

Moses And The Exodus Express

Moses is plucked from the bulrushes of the river Nile and picked by God to lead the Israelites to freedom! But Moses is shy and needs a bit of a push—so God speaks to him through a big burning bush! God's escape plan is free tickets for all on the Exodus Express, with Moses as the driver. Will Pharaoh stop them in their tracks? Or will they make it through the Red Sea tunnel to reach the Promised Land?

“In my bibliographies there are no women in the evangelical tradition, and no Australian women scholars.” This unique volume addresses this gap, with eighteen biblically rich and academically rigorous chapters by established and emerging Australian women scholars in the evangelical tradition. The authors consider our relationship with the land and Indigenous peoples, neighborhood, embodiment, (dis)ability, abortion, leadership, work, architecture, the media, Song of Songs and domestic violence, and Jeremiah and weaponized rape, and demonstrate recent methodologies such as a social identity reading of Exodus, sensory readings of Psalms and John’s Gospel, and discipleship readings of Mary and Martha and the woman at the well. A contemporary Kriol psalm and stories of pioneering Australian women theological students and teachers complete the volume. Valuable for students and teachers across Bible, theology, ministry, and practice subjects, this book is an essential inclusion in any theological library.

Moses and the Exodus Express SPCK

This bible commentary looks at how Exodus has influenced and has been influenced by history, religion, politics, the arts and other forms of culture over the ages. A bible commentary tracing the reception history of Exodus from Old Testament times, through the Patristic and Reformation periods, to the present day. Considers the ways in which Exodus has influenced and has been influenced by history, religion, politics, the arts and other forms of culture in Jewish, Christian and secular settings. Looks at how Exodus has served as a tool of liberation and tyranny in a variety of settings. Shows how Exodus has been used to shape the identities of individuals and groups. Discusses the works of current and past poets, musicians, film-makers, authors and artists influenced by Exodus. Addresses uses of Exodus related to American and European history such as the Glorious Revolution, colonialism, the American Revolution, Civil War, Civil Rights Movement, African-Americans, and Native Americans, as well as uses by prominent and little-known historical figures. Considers the impact of the Ten Commandments and other laws, in legal, political and religious contexts. The Blackwell Bible Commentary series is supported by a website at www.bbibcomm.net

On the one hand, the commentary interprets the final form of the traditional Hebrew text "synchronically" by means of form criticism and modern literary methods. On the other hand, it "diachronically" reconstructs the predecessors of the

final form, from its origins in an exodus composition that opposes political domination to the text's final form as a dramatic narrative about the transfer of sovereignty from the Pharaoh to the God of Israel. Concluding syntheses examine the relationship between these two interpretive approaches while adding reflections on traditional and contemporary concerns.

This book reveals the hidden identity of one true self by making the reader to understand that his/her true self lies in the Creator and getting to know his Creator will make him to understand his/her true self. Thus, in discovering ones identity, one must know his/her existence, and knowing his/her existence will make him/her know the Creator, and knowing the Creator will project him/her to his/her purpose of existence.

This book is key or a tool for someone to understand the presence and existence of God through many of the evidences presented. The author looked in to the Earth, the universe, and all the creations. It is very evident that some super intelligent person was behind all the things we see. This book contains the very clear evidences of the existence of the one whom we call God. It requires faith to believe in God; at the same time, one needs to look into themselves and their conscience and ask themselves. The galaxies, such us our own, plus the others near and distant. All the stars and planets in the galaxy are very well organized with their distance, magnetic field, electromagnetic forces, etc. in precision and accuracy. As a matter of fact, nothing came in existence randomly; somebody had to work behind all of them. These are explained from the Book of Job, Proverbs, Psalms, and through the words of the prophets. Then God's presence is explained through the Scriptures of Old and New Testament. The book describes the events and details of certain people who had encounters with God, which proved through their life and through their generation's existence. Finally, God showed him through his own Son Jesus Christ. It explains how God took his incarnation as human. If someone is looking for evidence of the existence of God, this book covered pretty much everything, including the history of humanity to present-day science.

