

## Did Moses Exist

A reinterpretation of biblical and Egyptian history that shows Moses and the Pharaoh Akhenaten to be one and the same.
• Provides dramatic evidence from both archaeological and documentary sources.
• A radical challenge to long-established beliefs on the origin of Semitic religion. During his reign, the Pharaoh Akhenaten was able to abolish the complex pantheon of the ancient Egyptian religion and replace it with a single god, the Aten, who had no image or form. Seizing on the striking similarities between the religious vision of this “heretic” pharaoh and the teachings of Moses, Sigmund Freud was the first to argue that Moses was in fact an Egyptian. Now Ahmed Osman, using recent archaeological discoveries and historical documents, contends that Akhenaten and Moses were one and the same man. In a stunning retelling of the Exodus story, Osman details the events of Moses/Akhenaten’s life: how he was brought up by Israelite relatives, ruled Egypt for seventeen years, angered many of his subjects by replacing the traditional Egyptian pantheon with worship of the Aten, and was forced to abdicate the throne. Retreating to the Sinai with his Egyptian and Israelite supporters, he died out of the sight of his followers, presumably at the hands of Seti I, after an unsuccessful attempt to regain his throne. Osman reveals the Egyptian components in the monotheism preached by Moses as well as his use of Egyptian royal ritual and Egyptian religious expression. He shows that even the Ten Commandments betray the direct influence of Spell 125 in the Egyptian Book of the Dead. Moses and Akhenaten provides a radical challenge to long-standing beliefs concerning the origin of Semitic religion and the puzzle of Akhenaten’s deviation from ancient Egyptian tradition. In fact, if Osman’s contentions are correct, many major Old Testament figures would be of Egyptian origin.

Taylor G. Petrey's trenchant history takes a landmark step forward in documenting and theorizing about Latter-day Saints (LDS) teachings on gender, sexual difference, and marriage. Drawing on deep archival research, Petrey situates LDS doctrines in gender theory and American religious history since World War II. His challenging conclusion is that Mormonism is conflicted between ontologies of gender essentialism and gender fluidity, illustrating a broader tension in the history of sexuality in modernity itself. As Petrey details, LDS leaders have embraced the idea of fixed identities representing a natural and divine order, but their teachings also acknowledge that sexual difference is persistently contingent and unstable. While queer theorists have built an ethics and politics based on celebrating such sexual fluidity, LDS leaders view it as a source of anxiety and a tool for the shaping of a heterosexual social order. Through public preaching and teaching, the deployment of psychological approaches to “cure” homosexuality, and political activism against equal rights for women and same-sex marriage, Mormon leaders hoped to manage sexuality and faith for those who have strayed from heteronormativity.

Chart the course of history through the ages with this collection of oversize foldout charts and timelines. Timeline of World History is a unique work of visual reference from the founders of the Useful Charts website that puts the world's kingdoms, empires and civilizations in context with one another. A giant wall chart shows the timelines and key events for each region of the world, and four additional foldout charts display the history of the Americas, Europe, Asia and the Pacific, and Africa and the Middle East. Packed with maps, diagrams, and images, this book captures the very essence of our shared history.

In this fascinating "CSI-style" investigation, Murdock, author of the controversial book "The Christ Conspiracy," examines evidence for the life of Jesus Christ, revealing that with Christianity what is seen is not always what one gets. (Christian)

Genesis and the Moses Story

Krishna, Buddha and Christ Unveiled

An Inquiry into Islam's Obscure Origins—Revised and Expanded Edition

Christ in Egypt

A History of the Bible

The Exodus

A Dictionary of Arts, Sciences, Literature and General Information

In this highly controversial and explosive book, archaeologist, historian, mythologist and linguist Acharya S. marshals an enormous amount of startling evidence to demonstrate that Christianity and the story of Jesus Christ were created by members of various secret societies, mystery schools and religions in order to unify the Roman Empire under one state religion. In developing such a fabrication, this multinational cabal drew upon a multitude of myths and rituals that existed long before the Christian era, and reworked them for centuries into the religion passed down to us today. Contrary to popular belief, there was no single man who was at the genesis of Christianity; Jesus was many characters rolled into one. These characters personified the ubiquitous solar myth, and their exploits were well known, as reflected by such popular deities as Mithras, Heracles/Hercules, Dionysos and many others throughout the Roman Empire and beyond. The story of Jesus as portrayed in the Gospels is revealed to be nearly identical in detail to that of the earlier savior-gods Krishna and Horus, who for millennia preceding Christianity held great favor with the people. The Christ Conspiracy shows the Jesus character as not unique or original, not “divine revelation.” Christianity reinterprets the same extremely ancient body of knowledge that revolved around the celestial bodies and natural forces. The result of this myth making has been “The Greatest Conspiracy Ever Sold.”

