. How is the Red Sea crossing expressed in creedal/liturgical settings (Ps. 106:7, 9, 22; 136:13-15; Neh. 9:9)? (Fretheim, 153)
407. How does God's plan turning to the sea take into account Pharaoh's strategies and capabilities (Exod. 14)? (Fretheim, 154)
408. How does the narrative focus the battle on the conflict between God and Pharaoh not Israel and Pharaoh (Exod. 14)? (Fretheim, 154)
409. What double usage does the word *kabad* (harden/glorify) receive (Exod. 14)? (Fretheim, 154)
410. How does the repeated mention of Egypt's chariots and horsemen contribute to the declaration of God's glory (Exod. 14)? (Fretheim, 155)
411. At the sea, how does Egypt's motive against Israel change (Exod. 14)? (Fretheim, 155)
412. How do Israelite complaints at the Red Sea harken back to their statements made earlier and also look forward to their complaints in the wilderness (Exod. 14)? (Fretheim, 156)
413. Do those who are oppressed actually fear when freedom comes (Exod. 14)? (Fretheim, 156)
414. The directions to "stand still" and "keep silent" have what impact on the Israelites as Pharaoh approaches (Exod. 14)? (Fretheim, 156)
415. Does Moses' involvement take away from the fact that it is God's

- deliverance (Exod. 14)? (Fretheim, 157)
416. How do the cosmic and socio-political aspects of salvation converge at the salvation by the sea (Exod. 14)? (Fretheim, 157)
 417. What are the implications of God being portrayed as a warrior (Exod. 14)? Is God always against war? (Fretheim, 157)
 418. Is the imagery of God as a warrior politically correct in today's discussions of God (Exod. 14)? Why/why not? (Fretheim, 157)
 419. What natural and supernatural phenomena come into play in the sea crossing (Exod. 14)? (Fretheim, 158)
 420. What do you think of Fretheim's statement that "Once again liturgical interests and powerful storytelling skills combine to convey an impressionistic picture. Trying to sort it out in a literal fashion, or suggestion that Israel considered the detail to correspond precisely to reality, is like retouching Renoir's paintings to make them look like photographs." (Exod 14)? (Fretheim, 158)
 421. How does God work his deliverance through a human agent and natural entities (Exod. 14)? (Fretheim, 159)
 422. How does the divine, human and non-human work together to realize salvation (Exod. 14)? (Fretheim, 159)
 423. How do the Israelites actively manifest their faith (Exod. 14)? (Fretheim, 159)
 424. How does God use the same phenomena to render salvation on the one and judgment on the other (Exod. 14)? (Fretheim, 159)
 425. What expressions show that the Egyptians realize God is God over the whole earth (Exod. 14)? (Fretheim, 160)
 426. After Israel's sea crossing, what responses do they have (Exod. 14)? (Fretheim, 160)

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427. What do you think of Fretheim's statement: "the claim that "Yahweh is a man of war [warrior]" (15:3; RSV/NRSV) may convey an important truth, but its specific formulation may no longer be adequate for other times and places." (Fretheim, 10)
428. How is the deliverance seen in socio-political terms? How does the deliverance transcend a merely socio-political deliverance? Compare and contrast the liberation described in Exodus with the liberation described in liberation theology (Fretheim, 20)
429. What are the historical and cosmic aspects of these two songs (Exod. 15)? (Fretheim, 161)
430. What does Miriam's song say about the role of women here

- (Exod. 15)? (Fretheim, 161)
431. What role would this song play in the later rituals of Israel (Exod. 15)? (Fretheim, 162)
432. How do liturgical begin and end the section 12:1-15:21? (Fretheim, 162)
433. What two historical events are included in the middle of the 12:1-15:21 section? (Fretheim, 162)
434. How is the following pattern seen in chs. 1-15 and also echoed in ch. 15: oppression/cries of distress; God's response in word and deed; and praise? (Fretheim, 162)
435. How do the historical recitals of Deut. 26:5-11; Josh. 24:3-13 compare with Exod. 15? (Fretheim, 162)
436. How is need to lament to word/deed salvation to thanksgiving pattern seen in the Psalms (Exod. 15)? (Fretheim, 162)
437. How does Exod. 15 show God's response to human need? (Fretheim, 163)
438. What does God experience new at the Red Sea (Exod. 15)? (Fretheim, 163)
439. How does human responsiveness interact with divine experience (Exod. 15)? (Fretheim, 163)
440. What are 5 human responses to the divine as seen in chs. 12-15? (Fretheim, 163)
441. How is Israel's response multi-dimensional to: God, Moses, the future generations and the world (Exod. 15)? (Fretheim, 163)
442. How is the praise of God directioned not only to God but an expression to others (Exod. 15)? (Fretheim, 164)
443. How is the world as a human audience to praise (Ps. 66:16; 34:11; 40:9-10; 57:9; 18:49; 22:27; 96:1-3)? (Fretheim, 164)
444. Does praise make a difference to God (Ps. 22:3)? (Fretheim, 164)
445. What do you think of Fretheim's statement: "Only such an interpretation makes it clear what actually happened at the sea. What happened cannot finally be determined by the tools of historiography. The eyes of faith claim to see a greater depth in the event itself." Is it appropriate to separate history and faith as Fretheim does here? yes/no (Fretheim, 165)
446. How is the divine actually portrayed in Exod. 15? (Fretheim, 166)
447. How does the Red Sea crossing take on mythic patterns of chaos in Ps. 74:13-14 (cf. 77:15ff; 114:3f)? (Fretheim, 166)
448. How is the language of Egypt and chaos merged (Exod. 15)? (Fretheim, 166)