The men depicted in the Bible were not perfect by any means. We find story after story marked by scandal, failure, and intrigue. Yet we also find many stories of men who were able to look beyond their circumstances, completely trust in the Lord, and follow Him wherever He chose to them. Like us, these men made both good and bad decisions along the way—and experienced both good and bad consequences—and we find our struggles and hopes in the pages of the Bible that tells their stories. In this 10-session workbook, Max Lucado tells some of his favorite stories of these men in the Bible. Stories include: Noah: When You're Low on Hope Job: The Most Famous Conversation in the Bible Jacob: Wrestling with the Past Moses: The Voice from the Mop Bucket David: Colossal Collapses Joseph: Unanswered Questions Matthew: Friend of Flops Peter: The Gospel of the Second Chance Lazarus: The Final Witness Paul: Don't Write Off Anyone Each session includes five insights on each character and Bible

study questions to help you delve into the stories and apply them to your life.

How does the Spirit of God relate to the Bible, to the Christ, to the human person, to the church and to the world? This volume probes these questions in light of the recent worldwide revival of pneumatological reflection and debate.

The Applied Commentary series is a fresh approach to Bible study, connecting great wisdom with your life today. Each Scripture passage is enhanced with insights on key themes and ideas. Featured articles provide a deeper look at essential concepts, while The Gospel of Matthew is pivotal in scholarly discussion on the hermeneutical use of the Old Testament in the New. In this publication Bitrus Sarma proposes that Matthew utilizes the Old Testament as a book of promise of God's salvific plan and that Jesus is the fulfillment of that promise. For Matthew, God's purpose to save fallen humanity is the grand narrative of the Bible. Using promise-fulfillment as the interpretative framework for mission theology, Sarma explores redemptive events and institutions, geography, prophetic ministry, and intertextual typology.

In this scholarly exposition of the book of Amos, Rabe echoes the message of the prophets: a warning of judgment to come interspersed with promises of hope for a better tomorrow. (Motivation)

In this challenging book Cyril Rodd questions many of the assumptions that lie behind recent studies of Old Testament ethics. He views the 'strangeness' of the biblical world and wonders whether there is an Old Testament ethics in the modern sense of the word - finding rather that the Old Testament writers did not regard many of today's ethical dilemmas as problems at all. Dr Rodd examines all the Old Testament writings on five ethical issues: the poor, war, treatment of animals, ecology and the position of women. He considers their validity and relevance for today and discusses the extent to which they can be referred to for authority - or for inspiration and guidance..

In this practical workbook Stephen A. Macchia looks to St. Benedict as a guide for discovering your rule of life. It takes time and effort; you must listen to God and discern what he wants you to be and do for his glory. But through the disciplines of Scripture, prayer and reflection with a small group you will journey toward Christlikeness.

Signs in the Wilderness portrays Nicodemus as a traveler on a faith journey through the wilderness who is tested by Jesus's signs. Signs test Nicodemus's faith in the same way they tested that of the wilderness generations of ancient Israel in the book of Numbers. The first generation saw the miraculous signs of God, yet refused to believe, and so forfeited its right to enter the promised land. The second generation, in contrast, saw the signs, believed, and boldly entered the promised land. So it was in John's Gospel as well, in which many people see Jesus' miraculous signs but refuse to believe, thus forfeiting eternal life. Others believe and inherit eternal life. Nicodemus is a test case in that his own wilderness experience is one of divine testing in the face of Jesus' signs. Will he have a heart of flesh, believe, and enter eternal life, or a hard heart of stone, refuse to believe, and die in the wilderness? Similarly, Jesus' signs test the readers of John's gospel, resulting in either belief or unbelief.

Drawing on the latest in Exodus scholarship, this volume offers twenty-four essays on a wide range of topics related to Exodus, written by leading experts in the field. Topics include its formation, reception, textual history and translation, themes, theologies, and place within Judaism and Christianity.

