

1: Exodus - "I have filled him - Verse-by-Verse Commentary

*An Ordinary Exodus [Roger Bichelberger, Toby Garfitt] on www.enganchecubano.com *FREE* shipping on qualifying offers. A compelling human story of a community thrown into crisis by World War II.*

Origin[edit] Born in the 12th century, Bennet du Paris had always felt different, as if he had a deep hidden power. As an adult he was a crusader and became best friends with Eobar Garrington, the Black Knight of that era. Eobar retained control, but felt something was wrong. When he came into contact with Sersi he abandoned the quest, angering du Paris, who then left to find the tower alone. Traveling for hours through violent sandstorms, when he finally collapsed a voice spoke to him, asking him if he was willing to risk everything to become one of the strong. Du Paris was then tested, and his mutant powers manifested for the first time. Proving himself strong, he disappeared from the spot. While searching for du Paris, the two were captured by Apocalypse. When they awoke they found Bennet du Paris had been transformed into Exodus, recognizing him as the same Exodus from the 20th century. Apocalypse commanded Exodus to destroy the Black Knight. When Dane refused to kill Exodus, Sersi intervened, though her attack proved useless. Apocalypse again commanded Exodus to kill Sersi and Dane, though this time Exodus refused. He turned on Apocalypse calling him a "false god". Apocalypse stripped Exodus of his power and sealed him away in a crypt in the Swiss Alps. Six months later Dane found the crypt in which Exodus was trapped and in a coma-like state. He found there was a curse preventing Exodus from leaving, yet others were allowed to come and go as they pleased. Dane left guards who had sworn to look after the crypt for generations to come, and he and Sersi returned to their time. Acolytes[edit] Sometime later, in the 20th century, Magneto found and freed Exodus, taking him back to Avalon. Exodus appeared before the government sanctioned team X-Factor his first actual appearance. It seemed as though Exodus wanted to tell them something, but he refrained and left. They declined, but the team proved no match for Exodus. Exodus was followed back, and X-Force invaded Avalon to rescue their teammates. The whole of X-Force fled the station, but not before Cable was mortally wounded by Magneto. The tension between the mutants and humans there had erupted and Genosha was in a state of war. Exodus arrived in Genosha to save the mutate people and destroy the humans. He quickly came to blows with the Avengers, defeating both War Machine and Sersi before leaving. Exodus then found Fabian Cortez in the sewers of Genosha, using the baby Luna as a human shield. They were no match for Exodus, however, and he took control of Cortez, making him hand over Luna and seemingly killing him. The Avengers and X-Men teamed up and took the fight to Exodus, but it proved futile. It was not until Professor Xavier unleashed a powerful psionic attack on Exodus that Black Knight was able to sneak up on Exodus, cutting through him with his energy blade. Exodus, weakened and defeated, left for Avalon, but not before unleashing a powerful attack on Quicksilver. It was also revealed during this battle that Black Knight remembered Exodus, but not from where or when. Holocaust[edit] The Acolytes discovered a cocoon of ice with a living being inside floating near Avalon. During the night the being inhabiting the cocoon awoke and absorbed several Acolytes, killing them. The being turned out to be Holocaust , one of the survivors of the altered reality the Age of Apocalypse. Holocaust confused Exodus with his AoA counterpart. Exodus and Holocaust battled without regard for anything around them, destroying Avalon and sending its remnants to Earth. Exodus hoped to rest and regain his powers there, but discovered that his powers had somehow changed. Exodus became a kind of "psychic vampire", needing to absorb the psionic energy of others. When he sensed the energies of Cable and X-Man nearby, he was delighted at the sheer power they possessed. Exodus battled X-Man, becoming more powerful every time X-Man used his power. Enraged, X-Man let loose the full extent of his power, which proved to be too much for Exodus to absorb. X-Man then buried Exodus alive by telekinetically tearing open and then slamming shut a huge chasm in an entire mountain. A weakened High Evolutionary had given shelter to Luna, and Exodus resolved to kill her and the High Evolutionary as non-mutant "human abominations. Despite opposition from Quicksilver and the Knights of Wundagore, Exodus successfully gained control of the citadel while Luna and the High Evolutionary escaped. Exodus considered it his "holy mission" to rid the world of impure and artificial mutants such as the High