449. How is God shown as guiding the chaos (Exod. 15)? (Fretheim, 166)
450. How is the language of creation connected with the language of redemption in Exod. 15? (Fretheim, 167)
451. How does the text move beyond the historical particular to a cosmic universal (Exod. 15)? (Fretheim, 168)
452. How is Fretheim's quote of Michael Fishbane's statement seen in Exod. 15? "This is not to imply that the vents in question lose their concrete historical facticity... The mythic configuration of divine combat and victory provide the symbolic prism for disclosing the primordial dynamics latent in certain historical events (like the exodus), and so generate the hope for their imminent recurrence." (Fretheim, 168)
453. How is God shown to be a divine warrior? Is such an image of God acceptable in post-modern culture (Exod. 15)? (Fretheim, 168)
454. How does the historic victory participate in the cosmic victory (Exod. 15)? (Fretheim, 169)
455. How does Pharaoh's instruments of warfare contrast with the divine warrior's (Exod. 15)? (Fretheim, 169)
456. How does Martin Luther King's comment reveal the transcendent nature of the Exodus deliverance (Exod. 15)? "Egypt symbolized evil in the form of humiliating oppression, ungodly exploitation, and crushing domination." (Fretheim, 169)
457. How does the desert contrast to the deliverance at the sea (Exod. 15-16)? (Fretheim, 171)
458. What role does the wilderness play in shaping people (Exod. 15-16)? (Fretheim, 171)
459. What are the perils for hope in the wilderness (Exod. 15-16)? (Fretheim, 172)
460. What is God's relationship to the people in the wilderness (Exod. 15-16)? (Fretheim, 172)
461. How does God give gifts to his needy people in the wilderness (Exod. 15-16)? (Fretheim, 172)
462. How is a death filled context transformed into life in the wilderness (Exod. 15-16)? (Fretheim, 172)
463. How was God's experience shaped by the wilderness (Exod. 15-16)? (Fretheim, 172)
464. Does the parent-child testing of one another in adolescence parallel the relationship of God and Israel in the wilderness (Exod. 15-16)? How so? How not? (Fretheim, 173)
465. How is the following literary cycle seen in Israel's pre-Sinai

- experience of the wilderness (Exod. 15-16)? 1) Journey; 2) Need/Murmuring; 3) Judgment; 4) Repentance; 5) Intercession; and 6) Deliverance (Fretheim, 174)
466. How do you explain the reference to the keeping of the statutes before they arrived at Sinai (Exod. 15:25b-26; 16:28; 18:16, 20)? (Fretheim, 174)
467. How do you explain the references to the “testimony” before they arrived at Sinai (Exod. 16:33-34; 18:7, 12, 19)? (Fretheim, 174)
468. What do the above two questions say about a straight forward historical reading of the text? Are they anachronisms? (Fretheim, 174)
469. In the plague cycles Pharaoh was the anti-creational force working against God’s cosmos. How is that scheme changed in the wilderness (Exod. 15-16)? (Fretheim, 175)
470. How does Moses’ staff function differently in the wilderness than it did in Egypt (Exod. 15-16)? (Fretheim, 175)
471. How does putting the wood to sweeten the water parallel the plague in Egypt (Exod. 15-16)? (Fretheim, 177)
472. How does God show himself responsive to Moses’ prayer and human need (Exod. 15-16) (Fretheim, 177)
473. How is God’s “healing” in the wilderness mediated (Exod. 15-16)? (Fretheim, 178)
474. How does 15:26 reveal that Israel was freed from service of Pharaoh to serve God? (Fretheim, 178)
475. How does obedience manifest faith (Exod. 15)? (Fretheim, 178)
476. While God will give a body of law in the book of the law (Exod. 20-23) in what other ways did God give commands (Exod. 15-17)? (Fretheim, 179)
477. How is God seen as a “healer” in Scripture and here in Exodus (Exod. 15)? (Fretheim, 180)
478. How does the connection between the moral order and the comic order function in these narratives (Exod. 15-16)? (Fretheim, 180)

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479. How does a crisis of food precipitate a crisis of faith (Exod. 16)? Do circumstances impact belief? (Fretheim, 181)
480. How does selective memory impact faith (Exod. 16)? (Fretheim, 181)
481. How does Ps. 78:24, 27 compare with the historical account in Exod. 16? (Fretheim, 181)
482. Was the manna an extra ordinary miraculous provision or a natural

- one (contra Fretheim)(Exod. 16)? (Fretheim, 182)
483. Fretheim said the manna corresponds quite closely to a natural phenomenon in the Sinai Peninsula. Does that fit the text and does it fit the realities of the Sinai desert (Exod. 16)? Is manna from the tamarisk tree? How much does the tamarisk tree excrete daily? (Fretheim, 182)
484. How does the specialness of the sabbath break with Fretheim's contention that manna is a natural phenomena (Exod. 16)? When dealing with God are miracles a possibility? (Fretheim, 182)
485. What is the identified purpose of giving Israel manna (Exod. 16)? (Fretheim, 183)
486. How are natural well being and spiritual well being connected (Exod. 16)? (Fretheim, 183)
487. Is the point of the manna God working in the "every day" natural things to provide or God's special care for his people in a very special way in their time of special need (Exod. 16)? (Fretheim, 183)
488. What is the meaning of the word "manna" (Exod. 16)? (Fretheim, 184)
489. What role does feeding play in the NT and in the Lord's supper (Exod. 16)? (Fretheim, 184)
490. What is the significance of God's testing Israel with the manna (Exod. 16)? How did that test them (Cf. Deut. 8:2f)? (Fretheim, 184)
491. How is the notion of the Sabbath rest experienced in Exodus (20:8f; 31:12fg; 34:21; 35:2f, chapter 16)? (Fretheim, 185)
492. How does the Sabbath connect Israel with the created order (Exod. 16)? (Fretheim, 185)
493. What statement does the inclusion of slaves in the Sabbath make (Exod. 16)? (Fretheim, 186)
494. What spiritual discipline does gathering just the manna needed for that day teach (Exod. 16)? How does that connect with the Lord's prayer (Mat. 6)? (Fretheim, 186)

