

The Myth Of Exodus And Genesis And The Exclusion Of Their African Origins

A psychiatrist presents a compelling argument for how human purpose and caring emerged in a spontaneous and unguided universe. Can there be purpose without God? This book is about how human purpose and caring, like consciousness and absolutely everything else in existence, could plausibly have emerged and evolved unguided, bottom-up, in a spontaneous universe. A random world--which according to all the scientific evidence and despite our intuitions is the actual world we live in--is too often misconstrued as nihilistic, demotivating, or devoid of morality and meaning. Drawing on years of wide-ranging, intensive clinical experience as a psychiatrist, and his own family experience with cancer, Dr. Lewis helps readers understand how people cope with random adversity without relying on supernatural belief. In fact, as he explains, although coming to terms with randomness is often frightening, it can be liberating and empowering too. Written for those who desire a scientifically sound yet humanistic view of the world, Lewis's book examines science's inroads into the big questions that occupy religion and philosophy. He shows how our sense of purpose and meaning is entangled with mistaken intuitions that events in our lives happen for some intended cosmic reason and that the universe itself has inherent purpose. Dispelling this illusion, and integrating the findings of numerous scientific fields, he shows how not only the universe, life, and consciousness but also purpose, morality, and meaning could, in fact, have emerged and evolved spontaneously and unguided. There is persuasive evidence that these qualities evolved naturally and without mystery, biologically and culturally, in humans as conscious, goal-directed social animals. While acknowledging the social and psychological value of progressive forms of religion, the author respectfully critiques even the most sophisticated theistic arguments for a purposeful universe. Instead, he offers an evidence-based, realistic yet optimistic and empathetic perspective. This book will help people to see the scientific worldview of an unguided, spontaneous universe as awe-inspiring and foundational to building a more compassionate society.

The Hebrew Scriptures consider the exodus from Egypt to be Israel's formative and foundational event. Indeed, the Bible offers no other explanation for Israel's origin as a people. It is also true that no contemporary record regarding a man named Moses or the Israelites generally, either living in or leaving Egypt has been found. Hence, many biblical scholars and archaeologists take a skeptical attitude, dismissing the exodus from the realm of history. However, the contributors to this volume are convinced that there is an alternative, more positive approach. Using textual and archaeological materials from the ancient Near East in a comparative way, in conjunction with the Torah's narratives and with other biblical texts, the contributors to this volume (specialists in ancient Egypt, ancient Near Eastern culture and history, and biblical studies) maintain that the reports in the Hebrew Bible should not be cavalierly dismissed for ideological reasons but, rather, should be deemed to contain authentic memories.

Scholars of the Hebrew Bible have in the last decade begun to question the historical accuracy of the Israelite sojourn in Egypt, as described in the book of Exodus. The reason for the rejection of the exodus tradition is said to be the lack of historical and archaeological evidence in Egypt. Those advancing these claims, however, are not specialists in the study of Egyptian history, culture, and archaeology. In this pioneering book, James Hoffmeier examines the most current Egyptological evidence and argues that it supports the biblical record concerning Israel in Egypt.

An archaeological and historical investigation into the Biblical legends of the Israelite sojourn in Egypt, the Exodus from Egypt, and the conquest of the Promised Land.

The Fantastic in Religious Narrative from Exodus to Elisha argues that perspectives drawn from literary-critical theories of the fantastic and fantasy are apt to explore Hebrew Bible religious narratives. The book focuses on the narratives' marvels, monsters, and magic, rather than whether or not the stories depict historical events. The Exodus narrative (Ex 1-18) and a selection of additional Hebrew Bible narratives (Num 11-14, Judg 6-8, 1 Kings 17-19, 2 Kings 4-7) are analysed from a fantasy-theoretical perspective. The 'fantasy perspective' helps to make sense of elements of these narratives that - although prominently featured in the stories - have previously often been explained by being explained away. These case studies can illuminate Hebrew Bible religion and offer wider perspectives on religious narrative generally. In light of the fantasy-theoretical approach, these Hebrew Bible stories - with the Exodus narrative at the centre - read not as foundational stories, affirming triumphantly and unambiguously the bond between the deity, his people, and their territory, but rather as texts that harbour and even actively encourage ambiguity and uncertainty, not necessarily prompting belief, orientation, and a sense of meaningfulness, but also open-ended reflection and doubt. The case studies suggest that other religious narratives, both in and beyond the Judaic tradition, may also be amenable to interpretation in these terms, thus questioning a dominant trend in myth studies. The results of the analyses lead to a discussion of the role of ambiguity, uncertainty, and transformation in religious narrative in broader perspective, and to a questioning of the emphasis in the study of religion on the capacity of religious narrative for founding and maintaining institutions, orienting identity, and defending order over disorder. The book suggests the wider importance of incorporating destabilisation, disorientation, and ambiguity more strongly into theories of what religious narrative is and does.