The biblical figure of Moses has been the center of fascination for over 2,000 years, but what do we actually know about him? Was he a real person? Did the Exodus truly happen? Or is the story in the Pentateuch a mythical account written centuries after the alleged events? Why does Moses’s story resemble that of other, older lawgivers and legendary predecessors? Why are there so many elements of sun and wine god myths in the tale of Moses? What does the focus on the serpent in the tale of Moses? Who were Yahweh and the Elohim? Did Moses Exist? includes:

Maps and 126 illustrations
Extensive bibliography, table of contents and index
Hundreds of footnotes and citations from primary sources in multiple languages
Best modern scholarship from credentialed authorities
Did Moses Exist? provides a massive amount of information from antiquity about the world's religious traditions and mythology, including how solar myths, wine cultivation and fertility cults have shaped the Bible and Judaism. This book may be the most comprehensive study to date, using the best scholarship and state-of-the-art research methods.

"The existence of Moses as well as the veracity of the Exodus story is disputed amongst archaeologists and Egyptologists, with experts in the field of biblical criticism citing logical inconsistencies, new archaeological evidence, historical evidence and related origin myths in Canaanite culture." --"Moses," Wikipedia
"There is no historical evidence outside of the Bible, no mention of Moses outside the Bible, and no independent confirmation that Moses ever existed." --Dr. Michael D. Coogan, lecturer on the Old Testament at Harvard Divinity School
"We cannot be sure that Moses ever lived because there are no traces of his earthly existence outside of tradition." --Egyptologist Dr. Jan Assmann, Moses the Egyptian
"The life of Moses contains elements--canonical and apocryphal--that mark him as a true mythic hero, and certainly he is Judaism's greatest hero and the central figure in Hebrew mythology." --Dr. David Leeming, The Oxford Companion to World Mythology
"...the stories of the creation, of the flood, of Abraham, of Jacob, of the descent into and the exodus from Egypt, of the career of Moses and the Jews in the desert, of Joshua and his soldiers, of the judges and their clients, are all apocryphal, and were fabricated at a late period of Jewish history." --Dr. Thomas Inman, Ancient Faiths and Modern Table of Contents
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The story of the Exodus from Egypt is of fundamental importance, both in the Old Testament and beyond. However, it also contains issues that are theologically problematic for many readers, especially concerning the actions of God. Why does God send a series of devastating plagues on Egypt? How do we understand the hardening of Pharaoh’s heart? What do the answers to these questions say about the character of God? This study addresses these questions, taking into account the complex interaction of the presuppositions of faith and responsible textual interpretation. The approach is narrativeÐ theological and canonical--reading the story in its current form as a story, and concentrating on the various passages within the story that appear to present rationales for God’s actions (especially Exodus 9:13Ð19 and 10:1Ð2). By reading these explanations in their context within the story, and paying attention to such factors as speaker, addressee, purpose, and reception, a picture is built up of the different and developing relationships between God, Pharaoh, and Moses. This complex interaction provides a way to read and understand the wider plagues story, including the plagues and hardening of the heart within it. The study concludes by considering another story with a similarly difficult portrayal of God’s actions--the story of the capture of the Ark in 1 Samuel 4Ð7, where a similar pattern can be observed. The picture that emerges is challenging rather than comfortable--a God who is responsive, speaking and acting to confront others to make the appropriate response to him.