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495. How are divine leading and human complain connected (Exod. 17)? (Fretheim, 187)
496. How are complaint and disobedience coupled in the wilderness (Exod. 17)? (Fretheim, 188)
497. How does Massah appear elsewhere in Scripture (cf. Deut 6:16; Ps. 78:18, 41, 56; 81:7; 95:9)? (Fretheim, 189)
498. What does it mean to test God (Exod. 17)? How does that play out in

- the temptation of Jesus? (Fretheim, 189)
499. Why is testing God such a violation of the relationship and character of God (Exod. 17)? (Fretheim, 189)
500. How is the striking of the rock like the turning Nile to blood (Exod. 17)? (Fretheim, 190)
501. How does God's creative acts impact the wilderness (Exod. 17)? (Fretheim, 190)
502. Should the provision of water and food in the wilderness be seen as acts of uncreation overcoming the chaos of the wilderness (Exod. 17)? (Fretheim, 191)
503. What was Amalek's relationship to Israel in the Bible (cf. Jer. 18:7f; Deut. 25:17f)? (Fretheim, 192)
504. What memory of the Amalukites is codified in Scripture (Exod. 17)? (Fretheim, 192)
505. What ties the two stories of Exod. 17 together? (Fretheim, 192)
506. How does the staff of God function in the Exodus narrative (Exod. 17)? (Fretheim, 192)

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507. How did the Midianites contrast with the Amalekites in their relationship with Israel (Exod. 18)? (Fretheim, 195)
508. What significance did the visit of Jethro have for Moses (Exod. 18)? (Fretheim, 195)
509. What is Jethro's role in the Mosaic narrative (Exod. 18)? (Fretheim, 195)
510. Does 18:12 refer to a traveling sanctuary (Exod. 16:34)? (Fretheim, 196)
511. How does Jethro's confessing parallel other confessions (Deut. 26:5f; Josh. 24:2-13)? (Fretheim, 196)
512. How does Jethro's confession show the openness of the Israelite religious community (Exod. 18)? (Fretheim, 196)
513. Did other peoples at the time know Yahweh (Exod. 18)? (Fretheim, 196)
514. How does Moses' declaration to Jethro set a model of witnessing the mighty acts of God (Exod. 18)? (Fretheim, 197)
515. How does Moses' ineptness in administration show his development as a leader (Exod. 18)? (Fretheim, 198)
516. Did God's calling instantly give Moses the gifts needed to fulfill

- his calling (Exod. 18)? (Fretheim, 198)
517. How does ch. 18 illustrate how the social structure of the new nation took shape? (Fretheim, 198)
518. Why was justice one of the first things established in the movement from an oppressed people to a redeemed nation (Exod. 18)? (Fretheim, 199)
519. When is delegation necessary (Exod. 18)? (Fretheim, 199)
When is delegation a problem?
520. How is the justice system decentralized (Exod. 18)?
Why is that decentralization important? (Fretheim, 199)
521. Was this judicial structure in Israel given by divine revelation (Exod. 18)? What are the implications of this? (Fretheim, 200)

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522. Were the law and narrative sections composed separately and later combined (Exod. 19-24)? (Fretheim, 201)
523. What is the significance that the law is situated in a narrative setting (Exod. 19-24)? (Fretheim, 201)
524. What is the origin of Israelite law and how does that differ from Hammurabi, Ur-Nammu and Lipit-Ishtar law codes (Exod. 19-24, cf. ANET)? (Fretheim, 201)
525. How does the narrative framework of the law show the law is viewed as a gift not a burden (Exod. 19-24)? (Fretheim, 203)
526. How does the narrative keep the personal character of the law as a focus (Exod. 19-24)? (Fretheim, 203)
527. How are rituals and people also imbedded in narrative (Exod. 19-24)? (Fretheim, 203)
528. How does the story of Israel's redemption relate to the expression of the law (Exod. 19-24)? (Fretheim, 204)
529. Does creation theology prevail in Exodus or is some other "theology" better able to disclose the core of the theology of Exodus (Exod. 19-24)? (Fretheim, 204)
530. How does the law show the symbiotic relationship between the cosmic order and social order (Exod. 19-24)[on earth as it is in heaven] (Fretheim, 204)
531. How is the shape of the law modeled on the shape of the narrative action of God (Exod. 19-24)? (Fretheim, 205)
532. How is the motivation underlying the law manifest and drawn out of the narrative sections (Exod. 19-24)? (Fretheim, 205)