Evolutionary and his creations, the beings known as Inhumans , and those infected with the Legacy Virus. He also sent Fabian Cortez on a mission to destroy the Terrigen Mists in the Inhuman city of Attilan ; however in the end, Cortez failed. There he was betrayed by Man Beast who stole the scepter housing Isotope E, greatly empowering him. Exodus and his Acolytes appeared and Exodus demanded the isotope be handed over. Man Beast refused to comply. After a horrific battle between Exodus and Man Beast, the two came to the conclusion that they had much in common and decided to share the isotope. Quicksilver eventually escaped, gained control of Isotope E himself, turned the isotope on himself, and became more powerful than he had ever been before. Exodus apparently proved no match for the super-charged Quicksilver and was soundly defeated. The Evolutionary announced his plan to evolve the Earth above and beyond the suffering of ordinary life. The Acolytes refused to help in the battle against High Evolutionary, prompting Exodus to call them cowards; the mutant announced that the High Evolutionary was an abomination and that Exodus would defeat him by any means necessary. Quicksilver reasoned with the Evolutionary, who agreed to reconsider his objectives, but at this moment the combined psionic attack of Exodus, Thena, and the Man Beast struck him down. Exodus then incapacitated Thena, hoping to deal the final blow to the Evolutionary himself. However, he was again halted in his attempt, this time by the voice of the Black Knight. The Knight allowed Exodus into his mind where the mutant discovered that this Black Knight was his friend from centuries ago. The two then engaged in combat until the Black Knight defeated Exodus and once again sealed him in the crypt Apocalypse had created. Disguising himself as Magneto, Exodus used his psionic power boosted by technological means to bring peace to the island nation of Genosha, forcing humans and mutants to coexist. When he was eventually unmasked by the X-Men, Exodus proclaimed himself a penitent trying desperately to atone for his bigoted past. Without his control, however, Genosha descended into civil war once more, leaving Exodus emotionally devastated. After escaping, this new Brotherhood decided to attack the X-Men in their home. Two of the residents, a young mutant child and a cafeteria employee, die as a result. They reappear in Mojoworld and make a deal with Mojo to leave. It is unknown whether this deal will come up later. He now leads a new team of Acolytes with Frenzy , Random , and Tempo as followers. Exodus and his new Acolytes attack the S. Helicarrier that is above the Xavier Institute. Their intent is to capture and use Cable to reveal how many mutant births would occur in the future. Upon discovering the revelation that no more mutant births occur post- Decimation and that he, his Acolytes, the X-Men, and the remaining mutants worldwide are now an endangered species, he leaves. In Antarctica, he bows to Mister Sinister , who reveals that he has a plan to save mutantkind from extinction. He was incapacitated and severely injured by Dust when she emerges from inside of him, [11] using her sand form to tear his innards severely. Legacy[edit] It is revealed that Professor Xavier is in the care of the Acolytes after being shot by Bishop. Later, Magneto is attacked by Exodus, who wishes to punish him for an earlier assault on the Acolyte known as Frenzy. Exodus asks him what punishment he would have instilled on a human who injured a mutant as the Acolytes now consider him to now be a human and even claim that Magneto is dead and that Lehnsherr is just the human shell that was left over. Magneto states that he would kill a human who harmed a mutant, and Exodus proceeds to choke him telekinetically before Xavier challenges Exodus on the astral plane. As Exodus and Xavier duel telepathically, Exodus forces Xavier to face his greatest failures: Legion , his relationship with Cyclops, the devastation of Genosha by Cassandra Nova , and the deaths of Banshee , Thunderbird , and Sophie Cuckoo , among others. Xavier later returns to New Avalon and convinces Exodus to disband the Acolytes and find a new way to help mutantkind. Exodus renounces the name Magneto gave him and decides to embark on a personal pilgrimage in order to do this, while some of the former Acolytes-- Amelia Voght , Random and Karima Shapandar make the decision to relocate to San Francisco. Confronting Wolverine, Rogue, Rachel Grey, Gambit and his former Acolyte, Frenzy, he tells them that their decision to break from Utopia is unacceptable and that he intends to "re-unify" them. After a short, but intense battle, Wolverine tells Exodus to look into their minds so he can understand exactly why they choose to leave Utopia. He apologizes to the group, telling them that they were completely justified in their decision to leave and then departs for Utopia, intending to confront Cyclops personally. The extinction team was otherwise occupied however, and the call was answered by Hope Summers and her team. Together the two teams managed to incapacitate Exodus after his powers are twice

weakened by Rogue and copied by Hope. He is taken to Utopia and jailed, but not before he reminded them that it is only a matter of time before the remaining mutants are back under one roof. However, psionic contact with the mutant instantly killed him. After extending a halfhearted offer to Magneto to come with them, Exodus teleported himself and Elixir away to parts unknown. With his teleportation powers, Exodus rapidly transported himself, Elixir, and Magneto around the world, allowing Elixir to use his own mutant powers to neutralize the virus in each impact zone. This Brotherhood is said to have combated the Reaver virus a mysterious new bioweapon that seemingly transforms victims into cyborgs against their will after the Avengers and the X-Men both proved incapable of stopping the spread of the infection. He possesses vast superhuman powers, including telepathy , telekinesis , and teleportation , as well as superhuman durability and healing. His high power levels may be a result of tampering by Apocalypse. Exodus has also used mind control to command a dozen X-Men to immediately fall asleep. The Hulk and Apocalypse have been able to withstand his telekinetic attacks. He also uses this ability to allow himself and fellow Acolytes to affect a form of flight. Exodus is a teleporter of great range. Exodus has also stated that he can heal and also bring the dead back to life.