A much anticipated reissue of Who Wrote the Bible?—the contemporary classic the New York Times Book Review called “a thought-provoking [and] perceptive guide” that identifies the individual writers of the Pentateuch and explains what they can teach us about the origins of the Bible. For thousands of years, the prophet Moses was regarded as the sole author of the first five books of the Bible, known as the Pentateuch. According to tradition, Moses was divinely directed to write down foundational events in the history of the world: the creation of humans, the worldwide flood, the laws as they were handed down at Mt. Sinai, and the cycle of Israel ’ s enslavement and liberation from Egypt. However, these stories—and their frequent discrepancies—provoke questions: why does the first chapter in Genesis say that man and woman were made in God ’ s image, while the second says that woman was made from man ’ s rib? Why does one account of the flood say it lasted forty days, while another records no less than one hundred? And why do some stories reflect the history of southern Judah, while others seem sourced from northern Israel? Originally published in 1987, Richard Friedman ’ s Who Wrote the Bible? joins a host of modern scholars who show that the Pentateuch was written by at least four distinct voices—separated by borders, political alliances, and particular moments in history—then connected by brilliant editors. Rather than cast doubt onto the legitimacy of the Bible, Friedman uses these divergent accounts to illuminate a text that was written by real people. Friedman ’ s seminal and bestselling text is a comprehensive and authoritative answer to the question: just who exactly wrote the Bible?

The Story of the World’s Most Influential Book

The Horns of Moses. Setting the Bible in its Historical Context

Sexuality and Gender in Modern Mormonism

The Hunt for the World’s Oldest Bible

A Man of Selfless Dedication

Moses and Monotheism

The Lost Book of Moses

Encapsulating as it does research that has been undertaken on the sociological, anthropological and political aspects of the history of ancient Israel, this important book is designed to follow in the tradition of works in the series sponsored by The Society for Old Testament Study which began with the publication of The People and the Book in 1925. The World of Ancient Israel is especially concerned to explore in greater depth than comparable studies the areas and degrees of overlap between approaches to the subject of Old Testament research adopted by scholars and students of theology and the social sciences. Increasing numbers of scholars have recognised the valuable insights that can be gained from a cross-disciplinary approach, and it is becoming clear that the early biblical traditions about the formation of the Israelite state must be examined in the light of comparative anthropology if useful historical conclusions are to be drawn from them.

Written by an L. A. County homicide detective and former atheist, Cold-Case Christianity examines the claims of the New Testament using the skills and strategies of a hard-to-convince criminal investigator. Christianity could be defined as a “cold case”: it makes a claim about an event from the distant past for which there is little forensic evidence. In Cold-Case Christianity, J. Warner Wallace uses his nationally recognized skills as a homicide detective to look at the evidence and eyewitnesses behind Christian beliefs. Including gripping stories from his career and the visual techniques he developed in the courtroom, Wallace uses illustration to examine the powerful evidence that validates the claims of Christianity. A unique apologetic that speaks to readers’ intense interest in detective stories, Cold-Case Christianity inspires readers to have confidence in Christ as it prepares them to articulate the case for Christianity.

The exciting field of biblical archaeology has revolutionized our understanding of the Bible -- and no one has done more to popularise this vast store of knowledge than Israel Finkelstein and Neil Silberman, who revealed what we now know about when and why the Bible was first written in The Bible Unearthed. Now, with David and Solomon, they do nothing less than help us to understand the sacred kings and founding fathers of western civilization. David and his son Solomon are famous in the Bible for their warrior prowess, legendary loves, wisdom, poetry, conquests, and ambitious building programmes. Yet thanks to archaeology's astonishing finds, we now know that most of these stories are myths. Finkelstein and Silberman show us that the historical David was a bandit leader in a tiny back-water called Jerusalem, and how -- through wars, conquests and epic tragedies like the exile of the Jews in the centuries before Christ and the later Roman conquest -- David and his successor were reshaped into mighty kings and even messiahs, symbols of hope to Jews and Christians alike in times of strife and despair and models for the great kings of Europe. A landmark work of research and lucid scholarship by two brilliant luminaries, David and Solomon recasts the very genesis of western history in a whole new light.

The book consists of three essays and is an extension of Freud's work on psychoanalytic theory as a means of generating hypotheses about historical events. Freud hypothesizes that Moses was not Hebrew, but actually born into Ancient Egyptian nobility and was probably a follower of Akhenaten, an ancient Egyptian monotheist. Freud contradicts the biblical story of Moses with his own retelling of events, claiming that Moses only led his close followers into freedom during an unstable period in Egyptian history after Akhenaten (ca. 1350 BCE) and that they subsequently killed Moses in rebellion and later combined with another monotheistic tribe in Midian based on the volcanic God, Jahweh. Freud explains that years after the murder of Moses, the rebels regretted their action, thus forming the concept of the Messiah as a hope for the return of Moses as the Saviour of the Israelites. Freud said that the guilt from the murder of Moses is inherited through the generations: this guilt then drives the Jews to religion to make them feel better.