Recent archaeological findings confirm Osman's 25-year-old discovery of the location of the city of the Exodus • Explains why modern scholars have been unable to find the city of the Exodus: they are looking in the wrong historical period and thus the wrong region of Egypt • Details the author's extensive research on Hebrew scriptures and ancient Egyptian texts and records, which allowed him to pinpoint the Exodus site • Reveals his effort to have his finding confirmed by the Egyptian government, including his debates with Zahi Hawass, Egyptian Minister for Antiquities Affairs When the first archaeologists visited Egypt in the late 1800s, they arrived in the eastern Nile Delta to verify the events described in the biblical Book of Exodus. Several locations believed to be the city of the Exodus were found but all were later rejected for lack of evidence. This led many scholars to dismiss the Exodus narrative merely as a myth that borrowed from accounts of the Hyksos expulsion from Egypt. But as Ahmed Osman shows, the events of Exodus have a historical basis and the ruins of the ancient city of Zarw, where the Road to Canaan began, have been found. Drawing on decades of research as well as recent archaeological findings in Egypt, Ahmed Osman reveals the exact location of the lost city of the Exodus as well as his 25-year effort to have this finding confirmed by the Egyptian government, including his heated debates with Zahi Hawass, former Egyptian Minister for Antiquities Affairs. He explains why modern scholars have been unable to find the city of the Exodus: they are looking in the wrong historical period and thus the wrong region of Egypt. He details his extensive research on the Pentateuch of the Hebrew scriptures, the historical scenes recorded in the great hall of Karnak, and other ancient source texts, which allowed him to pinpoint the Exodus site after he discovered that the Exodus happened not during the pharaonic reign of Ramses II but during that of his grandfather Ramses I. Osman concluded that the biblical city of the Exodus was to be found at Tell Heboua at the ruins of the fortified city of Zarw, the royal city of Ramses I--far from the Exodus locations theorized by previous archaeologists and scholars. In 2012, after 20 years of archaeological work, the location of Zarw was confirmed by Egyptian officials exactly where Osman said it would be 25 years ago. Thus, Osman shows that, time and again, if we take the creators of the source texts at their word, they will prove to be right.

The book consists of three essays and is an extension of Freud's work on psychoanalytic theory as a means of generating hypotheses about historical events. Freud hypothesizes that Moses was not Hebrew, but actually born into Ancient Egyptian nobility and was probably a follower of Akhenaten, an ancient Egyptian monotheist. Freud contradicts the biblical story of Moses with his own retelling of events, claiming that Moses only led his close followers into freedom during an unstable period in Egyptian history after Akhenaten (ca. 1350 BCE) and that they subsequently killed Moses in rebellion and later combined with another monotheistic tribe in Midian based on a volcanic God, Jahweh.

Freud explains that years after the murder of Moses, the rebels regretted their action, thus forming the concept of the Messiah as a hope for the return of Moses as the Saviour of the Israelites. Freud said that the guilt from the murder of Moses is inherited through the generations; this guilt then drives the Jews to religion to make them feel better.

For more than four decades, biblical experts have tried to place the story of Exodus into historical context--without success. What could explain the Nile turning to blood, insects swarming the land, and the sky falling to darkness? Integrating biblical accounts with substantive archaeological evidence, *The Parting of the Sea* looks at how natural phenomena shaped the stories of Exodus, the Sojourn in the Wilderness, and the Israelite conquest of Canaan. Barbara Sivertsen demonstrates that the Exodus was in fact two separate exoduses both triggered by volcanic eruptions--and provides scientific explanations for the ten plagues and the parting of the Red Sea. Over time, Israelite oral tradition combined these events into the Exodus narrative known today. Skillfully unifying textual and archaeological records with details of ancient geological events, Sivertsen shows how the first exodus followed a 1628 B.C.E Minoan eruption that produced all but one of the first nine plagues. The second exodus followed an eruption of a volcano off the Aegean island of Yali almost two centuries later, creating the tenth plague of darkness and a series of tsunamis that "parted the sea" and drowned the pursuing Egyptian army. Sivertsen's brilliant account explains inconsistencies in the biblical story, fits chronologically with the conquest of Jericho, and confirms that the Israelites were in Canaan before the end of the sixteenth century B.C.E. In examining oral traditions and how these practices absorb and process geological details through storytelling, *The Parting of the Sea* reveals how powerful historical narratives are transformed into myth.

In this groundbreaking work that sets apart fact and legend, authors Finkelstein and Silberman use significant archeological discoveries to provide historical information about biblical Israel and its neighbors. In this iconoclastic and provocative work, leading scholars Israel Finkelstein and Neil Asher Silberman draw on recent archaeological research to present a dramatically revised portrait of ancient Israel and its neighbors. They argue that crucial evidence (or a telling lack of evidence) at digs in Israel, Egypt, Jordan, and Lebanon suggests that many of the most famous stories in the Bible—the wanderings of the patriarchs, the Exodus from Egypt, Joshua's conquest of Canaan, and David and Solomon's vast empire—reflect the world of the later authors rather than actual historical facts. Challenging the fundamentalist readings of the scriptures and marshaling the latest archaeological evidence to support its new vision of ancient Israel, *The Bible Unearthed* offers a fascinating and controversial perspective on when and why the Bible was written and why it possesses such great spiritual and emotional power today.

