

1: Exodus Commentary

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We usually picture the first tablet as containing the first four commandments or five, depending on the numbering system. Two facts suggest that God speaks these words directly to the people rather than through Moses. First, the people are assembled at the foot of the mountain. The emphasis of this verse is that God is the one who speaks these words. Christians acknowledge the foundational character of this verse, but view it as prologue and regard verse 3 or vv. Yahweh also reminds them of their recent salvation history—he brought them out of Egyptian slavery. This verse does not assume monotheism—that there is only one God. This commandment does not require the Israelites to believe in only one God, but requires that they put no other gods before or in addition to Yahweh. In that sense, the claim of this verse is much like the unique and exclusive sexual claim that a husband has on his wife—or a wife has on her husband. The combination of these two words, *pesel* and *temuna*, make it clear that the Israelites are not to make any image of any kind that might become an object of veneration or worship. Once again, their tenure in Egypt would have exposed them to many images that were objects of veneration for the Egyptians. The Egyptians had images for each of their many gods, and regarded these images as objects of worship. In the OT, the book of Deuteronomy lists the making of idols as one of the abominations of the nations whom the Hebrews are to supplant in the land of Israel Deut. The prophetic books further depict idol worship as a foreign abhorrence—Isa. The same sentiment is found in the Psalms Ps. Does this verse prohibit images of Yahweh? Scholars are divided on that question. Some say that this commandment prohibits all images, including images of Yahweh. Others refer back to the verse 3 prohibition of other gods, and conclude that verse 4 prohibits only images of other gods. This verse does NOT prohibit the fabrication of all holy objects or images. The cherubim would certainly be an image of one sort or another. These and other holy objects, however, are intended to facilitate worship of Yahweh, and are not to become objects of worship. Yahweh is not insecure, but has intense feelings for Israel that cannot abide unfaithfulness. Many people today find it highly offensive that Yahweh would punish innocent children for the sins of their parents. We find something of the opposite in Ezekiel. Ungodly parents often but not always produce ungodly children, and those ungodly children can expect to be punished for their sins. The sins of one generation are often visited on successive generations. Parents who are addicted to alcohol or drugs tend to wreak havoc with their children spiritually, psychologically, and physically. I have a friend whose father was an alcoholic. He died many years ago, but she is still struggling to cope with the psychic injuries she sustained during her childhood. Our family knows a young woman whose parents aging hippies abuse alcohol and drugs. That girl is trying hard to overcome her heritage. To this point, she has not succumbed to drug use, but does seem unable to break free from the ties to her parents that lock her into their dysfunctional behaviors. Children whose parents are guilty of infidelity or gambling or criminal activity face many of those same issues. This principle also works on a larger scale. We in America are still paying a terrible price for the decision of our ancestors to practice slavery. Our current generation is practicing deficit government spending, which will cause fiscal and political problems that will plague our children in the future. Nations across the globe are suffering from the imperialism of earlier generations. We are paying the price today for the failure of past generations to contain pollution. Our profligate use of energy threatens the welfare of future generations. So it might be appropriate to view the punishment reflected in verse 5 as a kind of natural law—akin to the law of gravity. Someone has said that we cannot break the law of gravity, but can simply break ourselves by disregarding it. So it is with our behavior. Behavior has consequences, and those consequences affect our neighbors and our children as well as ourselves. The word *hesed* has a rich variety of meanings—kindness, lovingkindness, mercy, goodness, faithfulness, or love. The curse is for a relatively short time, but the blessing is for a very long time. Clergy need to listen carefully here. These clauses give the reason why a person should obey the commandment. In this instance, Yahweh warns that he will not acquit anyone or leave anyone unpunished who misuses his name. You shall not do any work in it, you, nor your son,

nor your daughter, your male servant, nor your female servant, nor your livestock, nor your stranger who is within your gates; 11 for in six days Yahweh made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore Yahweh blessed the Sabbath day, and made it holy. It is the longest of the commandments. The Hebrew word shabat has more to do with stopping or ceasing than it does with resting. It has come to mean resting because the cessation of work implies resting. The Hebrew word, qadosh, means holy in the sense that God has set aside something or someone for a holy purpose. The sabbath is holy, because God established the sabbath as a day of rest and worship. The tabernacle and temple are holy, because God set them aside as places for people to worship and to experience the presence of God. Priests and Levites are holy because God set them apart for his service. All holiness is derivative—derived from the holiness of God. The sabbath is holy because God made it so. This verse lays the foundation for verse It says there are six days to work—the implication being that Yahweh has established six work days as part of the created order of things. This verse defines what is involved in remembering the sabbath day and keeping it holy. That requires refraining from working on the sabbath. This is not the first mention of refraining from work on the sabbath. This made it unnecessary for them to collect manna on the sabbath. When some of the people tried to gather manna on the sabbath, they found none Everyone stay in his place. The commandment not only applies to adult Israelites, but also applies to their children, their slaves, their livestock, and any alien residents who happen to be living among them. These provisions are intended to eliminate loopholes. Without them, an Israelite might feel free to make the sabbath a work-productive day by having other people do what he is constrained from doing personally. The Mishnah oral law specified thirty-nine types of work that were prohibited on the sabbath, and rabbis rendered judgments with regard to particular cases. Certain exceptions were allowed, such as acting to preserve life or to save a life. Jesus was involved with six sabbath controversies in which he was accused of working on the sabbath. Five of these involved healings, and one involved his disciples picking grain on the sabbath. And then he added this principle: The early church quickly adopted the first day of the week rather than the seventh day as its day of worship, because Jesus was resurrected from the dead on the first day of the week. The apostle Paul, responding to a controversy regarding sabbath observance, made it clear that Christians are permitted to observe or not to observe the sabbath. However, if they decide to observe it, they are to do so in honor of the Lord Jesus Romans It would seem that God did this, not because he was exhausted, but to serve as a model for the Israelites, whom he would require to keep the sabbath day as a holy day. This is the first of the commandments that are focused on relationships with other humans. Because the family is the building block of society and the bond between children and parents is so fundamental, God chose honoring parents as the first human-directed commandment. Note the equal status accorded fathers and mothers, a remarkable bit of legislation in the patriarchal society of that day. Most scholars agree that this commandment was intended for adults rather than children. The primary concern of this commandment was for grown children to provide support for aging parents. Their system called for aging parents to turn over property usually land and livestock to their grown children, and called those children to assume responsibility for the care of their parents. Jesus called attention to the fact that some children would sidestep this requirement by declaring that they had given to God whatever support the parent would have received from the child. While the primary concern of this commandment has to do with the financial support of aging parents, we would be remiss to leave it at that. There are other ways to honor parents. One is by taking time to visit them or to talk to them. Another is by sending personal cards or letters. Another is by speaking graciously about them to other people. Another is by remembering special days such as birthdays or holidays and sharing those days with them. Yahweh is leading them toward the Promised Land. If they want to enjoy their tenure in that blessed place for a long time, they should honor their father and mother. This commandment was intended to protect the covenant-community, Israel, against wanton killing. It was not intended to proscribe capital punishment or killing in war. That was not the intent. The word tirsah has to do with killing without legal authorization—killing that results from malice or hatred—killing that we today would label as murder. That some killing is permitted is attested by two facts:

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The king in Egypt died, and the Lord heard the cry of his oppressed people and remembered his covenant with Abraham, Isaac, and Jacob (Exod.). This act of remembering did not mean that God had forgotten about his people.

The evangelical community was outraged, and rightly so. Few stories in the Bible are more familiar to us than that of Moses who is set afloat in the waters of the Nile and rescued by the daughter of Pharaoh. As we approach our study, we shall seek to better understand the events of the chapter and then explore the meaning of these events as recorded for our edification and instruction cf. In the first chapter of the Book of Exodus, we saw the hand of God providentially working to fulfill His promises to Abraham, Isaac, and Jacob. While Egypt was being reduced to servitude Gen. The phenomenal numerical growth of Israel continued, even after the rise to power of a new king who established a policy of cruelty and oppression toward the Israelites Exod. First is the birth of Moses and his divinely ordained deliverance vss. The third event is his help being offered the daughters of Reuel at the well which led to his marriage and sojourn in Midian vss. In each of these incidents, there is a common thread showing Moses as a deliverer of the oppressed. Let us look at each of the three events in the life of Moses, and seek to discover the message which God has for us in this divinely inspired record of them. Mosesâ€™”Out of the Water 2: It may seem needless to say, but the account is not only portrayed as history, 30 but it is history and not myth. The fact that both the man and his wife are of the tribe of Levi is a point which Moses wants us to view as significant. The mother is said to have sensed something special about the child which prompted her to hide him for three months. Verse 2 is rendered several ways by translators: In the New Testament we find the child described thus: The two principle explanations of the statement in verse 2 are: The first suggestion seems to be a takeoff on the old song that goes something like this: Does this mean that all of the other parents were justified in casting their ugly and what parent has ever viewed their baby as ugly babies into the Nile? The writer to the Hebrews tells us that the parents of the child acted on faith which must preclude outward appearances such as good looks. His parents, we are told, believed God had a special purpose for the child. The mother saw something special in the child a future savior? But is it commendable to save a child simply because God has certain plans for it? Does not God have a special purpose for every child? Many are the abortions performed with such logic. No, there must be a better explanation. The same sense is suggested by Arndt and Gingrich in their Greek lexicon for the Greek word which refers to the child. I would therefore suggest that Moses is not telling us that God moved his parents to hide him because they were convinced that there was something very special either in appearance or in purpose about him as a particular child, but rather that they saw something special about him as a child, period. You see, the biblical perspective is that children come from God cf. Every child is the product of divine creation cf. This is simply a refusal to see children as God sees them. Thus they hid the child in their home for the first three months of his life Exod. Keeping the boy-child from being discovered eventually became impossible. The result was a feigned obedience to the letter of the Law of Pharaoh. She saw the basket, sent one of her maids to fetch it, and discovered a Hebrew baby boy inside. The Pharaoh could sit upon his throne and pass down edicts which caused untold sorrow, suffering, and death without ever being touched by the consequences of his decisions. Looking into that basket, she saw a Hebrew babyâ€™”there was no mistaking its identity v. The child was crying, perhaps already having been adversely affected by his period of exposure. Nevertheless, this was a pathetic sight, one that tugged at the compassion and maternal instincts of this woman. What her father, the Pharaoh, had commanded was not only unthinkable; it was undoable. How gracious of God to give this child back to his parents for a time and even to pay the mother wages for keeping him. Depending on the age of Moses and the amount of ongoing contact his parents had with him, they must have had some opportunity to instruct him in the ways of the Lord. When Moses was weaned, he was taken into the household of Pharaoh, where he became her son. The deliverance of Moses is significant in several ways. First, his deliverance is a beautiful illustration of the truth which we find declared most clearly in the New Testament: God gave the parents of Moses more than they ever thought possible. What a rebuke to our unbelief! What a challenge to the limits of our faith! What a gracious God we serve! The second observation

which must be made is that the placing of Moses in the river is not the high point of faith in the lives of his parents. Most often this text has been interpreted romantically rather than realistically. I believe that the reason was to hide the baby from sight. If the parents had cast their son into the Nile, surely no other Hebrew family would want to run the risk of saving the child. My concerns are not a matter of mere conjecture, however, for the New Testament commentary confirms what I have suggested. I urge you to think through the biblical commentary on this event before you reject what I am about to suggest. But this does not go far enough when we take into account the words of Stephen: He dealt treacherously with our people and oppressed our forefathers by forcing them to throw out their newborn babies so that they would die. At that time Moses was born, and he was no ordinary child. Stephen, like the writer to the Hebrews, refers to the three month period when Moses was hidden in the house of his parents. Unlike Hebrews, Stephen does obliquely refer to the placing of the ark in the Nile but in such a way as to suggest a very distressing thought: The point, disturbing as it may be, is this: No wonder the writer to the Hebrews chose not to include the placing of Moses in the River Nile as an example of Old Testament faith, which we should strive to imitate. They were unwilling to put their child to death and thus put him in that woven basket. Think about it for a moment. Once again, God has providentially preserved and prospered His people. Moses has been spared, and so have the other Israelite boy babies; now there is a Hebrew living in the palace, part of the royal family. Mosesâ€™In Hot Water 2: Preceding the events of verses 11 and following is, I believe, a decision which is made by Moses described in the Book of Hebrews: He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward Heb. We dare not seek to defend Moses in the murder of the Egyptian, no matter how cruel he may have been. Moses sought to defend the oppressed. When he sought to rebuke his Hebrew brother for wrongly mistreating another Hebrew v. What seemed to start out with a bang the deliverance of Moses and his rearing in the palace , appears to have ended with a whimper. Instead of rising to power and delivering his people, Moses ran for his life, away from his people, to the land of Midian. At this well, the character of Moses as a deliverer of the oppressed is once again manifested. Moses did not like what he saw at all. Noting their early arrival, Reuel asked his daughters what had happened. Regardless of his nationality, he should have been extended hospitality, especially due to his kindness. What is significant is the naming of his son. In Midian, a land closer to Canaan than Egypt, Moses thought of himself as an alien and a sojourner. He still thought of his homeland as Egypt, not Canaan. I personally see this as an indication of a rather low point in the spiritual state of Moses. He has fled from Egypt to Midian. He has married a non-Israelite technically, at least, although Zipporah was certainly more closely related than an Egyptian woman would have been. The great faith and commitment to the people of God with which verse 11 began has somehow eroded into something far less. If one were reading this account for the first time, without any knowledge of what was ahead, one would have a great sense of letdown here. Moses fled the country, married into a Midianite family, and seemed to fade out of the picture entirely. In spite of all these appearances, God is very much at work as is stated in the final verses of the chapter: During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them Exod. Humanly speaking, it looks as though everything is working against Israel, but this paragraph reminds us that God is very much informed, involved, and intent upon fulfilling His purposes and promises with respect to Israel. On the other hand, God is mindful of His covenant with Abraham, which is also with his offspring Isaac and Jacob, and the twelve resulting tribes. While these groanings must have been expressed in prayer cf. Conclusion As we conclude this lesson, there are several truths underscored in our text which I would like to highlight. We can easily acknowledge the fallibility of men in general, especially those who do not know or serve God. Thus, for example, we are not at all surprised by the cruelty of the Pharaoh or of the Egyptian taskmasters.

