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Note generali	"Most of the papers herein were presented at a symposium organized by James K. Hoffmeier at the Lanier Theological Library in Houston, Texas, January 17-18, 2014"--Preface.
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Part 1. Egyptology and linguistic matters. Egyptian religious influences on the early Hebrews ; Onomastics of the Exodus generation in the Book of Exodus ; Egyptian loanwords as evidence for the authenticity of the Exodus and wilderness traditions ; The significance of the horns of Exodus 27:2 : the Egyptian (tst) and Levantine four-horned altars -- Part 2. Exodus in the Pentateuch/Torah. The practices of the land of Egypt (Leviticus 18:3): incest, 'Anat, and Israel in the Egypt of Ramesses the Great ; The Kadesh inscriptions of Ramesses II and the Exodus sea account (Exodus 13:17-15:19) ; The literary unity of the Exodus narrative ; Moses, the tongue-tied singer! ; The Egyptian sojourn and deliverance from slavery in the framing and shaping of the Mosaic law ; "Tell your children and grandchildren!" The Exodus as cultural memory -- Part 3. Exodus, the wilderness period, and archaeology. Recent developments in understanding the origins of the Arameans: possible contributions and implications for understanding Israelite origins ; Exodus on the ground: the elusive signature of nomads in Sinai -- Part 4. Exodus in the Hebrew Prophets. "I am Yahweh your God from the land of Egypt" : Hosea's use of the Exodus traditions -- Some observations on the Exodus and wilderness wandering traditions in the books of Amos and Micah.
Sommario/riassunto	The Hebrew Scriptures consider the exodus from Egypt to be Israel's formative and foundational event. Indeed, the Bible offers no other explanation for Israel's origin as a people. It is also true that no contemporary record regarding a man named Moses or the Israelites generally, either living in or leaving Egypt has been found. Hence, many biblical scholars and archaeologists take a skeptical attitude, dismissing the exodus from the realm of history. However, the contributors to this volume are convinced that there is an alternative, more positive approach. Using textual and archaeological materials from the ancient Near East in a comparative way, in conjunction with the Torah's narratives and with other biblical texts, the contributors to this volume (specialists in ancient Egypt, ancient Near Eastern culture and history, and biblical studies) maintain that the reports in the Hebrew Bible should not be cavalierly dismissed for ideological reasons but, rather, should be deemed to contain authentic memories.