An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church

Organized According to Law on the 6th of April, 1830

What Archeology Can Tell Us About the Reality of Ancient Israel

The Birth of Judaism, Between Exegesis and Egyptology

On the Reliability of the Old Testament

Cold-Case Christianity

Moses and the Exodus Chronological, Historical and Archaeological Evidence

**Moses and Monotheism, Freud's last major book and the only one specifically devoted to a Jewish theme, has proved to be one of the most controversial and enigmatic works in the Freudian canon. Among other things, Freud claims in the book that Moses was an Egyptian, that he derived the notion of monotheism from Egyptian concepts, and that after he introduced monotheism to the Jews he was killed by them. Since these historical and ethnographic assumptions have been generally rejected by biblical scholars, anthropologists, and historians of religion, the book has increasingly been approached psychoanalytically, as a psychological document of Freud's inner life--of his allegedly unresolved Oedipal complex and ambivalence over his Jewish identity. In Freud's Moses a distinguished historian of the Jews brings a new perspective to this puzzling work. Yosef Hayim Yerushalmi argues that while attempts to psychoanalyze Freud's text may be potentially fruitful, they must be preceded by a genuine effort to understand what Freud consciously wanted to convey to his readers. Using both historical and philological analysis, Yerushalmi offers new insights into Freud's intentions in writing Moses and Monotheism. He presents the work as Freud's psychoanalytic history of the Jews, Judaism, and the Jewish psyche--his attempt, under the shadow of Nazism, to discover what has made the Jews what they are. In the process Yerushalmi's eloquent and sensitive exploration of Freud's last work provides a reappraisal of Freud's feelings toward anti-Semitism and the gentile world, his ambivalence about psychoanalysis as a "Jewish" science, his relationship to his father, and above all a new appreciation of the depth and intensity of Freud's identity as a "godless Jew."**
**Draws upon a wide range of historical sources to examine the factuality of the Old Testament, arguing that the Bible's stories are firmly based on fact and refuting evidence from modern scholars who claim otherwise.**

**The Gospel According to Acharya S provides intriguing insight into important, probing questions about God while defining humanity in as enlightened and evolved a manner as possible.**

**Encouraging lessons from both the strengths and weaknesses, the great moments and the bad moments of the greatest leader God's people ever had.**

**Pharaohs [sic] and Kings**

**A Biblical Quest**

**A Homicide Detective Investigates the Claims of the Gospels**

**A Dissertation Upon Worships, Legends and Divinities in Central and Western Asia, Europe, and Elsewhere, Before the Christian Era. Showing Their Relations to Religious Customs as They Now Exist**

**The Encyclopaedia Britannica**

**Ancient Faiths and Modern**

**Timeline of World History**

*Konrad Schmid is a Swiss biblical scholar who belongs to a larger group of Continental researchers proposing new directions in the study of the Pentateuch. In this volume, a translation of his Erzväter und Exodus, Schmid argues that the ancestor tradition in Genesis and the Moses story in Exodus were two competing traditions of Israel's origins and were not combined until the time of the Priestly Code—that is, the early Persian period. Schmid interacts with the long tradition of European scholarship on the Hebrew Bible but departs from some of the main tenets of the Documentary Hypothesis: he argues that the pre-Priestly material in both text blocks is literarily and theologically so divergent that their present linkage is more appropriately interpreted as the result of a secondary redaction than as thematic variation stemming from J's oral prehistory. He dates Genesis–2 Kings to the Persian period and considers it a redactional work that, in its present shape, is a historical introduction to the message of future hope presented in the prophetic corpus of Isaiah-Malachi. Scholars and students alike will be pleased that this translation makes Schmid's important work readily available in English, both for the contributions made by Schmid and the summary of continental interpretation that he presents. In this edition, some passages have been expanded or modified in order to clarify issues or to engage with more-recent scholarship. The notes and bibliography have also been updated. Dr. Schmid is Professor of Old Testament and Early Judaism at the University of Zürich.*