3: Exodus Quiz for Chapters

Get this from a library! Exodus. [James K Bruckner] -- "Exodus fascinates with some of the most dramatic scenes of the Old Testament and with themes that are foundational to the rest of the Bible.

The sages note that this verse does not say exactly what it was that Korach took. For instance, Rashi states that Korach took himself to a "different side"; Ramban says that he took an evil "eytzah" counsel into his heart; Ibn Ezra states he took "other people"; and Sforno states that he took the princes of Israel to confront Moses. Korach was the cousin of Moses and a well-respected Kohathite who was honored to be one of the carriers of the Holy Ark. He was renowned as a wealthy man of influence - a nassi prince of the people. However, despite all this privilege, Korach wanted more. To better understand the tensions running within this most influential family of ancient Israel, consider this genealogy of Levi from Exodus 6 that shows the relationship between Moses, Aaron and Korach: Korach believed that as a firstborn son bechor of Kohath, he had as much "right" as Moses to obtain honor and power in the newly formed nation of Israel. After all, Korach had offered sacrifice for the tribe of Levi before the Sin of the Golden Calf, and in relation to their family tree, the choice of the firstborn of Levi ultimately came down to a decision between Aaron, Korach, and Mishael. The Midrash Rabbah states, "Korach argued: My father was one of four brothers; as it says, "And the sons of Kehat: Amram, and Izhar, Hebron, and Uzziel" Exod. As for Amram the firstborn, his son Aaron attained to greatness and Moses to royalty. Who then should rightly take the next office? Is it not the next in line? Now I, being the son of Izhar, should by right be the leader of the Kohathites, yet Moses appointed the son of Uzziel! Behold, I shall dispute his decision and put to naught all that has been arranged by him. Dathan was said to be the man whom Moses saved from the brutality of the Egyptian taskmaster Exod. Instead of expressing gratitude to Moses, however, Dathan reported him to Pharaoh and further disclosed that Moses was a "closet" Hebrew -- not an Egyptian at all Yalkut Shemoni. This of course caused Moses to flee from Egypt and postponed the great Exodus from Egypt for nearly 50 years Why did you bring us out of Egypt? The midrash says that the unnamed "they" in this verse were none other than Dathan and Abiram. Later, when the LORD gave manna to feed the people, Moses instructed not to leave any left over for the following day. Rashi identifies these men as Dathan and Abiram. This "man and his fellow" were also said to be Dathan and Abiram Shemot Rabbah. We note the great humility of Moses, then, when he reached out to these men after they joined the forces of rebellious Korach. First he "sent for" them, though he was rebuffed Num. Notice that Dathan and Abiram repudiated Moses by saying, "Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you must also make yourself a prince over us? Note that for these men, Egypt was a "land flowing with milk and honey" and Moses took them out of there to kill them in the desert! For the wicked, nothing seems as fine as the debauchery and fleshpots of Egypt As Abraham Heschel said, "In a controversy, the instant we feel anger, we have already ceased striving for truth and have begun striving for ourselves. This concept was enshrined in the Mishnah: For the sages, a dispute between the House of Shammai and the House of Hillel was for the sake of heaven, whereas that of Korach and his co-conspirators was clearly not. The difference had to do with the aim or end of the dispute "for the sake of". In the case of Korach and his followers, however, each person contended for his own honor and power. Korach called for a return to the "old order" where he and his co-conspirators enjoyed a measure of worldly prominence. His rallying cry of "power to the people" was therefore disingenuous and based on duplicity. Perhaps the inner motive of Korach was one of jealousy or envy. His envy led him to be a "taker" rather than a giver i. And like most other instigators that lust for power over others, Korach influenced by Dathan and Abiram made his appeal to the crowd. He waged a campaign that spread like an infection throughout the people of Israel. By winning the favor of the crowd he acquired a false sense of strength, of rightness, and of authority Within the clamor of the crowd, Korach disguised his envy and ambition by claiming that he was motivated by a sense of "democracy" and equal rights for all He then made his pitch to the other princes of Israel, pretending to be a "man for the people" who only wanted "power to the people" Bamidbar Rabbah After securing the political alliance of men of influence who undoubtedly hedged their bets