2: Exodus (comics) - Wikipedia

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Abraham, who lived before the law ante legem, is portrayed as one who kept the law [Gen. Amram was the sixth generation from Abraham, of the "house clan of Levi," and Moses was the seventh 1 Chron. Some commentators translated "beautiful" as "healthy. The NRSV translates the word "fine baby. Jochebed and Amram "hid" Moses because they trusted God v. The same Hebrew word translated "wicker basket" in this verse tehvah reads "ark" or "boat" in English translations of Genesis 6: The "daughter of Pharaoh" Thutmose I was probably "Hatshepsut," who was a very significant person in Egyptian history v. The ruling class in Egypt was male-dominated, and it took a very forceful woman to rise and rule. Queen Hatshepsut adopted certain male mannerisms to minimize objections to her rule, including the wearing of a false beard that appears on some Egyptian pictures of her. The Egyptians believed that the waters of the Nile possessed the ability to impart fruitfulness and to prolong life. Truly the hand of God is evident. The Gospel writers also recorded that several women ministered to Jesus Christ, the Savior of the world, during His first advent. Josephus wrote that Moses was "a general" in the Egyptian army that defeated the Ethiopians, and that he married the daughter of the king of Ethiopia. It relates obviously to the names of other great Egyptians of that period e. The "mose" part of the name means "is born" or "one born of," and "mo" means "water. His parents must have had a strong influence on him beginning very early in his life cf. We should never underestimate the power of parental influence even early in life. Note too that the faith of a child can grow stronger when tested by an ungodly environment. The writer of the Epistle to the Hebrews stated this motivation explicitly in Hebrews He trusted in his own ability to liberate the Israelites, and sought to bring this about by natural means. He even resorted to sinful means, and seized authority, rather than waiting for God to bestow it on him. So God drove Moses out of Egypt, through the circumstances described here, to "the desert land of Midian," where He proceeded to teach His servant these lessons. God gave Moses a B. In this episode, Moses rescued an Israelite from an Egyptian who was beating him, but later he rescued all the Israelites from the Egyptians who were oppressing them 3: Pharaoh probably "tried to kill Moses" by having him brought to justice through normal legal channels. The "land of Midian" lay to the east of the Sinai Peninsula, and probably flanked the Gulf of Aqabah on both sides. The Midianites were descendants of Abraham through Keturah Gen. He probably struggled in his younger years, with whether he could do more for the Israelites, by working for them within the Egyptian hierarchy, or without. He chose to identify with the faithful, and relied on the power of Godâ€™taking the role of a humble shepherd-prophet holding a staff, rather than on the power of Pharaoh as an Egyptian princeâ€™to accomplish his goals. God commands all who trust Him to separate from the world system that opposes and excludes Him Rom. For Moses it involved physical separation, but for Joseph and Daniel it did not. The will of God is not the same for everyone in this respect. Its purpose is primarily transitional. This was the third time Moses sought to deliver others from harm v. He appears to have been a "worshipper of the true God," like Melchizedek cf. At this time, however, he may simply have been a God-fearing Semite. He gave expression to his feelings by naming his first son "Gershom" v. Stephen said it was a period of 40 years Acts 7: The Moses-Midian connection is theological. Suggested deftly in this climactic section of the narrative of chap. God took notice"; cf. Remembering His covenant with the patriarchs, God acted for the Israelites by commissioning Moses. It probably indicates a range of mountains rather than a particular mountain peak. The writer called it "the mountain of God" because it was the place where God later gave the Mosaic Law to Israel. The traditional site of Mt. Sinai and the Horeb range is in the southern Sinai Peninsula. However, some Scripture references cast this location into question cf. These references suggest that the site may have been somewhere on the east side of the Gulf of Aqabah. He was not an angelic messenger but God Himself. A burning thorn-bush was then and is still today not uncommon in the Sinai desert. This "bush" was unusual, however, because even though it "was burning," it did "not burn up" v. The monastery of St. The "fire" probably symbolized the affliction of Egyptian bondage cf. The Israelites were suffering as a result of this

