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# Access Free The Myth Of Exodus And Genesis And The Exclusion Of Their African Origins

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## DWWENS - DANIKA HADASSAH

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This volume is part of a series which provides a fundamental resource for feminist biblical scholarship, containing a comprehensive selection of essays, both reprinted and specially written for the series, by leading feminist scholars. The essays in this volume deal with social status and female sexuality, the textual figure of 'the daughter' and the character of Miriam. 'An enterprising series of collections of important and pioneering studies.... Those teaching feminist courses will find the books invaluable as a resource for students' (C.S. Rodd, Expository Times).

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.

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. Ulti-

mately, 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.

Hailed as "the most radical repackaging of the Bible since Gutenberg", these Pocket Canons give an up-close look at each book of the Bible.

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.

Methods for Exodus is a textbook on biblical methodology. The book introduces readers to six distinct methodologies that aid in the interpretation of the book of Exodus: literary and rhetorical,

genre, source and redaction, liberation, feminist, and postcolonial criticisms. Describing each methodology, the volume also explores how the different methods relate to and complement one another. Each chapter includes a summary of the hermeneutical presuppositions of a particular method with a summary of the impact of the method on the interpretation of the book of Exodus. In addition, Exodus 1–2 and 19–20 are used to illustrate the application of each method to specific texts. The book is unique in offering a broad methodological discussion with all illustrations centered on the book of Exodus.

This book, first published in 1990, summarizes and evaluates the contribution of Martin Buber as a theorist of myth. Buber provides explicit guidelines for understanding and evaluating myths. He describes reality as twofold: people live either in a world of things, to which they relate as a subject controlling its objects, or in a world of self-conscious others, with whom one relates as fellow subjects. Human beings require both types of reality, but also a means of moving from one to the other. Buber understands myths as one such means by which people pass from I-It reality to I-You meeting. In studying myths, he focuses on the myths in the traditions he knows best, but offers his advice and interpretation of mythology and scholarship about mythology generally.

The Old Testament contains a number of interesting poetic references to God's conflict with a dragon, called by names such as Leviathan, Rahab or the twisting serpent, and with the sea. In this original contribution to the background and understanding of the Old Testament Dr Day undertakes a detailed and thorough examination of these allusions. Building on the discovery of the Ugaritic texts, he demonstrates a source for these references within Ca-

naanite mythology. His study further explores the associations of the imagery. Sometimes in the Old Testament the dragon is associated with the creation of the world, or it becomes a symbol of a foreign nation, and in some references it is associated with divine conflict at the end of time.

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.

From tales of Adam, Moses, and other biblical figures, to the fall of Lucifer and the quarrel of the sun and moon, an anthology of Jewish myth presents seven hundred key stories and through extensive commentary places them in context with the literature of the world.

Dr. Ben critically examines the history, beliefs, and myths that are the foundation of Judaism, Christianity, and Islam.

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 Tes-

tament: 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.

STAR - Studies in Theology and Religion, 3 This book contains the contributions to the first international conference organised by the Netherlands School for Advanced Studies in Theology and Religion (NOSTER), held in the Netherlands in January 1999. The conference theme was inspired by Eric Hobsbawm and Terence Ranger's influential volume, *The Invention of Tradition*. Their work provided a starting point for discussing formations and changes of religious traditions on the one hand, and the interaction of religious identities and the transformation of traditions on the other. After an introductory section discussing Hobsbawm's definitions and his theoretical framework, and offering several critical applications of his framework to Christian traditions, the main part of this volume consists of three thematic sections: the theme of the Exodus, the earliest traditions about the Lord's supper, and the modern "myth of Fundamentalism". This volume will be of in-