in the political showdown to come, Korach was emboldened to confront Moses with these words: The Apostles likewise spoke of "children of darkness" and "children of light" Eph. Augustine described the cosmic conflict as one between the "City of Man" and the "City of God. Korach "took" in order to gain, whereas Moses gave in order to serve. Moses and Korach, though closely related by family genealogy, reveal radical differences in their spiritual identities. Korach wanted the role of the High Priest; Dathan and Abiram rejected the role of the Levites and wanted the Sanctuary to belong to the tribe of Reuben; and the princes wanted the priesthood to belong to the nobility of Israel in the name of "the people," of course. The sages therefore called this the "dispute of Korach and all his assembly" since each person only had himself in mind, opposing others in the rebellion. There is hidden consolation in all this: Political power is exercised ultimately by threat of force or murder. We can rightfully pray that God will bring to confusion and disunity the schemes of the wicked Psalm 2: After the "showdown of the fire pans," Moses and Aaron were instructed to "separate themselves" from the entire congregation of Israel because God was going to destroy them in an instant. According to Jewish legend, the "mouth of the pit" that swallowed Korach and his followers was one of the ten things God made just before the first Shabbat of creation Pirke Avot 5: And just as Korach sought to "eat up the world" for his own purposes, so the earth itself swallowed up his carnal illusions. This is called middah keneged middah justice - "measure for measure" John 4: Because Korach and his followers wanted to elevate themselves, they were brought down into the depths of the earth Prov. But note that this principle works the other way around, too. This was meant to show that it was not the incense itself that killed, but the sin of arrogantly offering "strange fire" before the Sanctuary. Clinging to past pleasures is a symptom of bondage, similar to eating the "food of the White Witch" that poisoned Edmund in C. Just as hair does not grow on a bald head or vegetation from ice, so Korach represents self-centeredness and lack of growth Korach is surely a mysterious madman, similar in some ways to the enigmatic false prophet Balaam who sought "high places" to curse Israel How else could a prince of the most distinguished family of Israel rebel against someone of the stature of Moses? He saw the waters turn to blood; he trembled as he saw the thunder and hail; he marveled over the three days of darkness that came upon Egypt, etc. And he smeared the blood of the lamb on the lintel and witnessed the death of the firstborn of Egypt. Indeed, Korach willingly followed Moses as the Israelites finally left Egypt after hundreds of years of cruel bondage He beheld the Pillar of Fire and watched as Moses split the sea with his staff; he ate from the heavenly manna and drank from the water that sprang from the rock. Later he witnessed Moses ascend into the midst of the cloud at Sinai to receive the Torah. His envy literally blinded him to the evidence he had seen with his own eyes. There are open and hidden riches. There is a pearl of great price, a treasure "hidden in a field. Korach and his followers remind us that getting this wrong leads to madness and spiritual death. May you wholeheartedly receive the love of God for your soul this day

4: Direction: Human Free Will and Divine Determinism: Pharaoh, a Case Study

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Marion Taylor Its always interesting to ask new questions and to explore new ways of thinking about the Bible. This study should be regarded as a heuristic exploration of the subject of empathy in the Old Testament. To begin with, it is important to note that Aempathy is not a word that occurs in the Old Testament. Related words like Asympathy, Acompassion, and Atenderness do occur, however, and empathy incorporates concepts like these. First, we will examine several examples of what might rightfully be considered empathy even though it is not explicitly named as such , either between persons or between God and a specific person or group. Second, we will look at empathy in the Old Testament from the perspective of the reader. God commands Ezekiel to bake bread in a most unconventional manner: AEat the food as you would a barley cake; bake it in the sight of the people using human excrement for fuel. This unusual prophetic sign act, God says, is meant to show the people of Israel that they would eat defiled food in the coming exile Ezek 4: But Ezekiel, trained as a priest and sensitive to issues of ritual cleanness, is horrified by the prospect of eating bread baked on human excrement. ANot so, sovereign Lord! I have never defiled myself. From my youth until now I have never eaten anything found dead or torn by animals. So God responds with a concession: I will let you bake your bread over cow manure instead of human excrement Ezek 4: What is going on here? For when Ezekiel protests against the method of baking the loaf, the Lord graciously empathizes with his feelings of revulsion and his desire to remain ritually pure. God allows Ezekiel to bake his bread on cow dung which, when mixed with straw, was commonly used as fuel for cooking in the ancient world. From this little vignette in the life of Ezekiel, we gain an important insight into the character of God. At this point, Christian educators can ask the question of the continuing significance of this passage for today. And first of all we can talk about the character of God. For this passage reminds us that our God listens, our God feels our pain, our God understands, our God empathizes, and sometimes our God even changes the program. The life of obedience is often difficult. But when times are hard God listens to our prayers, to our cries of protest, to our anguish and to our pain. Although God does not always take the burdens of ministry away, Ezekiel reminds us that sometimes God does just that. They groan under their burdens, and cry out for deliverance. God sees their misery, and the way the Egyptians are oppressing his people Exod 3: Their cry is heard. God remembers his covenant people and initiates a plan to rescue them; to bring them out of the land of Egypt and into the promised land Exod 3: In this context and elsewhere, the verbs Ato know, Ato remember, Ato see, and Ato hear often suggest the empathetic nature of God. Empathy Between Persons Another clear example of empathy in the Book of Exodus can be found in a series of laws directed to the care and protection of the weak, the vulnerable, and the poor. These laws are of special interest because they point to the importance of empathy in the shaping of social, moral, and ethical behaviour. Those who are familiar with recent literature on empathy and education will recognize the argument that empathy can influence social behaviour and decision making. That is exactly what is going on in this section of the Old Testament. One clear example of this type of law is Exodus AYou shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt. Similar concerns are frequently found elsewhere in the Old Testament: The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. When an alien resides with you in your land, you shall not oppress the alien. I am the Lord your God. You shall also love the stranger, for you were strangers in the land of Egypt. Go down to the house of the king of Judah, and speak there this word, and say: Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place. When I was a graduate student at Yale, my visa conferred on me the status of Aresident alien: I was a visitor, a newcomer; a person without family, an outsider with limited rights, dependent on the good will of those among whom I lived. So too in the Old Testament an Aalien Calso known as a Asojourner, Astranger, or Anewcomer Cwas a person who either alone or with their family had