The Exodus is not a myth! For centuries people have debated whether the Bible's book of Exodus was a historical account of Moses' journey from Egypt, or if the story was a legend or allegorical in nature. In fact, none of these are correct. The set of stories that make up the Exodus account in the Bible are not unfounded or based on false notions. The Exodus is not a legend in the strictest definition of the word. A legend is an account based on potentially historical events, but events that are not verifiable. The Exodus is not a legend because much of the narrative is verifiable. Why then do the vast majority of Biblical scholars and Egyptologists regard the Exodus as being predominantly, if not entirely, manufactured? Because there is no single event in all of Egyptian history that matches with all of the events depicted in the Exodus narrative, which appears to be the story of a singular event. This is the problem with the standard analysis of the Exodus; scholars try to fit the story to a single event from a single author. But there were at least four primary authors work which was originally separate material written hundreds of years apart and the Exodus of people from Egypt to Canaan happened not once, but twice. In a process described by the Documentary Hypothesis, the work of these authors and the two Exodus events were magnificently and intricately combined into a single work looking like a single event that was the foundation of the Israelite religion: the Double Exodus Theory.

The Bible's grand narrative about Israel's Exodus from Egypt is central to Biblical religion, Jewish, Christian, and Muslim identity and the formation of the academic disciplines studying the ancient Near East. It has also been a pervasive theme in artistic and popular imagination. *Israel's Exodus in Transdisciplinary Perspective* is a pioneering work surveying this tradition in unprecedented breadth, combining archaeological discovery, quantitative methodology and close literary reading. Archaeologists, Egyptologists, Biblical Scholars, Computer Scientists, Geoscientists and other experts contribute their diverse approaches in a novel, transdisciplinary consideration of ancient topography, Egyptian and Near Eastern parallels to the Exodus story, the historicity of the Exodus, the interface of the Exodus question with archaeological fieldwork on emergent Israel, the formation of biblical literature, and the cultural memory of the Exodus in ancient Israel and beyond. This edited volume contains research presented at the groundbreaking symposium "Out of Egypt: Israel's Exodus Between Text and Memory, History and Imagination" held in 2013 at the Qualcomm Institute of the University of California, San Diego. The combination of 44 contributions by an international group of scholars from diverse disciplines makes this the first such transdisciplinary study of ancient text and history. In the original conference and with this new volume, revolutionary media, such as a 3D immersive virtual reality environment, impart innovative, Exodus-based research to a wider audience. Out of archaeology, ancient texts, science and technology emerge an up-to-date picture of the Exodus for the 21st Century and a new standard for collaborative research.

A groundbreaking account of how the Book of Exodus shaped fundamental aspects of Judaism, Christianity, and Islam *The Book of Exodus* may be the most consequential story ever told. But its spectacular moments of heaven-sent plagues and parting seas overshadow its true significance, says Jan Assmann, a leading historian of ancient religion. The story of Moses guiding the enslaved children of Israel out of captivity to become God's chosen people is the foundation of an entirely new idea of religion, one that lives on today in many of the world's faiths. First introduced in Exodus, new ideas of faith, revelation, and above all covenant transformed basic assumptions about humankind's relationship to the divine and became the bedrock of Judaism, Christianity, and Islam.

The *Odyssey's* larger plot is composed of a number of distinct genres of myth, all of which are extant in various Near Eastern cultures (Mesopotamian, West Semitic, Egyptian). Unexpectedly, the Near Eastern culture with which the *Odyssey* has the most parallels is the Old Testament. Consideration of how much of the *Odyssey* focuses on non-heroic episodes - hosts receiving guests, a king disguised as a beggar, recognition scenes between long-separated family members - reaffirms the *Odyssey's* parallels with the Bible. In particular the book argues that the *Odyssey* is in a dialogic relationship with Genesis, which features the same three types of myth that comprise the majority of the *Odyssey*: theoxeny, romance (Joseph in Egypt), and Argonautic myth (Jacob winning Rachel from Laban). The *Odyssey* also offers intriguing parallels to the Book of Jonah, and Odysseus' treatment by the suitors offers close parallels to the Gospels' depiction of Christ in Jerusalem.

Exodus in the Jewish Experience: Echoes and Reverberations investigates how the Exodus has been, and continues to be, a crucial source of identity for both Jews and Judaism. It explores how the Exodus has functioned as the primary hermeneutical model from which Jews have created theological meaning and historical self-understanding.