hostility, but God did not allow them to be "consumed," i. Because Israel has frequently been in the furnace of affliction throughout history, though not consumed, Jews have identified "the burning bush" as a symbol of their race. This symbol often appears on the walls of synagogues or in other prominent places, not only in modern Israel, but also in settlements of Jews around the world. The fire probably also symbolized the presence of God dwelling among His people cf. God was with His people in their affliction cf. This was the first time that God had revealed Himself to Moses, or anyone else as far as Scripture records, for over years v. Later in history, God broke another year long period of prophetic silence, when John the Baptist and Jesus appeared to lead an even more significant "exodus. It was common at that time in the ancient world, and is still common today. The fact that God is a holy God should not be understood to mean that he is an impersonal force—God is holy yet intensely personal. This is a central theme in the narratives of the Sinai covenant that follow. The suffering of His people had touched His heart "I am aware of their sufferings". He had "heard their cries" and "seen their affliction. The compassion of God stands out in these verses. But these do not imply that God has corporeal and spatial limitations; rather, he is a living person who can and does follow the stream of human events and who can and does at times directly intervene in human affairs. If God has Himself come down to do the work of redemption, what need of Moses? Would not a word from those almighty lips be enough? But this is not an isolated case. Throughout the entire scheme of Divine government, we meet with the principle of mediation. God ever speaks to men, and works for them, through the instrumentality of men. Chosen agents are called into the inner circle, to catch the Divine thought and mirror the Divine character, and then sent back to their fellows, to cause them to partake. God chose even a few murderers to serve Him, so that they would appreciate His grace all the more e. The description of Canaan as a land "flowing with milk and honey" vv. It pictures an abundance of grass, fruit trees, and flowers—where cows, goats, and bees thrive—and where the best drink and food abound. The operative word in the description is "flowing. In Canaan, the Israelites would experience a different form of life, namely, a pastoral lifestyle. Canaan depended on rainfall, whereas Egypt did not; it depended on the Nile River. In the course of time the signification of the phrase was extended to include also land that yielded rich harvests as a result of human labour. The Pharaoh to whom Moses referred here v. Moses had become genuinely humble during his years as a mere shepherd in Midian v. Earlier an Israelite had asked Moses, "Who made you a prince or a judge over us? Now Moses asked the same thing of God: We need to balance the truth of John As the sign on the church marquee proclaimed: He qualifies the called. This sign was evidently the burning bush. God also gave Moses a promise that he would return with the Israelites to the very mountain where he stood then. As surely as God had revealed Himself to Moses there once, He promised to bring Moses back to Horeb to worship Him, a second time, with the Israelites. The punctuation in the NASB may be misleading. Significantly, God prepared Moses as He prepared David: God called the Israelites "My people," but Moses fulfilled the role of their human leader as their virtual king. God had not revealed Himself to His people for over years. There are two aspects of the one question. By requesting his name, they seek to learn his new relationship to them. Formerly he related to them as the God of the Fathers. What will he be to Israel now? What is there in his reputation see Num 6:

3: The historical background of the Exodus - www.enganchecubano.com

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He was willing to delegate day-to-day decisions of running the empire to someone else. When Moses left Egypt he went to live in the land of Midian. There Jethro, whom the Bible describes as the priest of Midian, invited Moses to live with him. It would be appropriate for Moses, who was a holy man in Egypt, to stay with the religious leader of the Midianites. However, if Moses were so important and influential during the regime of King Ikhnaton, why have we found no mention of him in the documents that do remain from this period? Ikhnaton considered himself to be the leader of the religion of Aton. Is it possible that Ikhnaton and Moses may have been the same person? However, his body was never found and the tomb he had ordered built for himself was never used. It is unreasonable to believe that a king who ruled at the height of power and greatness of the Egyptian empire would have died without being given a royal burial. It is more likely that Ikhnaton, hearing that Smenkhkare had been killed and knowing that his regime was about to be overthrown, would have fled the country with a few of his closest advisers to live in exile among the Midianites. After fleeing Egypt Ikhnaton changed his name to Moses. Why would Ikhnaton change his name to Moses? Ikhnaton had been forced to flee Egypt. He lost his title and the power that went with it. He was no longer a king, only an ordinary person. This was a humbling experience that forced Ikhnaton to evaluate his role in life. He may have felt that he was no longer worthy of a name that contained the name of his god. The name he chose reflected his change in status. In the ancient Egyptian language the name Moses meant a person, child or son. For example, the name Rameses is derived from two words " Ra and Moses, i. By taking the name Moses, Ikhnaton was indicating that he was no longer a king, but simply a person. This was not the first time that Ikhnaton had changed his name when he believed his role in life had changed. While Moses lived among the Midianites his conception of God continued to evolve. He may have been influenced by the Midianite concept of God as a spirit living on a holy mountain, so that his idea of God developed into one that was more abstract than during his reign in Egypt. Moses undoubtedly maintained contact with a core of faithful followers in Egypt through messengers and pondered the fate of his religious movement and its future after his overthrow. The idea of creating a totally new nation dedicated to the Law of God as a way of demonstrating the superiority of his religion and perpetuating it was a bold concept that only someone with the certainty of belief and grandness of vision that Ikhnaton possessed could have thought was possible. Only Ikhnaton would have had the stature to return to Egypt, make demands of the king in the name of God and expect to be taken seriously. Only Ikhnaton had the authority and charisma to rally the faithful to participate in the organization and execution of the Exodus, leaving their homes and possessions and emptying their temples of treasures to follow him into the wilderness with a group of former slaves. No one but Ikhnaton could have pulled this off successfully, and even for him the move was a monumental gamble with no assurance of success. Why did Moses decide to liberate the Israelite slaves? It is quite likely that, had Ikhnaton ruled to a ripe old age, his religion would have been permanently established as the religion of Egypt and the Israelites would have remained slaves. The religion of Aton, with its rejection of magic, mysticism and life after death, acceptance of a single God and requirement of adherence to a strict code of conduct, never appealed to a broad segment of the Egyptian population. After Ikhnaton fled Egypt he probably tried to convince the Midianites to adopt his religion. The Midianites might well have believed in one god, the god of the mountain, but were not willing to go along with the laws and rituals that Ikhnaton wanted to impose upon them. They had their own rules of conduct that suited them just fine. Ikhnaton finally came to the conclusion that the only way he could perpetuate his religion was to start with totally raw material, people who were used to taking orders and doing what they were told - slaves. After coming to this conclusion, he may also have rationalized that his overthrow and the repudiation of the religion of Aton by the Egyptians were not due to his incompetence as a ruler, but were part of a greater cosmic plan. If the Egyptians had accepted Aton as their God, they would have been His