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In the first three Gospels, Jesus rarely travels to Jerusalem prior to his final week. The Fourth Gospel, however, features Jesus' repeated visits to the city, which occur primarily during major festivals. This volume elucidates the role of the Jewish feasts of Passover, Tabernacles, and Dedication in John's presentation of Jesus. Gerry Wheaton examines the Gospel in relation to pertinent sources from the Second Temple and Rabbinic periods, offering a fresh understanding of how John appropriates the symbolic and traditional backgrounds of these feasts. Wheaton situates his inquiry within the larger question of Judaism in John's Gospel, which many consider to be the most anti-Semitic New Testament text. The findings of this study significantly contribute to the ongoing debate surrounding the alleged anti-Jewish posture of the Gospel as a whole, and it offers new insights that will appeal to scholars of Johannine theology, New Testament studies, and Jewish studies. Jam-packed with interesting facts, Christian theology and practical tips, Planet Protectors is an informative and empowering guide for children on helping the environment by living sustainably! In a lively, entertaining style Ruth Valerio and Paul Kerensa offer 52 fantastic ideas for looking after the world - from cycling more and choosing fair-trade, to taking shorter showers and recycling. Children will love taking up a different challenge each week and be inspired to join the fight for the planet's future as they learn about why it is so important to care for the environment and God's creation. With quirky illustrations perfect for colouring in throughout, Planet Protectors is an ideal book for 7- to 9-year-old children beginning to read independently. It is also a brilliant resource for parents and guardians to open up conversations with children about environmental sustainability, and for primary schools, Sunday schools and youth workers teaching about the environment. Encourage and empower your children to see how they can make a difference and look after the world by becoming Planet Protectors.

This concise commentary on the Pentateuch, excerpted from the Fortress Commentary on the Bible: The Old Testament and Apocrypha, engages readers in the work of biblical interpretation. Contributors from a rich diversity of perspectives connect historical-critical analysis with sensitivity to current theological, cultural, and interpretive issues. Introductory articles describe the challenges of reading the Old Testament in ancient and contemporary contexts, relating the biblical theme of "the people of God" to our complex, multicultural world, and reading the Old Testament as Christian Scripture, followed by a survey of "Themes and Perspectives in the Torah: Creation, Kinship, and Covenant." Each chapter (Genesis through Deuteronomy) includes an introduction and commentary on the text through the lenses of three critical questions: The Text in Its Ancient Context. What did the text probably mean in its original historical and cultural context? The Text in the Interpretive Tradition. How have centuries of reading and interpreting shaped our understanding of the text? The Text in Contemporary Discussion. What are the unique challenges and interpretive questions that arise for readers and hearers of the text today? The Pentateuch introduces fresh perspectives and draws students, as well as preachers and interested readers, into the challenging work of interpretation.

Though the series is a coherent unit with the unified purpose, each book is designed to be read independently from the others. The first three books are preparing for the proposal and the last book is augmenting the proposal. His core proposition is in Book Four The Third Prophecy; in fact it can be expressed in one simple sentence 'To love a child is not to make one'.

"It is surprising . . . how few books on the cross have stood the test of time. During the twentieth century, James Denny's Death of Christ (1903), Leon Morris's Apostolic Preaching of the Cross (1955), and John Stott's The Cross of Christ (1986) are among the few outstanding works. Now in Dick Tripp's Why Did Jesus Die? we have a work of outstanding and lasting worth--an amazingly comprehensive reference to all the biblical texts that point to Christ's death, its meaning and significance for today's church. . . . Throughout, there is constant cross-reference to both Testaments, to the church's commentators throughout history, and to contemporary Christian writers. A mine of fact and interpretation to inspire the heart of any preacher and teacher of Scripture. I unreservedly commend this book to pastors as a study guide for

preaching on the cross and to all who seek to live out in daily life Jesus Christ, as Saviour and Lord." Bruce Nicholls, editor of the Asia Bible Commentary Series (from the foreword) "Dick Tripp combs the Scriptures to find and focus every reference to history's most momentous event. Does a more thorough analysis of the biblical data exist anywhere? I doubt it." James I. Packer, Board of Governors's Professor of Theology, Regent College, Vancouver "Dick Tripp's treatment of the cross of Christ is comprehensive and readable. Students and seasoned preachers alike will find this book, and the way the material is arranged, most helpful." Derek Eaton, former Bishop of Nelson and Assistant Bishop of Cairo

Explore the sweeping saga of God's people and their sacred journey. Panorama of the Old Testament surveys the variety of books found in the Old Testament. Uncover interwoven themes, the background of familiar characters and God's overall plan of salvation. A perfect way to begin a great adventure or step back and see where you have been in your study of the Bible.