*Examines the origins and development of the episcopacy in the early church with an eye toward its implications for current ecumenical issues relating to the episcopacy and apostolic succession.*

*Scholars of the Hebrew Bible have in the last decade begun to question the historical accuracy of the Israelite sojourn in Egypt, as described in the book of Exodus. The reason for the rejection of the exodus tradition is said to be the lack of historical and archaeological evidence in Egypt. Those advancing these claims, however, are not specialists in the study of Egyptian history, culture, and archaeology. In this pioneering book, James Hoffmeier examines the most current Egyptological evidence and argues that it supports the biblical record concerning Israel in Egypt.*

*One man's quest to find the oldest Bible scrolls in the world and uncover the story of the brilliant, doomed antiquarian accused of forging them. In the summer of 1883, Moses Wilhelm Shapira—archaeological treasure hunter and inveterate social climber—showed up unannounced in London claiming to have discovered the oldest copy of the Bible in the world. But before the museum could pony up his £1 million asking price for the scrolls—which discovery called into question the divine authorship of the scriptures—Shapira's nemesis, the French archaeologist Charles Clermont-Ganneau, denounced the manuscripts, turning the public against him. Distraught over this humiliating public rebuke, Shapira fled to the Netherlands and committed suicide. Then, in 1947 the Dead Sea Scrolls were discovered. Noting the similarities between these and Shapira's scrolls, scholars made efforts to re-examine Shapira's case, but it was too late: the primary piece of evidence, the parchment scrolls themselves had mysteriously vanished. Tigay, journalist and son of a renowned Biblical scholar, was galvanized by this peculiar story and this indecipherable man, and became determined to find the scrolls. He sets out on a quest that takes him to Australia, England, Holland, Germany where he meets Shapira's still aggrieved descendants and Jerusalem where Shapira is still referred to in the present tense as a “Naughty boy.” He wades into museum storerooms, musty English attics, and even the Jordanian gorge where the scrolls were said to have been found all in a tireless effort to uncover the truth about the scrolls and about Shapira, himself. At once historical drama and modern-day mystery, The Lost Book of Moses explores the nineteenth-century disappearance of Shapira's scrolls and Tigay's globetrotting hunt for the ancient manuscript. As it follows Tigay's trail to the truth, the book brings to light a flamboyant, romantic, devious, and ultimately tragic personality in a story that vibrates with the suspense of a classic detective tale.*

*Did Muhammad Exist?*

*The Development of the Episcopacy in the Early Church*

*Freud's Moses*

*Moses*

*Did Moses Exist?*

*Jesus in the House of the Pharaohs*

*Israel's Dual Origins in the Hebrew Bible*

The existence Moses as well as the Exodus are disputed despite they form the basis of the Passover which meant the Promised Land for Jews and later the Paradise for Christians. For most Egyptologists there is absolutely no evidence of Moses and the Exodus in Egyptian documents. However, the last king of the 15th dynasty named Apopi (1613-1573) met Segenenre Taa, the last pharaoh of the 17th dynasty, who died in May 1533 BCE in dramatic and unclear circumstances (Ps 136:15) as well as his eldest son and crown prince: Ahmose Sapair, who died shortly before him (Ex 12:29). Prince Kamose,Segenenre Taa's brother, assured interim of authority for 3 years and threatened attack Apopi, new prince of Retenu (Palestine) who had taken the name Moses, according to Manetho. In the stele of the Tempest, Kamose also blamed Apopi for all the disasters that come to fall upon Egypt, which caused many deaths."

This comparative religion book contains a startling perspective of the extraordinary history of the Egyptian religion and its profound influence upon the later Christian faith. The text demonstrates that the popular god Horus and Jesus possessed many characteristics and attributes in common.

Unlike many modern historians, Perry was a diffusionist who believed that modern civilization began in Egypt and was spread via ships to Indonesia, the Pacific Islands, and even to North America. Perry traces the origin of megalithic culture starting in Egypt, and then across the Pacific. Searching for gold, obsidian, and pearls, they travelled across the Pacific to the American Southwest and Mexico.