This work is composed of three outstanding lectures about the emergence of the ancient Israelites and their religion presented at a

symposium held at the Smithsonian Institution in the fall of 1991. Professors William Dever, Baruch Halpern, and P. Kyle McCarter Jr., specialists in the fields of biblical archaeology and Near Eastern studies, present provocative theories on the arrival of the Israelites in ancient Canaan and the provenance of their religion. Did the Israelites enter Canaan according to the books of Joshua and Judges or were they already there as part of the indigenous population? Is there any reality to the biblical account of the Exodus? Where and when did belief in the God Yahweh originate? Edited under the aegis of Shanks, the well-known editor of *Biblical Archaeological Review* and *Bible Review*, this work can easily be understood by interested lay readers. Highly recommended for larger collections. Robert A. Silver, Shaker Heights P.L., Ohio. *Library Journal*.

The book determines the location of the Red Sea of the Exodus as the Gulf of Aqaba, known in Hebrew as Yam Suph. It also refutes the popular "Reed Sea" theories that envision an Exodus sea crossing in a marsh lake near Egypt. The characteristics of the sea, its likely crossing point, and the Hebrews' route to reach it are presented in detail. The electronic file is a PDF.

A Selection of the Military and History Book Clubs A startling new analysis of one of America's most glorious battles . . . Contrary to movie and legend, we now know that the defenders of the Alamo in the war for Texan independence including Davy Crockett, Jim Bowie and William B. Travis did not die under brilliant sunlight, defending their positions against hordes of Mexican infantry.

Instead the Mexicans launched a predawn attack, surmounting the walls in darkness, forcing a wild melee inside the fort before many of its defenders had even awoken. In this book, Dr. Tucker, after deep research into recently discovered Mexican accounts and the forensic evidence, informs us that the traditional myth of the Alamo is even more off-base: most of the Alamo's defenders died in breakouts from the fort, cut down by Santa Anna's cavalry that had been pre-positioned to intercept the escapees. To be clear, a number of the Alamo's defenders hung on inside the fort, fighting back every way they could. Captain Dickinson, with cannon atop the chapel (in which his wife hid), fired repeatedly into the Mexican throng of enemy cavalry until he was finally cut down. The controversy on Crockett still remains, though the recently authenticated diary of the Mexican de la Pena offers evidence that he surrendered. The most startling aspect of this book is that most of the Texans, in two gallantly led groups, broke out of the fort after the enemy had broken in, and the primary fights took place on the plain outside. Still fighting desperately, the Texans retreat was halted by cavalry, and afterward Mexican lancers plied their trade with bloodcurdling charges into the midst of the remaining resisters. Notoriously, Santa Anna burned the bodies of the Texans who had dared stand against him. As this book proves in thorough detail, the funeral pyres were well outside the fort that is, where the two separate groups of escapers fell on the plain, rather than in the Alamo itself.

PHILLIP THOMAS TUCKER earned his Ph.D. in American History from St. Louis University in 1990. The author or editor of more than 20 books on military history, several of which have won national and state awards for scholarship, he has worked as a U.S. Air Force Historian for nearly two decades in Washington, DC. REVIEWS As Tucker provides long-overdue corrections to the Alamo story unknown to most readers, this should be read by scholars and lay readers alike. . . .

LIBRARY JOURNAL (3/2010) Those convinced that the 1836 Alamo battle was a heroic last stand will hate this book. Readers open to new interpretations, however, will find compelling arguments within its well-researched pages. The author, a historian who has written or edited many books involving 19th-century military campaigns, believes the Alamo defenders were overwhelmed in a surprise night attack, not a daylight assault, and many of them died outside the fort while trying to escape through Mexican lines.

THE DALLAS MORNING NEWS 4/25/2010 Reignites the never ending controversy over the last stand myth vs. the historical record, which indicates most defenders died after breaking out from Santa Anna's pre-dawn attack. --American History, 05/2010 As Tucker provides long-overdue corrections to the Alamo story unknown to most readers, this should be read by scholars and lay readers alike. . . . LIBRARY JOURNAL (3/2010) Those convinced that the 1836 Alamo battle was a heroic last stand will hate this book. Readers open to new interpretations, however, will find compelling arguments within its well-researched pages. The author, a historian who has written or edited many books involving 19th-century military campaigns, believes the Alamo defenders were overwhelmed in a surprise night attack, not a daylight assault, and many of them died outside the fort while trying to escape through Mexican lines.