With the tools of far-reaching revolutions in literary theory and informed by the poetic sense of truth, William Franke offers a critical appreciation and philosophical reflection on a way of reading the Bible as theological revelation. Franke explores some of the principal literary genres of the Bible—Myth, Epic History, Prophecy, Apocalyptic, Writings, and Gospel—as building upon one another in composing a compactly unified edifice of writing that discloses prophetic and apocalyptic truth in a sense that is intelligible to the secular mind as well as to religious spirits. From Genesis to Gospel this revealed truth of the Bible is discovered as a universal heritage of humankind. Poetic literature becomes the light of revelation for a theology that is discerned as already inherent in humanity's tradition. The divine speaks directly to the human heart by means of infinitely open poetic powers of expression in words exceeding and released from the control of finite, human faculties and the authority of human institutions. CHRIS BENDA: The main title of your book, *A Theology of Literature*, is rather expansive in scope - it's the title of a manifesto - while the subtitle, *The Bible as Revelation in the Tradition of the Humanities*, narrows the focus to a particular text. This title seems to adumbrate your conception of the relationship between literature and the Bible. What is that relationship? WILLIAM FRANKE: Picking up on your suggestions, I would say that the book is a manifesto for literature as a revelation of the highest sort of truth of which the human heart and intellect are capable, and at the same time a manifesto for theology as the source and core of traditions of human knowledge. The Bible is taken as an outstanding example of both types of discourse, literature and theology, in some of their most marvelous and miraculous revelatory capacities. CB: In the introduction to your book, you ask, "What is a theological reading of the Bible, and what is a literary reading?" This question suggests different methods, different purposes, different outcomes. But you put forward another way of thinking about the relationship between the theological and the literary. What is that way? WF: The usual idea of the "Bible as literature" is that one can read the Bible just as good literature without presupposing any kind of religious belief. This makes it palatable to many who would otherwise not be interested. My approach, likewise, is to read the Bible for all that it is worth as literature, but I find precisely there the Bible's most challenging and authentic theology. Understanding literature in its furthest purport requires a kind of belief in language and the word. It entails a hopeful, loving, and faithful sort of understanding of what is said, and that already constitutes the rudiments of a theology. This is to take the Bible as an especially revealing example of a humanities text. The greatest of these texts generally contain an at least implicitly theological (or sometimes a/theological) dimension to the extent that they envision the final purpose of life and the meaning of the world as a whole. Whether or not they speak of "God," such texts are in a theological register wherever the unity and origin of existence are in question. Personalizing this origin as "God" is one interpretation that remains inevitable and imaginatively compelling for us, since we are persons. CB: You are not reading the Bible as literature in the same way that many others have been doing over the last several decades