533. How does the narrative show that law must not be abstracted or isolated from life (Exod. 19-24)? (Fretheim, 205)
534. How are the specifics of the narrative related to the specifics of the law (Exod. 19-24)? (Fretheim, 206)
535. How is the law woven into the fabric of life (Exod. 19-24)? (Fretheim, 206)
536. In what senses is the law not immutable and in what senses is it timebound, linked into the contingencies, complexities and ambiguities of life (Exod. 19-24)? (Fretheim, 206)
537. How does the law provide a compass for wanderers more than an anchor (Exod. 19-24)? (Fretheim, 206)
538. How does the linking of law and narrative render current obedience a witness to God's mighty acts (Exod. 19-24)? (Fretheim, 207)
539. How does the word "torah" link law and narrative (Exod. 19-24)? (Fretheim, 207)
540. How do the stories of the biblical narrative shape life (Exod. 19-24)? (Fretheim, 207)
541. What elements of Israel's election as God's firstborn and "my people" take place before their arrival at Sinai (Exod. 19)? (Fretheim, 208)
542. What function does the divine epithet "God of Abraham, Isaac, and Jacob" have in the election of Israel (Exod. 19-24)? (Fretheim, 208)
543. What role does worship play in Exodus (Exod. 19)? (Fretheim, 209)
544. How does the Sinaitic covenant relate to the Mosaic covenant (Exod. 19)? (Fretheim, 209)
545. What is the point of contact between the image of a mother eagle and God (Exod. 19)? (Fretheim, 209) How exactly is God like a mother eagle?
546. Where else in Scripture is the eagle image employed (Exod. 19; cf. Psalms)? What is its connotation in those contexts? (Fretheim, 209)
547. How does Israel's obeying God's voice go beyond direct statements of the law at Sinai (Exod. 19)? (Fretheim, 211)
548. When was the language of "obeying God's voice" used in the Abrahamic narrative (Exod. 19; Gen. 22:18; 26:5)? (Fretheim, 211)
549. How does Israel's response in 19:3-8 parallel 24:3-7? (Fretheim, 211)
550. How does 19:8 demonstrate a confidence in God and open Israel up to future commitment to divine revelation? (Fretheim, 212)

551. What are the implications of Israel being a kingdom of priests (Exod. 19)? (Fretheim, 212)
552. Is Israel being called a “kingdom of priests” a “strike against clericalism” as Fretheim avers (Exod. 19)? (Fretheim, 212)
553. Is the covenant conditional (if)? What is the nature of that conditionalit (Exod. 19)? (Fretheim, 213)
554. Is Israel’s election at stake or their usefulness as participants in God’s great redemptive program for the world (Exod. 19)? (Fretheim, 213)
555. Is genetic descent or Israel’s purpose among the nations the point of their being considered a priesthood (Exod. 19)? (Fretheim, 213)
556. How does 1 Pet. 2:9 relate to Exod. 19:1-8? (Fretheim, 214)
557. How is the revelation at Sinai a unique experience for Israel (Exod. 19)? (Fretheim, 214)
558. What role does Moses play in the giving of the law narrative (Exod. 19)? (Fretheim, 215)
559. How does the narrative support Moses’ role in Israel (Exod. 19)? (Fretheim, 215)
560. How does the theophany focus Israel’s attention on God as giver of the law (Exod. 19)? (Fretheim, 216)
561. How does Moses play on the word “fear” (Exod. 19)? Is fright or reverence the point? (Fretheim, 216)
562. How is the “fear of God” related to obedience (Exod. 19)? (Fretheim, 216)
563. What role does Israel’s preparation to meet God play/link into the concept of boundaries (Exod. 19)? (Fretheim, 217)
564. How does the narrative (19:9-20:21) focus on the first commandment and unique loyalty to God? (Fretheim, 219)
565. Do both parties need to learn what it is to be faithful in relationship (Exod. 19)? How would faithfulness in a marriage relationship be different than a divine relationship? (Fretheim, 219)
566. How is 19:20-25 an interlude? (Fretheim, 219)
567. What in Exod. 19 indicates the entering of the divine presence and the importance of boundaries? (Fretheim, 220)

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568. How does Exod. 20 match up with other decalogue-like structures in the Old Testament (Exod. 34:17-26; Deut. 27:15-26; Lev. 19; Deut. 5:6-21)? (Fretheim, 220)

569. How do Deut. 5 and Exodus 20 versions of the ten commandments compare and contrast? (Fretheim, 220)
570. How do the positive and negative formulations of the ten words relate (Exod. 20)? (Fretheim, 221)
571. How can the negative commands be read in a positive manner (Exod. 20)? (Fretheim, 221)
572. What commands would we add to the ten today (Exod. 20)? What would that reflect about our culture and theirs? (Fretheim, 222)
573. How do the ten words relate to enforcement and negative reinforcement strategies (Exod. 20)? (Fretheim, 222)
574. How are the ten words explicitly linked back to the creatoin providing guides to guarantee things and not a return to a moral chaos (Exod. 20)? (Fretheim, 222)
575. How do the ten words relate to the commandments of love (Exod. 20)? (Fretheim, 223)
576. How does God relate the ten words in a different way than many of the other laws of Israel (Exod. 20)? (Fretheim, 223)
577. How is obedience relationally conceived in the first commandment (Exod. 20)? (Fretheim, 224)
578. How do the ten command connect with the previous and following historical narratives (Exod. 20)? (Fretheim, 224)
579. How are Exod. 20:3 and Deut. 6:5 compared? (Fretheim, 224)
580. How can Exod. 20:3 be stated in a positive manner? (Fretheim, 224)
581. Does the way Exod. 20:3 allow for henotheism? (Fretheim, 224)
582. How were images used in other cultures that surrounded Israel (Exod. 20)? (Fretheim, 225)
583. How does this command relate to the golden calf incident (Exod. 20; cf. Exod. 32-33)? (Fretheim, 225)
584. What is the problem with images (Exod. 20)? Is there a difference between the images of Exod. 20 and the icons used in some churches? (Fretheim, 225)
585. Is the command against idols to protect God's transcendence or his relatedness, as Fretheim suggests (Exod. 20; cf. Jer. 10:4-5; Ps. 115:5ff)? (Fretheim, 226)
586. Is Exod. 34:6-7 to be seen as a revision of Exod. 20:3f showing that this command should not be appropriated into a modern context and that God himself is an "experimental theologian"? (Fretheim, 227)
587. What is the significance of the divine name (Exod. 6:3; 3:14; 34:6-7)? (Fretheim, 228)
588. How is God's name used in the prayers and praxis of Israel