left home and tribe because of some adversity—whether war, famine, epidemic, or even legal difficulties. This stranger looked for shelter among another people. Aliens were outsiders, often without family, profession, or the support of their own nation. Their rights were limited. They were dependent on the hospitality and good will of those with whom they lived. Aliens are often mentioned in the Old Testament in company with the poor, the orphan and the widow. Their sojourn in Egypt had begun when Joseph was sold into slavery by his brothers, and ended when God heard the cries of his people being mistreated by their Egyptian slave owners and rescued them from their suffering Exod 3: Moreover, this attitude of empathy was to extend to subsequent generations of Israelites. Even though the generation who had been in Egypt had long since died, their ancestors were to remember the experience of sojourning and treat others differently. At this point, we can ask the question of the continuing significance of this passage for today. This ability to empathize should affect how we live—how we treat those who are different, needy, or vulnerable. Teaching Empathy and Enhancing Empathetic Skills by Means of Old Testament Narratives The question remains as to how we may teach empathy or enhance the empathetic skills we already possess. These are questions that Christian educators need to wrestle with. I suggest that Old Testament narratives in particular can have an important role in teaching such skills. The story of David and Bathsheba is one such story. This well known incident in the life of David illustrates empathy between persons and also between a person and a narrative figure—a fact that in itself suggests the importance of using stories as tools for teaching empathy. Moreover, the story of David and Bathsheba illustrates how empathy can lead to action—in this case, to repentance. The story of David and Bathsheba 2 Sam concerns passion and power. He wants her for himself—despite the fact that she is the wife of one of his soldiers. David moves quickly to get his way. He sends for her, takes her, has sex with her. At this point in his life, David feels that he is entitled to have whatever he wants: No restraint, no second thoughts, no reservations, no justification. He takes simply because he can. He is at the culmination of his enormous power. David moves quickly to cover up his deed. But all of his attempts to exercise power over the principled foreigner, Uriah, fail. A morally bankrupt—Cor, at least, deeply cynical—David says to his general, Joab, ADo not be distressed over the matter. Where is empathy in this story? Does David not have a moral conscience? Has he forgotten his commitment to the covenant of God? Has he no feelings toward the husband of the woman he loves or even toward the woman whose husband he has murdered? David is blinded by lust, power, and fear. But God sees all: AAnd God looked upon what David had done with displeasure 2 Sam He must also have known that David had not always been so hard-hearted and callous. Then God sends his prophet to the king, and Nathan tells David a simple parable about two men, one rich and one poor. The rich man, says Nathan, had large flocks and herds, but the poor man only one female lamb. She was a like a daughter to him. She grew up with his children, shared his food, slept in his arms. Notice that the same verb, Ahe took 2 Sam AThe rich man raped the daughter-like treasure of the poor man, says Walter Brueggemann, and concludes, AThis is a tale of cynicism, selfishness, destruction, and greed. AAs surely as the Lord lives, he declares, Athe man who did this serves to die! He shall pay for the lamb four times over, because he did such a thing and had no pity 2 Sam Ironically, David recognizes that the rich man lacks any feelings of pity or compassion. But whereas David understands the point of the parable, he fails to recognize its relevance to his own situation. Can the long speech of judgment that follows, enable David to see himself as equally selfish, destructive, and greedy. David himself is the rich man in question. As he laments on a later occasion, AI am in deep distress. Let us fall into the hands of the Lord, for his mercy is great; but do not let me fall into the hands of men. Although he himself is allowed to live, his life is never the same again.

5: PPT – Exodus PowerPoint presentation | free to view - id: 1ef-MTEyM

The book of Exodus opens and closes with Israel at work. At the onset, the Israelites are at work for the Egyptians. By the book's end, they have finished the work of building the tabernacle according to the Lord's instructions (Exod.).

The Burning Bush Exodus 3: This began with enslavement and harsh treatment. When this failed, Pharaoh ordered the Hebrew handmaids to kill all the Israelite boy babies at birth. This also failed to accomplish the goal of annihilating the Israelites as a race. The first chapter ends with the order of Pharaoh to the entire Egyptian population that they must throw the Hebrew boy babies into the Nile. Chapter 2 focuses on one Hebrew boy baby, Moses, who is destined to become the deliverer of the nation. This identification of Moses with his people led to his visiting the Israelites and the killing of an Egyptian. Chapter 3 then is a very significant point of transition. In this message we will focus on the revelation of God to Moses, which, I believe, is the basis for all that is to follow. In many ways, the incident of the burning bush is critical to our understanding of God. The message will be structured so that we first consider the appearance of God to Moses in the burning bush vss. We shall next turn our attention to those Old and New Testament texts which refer to this incident and guide us in its interpretation. Finally, we shall seek to find the application of this text to our own lives. Let us listen carefully to the voice of God as He speaks to us in these verses. The Burning Bush 3: The leather-skinned shepherd expected nothing out of the ordinary, though he no doubt wished for something different to break the monotony of tending sheep. After forty years of sheep tending cf. He knew all the grazing places and had the exact location of every water hole within many miles etched in his mind. An occasional viper or wild beast offered the only excitement. In the solitude of the wilderness, Moses perhaps talked to himself and even to his sheep. Little did he know that today would be the beginning of a new chapter in his life. This chapter is more than just the account of a life-changing incident in the life of one man; however, it is a crucial turning point in the history of the nation Israel. It is the beginning of the end of Egyptian oppression. The burning bush made not only a profound impact upon Moses and the nation Israel, but it also continued to serve as one of those key events in history—the significance of which was not lost on Israel in the generations which followed. I think of Moses tending his sheep here as something like Peter going fishing John In the distance, something caught the keen eye of Moses and snapped him out of his thoughts. Something was burning in the distance. A more careful look proved it to be a bush. In and of itself, this would hardly be the cause of much excitement or interest, but as time passed the bush seemed unaffected by the flames. It burned, but did not burn up. The closer he got to the bush, the more incredible the scene became. Moses surely had to wonder about this phenomenon. He would have probably been amused at the explanations offered for the burning bush over the years. Here are some of the ones I have come across in my study: Verses contain a description of the God of the burning bush. In this lesson we must limit our study to the first half of chapter 3. In our next message we shall deal with the remainder of chapter 3 and with all of chapter 4. The first half of chapter 3 describes the character of the God who is calling and commissioning Moses. There are several dimensions to the description of the God of the burning bush which we will briefly consider. These will give us some mental hooks with which to remember the message of this passage. The God of the burning bush is a holy God. At first, the burning bush was but a curiosity, something novel to which Moses was drawn. Now, the bush or rather, God, who was manifested in the flames encompassing the bush was an object of fear and reverence. I doubt that Moses stooped to loosen his sandals. Like others who have beheld the glory of the living God, he may have fallen to the ground, prostrate. The flames which encompassed but did not consume the bush, along with the warning issued by the Lord from within the flames, emphatically impressed Moses with the holiness of the One who was manifesting Himself. Moses was deeply impressed with the holiness of his God. At the time the Law is given on Mt. But the holiness of God is a significant factor in the exodus. The sins of the Egyptians must be dealt with. In addition, the possession of the land of Canaan by the Israelites Exod. The God of the burning bush is the covenant-making, covenant-keeping God of Abraham, Isaac, and Jacob. In verse 6, God identified Himself to Moses in this way: He is the God who made a covenant with Abraham and reiterated it to Isaac and Jacob. It is not a new and different God who