chosen people. But Egypt was already a great nation. If Egypt were to accept the religion of Aton and remain a great nation, it would not be clear that this occurred solely because the Egyptians were willing to follow His Law. But if God caused the Egyptians to reject Him so that he could choose the Israelites, this would enable Him to conclusively demonstrate His power and greatness. Ikhnaton believed he could return the Israelites to their place of origin and reestablish the theocracy he had tried to establish in Egypt. The problems he had to solve to accomplish this were, of course, how to get the slaves out of Egypt, how to prevent the Egyptians from forcibly returning the slaves after they had left, how to feed and provide for a herd of people with no desert living skills, and how to defend them from attack by other nomadic tribes. Ikhnaton probably thought about how he could accomplish this for many years before, believing that he had received a sign from God, he decided to carry out his plan. Once the decision was made to establish a new ideal society dedicated to God, Ikhnaton and his advisers, his school of priests in exile, had to determine how the new society would be structured and function. In doing so they had to address problems that existing societies had failed to solve, such as poverty and slavery, and had to develop models for institutions and forms of government that would ensure that those in power had a vested interest in obeying the Law of God. Ikhnaton and his advisers developed a framework and set of laws for the new society they planned to create. However, unlike the laws previously developed in Egypt by the priests of Aton, these laws were not the result of the accumulated wisdom of society and had not been tested over many generations to determine whether they were workable or had unexpected side effects. The laws developed over this period, which eventually were included in the Law of Moses, contained some of the most sweeping changes ever proposed in ancient society, but many of these additional laws appear to have been largely ignored as unworkable after the Israelites established themselves in the land of Canaan. What evidence is there that Moses and Ikhnaton may have been the same person? The theory that King Ikhnaton and Moses were the same person may sound reasonable, but evidence is needed to confirm the theory. If this theory were true, one would expect some confirmation of it in ancient Egyptian records. Unfortunately, we know that an attempt was made to deliberately destroy all information pertaining to King Ikhnaton, that his name was erased from the monuments of Egypt, and that it was forbidden to mention his name or the name of his capital city. This makes finding information about this period of history difficult. While there is no mention of the Exodus in Egyptian writings from the period of time in which the Exodus is believed to have occurred, oral accounts of Moses and the Exodus did exist in Egyptian tradition. These accounts were eventually written down and later incorporated into early books on the history of Egypt. The most detailed account of the Exodus is given by Manetho, an Egyptian historian who lived in the third century BC. In this position he had access to documents recording over a thousand years of Egyptian history. His History of Egypt was written in Greek, which made the information accessible to scholars throughout the Near East. The information we have about his writing comes from quotations and descriptions by other authors. Manetho identified the events surrounding the story of the Exodus as occurring during the 18th dynasty, a period that included the reigns of Amenhotep III and Ikhnaton and which ended with Haremhab. He described Moses as a priest from On who became the leader of a band of outcast Egyptian lepers that was forced to work in the stone quarries east of the Nile. When he became their leader he changed his name from Osarseph to Moses. The lepers were given the abandoned city of Avaris as a refuge by the king of Egypt. With the help of an army of Israelites that he invited to come from Jerusalem, Moses overthrew the king of Egypt and forced the king and his army to flee to the land of Kush. Moses ruled Egypt for 13 years from Avaris, which he made his capital city. According to Manetho, Moses imposed a great number of laws on the people of Egypt which were completely opposed to Egyptian custom, including a law that they should no longer worship the gods of Egypt. Moses was eventually overthrown by the former king and order was restored to Egypt. When Moses was defeated he left Egypt with the Israelites. Any reference to him had to be accompanied by a derogatory epitaph. The name of the king Moses supposedly overthrew was Amenophis, a Greek form of the name Amenhotep. This is similar to the case of Ikhnaton, who changed his name from Amenhotep IV to Ikhnaton because his original name contained a reference to the god Amen. The mistake in identifying the capital city from which Moses ruled as Avaris probably has to do with the association of the Israelites with the Hyksos. Taking all of this into account, although the story has been distorted to present Moses in the worst possible

