

Moses's three mothers:

_____ passes him through the water of the _____

_____ 's _____ _____

_____ ... _____

God's identity will remain elusive because God is:

_____ or _____

God is a God of _____ or _____ who blesses

those who are _____ in the pursuit of _____

because God also is _____ or _____.

Be sure to read through to Exodus chapters 6 - 11 for next week's class.

SCHEDULE:

DATE | CHAPTERS & THEME

September 25 | 5 - 11 The Ten Plagues

October 2 | 12 The Passover

October 9 | 13-14 Crossing the Red Sea

October 16 | 15-18 Journey to Sinai

October 23 | 19 Sinai Covenant, I (Proposal)

October 30 | 20 Sinai Covenant, II (Decalogue)

November 6 | 21 - 23 Sinai Covenant, III (Laws)

November 13 | 24 Sinai Covenant, IV (Ratification)

November 20 | 25-31 God's Royal Tent, 1

November 27 | NO CLASS - THANKSGIVING

December 4 | 32-34 God's Royal Tent, II (Rebellion Against the Covenant)

December 11 | 35-40 God's Royal Tent, III

December 18 | CONCLUSION

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Pastor's Bible Study

The Book of Exodus

Rev. John Fanestil, Ph.D.

Chapters 3 - 4

September 18, 2019

Where we left off (Chapters 1-2)...

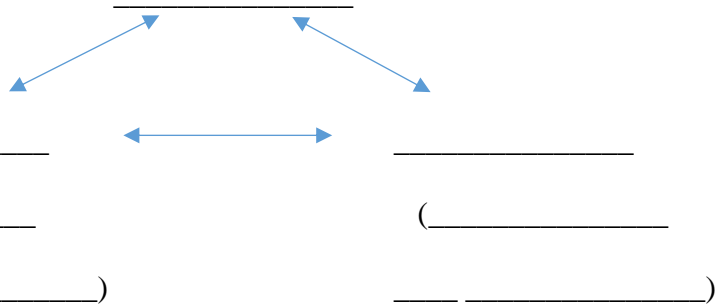
_____ ↔ _____

Moses undergoing an _____

Names son _____ because he says “I have been an _____ residing in a _____ land.”

What we will see today (Chapters 3-4)

Moses’s identity will be clarified through his encounter with



But God’s identity will remain _____ ...

(1) _____

(2) ... _____

(3) _____

“I think that _____ is simply being _____”

– William H.C. Propp, EXODUS 1 -18

CHAPTER 3

Moses understood himself to be a _____

Moses journeys to the Mountain of _____

The _____ of _____ appears to Moses in the form of _____ ... and is revealed as ...

... the _____ of _____ ... and then,

finally, as _____

CHAPTER 4

Moses _____ so _____ provides _____

with: _____

Moses _____ so _____ provides _____

(4.20) Moses returns to Egypt with

_____ What is missing? _____

(4.24) _____ tries to kill _____ (?)

_____ circumcises _____ / _____

causing _____ to _____

“Moses’s Midianite sojourn is comparable to rituals of male initiation in other cultures. A young man, previously surrounded by women, goes alone into the desert; meets a dangerous spirit, learns its secret name and the history of his people, receives his life’s mission and a symbolic wound, then returns to the men of his tribe – this is terrain familiar to ethnographers.”

– William H.C. Propp, EXODUS 1 -18