For centuries the Hebrew Bible has been the fountainhead of the Judeo-Christian tradition. Today, however, the entire biblical tradition, including its historical veracity, is being challenged. Leading this assault is a group of scholars described as the "minimalist" or "revisionist" school of biblical studies, which charges that the Hebrew Bible is largely pious fiction, that its writers and editors invented "ancient Israel" as a piece of late Jewish propaganda in the Hellenistic era. In this fascinating book noted Syro-Palestinian archaeologist William G. Dever attacks the minimalist position head-on, showing how modern archaeology brilliantly illuminates both life in ancient Palestine and the sacred scriptures as we have them today. Assembling a wealth of archaeological evidence, Dever builds the clearest, most complete picture yet of the real Israel that existed during the Iron Age of ancient Palestine (1200-600 B.C.). Dever's exceptional reconstruction of this key period points up the minimalists' abuse of archaeology and reveals the weakness of their revisionist histories. Dever shows that ancient Israel, far from being an "invention," is a reality to be discovered. Equally important, his recovery of a reliable core history of ancient Israel provides a firm foundation from which to appreciate the aesthetic value and lofty moral aspirations of the Hebrew Bible.

Who Wrote the Bible?

Explaining the Lord's Actions in the Exodus Plagues Narrative

A Life

The Gospel According to Acharya S

National Geographic Who's Who in the Bible

The Route of the Exodus

The Greatest Story Ever Sold

A provocative thesis that the historical Jesus was connected to the royal 18th dynasty of Egypt ¶ Contends that Jesus, Joshua, and Tutankhamun were the same person ¶ Provides evidence from church documentation, the Koran, the Talmud, and archaeology that the Messiah came more than a millennium before the first century C.E. ¶ Shows that Christianity evolved from Essene teachings Although it is commonly believed that Jesus lived during the first century C.E., there is no concrete evidence to support this fact from the Roman and Jewish historians who would have been his contemporaries. The Gospel writers themselves were of a later generation, and many accounts recorded in the Old Testament and Talmudic commentary refer to the coming of the Messiah as an event that had already occurred. Using the evidence available from archaeology, the Dead Sea Scrolls, the Koran, the Talmud, and biblical sources, Ahmed Osman provides a compelling case that both Jesus and Joshua were one and the same--a belief echoed by the early Church Fathers--and that this person was likewise the pharaoh Tutankhamun, who ruled Egypt between 1361 and 1352 B.C.E. and was regarded as the spiritual son of God. Osman contends that the Essene Christians--who followed Jesus¶ teachings in secret after his murder--only came into the open following the execution of their prophet John the Baptist by Herod, many centuries later. Yet it was also the Essenes who, following the death of Tutankhamun and his father Akhenaten (Moses), secretly kept the monotheistic religion of Egypt alive. The Essenes believed themselves to be the people of the New Covenant established between their Lord and themselves by the Teacher of Righteousness, who was murdered by a wicked priest. The Dead Sea Scrolls support Osman¶s contention that this Teacher of Righteousness was in fact Jesus.

From top Jesus expert Marcus Borg, a completely updated and revised version of his vision of Jesus¶as charismatic healer, sage, and prophet, a man living in the power of the spirit and dedicated to radical social change. Fully revised and updated, this is Borg's major book on the historical Jesus. He shows how the Gospel portraits of Jesus, historically seen, make sense. Borg takes into account all the recent developments in historical Jesus scholarship, as well as new theories on who Jesus was and how the Gospels reflect that. The original version of this book was published well before popular fascination with the historical Jesus. Now this new version takes advantage of all the research that has gone on since the 80s. The revisions establish it as Borg's big but popular book on Jesus.

The author of In the Footsteps of Jesus and The Biblical World presents a family guide to the Bible that, told through exquisite art and artifacts, tells the stories of Biblical characters and highlights their greater meaning for mankind.

Is there any sound historical evidence that the prophet of Islam actually existed, or is the entire story of Muhammad fable or fiction? It is a question that few have thought¶or dared¶to ask. Virtually everyone, Muslim and non-Muslim alike, takes for granted that the prophet of Islam lived as a prophet, as well as a political and military leader, in seventh-century Arabia. But this widely accepted story begins to crumble on close examination. In his blockbuster New York Times bestseller The Truth about Muhammad, historian and Islam expert Robert Spencer revealed the often shocking contents of Islamic teachings about Muhammad. Now, in this newly revised and expanded version of Did Muhammad Exist?, he lays bare those teachings¶ surprisingly shaky historical foundations. This updated and enlarged version of this acclaimed book examines even more striking and compelling evidence that the story of Muhammad, who for so long was assumed to have lived in the ¶full light of history,¶ could be more myth and legend than historical fact. Spencer meticulously examines historical records and archaeological findings, pioneering new scholarship to reconstruct what we can know about Muhammad, the Qur¶an, and the early days of Islam. The evidence he presents challenges the most fundamental assumptions about Islam¶s origins.