way, the only historical figure that comes close to fitting the description of Moses in this story is King Ikhnaton himself. Manetho believed that major upheavals in Egyptian society must have been the result of foreign intervention. He attributed the rule of the Hyksos kings to the invasion of a foreign army. This describes precisely temples of the god Aton that were set up throughout Egypt by King Ikhnaton, and again indicates that Moses and Ikhnaton were probably the same person. Although it is likely that Ikhnaton and the person who led the Israelites out of Egypt were the same person, it appears that Ikhnaton died after the Israelites arrived at Mount Sinai and another person assumed the role of Moses. How this happened and the identity of the person assuming the role of Moses will be discussed in Inconsistencies in the Exodus legend. How did the sun god, Aton, evolve into the spirit god, Yehowah? When Ikhnaton was overthrown he fled Egypt, changed his name to Moses and settled in the land of the Midianites. One of the reasons he chose to settle there was because the Midianites also believed in one god and rejected the concept of life after death, and Ikhnaton thought he could convince the Midianites to adopt the religion he promoted in Egypt. While the Midianites did believe in one god, this god was not the same god that Ikhnaton worshipped in Egypt. The Egyptian god, Aton, was a sun god whereas the god the Midianites worshipped was a spirit god without a material form. The religion that Moses ultimately gave to the Israelites combined the spirit god of the Midianites with the laws of the religion developed in Egypt. We will investigate how this fusion of beliefs developed to produce a new religion. Before claiming that the other gods of Egypt did not exist, the priests of Aton tried to determine if anyone had ever seen these gods. The priests of the traditional Egyptian religion had developed detailed images of their gods and detailed descriptions of life after death and the procedures needed to prepare a member of the royal family to travel to the underworld to live with the gods after death. The priests of Aton wanted to know who had ever seen these gods. The answers the followers of Aton received were that there were priests who claimed that gods appeared to them in dreams or in drug-induced trances. They then asked how anyone had knowledge of life after death. Since no one had ever returned from the dead, it was not possible to know anything about whether there was life after death. There was no evidence to indicate that the concept of life after death or any of the details of what happens to the soul of a person after death was any more than wishful thinking. Without evidence there was no basis for belief in any of the traditional gods or the cult of life after death and the elaborate procedures that had grown up around it. Given this background a claim of the existence of a spirit god without form would not be sufficient to convince Ikhnaton to abandon his belief in a sun god. It would be like believing in the imaginary gods of the traditional Egyptian religion without evidence that they existed. The Midianites probably told Moses that when their god was ready to reveal himself, Moses would know that he exists. They said that unlike the sun god, their God did not disappear at night, and their God created the sun, moon and stars. Mount Sinai was a volcanic mountain, and, after living with the Midianites for a number of years, the mountain started to become active.

4: Exodus 30 - Love and Light Christian Church

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Ann left her dorm and took the subway to her medical school. It was just another ordinary day. She was meeting up with another medical student with whom she would be sharing a dead body. They would be dissecting the dead body before finally being let loose on live ones. As they looked over the corpse, John asked Ann whether she went to church. Then John surprised Ann with this question: This question rattled her. John invited Ann to go to a United Methodist Church near campus with him. And the rest is history. On this ordinary working day, Ann suddenly found herself on the threshold of meeting with God. Michael was sitting in the break room at the restaurant where he was a waiter. Other restaurant employees were talking about and making fun of the new dishwasher—Hector. Hector was Mexican and spoke very little English. He was a hard worker, and always gave Michael a big smile when he dropped off a dirty plate or glass. He had two very well-behaved young children and a lovely wife. Hector was doing all he could to provide for his family, and yet, he was only making minimum wage as a dishwasher. On several occasions, Michael had seen Hector and his family enter a church right around the corner from where Michael lived. After worship, Hector invited Michael over to his small apartment for a lunch of black beans and rice. Little did Michael know that he was on the threshold of meeting with God. His life would never be the same again. Our Scripture Lesson for this morning opens on an ordinary working day. They had a son and then settled down. He had pretty much settled in his mind that this would be his lot in life. All the bright promise of his youth had come to this. Then God just shows up. Entirely on His own initiative. The spectacle surprised him, of course; and he went over to get a closer look. That must have been at least as disconcerting as an incombustible talking bush. I mean, what do you say to a talking bush that calls you by name? All Moses could think of to say was: And so, Moses found himself on the threshold of meeting God. And his initial reaction was to hide his face in fear. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. God hears our cries when we are oppressed—whether by other people, economic realities, addictions, or our own fears. The Psalms sing about it. The prophets denounce it.