- (Exod. 20)? (Fretheim, 228)
589. How is the Sabbath a sanctuary of time (Exod. 20:8ff)? (Fretheim, 229)
590. How is “remembering” conceived of in the Old Testament (Exod. 20:8-11)? Is it simply a mental act? (Fretheim, 229)
591. Fretheim states: “God’s resting is a divine act that builds into the very created order of things a working/resting rhythm. Only when that rhythm is honored by all is the creation what God intended it to be.” Do you agree or disagree and why? Which would the New Testament support? (Fretheim, 230)
600. What does the Sabbath teach about the relationship between human obedience and the cosmic order (Exod. 20)? (Fretheim, 230)
601. Does the fact that the commandment says “father and mother” are to be honored prove legal egalitarianism (Exod. 20)? (Fretheim, 231)
602. What are the components of honoring one’s parents (Exod. 20)? (Fretheim, 231)
603. How does the commandment to honor one’s parents address issues of adult children with aging parents (Exod. 20)? (Fretheim, 231)
604. Is the statement “that your days may be long” a promise, a warning, or a pointer to the basic moral order where act-consequence is welded together (Exod. 20)? (Fretheim, 231)
605. How does the commandment not to murder apply to war, capital punishment, suicide, euthanasia, self-defense and abortion (Exod. 20)? (Fretheim, 231)
606. Did Israel practice capital punishment (Exod. 20)? (Fretheim, 232)
607. When is adultery used as an image of disloyalty to Yahweh (Exod. 20; cf. Isa. 57:1-13; Ezek. 23:36ff; Hos. 1-3)? (Fretheim, 234)
608. How do modern issues like rape, sexual harassment and pornography relate to the command on adultery (Exod. 20)? How did Jesus interpret it (Mat. 5)? (Fretheim, 235)
609. How does theft relate to God’s directions for humankind to work (Exod. 20)? (Fretheim, 236) Does this commandment relate to checking out of work early?
610. What is the positive aspect of the commandment not to steal (Exod. 20)? (Fretheim, 236)
611. How do theft and affluence in the face of poverty relate (Exod. 20)? Is paying inadequate wages a form of theft? (Fretheim, 236)
612. Does the command about lying apply to slanderous talk (Exod. 20)? (Fretheim, 237) How could the commandment against lying be stated in the positive?

613. In what part of Scripture is truth telling and speech a major theme (Exod. 20; James, Proverbs)? (Fretheim, 237)
614. What gender orientation is reflected in the commandment not to covet (Exod. 20)? (Fretheim, 237)
615. How does the command against coveting show the commands transcend actions dealing also with motives and intentions of the heart (Exod. 20)? (Fretheim, 238)
616. How does Jesus reflect on the commandments (cf. Mat. 5)? (Fretheim, 238)
617. How is our age characterized by covetousness (Exod. 20)? (Fretheim, 238) Is covetousness a necessary cornerstone of capitalism?
618. What are examples of case laws, apodictic declarations, divine exhortation and promises recorded in the book of the covenant (Exod. 20-23)? (Fretheim, 239)
619. What are a couple of examples of case laws with legal sanctions (Exod. 21-23)? (Fretheim, 240)
620. What are some examples of apodictic laws with motivations (Exod. 21-23)? (Fretheim, 240)
621. How are the rights of the weak in society safeguarded in the law (Exod. 21-23)? (Fretheim, 241)
622. How does the village context show itself in the book of the covenant (Exod. 21-23)? (Fretheim, 241)
623. How is Israel's loyalty to God seen in the book of the covenant (Exod. 21-23)? (Fretheim, 242)
624. What is similar about how the book of the covenant begins and ends (Exod. 20:3-6; 23:32f)? (Fretheim, 242)
625. How do issues of loyalty and disloyalty come up in the book of the covenant (Exod. 20-23)? (Fretheim, 243)
626. How does Exod. 20:24-26 which seems to allow for multiple altars contrast with Deut. 12? (Fretheim, 243)

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627. In what ways is Yahweh specifically referred to in the Book of the Covenant (Exod. 20-23)? (Fretheim, 244)
628. How does the Book of the Covenant show God's ongoing involvement with Israel (Exod. 21)? (Fretheim, 245)
629. How are the judicial matters of justice connected with religious matters (Exod. 21)? (Fretheim, 245)
630. How does Israel's memory of Egypt make its way into the Book of

- the Covenant (Exod. 20-23)? (Fretheim, 246)
631. How does the Book of the Covenant show concern for the oppressed and judgment for the oppressors (Exod. 20-23)? (Fretheim, 246)
632. How is Israel to be holy in their daily lives (Exod. 21)? (Fretheim, 247)
633. What kinds of things are used as motives in the Book of the Covenant (Exod. 21)? (Fretheim, 247)
634. Is the lending money law only illustrative or does it extend to every sphere of injustice and oppression (Exod. 21)? (Fretheim, 248)
635. How is Fretheim right in saying “one is invited by the law to go beyond the law” (Exod. 21)? (Fretheim, 248)
636. What are the modern areas these laws concerning the poor would apply (Exod. 21)? (Fretheim, 249)
637. How does the reference to the enemy fit with Jesus’ statements in the New Testament (Exod. 21)? (Fretheim, 249)
638. How much of the law is concerned with social justice (cf. slavery) (Exod. 21)? (Fretheim, 249)
639. Is the statement “the slave is his money...strikingly inadequate” as Fretheim states (Exod. 21:21)? What are other ways of looking at this? (Fretheim, 249)
640. How has the “eye for eye” law (lex talionis) been misused? What is its original intent (Exod. 21)? (Fretheim, 250)
641. How are property damage and restitution connected (Exod. 21)? (Fretheim, 250)
642. How much of the law is about non-religious matters (Exod. 21)? What is the implication of that? (Fretheim, 250)
643. How is concern for the poor worked into the ritual calendar (Exod. 21) (Fretheim, 251)
644. How is the care of animals reflected in the laws of Israel (Exod. 21)? (Fretheim, 251)
645. What message does the consecration of the firstborn and the firstfruits send to Israel (Exod. 21)? (Fretheim, 251)
646. How do Israel’s laws show that there was no separation of secular and sacred in Israel (Exod. 21)? (Fretheim, 252)