Moses the Egyptian

David and Solomon

The Catholic Encyclopedia

The Essene Revelations on the Historical Jesus

In Search of the Bible's Sacred Kings and the Roots of the Western Tradition

The Horus-Jesus Connection

God, Pharaoh, and Moses

The basis of a series produced by The Learning Channel, a survey shows how archaeological evidence uncovered over the past two centuries validates the history of the biblical lands as it is told in the Old Testament. Reprint. 15,000 first printing.

The Exodus has become a core tradition of Western civilization. Millions read it, retell it, and celebrate it. But did it happen? Biblical scholars, Egyptologists, archaeologists, historians, literary scholars, anthropologists, and filmmakers are drawn to it.

Unable to find physical evidence until now, many archaeologists and scholars claim this mass migration is just a story, not history. Others oppose this conclusion, defending the biblical account. Like a detective on an intricate case no one has yet solved, pioneering Bible scholar and bestselling author of Who Wrote the Bible? Richard Elliott Friedman cuts through the noise — the serious studies and the wild theories — merging new findings with new insight. From a spectrum of disciplines, state-of-the-art archeological breakthroughs, and fresh discoveries within scripture, he brings real evidence of a historical basis for the exodus — the history behind the story. The biblical account of millions fleeing Egypt may be an exaggeration, but the exodus itself is not a myth. Friedman does not stop there. Known for his ability to make Bible scholarship accessible to readers, Friedman proceeds to reveal how much is at stake when we explore the historicity of the exodus. The implications, he writes, are monumental. We learn that it became the starting-point of the formation of monotheism, the defining concept of Judaism, Christianity, and Islam. Moreover, we learn that it precipitated the foundational ethic of loving one ¶s neighbors — including strangers — as oneself. He concludes, the actual exodus was the cradle of global values of compassion and equal rights today.

Developments in literary methodologies and archaeology have led scholars to question the traditional conception of biblical chronology and historiography. The starting point for Maximalist studies is the idea that the biblical story should simply be taken as true. However this position is indefensible from a scientific standpoint. Minimalists consider that everything began either during the Achaemenid period, around 400 years before our own era, or even later during the Hellenistic period. They claim that the Bible is a purely ideological construct and that the first known manuscripts date precisely from this era. However the material cultures and traditions underpinning the Hebrew Bible are often older than the Persian era.

Did Abraham and Moses exist? How could Desroches Noblecourt state that Egypt and not Judaism is at the origin of Christianity? To which stele of Palestine does verse 24: 27 of the Book of Joshua allude? Why did God promise Abraham the whole of

Egypt in Genesis 15 and only Canaan in Genesis 17? Why did he order an animal sacrifice in Genesis 15 and circumcision in Genesis 17? Why the eighth-day circumcision? Why did God add a syllable to Abram's name? Why, in the sacrifice of Genesis 15,

didn't Abraham cut the birds like the other animals? Why does the Second commandment differ between Exodus 20: 5 and Deuteronomy 5: 9? Why does chapter 34 of the Book of the Exodus rewrite and lengthily comment the Second Commandment?

Why didn't Moses want to circumcise his son? What is the great common point between the Koran and the Book of Deuteronomy? Archaeology, history, and exegesis answer those enigmas. Born from a succession of findings that disrupt the reading of

the Bible, this little book backs upon the works of Agut and Moreno-Garcia, Albright, Attias and Benbassa, Davidovits, Desroches Noblecourt, Freud, Robichon, Römer, M. And R. Sabbah, Varille, and Wald (Medicine Nobel Prize) notably, to make the

history of a utopia: the ephemeral Hebraic civilization created by Abraham and Moses and betrayed by Judaism. Enlightening the Torah by the history of the last five pharaohs of the 18th dynasty and the first four of the Ramesides, and vice versa, it

strengthens the hypothesis of the Egyptian origin of the Hebrews (Secrets of the Exodus (Sabbah M. and R., 2000) and makes it a certainty. It confirms, on the one hand, that Abraham's peregrinations are a myth invented by the Jews in Babylon to hide

their Egyptian origin (cf. Römer and the Sabbah), on the other hand, that Akhenaten alone existed and that Abraham is an invented name. The Sabbah start from the archaeological report that the Hebrews left no trace in Egypt because they were