is here made known to Moses, 73 but the God of his forefathers, the God of Israel. There is no new plan, but simply the outworking of the old plan, revealed to Abraham in Genesis But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You however, will go to your fathers in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure. The God of the burning bush is a compassionate God. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. The God of the burning bush is an imminent God. For years, God appeared to be distant and removed as far as the Israelites must have thought. They would probably have thought of God as more transcendent distant, removed, uninvolved in the world , rather than imminent directly concerned with and involved in the affairs of men. Lest Moses not appreciate the involvement of God in the lives of His people, God emphasizes that He is taking a personal interest in the release of the Israelites from Egyptian bondage: The God of the burning bush is a God who commissions people to participate in His purposes. While God is going to be directly involved in the deliverance of His people, He will do so through human instruments. Thus, we find Moses commissioned by God to return to Egypt, to confront Pharaoh, and to lead the Israelites out of Egypt. Verses 14 and 15 are two of the most crucial verses in the Old Testament, for they contain one of the central truths concerning the nature and character of God. Forty years before, Moses had made a very critical decision concerning his identity. Having done this, Moses determined that he would attempt to deliver his people, which resulted in the slaying of the Egyptian. While wrongly motivated, this was a question worth pondering. Moses had assumed authority which had not yet been given him. Moses had 40 years to ponder his presumption, and its consequences. Now, when God commissions him to deliver the Israelites, Moses wants to be very careful not to go off half-cocked again. His question is one which reflects a caution and a desire to receive a clear commission from God. God therefore promises Moses that His presence will go with him as he obeys his calling: Divine authority is thus inseparably linked with divine presence. It is interesting that the sign which God promises Moses in verse 12 is one that will occur after Moses has acted in faith, rather than before: God is not promising Moses a permanent and private worship retreat on Mt. Sinai, which they did cf. The signs were 1 the burning bush Exod. While signs may be given to stimulate our faith, they are also given in response to faith, as is the case here. The practical application of what has taken place in this case is evident. Many of us are waiting for God to give us a sign before we are willing to step out in faith. When God has made it sufficiently clear who He is and what it is that we are to do, God may well require that we act in faith before we are given a sign of His presence and His power. Such is the case here. The second question which Moses asked grows out of the answer to the first. In other words, Moses should redirect his attention from himself to his God. Notice that Moses at least in appearance is not asking this question on his own behalf but on behalf of any who might ask? I can think of only two reasons. First, due to their worship of other Egyptian gods cf. The name by which God chooses to identify Himself would capture the essence of His character and being. This is what you are to say to the Israelites: I AM has sent me to you. He is the God who is, the only true God. Theologians speak of God as self-existent. God is the Creator, but has no creator. He exists apart from any dependence on anything or anyone.

6: The Burning Bush (Exodus) | www.enganchecubano.com

When Moses encounters God at the burning bush, the Lord tells him, "I have come down to deliver [my people] out of the hand of the Egyptians and to bring them up out of that land to a good and broad Land, and Land flowing with milk and honey (x"xoex' xox"x'x@x•; chalav u'devash), to the [].

Human Free Will and Divine Determinism: Lewis and his writings is no secret. It is also well known that the question of human free will defines, more than anything else, the theological core of C. It is in keeping with this critical issue for C. Lewis and, I suspect, for Dr. Unger as well, that I have chosen to submit a reflection on a biblical character whose dealings with God have provoked a lot of discussions about the relationship between human free will and divine determinism: Is Pharaoh a mere puppet in the hands of a manipulative deity? Or is he the master of his own fate? PROBLEM If one can assume the existence of a theological center in the Old Testament, 1 then it would appear that a strong case can be made in support of human free will, particularly as it finds expression in regard to the person of God. Genesis 1â€™3, 2 the wisdom corpus, 3 and the use of the curse motif in the prophetic books 4 provide ample illustration of this affirmation. The figure of Pharaoh, however, presents a radically different model of the relationship between God and human beings. In the narrative in which Pharaoh and Yahweh are opposed to one another Exod. The Exodus narrative does seem to lead the reader to the conclusion that, while God may generally respect human freedom, in critical situations he does not hesitate to withdraw this privilege in order to achieve his objectives. But if human beings are free in regard to God only when it is of little importance, are we not compelled to conclude that this freedom is but an illusion? This may seem like an obvious observation, but it is nevertheless relevant because a narrative is always written from a particular perspective. It portrays the characters in a specific light and is written with a distinct focus. To identify the purpose of a narrative represents a critical step in the interpretive process and will determine, to a great extent, the hermeneutical choices the reader will make in regard to the details of the text. It is highly improbable that the primary purpose of the narrative attested in Exodus 4â€™14 is to provide a rigorous treatment of such a focused philosophical problem as the relationship between human freedom and divine sovereignty. This is not to suggest that such a problem is completely unrelated to the text. On the one hand, this question remains important, for it is the question that the average reader brings to the text. It represents our starting point and cannot therefore be discounted. On the other hand, as I intimate above, the issue of human freedom and divine sovereignty is not absent from the biblical tradition. In fact, I would suggest that the mystery of human free will is at the very center of biblical revelation. The curse motif, frequently used in the prophetic books, and otherwise known as the announcement of judgment, gives us an insight into an apparent paradox. On one side of the equation, there is a God who persistently attempts to convince his people to be faithful to him. On the other side, there is a community of individuals who seem to have the absolute freedom to reject God. One cannot avoid the question which underlies the multidimensional rhetoric of the prophetic discourse: How can God persuade a free creature to love and to serve him without constraint? The biblical text does touch on the issue of human free will but always in an indirect or oblique manner. The reasons given in Exodus 3: According to these texts, Yahweh intervenes in order to save his people, showing his majesty and overwhelming power, and to communicate the true nature of his character. Since there appears to be a convergence between the intention attributed to Yahweh towards the Israelites and that of the narrator towards the reader, it is reasonable to assume that this narrative is also primarily written to reveal the true nature of Yahweh. The story teaches that Yahweh is a God of compassion who delivers those who suffer, and whose power and authority extend to all nations. The text should be read in the light of this redactional intent. He is the oppressor. He represents the villain who obstinately resists Yahweh and his project. He is the adversary whose presence is absolutely essential to the development of the plot. We have here the first hint of a limitation on the kinds of questions that the reader can legitimately ask of this character. A Military Conflict There is a second factor which limits the range of questions the reader may ask of Pharaoh. From the very beginning, the confrontation between Moses and Pharaoh is set in the context of a military conflict. The details of the plot and the actions of the actors not only reflect this specific situation, but