terest to all those engaged in the study of religious traditions and identities, and the way in which these interact. From the Contents  
 The Invention of Religious Traditions Counterfactuals and the Invention of Religious Traditions - Marcel Sarot The Creation of Tradition: Rereading and Reading beyond Hobsbawm - Paul Post Early Christianity between Divine Promise and Earthly Politics - Willemien Otten Challenging the Tradition of the Bodiless God: A Way to Inclusive Monotheism? - Kune E. Biezeveld Invention of Tradition? Trinity as Test - Herwi Rikhof Inventing and Re-inventing the Exodus The Exodus as Charter Myth - Karel van der Toorn Exodus: Liberation History against Charter Myth - Rainer Albertz The Development of the Exodus Tradition - John Collins History-oriented Foundation Myths in Israel and its Environment - Hans-Peter Müller The Exodus Motif in the Theologies of Liberation: Changes of Perspective - Georges De Schrijver Exodus in the African-American Experience - Theo Witvliet The Invention of the Eucharist and its Aftermath The Early History of the Lord's Supper - Henk Jan de Jonge The Early History of the Lord's Supper: Response to Henk Jan de Jonge - Dietrich-Alex Koch The Lord's Supper and the Holy Communion in the Middle Ages: Sources, Significance, Remains and Confusion - Charles Caspers Meal and Sacrament: How Do We Encounter the Lord at the Table - Gerrit Imink Religious Fundamentalism: Facts and Fiction The Borderline between Muslim Fundamentalism and Muslim Modernism: An Indonesian Example - Herman Beck The Roaring Lion Strikes Again: Modernity vs. Dutch Orthodox Protestantism - Hijme Stoffels Fundamentalism: The Possibilities and Limitations of a Social-Psychological Approach - Jacques Janssen, Jan van der Lans and Mark Dechesne

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 description for this book, *The Old Enemy: Satan and the Combat Myth*, will be forthcoming.

Let the Exodus begin! A new epic has surfaced from author Jason R Jones who promises an 18 part series of action packed high fantasy. Join Shinayne T'Sarrin the elven swordswoman, Azenairk Thalanaxe the dwarven priest, Saberrak the gray minotaur gladiator, Gwenneth Lazlette the prodigal wizard, and James Andellis the orphan knight of Southwind Keep as they battle their way across the mythical continent of Agara. The last age of myth and legend is at hand and the brave heroes must unite the lands to ensure the survival of liberty from the emperors of Altestan. The one race, the chosen men of the one God, and a nation of all powerful nobility without mercy, Altestan will need just one more victory to seal the fate of all elves, free men, dwarves, minotaurs, and the fey. Do the moons shine upon any remaining heroes with the heart to stand in the face of extinction? Follow our heroes

across frozen Chazzrynn, wicked Harlaheim, the barren Misathi Mountains, into great Shanador, and beyond to where fate may lead them to take a stand against certain doom. The Exodus is set in a dark age of fantasy, blended with a biblical style saga, and topped with crusades and inquisitions galore. The one has driven out the many, the holy land has conquered, killed, and eradicated those of myth and legend to the point of extinction. All that remains is Agara, one southern continent with but a slim hope of a chance for survival. Our heroes are hunted, tracked, and betrayed as they grab hold of an ideal, a hope, and each other in their perilous trek across the realms. The assassins of the White Spider, the Knights of Harlaheim, the Crossguard legion of Shanador, and even dragon worshipping cults will try and stop them. Kendari of Stillwell and his deadly blades, Prince Johnas Valhera and his spies, savant doppelgangers, and ogre kings will try and kill them. Will they make it to the forgotten city of Mooncrest and the mines of Kakisteele that lie below? Did such a place of unity and divine power ever truly exist and can it be restored? Epic sagas, deadly bladed duels, detailed battles and magical conflicts, and the ever present force of the immortals and Gods spurns this series forward. Enjoy lords and knights, the lavish kings and queens, hate the villains, despise the monsters, fear the dragons and dark Gods, but love the heroes and the unforgettable journey of the Exodus. Of Moons And Myth is the fourth installment in which the heroes turn the final corner toward destiny.

Since the nineteenth-century rediscovery of the Gilgamesh epic, we have known that the Bible imports narratives from outside of

Israelite culture, refiguring them for its own audience. Only more recently, however, has come the realization that Greek culture is also a prominent source of biblical narratives. Greek Myth and the Bible argues that classical mythological literature and the biblical texts were composed in a dialogic relationship. Louden examines a variety of Greek myths from a range of sources, analyzing parallels between biblical episodes and Hesiod, Euripides, Argonautic myth, selections from Ovid's *Metamorphoses*, and Homeric epic. This fascinating volume offers a starting point for debate and discussion of these cultural and literary exchanges and adaptations in the wider Mediterranean world and will be an invaluable resource to students of the Hebrew Bible and the influence of Greek myth.