THE DALLAS MORNING NEWS 4/25/2010 An eye opening reappraisal of what really happened during the Alamo siege, final assault and aftermath. . . . Tucker's well researched account dramatically rewrites long-accepted history and shatters some of the most cherished and enduring myths about the 1836 battle. --Armchair General, 09/2010 It is refreshing for historians to challenge the conventions of history, even if their interpretations only contribute to the existing controversy. --ARMY Magazine, 06/2010 I disagree with many things in Exodus from the Alamo but it deserves a reading. THE ALAMO JOURNAL An interesting, detailed study. Recommended. CHOICE uses recently discovered Mexican accounts and archaeological and forensic evidence to break down the Last Stand Myth By recounting the Battle from a new point of view, Tucker attempts to break down the racism against the Tejano and Mexican people fueled by Alamo legends. Universitas, Saint Louis University, Fall 2010 Today, most people will have in their mind the 1960 film version of the battle in which John Wayne played Davy Crockett. . . . This has helped to promote the image of a fervent band of freedom fighters standing up to the Mexican dictator and inflicting huge casualties upon overwhelming forces in a gallant stand. In fact, as the author's carefully researched book proves, the defenders were panic-stricken and fleeing as Santa Anna's dawn attack swept over them in barely 20 minutes. . . . To a British reader, what is most striking is how much the race issue mattered then and apparently still does now. . . . The Texans of 1836 supported slavery and were to fight a bitter civil war a generation later over the issue, while Mexico had abolished it a dozen years earlier. Who was then the liberator? MILITARY ILLUSTRATED factual and objective Journal of Southern History While it's long been known that some of the garrison attempted to escape as the Mexican infantry overran the improvised fortress, using long-overlooked Mexican and American evidence, including military reports, letters, and oral testimony, Tucker concludes that perhaps as many as half the dead may have been cut down by Mexican cavalry as they attempted to escape on foot. A work likely to stir much controversy in some circles, and a necessary read for anyone interested in the Texas war for independence. STRATEGY PAGE demonstrates a mastery and understanding Readers who enjoy detailed battle writing should like Tucker's text members who are interested in the story of the Alamo and on the creation and veneration of myth in American History should read Journal of America's Military Past, WINTER 2011 Challenges conventional Alamo studies . . . Southwestern Historical Quarterly Tucker's bold assessment, while undeniably true, that the Alamo defenders were on the wrong side of the slavery issue, goes down with all the aftertaste of a pork chop in a synagogue. In exposing the underbelly of our historical tendency to absolve America of guilt from the ugliest legacies of Manifest Destiny, slavery, and Indian removal, Tucker describes such inglorious events as Colonel Neill, the man most responsible for setting the stage for the Alamo disaster, mounting his horse and riding away from the Alamo and leaving the 26 year old Travis in command. City Book Review, February 2012 Tucker claims the defenders were overwhelmed in a night attack, and many were killed running away. Most were in bed when the Mexicans breached the walls. And, contrary to the 1960

movie, John Wayne was nowhere to be seen. GUARDIAN.CO.UK, 8/1/2011 Using recently discovered Mexican accounts of the battle, the historian wrote that the defenders of the Alamo in the war for Texan independence did not die defending their garrison under brilliant sunlight. Instead, the Mexicans launched a surprise pre-dawn attack, climbing the walls under cover of darkness and causing mayhem in the fort while most of its defenders were still asleep. DAILYMAIL.CO.UK, 8/1/2011 passionate and gripping the best English-language account we have of the entire lead-up to the doomed battle. Open Letters Monthly, 10/2011 bound to stir controversy proves in thorough detail the funeral pyres were well outside the Alamo where the two separate groups of fleeing fighters fell, rather than inside the old Spanish mission intriguing. Toy Solder and Model Figure Veteran American historian Tucker brings the bad news that almost everything Americans know about the Alamo is not only wrong, but nearly antithetic to what actually happened during the 1836 battle. Worse still, it is not very cinematic. If all the defenders died in that heroic last stand against Santa Anna's Mexican Army, he wonders, how do we know what happened. He has a different story, which passes through land and slaves as the prizes, Napoleonic influences, defense of the Alamo, fatal overconfidence, an ineffective siege, the predawn assault, flight rather than fight, the Alamo's most bitter legacies, and flames rising high. Book News The research is hard to argue against. Just because the story doesn't match the myth doesn't mean the story isn't true Myth or fact? The research is pretty straight forward. Read all of it with an open mind before drawing your own conclusions. You just might surprise yourself. Remember, as the book's title warns, the author is challenging a 175 years old myth. Kepler s Military History "

The Babylonian exile in 587-539 BCE is frequently presented as the main explanatory factor for the religious and literary developments found in the Hebrew Bible. The sheer number of both 'historical' and narrative exiles confirms that the theme of exile is of great importance in the Hebrew Bible. However, one does not do justice to the topic by restricting it to the exile in Babylon after 587 BCE. In recent years, it has become clear that there are several discrepancies between biblical and extra-biblical sources on invasion and deportation in Palestine in the 1st millennium BCE. Such discrepancy confirms that the theme of exile in the Hebrew Bible should not be viewed as an echo of a single traumatic historical event, but rather as a literary motif that is repeatedly reworked by biblical authors. Myths of Exile challenges the traditional understanding of 'the Exile' as a monolithic historical reality and instead provides a critical and comparative assessment of motifs of estrangement and belonging in the Hebrew Bible and related literature. Using selected texts as case studies, this book demonstrates how tales of exile and return can be described as a common formative narrative in the literature of the ancient Near East, a narrative that has been interpreted and used in various ways depending on the needs and cultural contexts of the interpreting community. Myths of Exile is a critical study which forms the basis for a fresh understanding of these exile myths as identity-building literary phenomena.