Egyptians like the others. Followers of Akhenaten's monotheist heresy spurned by the pharaonic order, they had to go into exile and colonized Palestine. They back upon multiple elements: six archaeological proofs, Biblical data, and intercultural

comparisons. The latter were reinforced by Le Fabuleux héritage de l'Égypte (Desroches Noblecourt, 2004). Adopting the same historiographical approach and reminding, like them, that the Egyptians invented the alphabet, the famous Egyptologist

ended with the criticisms of pseudo-scientific dishonesty. We gathered five other archaeological proofs and several Biblical ones. Römer (Collège de France) saluted our first finding: the Second Commandment is not content with resuming Akhenaten's

religious revolution: monotheism and banning idols and images; it also shows, as Genesis 15 and the Book of Deuteronomy allow to make it out, that it prohibited sexual mutilation. That makes the Sinai Alliance a revolution by comparison with the

moralizing puritanism imposed upon Abraham and Hebrew baby boys. The why of the circumcisions of Abraham and Moses' son followed that spark. Next came that of the Covenant of Genesis 15. Then, it was the revelation of the apocryphal character

of Exodus 34, created from scratch to refute that Exodus 20: 5 forbids feminine and masculine sexual mutilation. Contrary to Judaism, mutilator, xenophobic, and warlike, like the Egyptian civilization, the Hebraic religion was pacifist, cosmopolitan, and

respectful of the integrity of the human body. This book counts its crushing between the Egyptian and Judaic civilizations.

Who Was Jesus? Fingerprints of the Christ

Book of Commandments, for the Government of the Church of Christ

What Did the Biblical Writers Know and When Did They Know It?

Tabernacles of Clay

The World of Ancient Israel

Unforgettable People and Timeless Stories from Genesis to Revelation

Suns of God

**In Western culture, the Bible is monolithic. John Barton argues that the Bible is not a prescription to a complete, fixed religious system, but rather a product of a long and intriguing process, which has inspired Judaism and Christianity, but still does not describe the whole of either religion. He further argues that a thorough understanding of the history and context of its writing encourages religious communities to move away from the Bible's literal wording - which is impossible to determine - and focus instead on the broader meanings of scripture.**

**Lawgiver and liberator. Seer and prophet. The only human permitted to converse with God "face-to-face." Moses is the most commanding presence in the Old Testament. Yet as Jonathan Kirsch shows in this brilliant, stunningly original**

**volume, Moses was also an enigmatic and mysterious figure—at once a good shepherd and a ruthless warrior, a spiritual leader and a magician, a lawgiver who broke his own laws, God's chosen friend and hounded victim. Now, in Moses:**

**A Life, Kirsch accomplishes the wondrous feat of revealing the real Moses, a strikingly modern figure who steps out from behind the facade of Sunday school lessons and movie matinees. Drawing on the biblical text and a treasury of**

**both scholarship and storytelling, Kirsch examines all that is known and all that has been imagined of Moses. In these vivid pages, we see the marvels and mysteries of Moses's life in a new light—his rescue in infancy and adoption by an**

**Egyptian princess; his reluctant assumption of the role of liberator; his struggles to wrest his people from the pharaoh's dominion; his desperate vigil on Mount Sinai. Here too is the darker, more ominous Moses—the sorcerer, the**

**husband of a pagan woman, the military commander who cold-bloodedly ordered the slaying of innocent people; the beloved of God whom God sought twice to murder. Jonathan Kirsch brings both prodigious knowledge and a keen**

**imagination to one of the most compelling stories of the Bible, and the results are fascinating. A figure of mystery, passion, and contradiction, Moses emerges from this book very much a hero for our time.**

**The Evidence for the Authenticity of the Exodus Tradition**

**Judaism Terminable and Interminable**

**Jesus: A New Vision**

**The Secret History of Egypt at the Time of the Exodus**

**Sociological, Anthropological and Political Perspectives**

**From Apostles to Bishops**

**The Christ Conspiracy**