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647. How are divine promises of loyalty of God to Israel used to motivate the keeping of the law (Exod. 23)? (Fretheim, 252)
648. To what do “terrors” and “hornets” refer (Exod. 23:20ff)? (Fretheim, 253)

649. How is the “messenger” associated with God himself (Exod. 23)?
(Fretheim, 253)
650. How does 23:23f fit with exclusiveness and lack of tolerance in Israel and as an expression of loyalty to Yahweh (Exod. 23)?
(Fretheim, 253)
651. How are the divine promises conditional based on Israel’s obedience (Exod. 23)? (Fretheim, 254)
652. How does God’s grace manifest itself in the law (Exod. 23)?
(Fretheim, 254)

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653. What is the relationship of Exod. 24 to the preceding and following chapters? (Fretheim, 255)
654. What was Israel’s response to the giving of the law (Exod. 24)?
(Fretheim, 255)
655. What themes does the blood sprinkling and fellowship meal highlight (Exod. 24)? (Fretheim, 255)
656. Should our understanding of the Sinai covenant be cast into the international political treaties of the suzerainty type as a background for understanding them (Exod. 24)? (Fretheim, 256)
657. In what sense is Exod. 24:8 a performative speech-act? (Fretheim, 256)
658. What does the covenant form at Sinai embody (Exod. 24)? God’s _____ (Fretheim, 257)
659. What two commitments does the covenant relationship signify (Exod. 24)? (Fretheim, 257)
660. How does Exod. 24:3-8 function as a rite? (Fretheim, 258)
661. How does blood function in this ritual and in the ordination of Aaron (Exod. 24; cf. 29:19-21)? (Fretheim, 258)
662. How does the ritual of 24:3-8 function for both atonement and commissioning to a task? (Fretheim, 259)
663. What role did the fellowship meal have in the covenant ratification ceremony (Exod. 24)? (Fretheim, 259)
664. How does the communal meal symbolize God’s real presence with Israel (Exod. 24)? (Fretheim, 260)
665. How does Exod. 24:2ff. tie the law to worship? (Fretheim, 260)
666. What is the relationship of obedience to worship (Exod. 24)?
(Fretheim, 260)
667. What role does Moses play in this chapter (Exod. 24)? (Fretheim, 261)

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668. Why is the tabernacle described twice in Exodus (Exod. 25-31; 35-40)? (Fretheim, 263)
669. How important was the plan of worship in Exodus (Exod. 25)? (Fretheim, 263)
670. What shifts in divine presence are signaled by the description of the tabernacle (Exod. 25)? (Fretheim, 264)
671. What implication does all the detail on the tabernacle have for obedience (Exod. 25)? (Fretheim, 265)
672. If the tabernacle description was written after the Babylonian exile (586 BC) why would there be such great detail (Exod. 25)? (Fretheim, 265)
673. How does the allegorical/symbolic approach to the tabernacle interpret the details of the tabernacle (Exod. 25)? Do you see Christ in the tabernacle? (Fretheim, 265)
674. How should we read the tabernacle accounts as history, as history of tradition, and/or as a literary phenomena (Exod. 25)? (Fretheim, 266)
675. How are the tabernacle and the first temple related (Exod 25)? (Fretheim, 266)
676. How are other ancient temple projects described in antiquity (Exod. 25)? (Fretheim, 266)
677. How are the building of the golden calf and the tabernacle compared in the text (Exod. 25-31; 32-34)? (Fretheim, 267)
678. Does the text relate the building of the tabernacle to idolatry (Exod. 25)? (Fretheim, 267)
679. Fretheim compares the tabernacle and Noah's ark attempting to link the Exodus narrative back into creation. How would you evaluate his alleged connection (Exod. 25)? (Fretheim, 268)
680. Is the tabernacle portrayed as the ordered world in creation created by God where He would dwell as opposed to the chaos (Exod. 25; Gen. 1-3)? (Fretheim, 269)
681. Fretheim states: "Genesis 1 is a hymn to the Creator, the tabernacle becomes the liturgical context for that hymnic activity..." Do you agree or disagree and why? (Fretheim, 270)
682. Is the tabernacle better situation in the context of redemption or creation (Exod. 25)? (Fretheim, 270)
683. What role does the mention of Sabbath observance play in this narrative (Exod. 31:17; 35:2f)? (Fretheim, 270)
684. What role does the visual play in the construction of the tabernacle and the worship of Israel (Exod. 25ff)? (Fretheim, 270)