(even though Robert Alter, one of the foremost practitioners of that art, appears frequently in the pages of your book). Which aspects of the "Bible as literature" approach are, in your view, problematic, at least for your project, and which do you find of continuing value? WF: The tendency to reduce the Bible to mere literature is the approach that I wish to eschew. I emphasize that the Bible is truly revelatory as literature. This enables us to understand theological revelation, too, in a non-dogmatic sense, as having a much more general human validity. Appreciating the literary qualities and excellence of the Bible remains as crucial to my project as to the traditional approach. However, I stress that these literary features are not merely aesthetic effects or ornaments. They can be revelatory of the real. The ultimately real and true, which exceeds objectification and its inevitable oppositions, cannot be apprehended except through the imagination. CB: When you speak of the Bible as revelation, what do you mean? WF: I mean especially that it enables uncanny insight into the nature of reality as a whole and in its deepest core. Revelation conveys an infinite intelligence of life and of everything that concerns us as humans. I recognize knowledge as "revealed" to the extent that it rises beyond ordinary limits to a degree of knowing that somehow fathoms the whole or total or infinite. This means for many that revelation comes from God. But even before presupposing that we know anything about God, we can simply let revelation emerge from this extraordinary capacity of the mind to transcend itself toward what it cannot comprehend. In certain encounters with others, we can experience an infinite depth of love and life that boggles the mind and exceeds comprehension. It can transform our lives. Theological revelation is a compelling interpretation, handed down over generations in the human community, of this register of experience. CB: You seem to make a distinction between revelation and theological revelation. What is that distinction, and what import does it have for your argument? WF: No, I would rather emphasize the continuity between theological revelation and revelation in a more general, phenomenological sense of things simply coming to be known or openly "disclosed." This is important for keeping theology connected with the rest of human knowledge, although human knowledge itself, all along, has also harbored something that transcends it and all its finite means. I say "all along" because this problematic of the self-transcendence of knowledge towards an extra-worldly Other can be traced to the Axial Age in the middle of the first millennium BCE. Of course, a relationship with the Other who reveals himself or herself or itself as God belongs to the full sense of theological revelation as understood in biblical tradition. I consider this as a degree of revelation of our relationship with others envisaged in its absoluteness. CB: What do you mean when you talk about the "poetic potential" of language? Does all language have such potential, even what we might not typically think of as poetic - or even literary? WF: Language has infinite potential for meaning, and poetic language shows and exploits this potential most intensively. Language can be thought of as beginning with one word like "OM" that means everything all at once. By a process of disambiguation, more limited and specific meanings are differentiated from each other and assigned to different words. However, poetic language reverses this process and allows us to hear the multiple meanings buried in our metaphors and to divine the original unity of meaning in language behind the rationally differentiated senses of words in the language that we pragmatically employ, yet with loss of its potential wholeness of meaning. CB: Your book is concerned with the Bible as a humanities text. What is a humanities text and what does a humanities text do? Might we think of any text as having the potential to be a humanities text, as long as it is read "humanistically"? WF: Yes. Being a humanities text is a matter of how a text is read. But certain texts lend themselves more than others to touching on matters of deep and perennial human concern: life and death and love and war, greed and heroism, suffering and hope for liberation, redemption, etc. CB: You state that, prior to modernity, texts, including the Bible, "exercise[d] sovereign authority in determining [their] own meaning and in interrogating the reader and potentially challenging the reader's insight and very integrity." In secular modernity, by contrast, "texts taken as specimens for analysis are dissected according to the will and criteria of a knowing subject considered