5: Exodus 2 Commentary - Adam Clarke Commentary

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Moses is born, and is hidden by his mother three months, Exodus 2: Is exposed in an ark of bulrushes on the river Nile, and watched by his sister, Exodus 2: He is found by the daughter of Pharaoh, who commits him to the care of his own mother, and has him educated as her own son, Exodus 2: Finding an Egyptian smiting a Hebrew, he kills the Egyptian, and hides him in the sand, Exodus 2: Reproves two Hebrews that were contending together, one of whom charges him with killing the Egyptian, Exodus 2: Pharaoh, hearing of the death of the Egyptian, sought to slay Moses, who, being alarmed, escapes to the land of Midian, Exodus 2: Meets with the seven daughters of Reuel, priest or prince of Midian, who came to water their flocks, and assists them, Exodus 2: On their return they inform their father Reuel, who invites Moses to his house, Exodus 2: Moses dwells with him, and receives Zipporah his daughter to wife, Exodus 2: She bears him a son whom he calls Gershom, Exodus 2: The children of Israel, grievously oppressed in Egypt, cry for deliverance, Exodus 2: God remembers his covenant with Abraham, Isaac, and Jacob, and hears their prayer, Exodus 2: A daughter of Levi, Jochebed, sister to Kohath, and consequently both the wife and aunt of her husband Amram, Exodus 6: Such marriages were at this time lawful, though they were afterwards forbidden, Leviticus But it is possible that daughter of Levi means no more than a descendant of that family, and that probably Amram and Jochebed were only cousin Germans. As a new law was to be given and a new priesthood formed, God chose a religious family out of which the lawgiver and the high priest were both to spring. Verse 2 Bare a son - This certainly was not her first child, for Aaron was fourscore and three years old when Moses was but fourscore, see Exodus 7: Miriam and Aaron had no doubt been both born before the decree was passed for the destruction of the Hebrew male children, mentioned in the preceding chapter. This very circumstance was wisely ordained by the kind providence of God to be one means of his preservation. Scarcely any thing interests the heart more than the sight of a lovely babe in distress. His beauty would induce even his parents to double their exertions to save him, and was probably the sole motive which led the Egyptian princess to take such particular care of him, and to educate him as her own, which in all likelihood she would not have done had he been only an ordinary child. This plant grows on the banks of the Nile, and in marshy grounds; the stalk rises to the height of six or seven cubits above the water, is triangular, and terminates in a crown of small filaments resembling hair, which the ancients used to compare to a thyrsus. This reed was of the greatest use to the inhabitants of Egypt, the pith contained in the stalk serving them for food, and the woody part to build vessels with; which vessels frequently appear on engraved stones and other monuments of Egyptian antiquity. For this purpose they made it up like rushes into bundles, and by tying them together gave their vessels the necessary figure and solidity. Shaw, "were no other than large fabrics of the same kind with that of Moses, Exodus 2: Conseritur bibula Memphitis cymba papyro, "The Memphian or Egyptian boat is constructed from the soaking papyrus. See Parkhurst sub voce. She laid it in the flags - Not willing to trust it in the stream for fear of a disaster; and probably choosing the place to which the Egyptian princess was accustomed to come for the purpose specified in the note on the following verse. Verse 5 And the daughter of Pharaoh - Josephus calls her Thermuthis, and says that "the ark was borne along by the current, and that she sent one that could swim after it; that she was struck with the figure and uncommon beauty of the child; that she inquired for a nurse, but he having refused the breasts of several, and his sister proposing to bring a Hebrew nurse, his own mother was procured. To wash herself at the river - Whether the daughter of Pharaoh went to bathe in the river through motives of pleasure, health, or religion, or whether she bathed at all, the text does not specify. It is merely stated by the sacred writer that she went down to the river to Wash; for the word herself is not in the original. I see no likelihood in all this. Jonathan in his Targum says that God had smitten all Egypt with ulcers, and that the daughter of Pharaoh came to wash in the river in order to find relief; and that as soon as she touched the ark where Moses was, her ulcers were healed. This is all fable. While thus employed they find Ulysses just driven ashore after having been shipwrecked, utterly helpless, naked, and destitute of every necessary of life.

The whole scene is so perfectly like that before us that they appear to me to be almost parallels. I shall subjoin a few lines. The princess, having piled her clothes on a carriage drawn by several mules, and driven to the place of washing, commences her work, which the poet describes thus: When all were purified, and neither spot Could be perceived or blemish more, they spread The raiment orderly along the beach, Where dashing tides had cleansed the pebbles most. In both the histories, that of the poet and this of the prophet, both the strangers, the shipwrecked Greek and the almost drowned Hebrew, were rescued by the princesses, nourished and preserved alive! Were it lawful to suppose that Homer had ever seen the Hebrew story, it would be reasonable to conclude that he had made it the basis of the 6th book of the Odyssey. Verse 6 She had compassion on him - The sight of a beautiful babe in distress could not fail to make the impression here mentioned; see Clarke on Exodus 2: It has already been conjectured that the cruel edict of the Egyptian king did not continue long in force; see Exodus 1: And it will not appear unreasonable to suppose that the circumstance related here might have brought about its abolition. The daughter of Pharaoh, struck with the distressed state of the Hebrew children from what she had seen in the case of Moses, would probably implore her father to abolish this sanguinary edict. Verse 7 Shall I go and call a nurse - Had not the different circumstances marked here been placed under the superintendence of an especial providence, there is no human probability that they could have had such a happy issue. The parents had done every thing to save their child that piety, affection, and prudence could dictate, and having done so, they left the event to God. By faith, says the apostle, Hebrews Verse 10 And he became her son - From this time of his being brought home by his nurse his education commenced, and he was learned in all the wisdom of the Egyptians, Acts 7: What name he had from his parents we know not; but whatever it might be it was ever after lost in the name given to him by the princess of Egypt. Abul Farajius says that Thermuthis delivered him to the wise men Janees and Jimbrees to be instructed in wisdom. Verse 11 When Moses was grown - Being full forty years of age, as St. Stephen says, Acts 7: Probably the Egyptian killed the Hebrew, and therefore on the Noahic precept Moses was justified in killing him; and he was authorized so to do by the commission which he had received from God, as all succeeding events amply prove. Previously to the mission of Moses to deliver the Israelites, Josephus says, "The Ethiopians having made an irruption into Egypt, and subdued a great part of it, a Divine oracle advised them to employ Moses the Hebrew. On this the king of Egypt made him general of the Egyptian forces; with these he attacked the Ethiopians, defeated and drove them back into their own land, and forced them to take refuge in the city of Saba, where he besieged them. Tharbis, daughter of the Ethiopian king, seeing him, fell desperately in love with him, and promised to give up the city to him on condition that he would take her to wife, to which Moses agreed, and the city was put into the hands of the Egyptians. Stephen probably alluded to something of this kind when he said Moses was mighty in deeds as well as words. Verse 13 Two men of the Hebrews strove together - How strange that in the very place where they were suffering a heavy persecution because they were Hebrews, the very persons themselves who suffered it should be found persecuting each other! It has been often seen that in those times in which the ungodly oppressed the Church of Christ, its own members have been separated from each other by disputes concerning comparatively unessential points of doctrine and discipline, in consequence of which both they and the truth have become an easy prey to those whose desire was to waste the heritage of the Lord. The Targum of Jonathan says that the two persons who strove were Dathan and Abiram. Verse 14 And Moses feared - He saw that the Israelites were not as yet prepared to leave their bondage; and that though God had called him to be their leader, yet his providence had not yet sufficiently opened the way; and had he stayed in Egypt he must have endangered his life. Prudence therefore dictated an escape for the present to the land of Midian. Verse 15 Pharaoh - sought to slay Moses. But Moses fled from the face of Pharaoh - How can this be reconciled with Hebrews By faith he Moses forsook Egypt, not fearing the wrath of the king? Dwelt in the land of Midian - A country generally supposed to have been in Arabia Petraea, on the eastern coast of the Red Sea, not far from Mount Sinai. This place is still called by the Arabs the land of Midian or the land of Jethro. Abul Farajius calls it the land of the Arabs. It is supposed that the Midianites derived their origin from Midian, the fourth son of Abraham by Keturah, thus: But Calmet contends that if Jethro had been of the family of Abraham, either by Jokshan, or Midian, Aaron and Miriam could not have reproached Moses with marrying a Cushite, Zipporah, the daughter of Reuel. He