First published in 1998, *The Bible Myth* was acclaimed for its scholarship and insight. Examining the troubling questions of why ancient Israel has no archaeological or documentary presence prior to and just after the Exodus from Egypt, Greenberg asks who were the earliest Israelites, where did they come from and under what circumstances did they come to power in Canaan? Challenging conventional wisdom in this field, he posits a radical new model for the study of biblical Israel. Provocative, polemical and erudite, this is essential reading.

When roughly classed, the myths and legends generally show two points of departure for migrations of the human race, as these were rendered in the stellar and solar mythology. One is from the summit of the celestial mount, the other from the hollow underworld beneath the mount or inside the earth. The races that descended from the mount were people of the pole whose starting-point in reckoning time was from one or other station of the pole-

star, determinable by its type, whether as the tree, the rock, or other image of a first point of departure. Those who ascended from the nether-world were of the solar race who came into existence with the sun as it is represented in the legendary lore... from The Exodus from Egypt and the Desert of Amentia It goes unappreciated by modern Egyptologists, but it is embraced by those who savor the concept of a hidden history of humanity, and those who approach all human knowledge from the perspective of the esoteric. Gerard Massey 's massive Ancient Egypt: The Light of the World first published in 1907 and the crowning achievement of the self-taught scholar redefines the roots of Christianity via Egypt, proposing that Egyptian mythology was the basis for Jewish and Christian beliefs. Here, Cosimo proudly presents Book 8 of Ancient Egypt, in which Massey roots the story of the Hebrew exodus deep in Egyptian legend. From wilderness deserts and promised lands of plenty to magical rods and twelve tribes, Massey explains how the Hebrew tale descended from the story of Ra. Peculiar and profound, this work will intrigue and delight readers of history, religion, and mythology. British author GERALD MASSEY (1828 1907) published works of poetry, spiritualism, Shakespearean criticism, and theology, but his best-known works are in the realm of Egyptology, including A Book of the Beginnings and The Natural Genesis.

After seven years of meticulous research Colin Humphreys has written a fascinating and involving book on the miracles of Exodus and the Israelites' escape from Egypt. Although Humphreys uses science to explain the events of Exodus, he does not believe that this makes them any less miraculous—rather, God is the force behind the science. The author answers key questions about

the Exodus, such as how many Israelites were involved and how they manage to survive in the desert for 40 years. He argues that the Israelites did indeed cross over the Red Sea (and not the Reed Sea as some scholars claim) and that the real Mount Sinai is not in the Sinai Peninsula but is a volcano in Arabia. Humphreys provides convincing biblical evidence to support his views and his treatment of the subject is fresh, passionate and often amusing. Humphreys concludes: I am well aware that most scholars believe the book of Exodus is riddled with errors and inconsistencies. I've subjected the biblical text to a real grilling in this book, and I can only stand back in amazement at its accuracy and consistency, down to points of tiny detail ... The Exodus story revealed in this book is truly astonishing, amazing and inspirational.>

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.

gy, 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 Diony-

sus The Vine and Wine The Great God Sun Yahweh and the Sun Moses as Solar Hero Conclusion Bibliography Index

The award-winning historian provides a provocative new analysis of the Battle of the Alamo—including new information on the fate of Davy Crockett. Contrary to legend, we now know that the defenders of the Alamo during the Texan Revolution died in a merciless predawn attack by Mexican soldiers. With extensive research into recently discovered Mexican accounts, as well as forensic evidence, historian Phillip Tucker sheds new light on the famous battle, contending that the traditional myth is even more off-base than we thought. In a startling revelation, Tucker uncovers that the primary fights took place on the plain outside the fort. While a number of the Alamo's defenders hung on inside, most died while attempting to escape. Capt. Dickinson, with cannon atop the chapel, fired repeatedly into the throng of enemy cavalry until he was finally cut down. The controversy surrounding Davy Crockett still remains, though the recently authenticated diary of the Mexican Col. José Enrique de la Peña offers evidence that he surrendered. Notoriously, Mexican Pres. Gen. Antonio López de 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 escapees fell on the plain, rather than in the Alamo itself.

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. Re-

member, religion is nothing more, or less, than a belief, and that any one of them is as Godly as another. Yosef A. A. Ben-Johannan

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 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.

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 permeat-



ing 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

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.