they must also be interpreted in this light. A number of elements underline the basic military character of the conflict between the Hebrews and the Egyptians. To counter this threat, the king of Egypt adopts a series of measures aimed at annihilating their military potential. The Egyptians do not limit their action to a simple strategy of oppression. The order to eliminate the male infants constitutes a veritable genocide and an act of aggression. In principle, this course of action should not represent a major difficulty. Pharaoh had, after all, the right of life and death in his kingdom. But in this case, the people of Israel are more than an eclectic group of slaves. The narrator informs the reader that they belong to a specific God Exod. The reader knows that the emerging conflict is no longer simply between an ethnic group and the Egyptian people, but more precisely between the Israelites and Yahweh on the one hand, and Pharaoh and the gods of Egypt on the other hand. The victory must be so extensive as to crush the will to resist and any possibility of reprisal in the future. This requirement excludes, by definition, any principle of moderation whatsoever. It is this kind of military thinking which is reflected in various passages where Yahweh predicts the defeat of Pharaoh Exod. In chapters 3 and 4 Yahweh responds to the doubts expressed by Moses, whereas in chapters 6 and 7 God reiterates his promise of victory to calm the apprehensions of the people following the escalation of the punitive measures initiated by Pharaoh Exod. The God of Israel vs. The significance of this conflict is primarily theological; it will reveal the true divine conqueror. Yahweh acts in order to demonstrate his absolute superiority. There cannot be any compromise. If Pharaoh accepts letting the people go under some pretext of magnanimity, the reader will be left with the impression that Yahweh needs the permission of Pharaoh to lead his people out of Egypt. Such a scenario, far from demonstrating the sovereignty of Yahweh, would on the contrary confirm the supremacy of Pharaoh and the gods of Egypt. In fact, with the exception of Joshua He remains strong in the face of this formidable enemy. Such a course of action would be unacceptable. A hesitating and wavering Pharaoh cannot be tolerated at this stage. To concede victory to Moses is, for Pharaoh, to lose face before his subjects and to admit the impotence of the Egyptian gods. Moreover, from a narrative standpoint, it is imperative that Pharaoh be fiercely opposed to the liberation of the Hebrews, so that Yahweh may have the opportunity to demonstrate the full extent of his power. Up to this point, I have suggested that the Exodus narrative is not primarily written to offer a complex psychological profile of Pharaoh, but to demonstrate the power and the sovereignty of Yahweh. Having stated this, there are nevertheless a number of elements in this narrative which can contribute to the question of free will and divine determinism as it pertains to the figure of Pharaoh. The narrator presents Yahweh, not as some lower divinity begging a favor from the Egyptian king, but as sovereign Lord of both the Hebrew people and the Egyptian nation Exod.

7: The Preservation and Preparation of Israel's Deliverer (Exodus 2) | www.enganchecubano.com

This is a self test on Chapters 16 - 40 of the book of Exodus. Before you attempt to answer the questions below you should read these chapters in the Bible and answer the questions at the end of each chapter found at the website www.enganchecubano.com Answer the questions below and then click "OK" to send your answers.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Conclusion If we look back from the summit of Mount Pisgah, rather than gazing forward with Moses into the Promised Land, what do we see? Can we detect any landmarks, such as the oasis of Kadesh or Mount Horeb or the Sea of Reeds, that outline our route across the wilderness of poems, narrative poems, essays, dramas, novels, and operas through which our path has led? Like other ancient icons of history and myth, Moses constitutes an animate seismograph through whose reception we can trace many of the characteristic shifts in the cultural landscape of the past two centuries. Near-legendary figures from antiquity, about whom we have relatively few firm details, are not bound by the same constraints that limit the literary or historical treatment of more recent and well-documented personages. The Mesopotamian Gilgamesh, for instance, to whom Moses has been compared by various writers since Peter Jensen and Friedrich Delitzsch, has been heralded by some of his contemporary literary admirers as gay, as a spokesman for a green ecology, and as both a Freudian and a Jungian archetype. What is the special appeal of Moses? Apart from his three signal traits—leader and liberator of his people, lawgiver, and prophet of a monotheistic deity—various other aspects have intrigued writers. Temperamentally, as we become acquainted with him in the Bible, he is a man of emotional extremes, ranging from short-tempered violence and impulsive murder to constant self-doubt and a problematic relationship both to his people and to his God. His story leaves open many questions that have challenged chroniclers of his life from the Alexandrians to the present. What was his youth like as the adopted son of an Egyptian princess? What was her name? What were his educational, military, and sexual experiences? What was his early relationship to the future pharaoh with whom he presumably grew up? What were his emotions when he was informed about his Hebrew origins? What did he learn in the course of his wanderings through the Sinai peninsula—indeed, how did a royal prince from a sophisticated urban capital survive in the wilderness? What about his many years among the Midianites? Did he have an Egyptian source for his monotheism? And what about his legal system? Was he influenced by Babylonian or Egyptian codes? Others have gone beyond that to question the facts as presented in the Bible. Who were his parents in actuality? As a result of this biblical indeterminacy, the story of Moses has provided not only a project for Talmudic speculation but also a framework for the most varied ideologies: Indeed, few iconic figures have been as thoroughly theorized as Moses: For many writers he was primarily a revolutionary hero: You are not currently authenticated. View freely available titles:

8: Exploring Empathy in the Old Testament

Later, God will give Moses these commandments on two stone tablets (Exodus). We usually picture the first tablet as containing the first four commandments (or five, depending on the numbering system).