685. Is the tabernacle the world order as God intended it in a microcosmic incarnation (Exod. 25ff)? (Fretheim, 271)
686. How is the spatial shift for God dwelling on a mountain to a tabernacle significant (Exod. 25ff)? (Fretheim, 272)
687. How is the hallowing of space as well as time given prominence in Israel (Exod. 25ff)? (Fretheim, 273)
688. How does the functioning order spatially relate to the worship of God (Exod. 25ff)? (Fretheim, 273)
689. How does the sanctuary provide tangible evidence of God's presence (Exod. 25ff)? (Fretheim, 273)
690. What desire in God does the tabernacle manifest (Exod. 25)? (Fretheim, 274)
691. Is calling the tabernacle a "portable Sinai" valid (Exod. 25ff)? (Fretheim, 274)
692. How does tabernacle language make its way into the temple (Ps. 26:8; 43:3; 46:4; 74:7; 84:1 and into the New Testament)? (Fretheim, 274)
693. What does God's joining them in the wilderness show of God's character and commitments (Exod. 25ff)? (Fretheim, 275)
694. What is the significance of physically locating the tabernacle in the center of the Israelite tribes (Exod. 25-31)? (Fretheim, 275)
695. If God is omnipresent what is the significance and purpose behind His dwelling in the tabernacle (Exod. 25-31)? How is God both near and far? (Fretheim, 276)
696. What is the relationship of God's presence in a particular place and his omnipresence (Exod. 25-31)? (Fretheim, 276)
697. What was the role of the priest in relation to the tabernacle and divine presence (Exod. 25-31)? (Fretheim, 276)
698. What are the implications of the statement that the law provides an ethical shape and the tabernacle a liturgical shape for Israel (Exod. 25-31)? (Fretheim, 277)

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699. How does Exodus 32 compare with Gen. 3? (Fretheim, 279)
700. How can Exod. 32 and I Kgs 12:25ff be paralleled? (Fretheim, 279)
701. How is the role of intercession shown to be necessary for the preservation of community (Exod. 32)? (Fretheim, 280)

702. How is the building of the golden calf contrasted with the building of the tabernacle (Exod. 32)? (Fretheim, 280)
703. Is the violation in Exod. 32 seen as a violation of law or a violation of loyalty and relationship (Exod. 32)? (Fretheim, 281)
704. How does Exod. 32 point to leadership problems? (Fretheim, 281)
705. Who is said to “go before” Israel (Exod. 32)?
What does that suggest about the calf’s function? (Fretheim, 281)
706. Is the calf an image of God or God’s messenger like the pillar of cloud (Exod. 32)? (Fretheim, 281)
707. What advantages are there in making the divine messenger concrete (Exod. 32)? (Fretheim, 281)
708. What indications are there in the text that Yahweh is not being set aside in the golden calf incident (Exod. 32)? (Fretheim, 282)
709. How is the confusion of God and the messenger not an uncommon present day problem (Exod. 32)? (Fretheim, 282)
710. Is God portrayed as being “one searching for the appropriate response always in consultation with Moses” as Fretheim states (Exod. 32)? (Fretheim, 283)
711. What are the facets of God’s response over the golden calf incident (Exod. 32)? (Fretheim, 283)
712. What does God ask to be left alone after the golden calf incident (Exod. 32)? (Fretheim, 283)
713. Is it true that “God here recognizes the relationship with Moses over having an absolutely free decision in this matter” (Exod. 32) (Fretheim, 284)
714. Was God actually sharing with Moses his thoughts after the golden calf or just testing Moses (Exod. 32)?
How does each of these approaches change the way the text is read? (Fretheim, 284)
715. How did Moses not “leave God alone” (Exod. 32)? (Fretheim, 285)
716. How is Moses’ response like the lament Psalms (cf. Ps. 13; Exod. 32)? (Fretheim, 285)
717. What are the arguments Moses offers to God to dissuade him from destroying the Israelites (Exod. 32)? (Fretheim, 285)
718. How do Exod. 32 and Num. 14 compare as far as how Moses “argues” with God? (Fretheim, 285)

719. How does God show that He takes His relationship with Moses seriously (Exod. 32)? (Fretheim, 286)
720. What does it mean for God to “repent” of the disaster He was going to bring on His people Israel (Exod. 32)? (Fretheim, 286)
721. What impact does the text indicate Moses’ intercession have on God (Exod. 32)? (Fretheim, 286)
722. Did Moses’ conversations with God change the direction of the future (Exod. 32)? (Fretheim, 287)
723. Can God change? What aspects of God are unchangeable and which are changeable (Exod. 32)? (Fretheim, 287)
724. How does Moses’ response to the calf compare and contrast with God’s (Exod. 32)? (Fretheim, 287)
725. How does the calf incident show the responsibility of leaders (Exod. 32)? (Fretheim, 288)
726. What does the people’s silence show in light of Moses’ response (Exod. 32)? (Fretheim, 289)
727. How does the Levite’s reaction warn us who live in a society where tolerance has become all ten commandments rolled into one (Exod. 32)? (Fretheim, 289)
728. How does Moses assume the ultimate responsibility as a leader in his prayer to God (Exod. 32)? (Fretheim, 290)
729. Does Moses’ intercession fail (Exod. 32)? (Fretheim, 291)
730. Is God’s punishment that Israel will no longer be God’s elect people (Exod. 32:33; 33:16)? (Fretheim, 291)
731. Does Exod. 32:30-33 suggest that there are possibilities for God? (Fretheim, 291)
732. Is God represented here as Fretheim suggests: “God is here represented as one who is sorting out possibilities with Moses” (Exod. 32)? (Fretheim, 291)
734. How does God enter into genuine dialogue in this narrative (Exod. 32)? (Fretheim, 291)
735. Is Moses partially responsible for shaping the future of Israel (Exod. 32)? (Fretheim, 292)

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736. What is the significance of Moses’ being labeled as the one who brought them out of Egypt (Exod. 33)? (Fretheim, 292)
737. What does Moses’ statement that God will not go up among them mean (Exod. 33)? (Fretheim, 293)
738. What are the different types of God’s presences (Exod. 33)?