In this provocative and necessary work, Roland Boer, a leading biblical scholar and cultural theorist, develops a political myth for the Left: a powerful narrative to be harnessed in support of progressive policy. Boer focuses on foundational stories in the Hexateuch, the first six books of the Bible, from Genesis through Joshua. He contends that the "primal story" that runs from Creation, through the Exodus, and to the Promised Land is a complex political myth, one that has been appropriated recently by the

Right to advance reactionary political agendas. To reclaim it in support of progressive political ends, Boer maintains, it is necessary to understand the dynamics of political myth. Boer elaborates a theory of political myth in dialogue with Ernst Bloch, Theodor Adorno, Alain Badiou, Jacques Lacan, and Slavoj Žižek. Through close readings of well-known biblical stories he then scrutinizes the nature of political myth in light of feminism, psychoanalysis, and Marxism. Turning to contemporary politics, he examines the statements of prominent American and Australian politicians to show how the stories of Creation, conquest, Paradise, and the Promised Land have been distorted into a fantasy of Israel as a perpetual state in the making and a land in need of protection. Boer explains how this fantasy of Israel shapes U.S. and Australian foreign and domestic policies, and he highlights the links between it and the fantasy of unfettered global capitalism. Contending that political myths have repressed dimensions which if exposed undermine the myths' authority, Boer urges the Left to expose the weakness in the Right's mythos. He suggests that the Left make clear what the world would look like were the dream of unconstrained capitalism to be realized.

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 mis-

construed 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.

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.

And he details the way Freud's myth corresponds to the unconscious fantasy structure of the obsessional personality - a style of

personality dynamics Paul sees as essential to maintaining the bureaucratic institutions that comprise Western civilization's most distinctive features.

Many studies of Exodus focus on the historicity of the events of recounted in the book. While such endeavours are important, they often fail to provide a clear lens through which to view the complex cultural and theological symbols in the book. The present study proposes that the category of "myth" can provide a better way forward. This thesis suggests that myth was the primary theological medium in the ancient Near East (ANE). Myths were the narratives that shaped the worldviews of ancient cultures, giving people a shared imagination and identity. Through a literary analysis of the Hebrew Bible and three types of ANE myths--primordial myths, theomachies, and hero myths--this thesis demonstrates that the Israelites, as members of the ancient world, also utilized myth in their central narrative: the exodus. The exodus was thus infused with Israel's cosmology, theology, and anthropology. Moreover, the exodus functioned mythically for Israel, meaning that it continued to shape Israelite identity in later generations. It affected Israel's religious life, ethics and future hope. In the end, it is shown that the retelling of the exodus was infused with mythic qualities in order for it to function mythically in the life of Israel. Finally, this thesis suggests that embracing the mythic nature of Exodus can benefit modern readers. Reading the exodus through the lens of myth means reading it artfully, and allowing it to shape one's own worldview within a community that is doing likewise. It is myth's power to shape the imagination and the important role that the imagination plays in shaping theology that makes all this possible. Simply put, allowing Exodus to function

mythically is to allow it to function as scripture.

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." .

No one can doubt that the Bible has exerted a tremendous influence on Western civilization since the dawn of Christianity. But few of us have considered the precise nature of that influence in particular historical contexts. In this book, David Kling traces the

fascinating story of how specific biblical texts have at different times emerged to be the inspiration of movements that have changed the course of history. By examining eight such pivotal texts, Kling elucidates the ways in which sacred texts continue to shape our lives as well as our history. Among the passages he discusses are: \* "Upon this rock I will build my church" (Matthew 16:18), which inspired the formation of the papacy and has served as its foundation for centuries \* "The righteous will live by faith" (Romans 1:17), which caught the imagination of Martin Luther and sparked the Protestant Reformation \* "Go to Pharaoh and say to him, 'Thus says the Lord: Let my people go, so that they may worship me'" (Exodus 8:1), which has played an important and diverse role in African American history from early slave spirituals through the modern civil rights movement and beyond \* "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28), which has been adopted by feminists as a rallying cry in the battle for women's ordination Each of the historical episodes he explores--from the beginning of Christian monasticism to the emergence of Pentecostalism--is evi-

dence of the dynamic interplay between Scripture and the social and cultural context in which it is interpreted. Kling's innovative study of this process shows how sacred texts can give life to social movements, and how powerful social forces can give new meaning to Scripture.

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!