thinks therefore that the Midianites were of the progeny of Cush, the son of Ham; see Genesis See it explained at large at Genesis The transaction here very nearly resembles that mentioned Genesis 29 note concerning Jacob and Rachel. Moses resisted this insolence, and assisted them to water their flocks, in consequence of which they were enabled to return much sooner than they were wont to do, Exodus 2: Verse 18 Reuel, their father - In Numbers As pronounced by the Arabs it strongly resembles the first effort made by the throat in gargling, or as Meninski says, Est vox vituli matrem vocantis, "It is like the sound made by a calf in seeking its dam. A proper uniformity in pronouncing the same word wherever it may occur, either in the Old or New Testament, is greatly to be desired. The person in question appears to have several names. Here he is called Reuel; in Numbers Some suppose that Re-u-el was father to Hobab, who was also called Jethro. Verse 20 That he may eat bread - That he may be entertained, and receive refreshment to proceed on his journey. It appears that Moses obtained Zipporah something in the same way that Jacob obtained Rachel; namely, for the performance of certain Services, probably keeping of sheep: Verse 22 Called his name Gershom - Literally, a stranger; the reason of which Moses immediately adds, for I have been an Alien in a strange land. And the name of the second he called Eliezer, for the God of my father has been my help, and delivered me from the hand of Pharaoh. These words are found in Exodus Houbigant introduces this addition in his Latin version, and contends that this is its most proper place. Notwithstanding the authority of the above versions, the clause is found in no copy, printed or MS. Verse 23 In process of time - the king of Egypt died - According to St. It has already been remarked that Archbishop Usher supposes this king to have been Ramesses Miamun, who was succeeded by his son Amenophis, who was drowned in the Red Sea when pursuing the Israelites, but Abul Farajius says it was Amunfathis, Amenophis , he who made the cruel edict against the Hebrew children. Some suppose that Moses wrote the book of Job during the time he sojourned in Midian, and also the book of Genesis. See the preface to the book of Job, where this subject is considered. They are now under the most oppressive bondage, and this was the most proper time for God to show them his mercy and power in fulfilling his promise. Our translators insert unto them, in order to make up that sense which this various reading gives without trouble. The farther we proceed in the sacred writings, the more the history both of the grace and providence of God opens to our view. He ever cares for his creatures, and is mindful of his promise. The very means made use of to destroy his work are, in his hands, the instruments of its accomplishment. Pharaoh orders the male children of the Hebrews to be thrown into the river; Moses, who was thus exposed, is found by his own daughter, brought up as her own son, and from his Egyptian education becomes much better qualified for the great work to which God had called him; and his being obliged to leave Egypt was undoubtedly a powerful means to wean his heart from a land in which he had at his command all the advantages and luxuries of life. His sojourning also in a strange land, where he was obliged to earn his bread by a very painful employment, fitted him for the perilous journey he was obliged to take in the wilderness, and enabled him to bear the better the privations to which he was in consequence exposed.

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