- (Fretheim, 293)
739. How has what the people have done in building a calf and not the tabernacle impacted their relationship with God (Exod. 33)?
(Fretheim, 293)
740. How is the tabernacle a shift positionally from Mt. Sinai for God (Exod. 33)? Does the tabernacle become a portable Mt. Sinai?
(Fretheim, 294)
741. How does Exod. 33:7-11 stall the narrative and continue the uncertainty of what God will do? (Fretheim, 295)
742. How is Exod. 33:7-11 a striking contrast to Exod. 32?
(Fretheim, 296)
743. How is Moses' role and relationship with God portrayed (Exod. 33)?
(Fretheim, 296)
744. How do God and Moses interact in Exod. 33:12-17? (Fretheim, 296)
745. What is the significance of Moses calling Israel "your people" in his discussion with God (Exod. 33)? (Fretheim, 298)
746. How is God responsive to Moses and his requests (Exod. 33)?
(Fretheim, 298)
747. How does Moses' request to see God's glory fit into the context (Exod. 33:18-23)? (Fretheim, 299)
748. How does God redirect Moses' request to see His glory (Exod. 33:18ff)? (Fretheim, 299)
749. How does Moses both see and hear God's glory (Exod. 33)?
(Fretheim, 300)
750. How is one to understand theophanies and divine appearances that describe God in human form (anthropomorphisms) (Exod. 33)?
(Fretheim, 300)
751. What role does sight/sound play in the revelation of God (Exod. 33)?
(Fretheim, 300)
752. How does God respond to Moses' request to see God (Exod. 33)?
(Fretheim, 300)
753. Does the ambiguity of God's presence function in a faith context for humans (Exod. 33)? (Fretheim, 301)
754. What is the importance of mystery in the presence of God (Exod. 33)?
(Fretheim, 301)

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755. How does God reveal himself after apostasy (Exod. 34)?
(Fretheim, 301)
756. When and in what contexts does the confessional statement in

- Exod. 34:6-7 reappear in the Old Testament (cf. Num. 14:18; Ps. 103:8, 17; 145:8; Jer. 32:18f)? (Fretheim, 302)
757. What is the function of the confessional statement (Exod. 34:6-7) in this context? (Fretheim, 302)
758. How does wrath relate to the nature of God (Exod. 34)? (Fretheim, 302)
759. What conditional phrases are omitted in the Exod. 6-7 confession? (Fretheim, 302)
760. What is Moses' response to God's self-revelation (Exod. 34)? (Fretheim, 303)
761. What changes in the divine relationship to Israel's sinfulness are apparent in God's self-proclamation (Exod. 34)? (Fretheim, 303)
762. How do the references to Israel's stiff-neckedness fit with the divine self-proclamation (Exod. 34)? (Fretheim, 304)
763. What does Israel need because of its stiff-neckedness? How does God's self-proclamation fit Israel's need (Exod. 34)? (Fretheim, 304)
764. Is repentance a prerequisite in this narrative for forgiveness (Exod. 34)? (Fretheim, 304)
765. How is Exod. 34 unlike Gen. 6:8 in God's relationship to sin? (Fretheim, 305)
766. What role will divine forgiveness have for the community of faith (Exod. 34)? (Fretheim, 305)
767. Who initiates the process of divine forgiveness (Exod. 34)? (Fretheim, 306)
768. How did Exod. 34:6-7 and Jonah 4:2 compare? (Fretheim, 306)
769. Why is divine mercy not built into the relationship with Israel from the beginning (Exod. 23:21; 20:5-6; 20:20)? (Fretheim, 306)
770. What is the difference between indulgence and forgiveness (Exod. 34)? (Fretheim, 306)
771. When is grace and mercy most clearly seen and appreciated (Exod. 34)? (Fretheim, 307)
772. Is divine grace predictable and inevitable (Exod. 34)? (Fretheim, 307)
773. How is Exod. 34 indicative of a new covenant? (Fretheim, 308)
774. How does Exod. 34 covenant differ from chs. 19-24 in terms of the conditions and foundations? (Fretheim, 308)
775. In Exod. 34:11-26 what verses provide an inclusio to this section (11, 24)? What is the significance of this? (Fretheim, 309)
776. How are the conditional elements (23:21-22) found in Exod. 34? (Fretheim, 309)
777. What does God's jealousy manifest in Him and how is it manifest

- (Exod. 34)? (Fretheim, 310)
778. How is Israel's obedience under girded by God's promises (Exod. 34:; 24:27f)? (Fretheim, 310)
779. How does Michael Angelo's "Moses" with "horns" derive from this passage (Exod. 34)? (Fretheim, 310)
780. What is the significance of Moses' shining face (Exod. 34)? (Fretheim, 311)
781. How do you fit together that Moses speaks to God face to face (33:11) but yet elsewhere God's face cannot be seen (Exod. 33:20, 23; cf. Exod. 34)? (Fretheim, 311)
782. How does Moses' shining face anticipate the filling of the tabernacle with glory (Exod. 34)? (Fretheim, 312)

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783. What is the relation of Exod. 25-31 with Exod. 35-40? (Fretheim, 313)
784. How is the theme of obedience developed in Exod. 35-40? (Fretheim, 313)
785. How does the act of worship (giving) precede the acts of obedience in building the tabernacle (Exod. 35f)? (Fretheim, 314)
786. Is the focus on the completed tabernacle as an object of beauty or on the process of its being built (Exod. 35ff)? What is the significance of this? (Fretheim, 314)
787. How is the tabernacle the vehicle of divine immanence while still maintaining his transcendence (Exod. 35ff)? (Fretheim, 315)
788. How is the tabernacle idea developed in the New Testament (John 1:14ff; Col. 1:19; 2:9; Eph. 1:23)? (Fretheim, 315)
789. What does the tabernacle symbolize about God's presence with Israel (Exod. 35ff)? Is it static, immobile and unchanging? (Fretheim, 316)?

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