In the aftermath of natural catastrophe, God terminated god-consciousness BCE. However, mankind tragically equated relational self-consciousness with earlier possessional god-consciousness. As Near Eastern civilizations recovered from the Great Dark Age, they again worshiped the gods as the projection of their own possessive power structures. The Philistines restored the fish god, Dagon. The Moabites adopted the fire god, Chemosh. Relational Self-Consciousness In the midst of this cultural darkness, there emerged a single ray of light. David was the first recorded human being to exhibit genuine self-consciousness. If he were not hidden, the One who is assumed to be other than human would intimidate mankind and inhibit a human relationship. God has therefore hidden himself from human consciousness in order that mankind might become open, free and responsible human beings. Though hidden, God the Creator is always present to us, for us and with us. Assembling existing records, oral traditions and legends, David engaged in the very first effort to address relational self-consciousness. In developing this theme, David introduced the monumental advance of a historical perspective, since relational self-consciousness requires the relationality of time and space, cause and effect, before and after, and thus sequential events with past, present and future. David and his scholars began with two separate and distinct accounts of Creation: The first account, or thesis, from Genesis 1: The second account antithesis , beginning with Genesis 2: In achieving this synthesis, David implicitly shows that God has employed “ not a series of power structures ” but a proleptic anticipatory succession of agents christos or messiahs to further his purpose. In the beginning there was Adam, who initially resisted the temptations of the serpent and of Eve. Then there was Noah, whom God used to save mankind from a universal Flood. There was Abraham, who led the Semitic Habiru from their homeland along the Hiddekel Tigris and Euphrates rivers in Mesopotamia to the future Promised Land and initiated their subsequent migration to the Nile delta of Egypt. YHWH was not a possessive god but the relational God of covenant. In using existing records, oral traditions and legends to trace the historical emergence of self-consciousness, David adopted the monotheism introduced by Pharaoh Akhenaten, who reigned with Queen Nefertiti at Amarna from to BCE. These Yahwistic sanctuaries, with stone pillars known as masseboth, date as early as the eleventh millennium BCE. It is critically important to understand the nature of these commandments: You shall not make for yourself a graven image. You shall not take the name of the Lord your God [falsely]. This explicitly excludes all dominating and possessive attempts by mankind to be the human manifestation of divinity. The Torah sets forth the equality of mankind Exodus The groundbreaking democratic ideals of the Torah are far in advance of the later, truncated democracy of the Greeks. Moshe Greenberg, an eminent Judaic scholar, has carefully explored this democratic theme: The society envisaged in the Torah lacks a strong, prestigious focus of power; on the contrary, dignity and authority are distributed. The prestige of parents is guaranteed in the Decalogue; a child who injures them or rebels against them is liable to the death penalty Exod Insult to tribal chiefs is paired with insult to God: No central government is recognized in the laws, except for an isolated paragraph in Deuteronomy that treats the monarchy. Such a conception of a humble king seems paradoxical, if not quixotic. It is unparalleled in antiquity. Accumulation of economic power is also severely impeded by the laws of the Torah. The foundation of ancient economy being ownership of land, God grants the Israelites a land for their possession, but he conditions their continued tenancy on obedience to his laws. Furthermore, the Israelite must share the wealth gained from the land with unfortunate fellow citizens. The fullest realization of the idea that God owns the land “ and a serious curb on economic initiative “ is the jubilee, every fiftieth year, in which all sales of land occasioned in ancient Israel by bankruptcy are annulled and all real estate reverts to its original owner who received it in accord with the divine allocation of the land of Canaan among the tribes of Israel at the time of the conquest. Similar dampening of economic enterprise and growth must result from the ban on interest, by which all loans are converted into charity; that is, money cannot be used to make money Exod The rule that slaves must be emancipated after seven years or

at the jubilee Exod Add to these such provisions as the poor tithe Deut A focus of human power to rival that of God is precluded. The promulgation of the Torah. But at the same time it implicitly heightens the worth and weight of the individual: Duties toward others are matched by the rights she or he may claim from others. Knowing the boundaries set by God to human authorities makes it impossible for the ruler to assert an absolute sway over the individual. Both are ultimately subject to the same divine sovereign whose laws are designed to keep all humans conscious of their creaturehood. In its aversion to the concentration of power and its tendency to equalize resources among the citizenry, the system of biblical law resembles democracy. It resembles it, too, in the aspiration to create a society united voluntarily around shared values, in whose achievement all are called on to participate and share responsibility. It resembles it, finally, in its regard for the individual, whose freedom, person, and property it protects with a solicitude unparalleled in ancient societies.

9: Book of Exodus - Wikipedia

The Book of Exodus or Exodus is the second book of the Torah and the Hebrew Bible (the Old Testament) immediately following Genesis. The book tells how the Israelites leave slavery in Egypt through the strength of Yahweh, the god who has chosen Israel as his people.

One strong possibility is that it is a diptych i. Once there, the Israelites begin to grow in number. A Levite woman identified elsewhere as Jochebed saves her baby by setting him adrift on the river Nile in an ark of bulrushes. But Moses is aware of his origins, and one day, when grown, he kills an Egyptian overseer who is beating a Hebrew slave and has to flee into Midian. There he marries Zipporah , the daughter of Midianite priest Jethro , and encounters God in a burning bush. Moses asks God for his name: Moses returns to Egypt and fails to convince the Pharaoh to release the Israelites. God smites the Egyptians with 10 terrible plagues Plagues of Egypt including a river of blood, many frogs, and the death of first-born sons. Moses leads the Israelites out of bondage after a final chase when the Pharaoh reneges on his coerced consent Crossing the Red Sea and Yam Suph. The desert proves arduous, and the Israelites complain and long for Egypt, but God provides manna and miraculous water for them. God asks whether they will agree to be his people. The people gather at the foot of the mountain, and with thunder and lightning, fire and clouds of smoke, and the sound of trumpets, and the trembling of the mountain, God appears on the peak, and the people see the cloud and hear the voice [or possibly "sound"] of God. Moses is told to ascend the mountain. Moses goes up the mountain into the presence of God, who pronounces the Covenant Code a detailed code of ritual and civil law , and promises Canaan to them if they obey. God calls Moses up the mountain where he remains for 40 days and 40 nights. At the conclusion of the 40 days and 40 nights, Moses returns holding the set of stone tablets. God gives Moses instructions for the construction of the tabernacle so that God could dwell permanently among his chosen people, as well as instructions for the priestly vestments , the altar and its appurtenances, the procedure to be used to ordain the priests, and the daily sacrifices to be offered. Aaron is appointed as the first hereditary high priest. God gives Moses the two tablets of stone containing the words of the ten commandments, written with the "finger of God". God informs Moses of their apostasy and threatens to kill them all, but relents when Moses pleads for them. Moses comes down from the mountain, smashes the stone tablets in anger, and commands the Levites to massacre the unfaithful Israelites. God commands Moses to make two new tablets on which He will personally write the words that were on the first tablets. Moses ascends the mountain, God dictates the Ten Commandments the Ritual Decalogue , and Moses writes them on the tablets. Moses descends from the mountain, and his face is transformed, so that from that time onwards he has to hide his face with a veil. Moses assembles the Hebrews and repeats to them the commandments he has received from God, which are to keep the Sabbath and to construct the Tabernacle.

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