to be wholly external to them." What implications have modern, secular readings of the Bible, and of literature more generally, had for human knowledge and, indeed, for human existence; and how does our present time - what you call "the 'post-secular' turn of postmodern culture" - change how we relate to the Bible and literature? WF: The modern, secular era is the era of the individual knowing subject. The self-conscious human subject becomes the ground and foundation of all knowing, emblematically with Descartes's "I think therefore I am" as the inaugural proposition of modern philosophy. Hegel construed the history of philosophy this way. Texts become artifacts created by finite human subjects. Prior to this modern era and its constitutive Narcissism, the creation of the text was a much more open affair. It was not under the control of a unitary finite subject, the author. Human authors could be channels for revelations from beyond their own ken. Readers could explore texts for revelations from a higher authority than just the author's own intention. Augustine's reading the Bible as meaning infinitely more than its presumable human authors, starting with Moses, were able to comprehend is a good example (Confessions, Book X-XIII). CB: You quote John 1:14 ("The Word became flesh and dwelt among us") and claim that this statement "announces a general interpretive principle: the meaning of tradition is experienced only in its application to life in the present." Could you unpack that a bit? WF: Meaning in literature and life is much more than just an intellectual sense or dictionary definition. How words mean for us is rooted in our way of existing in the world. They have to take on our own flesh and dwell in and with us in order to realize their full potential to signify. This fact is conveyed poetically by the doctrine of the Incarnation that is clairvoyantly and beautifully expressed in the Gospel of John. CB: A Theology of Literature largely consists of explorations of the revelatory aspects of varying literary genres in the Bible. You look at mythology, epic, history, prophecy, apocalyptic, literature, poetry, and gospel. In the conclusion of your book, you suggest that "[a]ll of these genres, in some manner, are summed up and recapitulated in the Gospel." This is convenient, since we can't discuss each of these genres in depth. How, in brief, does the Gospel provide such a summation and recapitulation? WF: The gospel is a prophetic word in which the archetypal myth of Genesis and the epic history of Exodus and the words of the prophets are fulfilled by the apocalyptic event of Christ as Savior. It contains the life history of the Redeemer and includes many of his own sayings uttered with all their poetry ("Consider the lilies of the field, how they grow; they toil not, neither do they spin," etc.). It brings all these various forms and genres of revelation to a culmination in a word that exceeds all genres, not least history, in order to recast the mold of meaning and the very meaning of "truth." Its truth is made in being enacted and incorporated by those who believe in it and live it. In the terms of I John 1: 6, these are those who would "do the truth." CB: Your book is able to cover significant portions of the Bible despite its brevity, but of course it can't cover everything. The legal materials are one type of literature that doesn't get extended treatment, so I'm curious how you might understand them as revelatory texts within the tradition of the humanities. WF: The legal materials fundamentally express a relationship with God. They enable Israel to live in fellowship with the Lord and as sanctified by his love. "O Lord how I love thy law!" (Psalm 119: 97) exclaims the psalmist. The legal prescriptions in the Bible reveal God and the way to God in very particular circumstances and social conditions. But the relationship with God that they model is potentially valid in all times and places for those who wish to embrace the law as a gift for living in intimacy with the Almighty. CB: What dangers might accompany the recovery of texts as authoritative sources of truth in our post-secular, postmodern age? How might those dangers, should they exist, be avoided or met? WF: The authority of texts read in the perspective of a theology of literature never exempts the readers from responsibility for the implications and consequences that they draw from the text. The authoritativeness of the infinite potential for meaning that is inherent in these texts is in a dimension of depth that underlies all meanings and all being and all creatures. It does not valorize some over others. These determinations are always made by human beings, and they alone bear the responsibility for their choices and acts. The

power and authority of the text resides in its infinite potential before the emergence of any divisive distinctions and oppositions. This type of authority of the text does not absolve humans of responsibility. It rather reveals their infinite responsibility for whatever authority they claim or evoke. They give this authority a determinate shape and particular application that is all their own. They are answerable for whether or not their interpretation respects and protects all creatures and creation. Questions by Chris Benda, Divinity Librarian, Vanderbilt University

Designed to empower preachers as they lead congregations to connect their lives to Scripture, Connections features a broad set of interpretive tools that provide commentary and worship aids on the Revised Common Lectionary. This nine-volume series offers creative commentary on each reading in the three-year lectionary cycle by viewing that reading through the lens of its connections to the rest of Scripture and then seeing the reading through the lenses of culture, film, fiction, ethics, and other aspects of contemporary life. Commentaries on the Psalms make connections to the other readings and to the congregations experience of worship. Connections is published in partnership with Austin Presbyterian Theological Seminary.

Includes bibliographical references (p. 257-284) index.

At the heart of this study is a biblical-theological approach to central passages on intercessory prayers in the OT. After examining these largely prophetic prayer dialogues, Widmer argues that they provide an important key to biblical theology and spirituality. Furthermore, a close reading of prayers by Abraham, Moses, Samuel, David, Solomon, Isaiah, Jeremiah, Joel, and Amos reveals fascinating insights into the portrayals of these characters and confirms strong conceptual associations with Moses, Israel's archetypal mediator. Widmer reads these prayers in both their immediate literary and wider canonical contexts. The ultimate aim of this study is to gain a deeper understanding of the God whom the church worships and confesses to be the Father of Jesus Christ. Particularly pertinent is the finding that many OT prayers interact with God's nature as revealed to Moses in Exod 34:6–7. Yhwh's fullest revelation is also given in the context of an intercessory prayer. Widmer argues that intercessory prayer and theology have a hermeneutical-spiral relationship, mutually informing and correcting each other. It is in engaging with a loving and holy God that the phenomenon of divine mutability must be understood. Overall, Standing in the Breach suggests that fundamental biblical themes such as God's mercy and judgment, divine retribution and forgiveness, covenant mediation, substitutionary suffering and atonement, and eventually the dynamics of the cross are all intrinsically related to and illuminated by prophetic OT intercessory prayers.