"A handbook for hunting and punishing witches to assist the Inquisition and Church in exterminating undesirables. Mostly a compilation of superstition and folklore, the book was taken very seriously at the time it was written in the 15th century and became a kind of spiritual law book used by judges to determine the guilt of the accused"--From publisher description.

The Exodus has become a core tradition of Western civilization. Millions read it, retell it, and celebrate it. But did it happen? Biblical scholars, Egyptologists, archaeologists, historians, literary scholars, anthropologists, and filmmakers are drawn to it. Unable to find physical evidence until now, many archaeologists and scholars claim this mass migration is just a story, not history. Others oppose this conclusion, defending the biblical account. Like a detective on an intricate case no one has yet solved, pioneering Bible scholar and bestselling author of *Who Wrote the Bible?* Richard Elliott Friedman cuts through the noise — the serious studies and the wild theories — merging new findings with new insight. From a spectrum of disciplines, state-of-the-art archeological breakthroughs, and fresh discoveries within scripture, he brings real evidence of a historical basis for the exodus — the history behind the story. The biblical account of millions fleeing Egypt may be an exaggeration, but the exodus itself is not a myth. Friedman does not stop there. Known for his ability to make Bible scholarship accessible to readers, Friedman proceeds to reveal how much is at stake when we explore the historicity of the exodus. The implications, he writes, are monumental. We learn that it became the starting-point of the formation of monotheism, the defining concept of Judaism, Christianity, and Islam. Moreover, we learn that it precipitated the foundational ethic of loving one's neighbors — including strangers — as oneself. He concludes, the actual exodus was the cradle of global values of compassion and equal rights today.

The second book in a 3 volume set, this is a companion volume to *African Origins of the Major Western Religions and The Need for a Black Bible*. An invaluable resource for anyone seeking to gain a better understanding of belief systems in the Western world. This Very Short Introduction provides a short, accessible overview for general readers interested in learning more about the Old Testament and its interpretation. Coogan explores the significance of the history and literature of the Old Testament and describes how non-biblical evidence, such as archaeological data and texts, has illuminated the Old Testament in a larger context. Coogan discusses law in the Bible, particularly the Ten Commandments and the biblical understandings of prophecy, myth, exodus, death, and afterlife. Finally, Coogan discusses the enduring significance of the Old Testament.

Basing his theories on extensive research into Egyptian history, archeology, literature and mythology, Gary Greenberg makes several contentions that are certain to ignite major controversy among scholars, religious historians and lay readers. Among Greenberg's contentions are that the 12 tribes of Israel never existed, the first Israelites were Egyptians, and the founding patriarchs of the Hebrew people were actually characters from Egyptian mythology.

The theme covered in this small research concerns the Exodus of the Israelites from Egypt, an episode reported in the Bible and which constitutes one of the fundamental pillars of the cultural memory of the Jewish people. The Exodus is a matter of 'goat's wool', as a comparison between faith and archeology, and it is a delicate and ambiguous comparison: two cultures of antiquity face each other. On the one hand, ancient Egypt, witness of a millenary social organization, which has left tangible traces of its historical reality: reality proven and witnessed by its manifestations over time, through writing (and therefore thought), the art in its various forms, and in religion, apparently 'strange', but basically reasoned and subtle. On the other hand, the history of Israel documented by the Old Testament, which then echoes in the New Testament: but here is a story concerning the great figure of Jesus, manifestation of the encounter of God with humanity in a new discourse based on love and forgiveness. The episode of Exodus, and beyond, has tormented, and still torments, theologians and archaeologists today. This often depends on the vagueness of references to places and dates, both for the antiquity of the language (but there are experts) and for the Jewish theological currents. Furthermore, let's not forget the 'spirit' of the ancient (very complex) Hebrew language of the Bible which was translated into Greek, in which there are often 'inconsistencies' between hidden shades of one idiom with respect to the other. In conclusion, in this research we only wanted to highlight the testimonies, finally expressing a reflection on the state of the facts.

Exodus, Reckoning, Sacrifice offers a very different take on Brexit to those found in most news segments or opinion pieces. Kalypso Nicolaïdis, Professor of International Relations at Oxford University, examines Britain's relationship with the EU through the lens of Greek mythology, using three key archetypes to analyse the differing visions of the world that have clashed so dramatically over this issue. 'Exodus' makes Brexit a story about British exceptionalism; both a British problem and a testimony to the EU's incapacity to accommodate exceptions. 'Reckoning' brings the story back to the EU's shores, with Brexit a harbinger of terrible truths which we lump together under the easy label of euroscepticism. And 'Sacrifice' contends with the ironic possibility that after and perhaps because of Brexit, the EU will live up to the pluralist ideals that define both the best of Britain and the best of Europe. Ultimately, the book contains a plea for acknowledging each other's stories, with their many variants, ambiguities and contradictions. And in this spirit of recognition, it calls for a mutually respectful, do-no-harm Brexit – the smarter, kinder and gentler Brexit possible in our hard-edged epoch of resentment and frustration.