Analyzes words in biblical context, rather than providing a simple dictionary definition. Gives Verse-by-verse commentary in a neat, clear, easy-to-read format.

A four year research reconciling science and religion. Includes bibliographical references and index.

Enjoying Exodus: The Bible in Rhyme is the biblical book of Exodus written in rhyming couplets. It follows Enjoying Genesis: The Bible in Rhyme, but can be read on its own. This book is meant for everyone, regardless of age or religious background. The book of Exodus is a cornerstone of our shared heritage and one of the great works of civilization. Enjoy this story of promise and faith, of freedom and redemption, of revelation and covenant. This book takes you through the rise of Moses as a leader, the exodus of the children of Israel from Egypt, the parting of the Sea of Reeds, the Ten Commandments, the sin of the golden calf, and the building of the tabernacle. Now you can experience the book of

Exodus in a new and enjoyable way - all in rhyme! This book is ideal: for families to use either formally or informally in the home for family discussions around the table to promote reading together as a family for bedtime stories as a stepping stone to reading the Bible alone for pre-teens and young teenagers for adults who want to learn about religion or the Bible by themselves or in a group setting anyone who wants to get their feet wet with the bestselling book of all times anyone who wants to read the "good book" in an enjoyable easy to read format In short, Enjoying Exodus: The Bible in Rhyme is meant to be read just as someone would read the Bible, but with the added bonus of seeing more smiles and having more people understand these important stories.

This book is an analysis of prayer in the works of Flavius Josephus, comprising a study of Josephus' own views and an analysis of 32 prayer texts within his narrative. New light is thus shed on his historiographic method and his theology. This volume introduces an important concept which hitherto has not gotten the recognition it deserves. The concept simul, the idea of a both-and in theology, is primarily associated with the Lutheran understanding of justification. The formula simul iustus et peccator is a shorthand for the nucleus and heart of the Reformation. But the concept, which implies a tension or even a paradox, appears to play a significant role in other areas of theological reflection. This volume highlights a number of areas in which this idea historically has played an important role, as well as its potential in the contemporary conversation. The aim of the work is to provide an informed and readable introduction to the simul concept in various areas of systematical theology and Biblical exegesis.

Queer Jews describes how queer Jews are changing Jewish American culture, creating communities and making room for themselves, as openly, unapologetically queer and Jewish. Combining political analysis and personal memoir, these essays explore the various ways queer Jews are creating new forms of Jewish communities and institutions, and demanding that Jewish communities become more inclusive.

Shedding new light on a controversial and intriguing issue, this book will reshape the debate on how the Judeo-Christian tradition views the morality of personal and national self-defense. • Takes a multidisciplinary approach, directly engaging with leading writers on both sides of the issue • Examines Jewish and Christian sacred writings and commentary and explores how interpretations have changed over time • Offers careful analysis of topics such as the political systems of the ancient Hebrews, the Papacy's struggle for independence, the ways in which New England ministers incited the American Revolution, and the effects of the Vietnam War on the American Catholic church's views on national self-defense • Covers the many sects that have played crucial roles in the debate over the legitimacy of armed force, including Gnostics, Manicheans, Lutherans, Calvinists, and Quakers • Engages with the ideas of leading Jewish philosophers such as Rashi and Maimonides; Christian philosophers such as Origen, Augustine, Aquinas, and Sidney;

and the most influential modern exponents of pacifism, such as Dorothy Day, the Berrigan Brothers, and John Howard Yoder

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