"An emerging field of study that explores the Hispanic minority in the United States, Latino Studies is enriched by an interdisciplinary perspective. Historians, sociologists, anthropologists, political scientists, demographers, linguists, as well as religion, ethnicity, and culture scholars, among others, bring a varied, multifaceted approach to the understanding of a people whose roots are all over the Americas and whose permanent home is north of the Rio Grande. Oxford Bibliographies in Latino Studies offers an authoritative, trustworthy, and up-to-date intellectual map to this ever-changing discipline."--Editorial page.

The biblical figure of Moses has been the center of fascination for over 2,000 years, but what do we actually know about him? Was he a real person? Did the Exodus truly happen? Or is the story in the Pentateuch a mythical account written centuries after the alleged events? Why does Moses's story resemble that of other, older lawgivers and legendary predecessors? Why are there so many elements of sun and wine god myths in the tale of Moses? What does the focus on the serpent in his story signify? Who were Yahweh and the Elohim? Did Moses Exist? includes: Maps and 126 illustrations Extensive bibliography, table of contents and index Hundreds of footnotes and citations from primary sources in multiple languages Best modern scholarship from credentialed authorities Did Moses Exist? provides a massive amount of information from antiquity about the world's religious traditions and mythology, including how solar myths, wine cultivation and fertility cults have shaped the Bible and Judaism. This book may be the most comprehensive study to date, using the best scholarship and state-of-the-art research methods. "The existence of Moses as well as the veracity of the Exodus story is disputed amongst archaeologists and Egyptologists, with experts in the field of biblical criticism citing logical inconsistencies, new archaeological evidence, historical evidence and related origin myths in Canaanite culture." --"Moses," Wikipedia "There is no historical evidence outside of the Bible, no mention of Moses outside the Bible, and no independent confirmation that Moses ever existed." --Dr. Michael D. Coogan, lecturer on the Old Testament at Harvard Divinity School "We cannot be sure that Moses ever lived because there are no traces of his earthly existence outside of tradition." --Egyptologist Dr. Jan Assmann, Moses the Egyptian "The life of Moses contains elements--canonical and apocryphal--that mark him as a true mythic hero, and certainly he is Judaism's greatest hero and the central figure in Hebrew mythology." --Dr. David Leeming, The Oxford Companion to World Mythology "...the stories of the creation, of the flood, of Abraham, of Jacob, of the descent into and the exodus from Egypt, of the career of Moses and the Jews in the desert, of Joshua and his soldiers, of the judges and their clients, are all apocryphal, and were fabricated at a late period of Jewish history." --Dr. Thomas Inman, Ancient Faiths and Modern Table of Contents List of Illustrations Preface Introduction Who Wrote the Pentateuch? Was Moses an Egyptian Pharaoh or Priest? The Exodus as History? The Exodus in Ancient Literature Hyksos and Lepers Who Were the Israelites? The Exodus as Myth The Lawgiver Archetype The Dionysus Connection The Life of Dionysus The Vine and Wine The Great God Sun Yahweh and the Sun Moses as Solar Hero Conclusion Bibliography Index

Presents the celebration of a Passover Seder with music, prayer, poetry, and traditional rituals.

By employing the same basic methodologies used to establish the currently accepted chronology, it has been possible for a group of young archaeologists, including David Rohl, to create a New Chronology which resolves many of the problems permeating ancient world studies. In particular, one model has been developed which has major implications for Old Testament research. Through the revision of the master chronology of ancient Egypt they have unlocked the key to biblical history - the epic events of the Bible really did happen as recorded in the Books of Genesis, Exodus, Judges, Samuel, Kings and Chronicles - the problem was that we had previously been looking for them in completely the wrong place in time. Many of the conundrums of the past are explained, and legendary figures such as Joseph, Moses, David and Solomon find their true political setting. Exodus and Conquest will be restored to history and the magic of legend will begin to make its great comeback

This aspect of the history and heritage of the "Black Jews" is dedicated to all oppressed African people whose religion differs from those who control the power of life and death over most of us. Out of this it is hoped that a better understanding between African people will prevail in spite of our religious differences. Remember, religion is nothing more, or less, than a belief, and that any one of them is as Godly as another. Yosef A. A. Ben-Johnannan

What are myths? How have they evolved? And why do we still so desperately need them? A history of myth is a history of humanity, Karen Armstrong argues in this insightful and eloquent book: our stories and beliefs, our attempts to understand the world, link us to our ancestors and each other. This is a brilliant and thought-provoking introduction to myth in the broadest sense – from Palaeolithic times to the "Great Western Transformation" of the last 500 years – and why we dismiss it only at our peril.

Throughout history, as well as in contemporary times, religion has had a significant impact on society and culture. Many times religious undertones are incorporated into political agendas or social movements in an effort to spur action from

and engage the masses Comparative Perspectives on Civil Religion, Nationalism, and Political Influence investigates how belief systems, political behavior, and public action impact the general populace. Featuring theoretical concepts and empirical research across pertinent topic areas, this book is a pivotal reference source for students, scholars, and public figures interested in social behavior, religious studies, and politics.

In this highly controversial and explosive book, archaeologist, historian, mythologist and linguist Acharya S. marshals an enormous amount of startling evidence to demonstrate that Christianity and the story of Jesus Christ were created by members of various secret societies, mystery schools and religions in order to unify the Roman Empire under one state religion. In developing such a fabrication, this multinational cabal drew upon a multitude of myths and rituals that existed long before the Christian era, and reworked them for centuries into the religion passed down to us today. Contrary to popular belief, there was no single man who was at the genesis of Christianity; Jesus was many characters rolled into one. These characters personified the ubiquitous solar myth, and their exploits were well known, as reflected by such popular deities as Mithras, Heracles/Hercules, Dionysos and many others throughout the Roman Empire and beyond. The story of Jesus as portrayed in the Gospels is revealed to be nearly identical in detail to that of the earlier savior-gods Krishna and Horus, who for millennia preceding Christianity held great favor with the people. The Christ Conspiracy shows the Jesus character as not unique or original, not "divine revelation." Christianity reinterprets the same extremely ancient body of knowledge that revolved around the celestial bodies and natural forces. The result of this myth making has been "The Greatest Conspiracy Ever Sold."

In his pathbreaking *Israel in Egypt* James K. Hoffmeier sought to refute the claims of scholars who doubt the historical accuracy of the biblical account of the Israelite sojourn in Egypt. Analyzing a wealth of textual, archaeological, and geographical evidence, he put forth a thorough defense of the biblical tradition. Hoffmeier now turns his attention to the Wilderness narratives of Exodus, Leviticus, and Numbers. As director of the North Sinai Archaeological Project, Hoffmeier has led several excavations that have uncovered important new evidence supporting the Wilderness narratives, including a major New Kingdom fort at Tell el-Borg that was occupied during the Israelite exodus. Hoffmeier employs these archaeological findings to shed new light on the route of the exodus from Egypt. He also investigates the location of Mount Sinai, and offers a rebuttal to those who have sought to locate it in northern Arabia and not in the Sinai peninsula as traditionally thought. Hoffmeier addresses how and when the Israelites could have lived in Sinai, as well as whether it would have been possible for Moses to write down the law received at Mount Sinai. Building on the new evidence for the Israelite sojourn in Egypt, Hoffmeier explores the Egyptian influence on the Wilderness tradition. For example, he finds Egyptian elements in Israelite religious practices, including the use of the tabernacle, and points to a significant number of Egyptian personal names among the generation of the exodus. The origin of Israel is a subject of much debate and the wilderness tradition has been marginalized by those who challenge its credibility. In *Ancient Israel in Sinai*, Hoffmeier brings the Wilderness tradition to the forefront and makes a case for its authenticity based on solid evidence and intelligent analysis.

Offers a translation of and commentary on the first five books of the Hebrew Bible

In his startling book, Gary Greenberg exposes the reality behind the greatest story ever told. Learn about the Egyptian myths and ancient folklore that survive in one of history's most sacred texts, and discover how: -King David's bodyguard, not David, killed Goliath -Noah's Ark did not land on Mount Ararat -Samson did not pull down a Philistine temple -There are at least two versions of the Ten Commandments -The walls of Jericho were destroyed 300 years before Joshua arrived there -Sodom and Gomorrah were mythical cities that never existed -The story of Esther had nothing to do with the Jews of Persia -And much, much more 101 Myths of the Bible provides a new dimension of biblical studies for believers, historians and anyone who has ever wondered about the facts behind the legends. By looking deeper into history, Greenberg shows that the true story makes the Bible more interesting than ever imagined!

The Jewish people's historical claims to a small area of land bordering the eastern Mediterranean are not only the foundation for the modern state of Israel, they are also at the very heart of Judeo-Christian belief. Yet in *The Mythic Past*, Thomas Thompson argues that such claims are grounded in literary myth, not history. Among the author's startling conclusions are these: * There never was a "united monarch" of Israel in biblical times * We can no longer talk about a time of the Patriarchs * The entire notion of "Israel" and its history is a literary fiction. *The Mythic Past* provides refreshing new ways to read the Old Testament as the great literature it was meant to be. At the same time, its controversial conclusions about Jewish history are sure to prove incendiary in a worldwide debate about one of the world's seminal texts, and one of its most bitterly contested regions.

In the spring of 2001, Dr. Møller and an American TV crew went to the bottom of the Red Sea to reveal the remains of Pharaoh's army. They also discovered several lost places and cities recorded in the Bible, and the true location of the mountain where Moses received the Ten Commandments. All this evidence is available in *The Exodus Case*. Join Dr. Møller on his journeys and study for yourself this stunning material supported by more than 500 new colour photos and detailed satellite photos. Thoroughly researched and written by Swedish scientist Dr. Lennart Møller, this book takes you on an exciting journey through early biblical times from Abraham to the Exodus and discloses brand new discoveries by Dr. Møller and his team in Egypt, Sinai, Turkey, and in the Middle East.

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