

The Omega Course - Notes on the Text

PAGE Book	LOC Kindle	CHAPTER 14
75	1892	Process theology: Cobb, John B Jr, and Griffin, David Ray: <i>Process Theology: An Introductory Exposition</i> . Westminster John Knox Press, London 1976.
75	1893	Such an imperfect universe is better than the puppet theatre of a cosmic tyrant: Polkingthorne, John: <i>Science and Religion in Quest of Truth</i> . SPCK, London 2011, pp. 80-1, 252.
75	1894	Peter Kreeft's argument that, in giving us free will, God may have created the possibility of evil, but he didn't create evil itself: Kreeft, Peter: <i>Fundamentals of the Faith, Essays in Christian Apologetics</i> . Ignatius Press, San Francisco 1988, pp. 54-8.
PAGE Book	LOC Kindle	CHAPTER 15
78	1975	Alpha Course: The structure of the Alpha Course is taken from Gumbel, Nicky: <i>How to Run the Alpha Course: Telling Others</i> . Kingsway Communications, Eastbourne 2004, <i>passim</i> , esp. pp. 66-70, 100-104. I have made alterations to the standard format for narrative purposes but hope that I have not distorted the nature of the course.
79	2014	...there are two completely different Creation stories: Friedman, Richard Elliott: <i>Who Wrote the Bible?</i> Jonathan Cape, London 1988, pp. 50-1; Lane Fox, Robin: <i>The Unauthorised Version: Truth and Fiction in the Bible</i> , Viking, London 1991, pp. 15-23.
80	2030	The next song was more what might be called happy clappy: For copyright reasons, I have made up all the 'happy clappy' songs in this book. I hereby assert my copyright!
80	2038	Dominic's first talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 11-22.
82	2087	Dominic told the most amazing story about a Polish Catholic priest called Maximilian Kolbe: Murray Stone, Elaine: <i>Maximilian Kolbe: Saint of Auschwitz</i> . Paulist Press, New Jersey 1997, pp. 83-94.
PAGE Book	LOC Kindle	CHAPTER 16
92	2357	Many Old Testament stories consist of doublets: Friedman, Richard Elliott: <i>Who Wrote the Bible?</i> Jonathan Cape, London 1988, pp. 22, 50-1, 188-9.
94	2417	In the beginning: All Biblical quotations are taken from <i>The Holy Bible, New International Version</i> © International Bible Society. This is the translation recommended by the Alpha Course.
95	2459	This is really different, innit?: The two versions of the creation story are discussed further in Armstrong, Karen: <i>A History of God</i> , Vintage, London 1993, pp. 77-8 and Hooke, SH: <i>Middle Eastern Mythology: From the Assyrians to the Hebrews</i> , Penguin, Harmondsworth 1963, pp. 105-121.
PAGE Book	LOC Kindle	CHAPTER 17
97	2525	The contradictions are there to remind us not to get hooked on the surface meaning of the text but look for its deeper, analogical meanings: Lane Fox, Robin: <i>The Unauthorised Version: Truth and Fiction in the Bible</i> , Viking, London 1991, p. 38; Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, pp. 339-350. See also Boyd, Gregory: <i>Inspired Imperfection: How the Bible's Problems Enhance Its Divine Authority</i> , Fortress Press, 2020.
97	2530	The second response has a very long history: In the 3 rd Century CE, the theologian Origen of Alexandria said of the story of the Garden of Eden, 'who is so silly as to believe that God, after the manner of a farmer, planted a paradise eastward in Eden, and set in it a visible and palpable tree of life, of such a sort that anyone who tasted its fruit with his bodily teeth would gain life?' Barton, A <i>History of the Bible</i> , p 341, MacCulloch, Diarmaid: <i>A History of Christianity: The First Three Thousand Years (Kindle Edition)</i> . Penguin Books 2010, Loc 3357.

99	2570	Page 70 – Jews and Christians always believed Moses wrote these books: Finkelstein, Israel and Silberman, Neil Asher: <i>The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of its Sacred Texts</i> . Touchstone, New York 2002, pp. 10-13; Friedman, Richard Elliott: <i>Who Wrote the Bible?</i> Jonathan Cape, London 1988, pp. 17-24.
99	2578	Spinoza ended up excommunicated by the Jews of Amsterdam for this and other heresies: Armstrong, Karen: <i>The Battle for God: Fundamentalism in Judaism, Christianity and Islam</i> . Harper Collins, London 2001 pp. 22-3.
99	2579	In 1697, an eighteen-year-old Edinburgh student by the name of Thomas Aikenhead was hanged for pretty much the same thing: Graham, Michael: <i>The Blasphemies of Thomas Aikenhead. Boundaries of Belief on the Eve of the Enlightenment</i> . Edinburgh University Press, Edinburgh 2008.
99	2595	One of the most important contributions was made by Jean Astruc, physician to the king of France: Friedman: <i>Who Wrote the Bible?</i> p. 52; Romer, John: <i>Testament: The Bible and History</i> , Michael O'Mara Books, London 1988, pp. 337-8.
99	2601	In 1883, a German scholar named Julius Wellhausen synthesised these findings into a theory that still dominates the subject to this day: Friedman: <i>Who Wrote the Bible?</i> pp. 24-27.
100	2611	My tutor at university taught us how to spot a passage from P in less than a week: I believe this comes from Richard Elliott Friedman, but I have been unable to track it down.
100	2615	Most non-conservative scholars regard Wellhausen's Documentary Hypothesis as a major breakthrough: Friedman: op cit, pp. 27-29.
100	2623	You can find the proper version in a brilliant book called <i>Who Wrote the Bible</i> by Richard Elliot Friedman: Friedman: op cit, pp. 53-61.
PAGE Book	LOC Kindle	CHAPTER 18
110	2905	for most of history, Jews and Christians had never taken (the Bible) literally: Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, pp 331-386.
110	2909	Protestants started taking it more literally: Barton, op cit, pp. 389-403.
110	2913	mythos and logos: Armstrong, Karen: <i>A History of God</i> , Vintage, London 1993, p. 244, Armstrong, Karen: <i>The Battle for God: Fundamentalism in Judaism, Christianity and Islam</i> . Harper Collins, London 2001, pp. xiii-xvi; Armstrong, Karen: <i>A Short History of Myth</i> . Canongate Books, Edinburgh 2006 pp. 101, 125-155.
110	2924	But you shouldn't ask whether a myth is true. You should only ask what the myth does: Armstrong, <i>The Battle for God</i> p. xiv; Armstrong <i>A Short History of Myth</i> , pp. 1-11, 73-74; Hooke, SH: <i>Middle Eastern Mythology: From the Assyrians to the Hebrews</i> , Penguin, Harmondsworth 1963, pp. 11-16.
111	2940	There's actually a book of the Bible that's not a million miles from what Robbie's saying: Hayes, Christine, <i>Introduction to the Bible (Kindle Edition)</i> , Yale University Press 2012, Loc 5766.
111	2962	the first creation story (is) lifted almost verse-by-verse from the Enuma Elis, the Babylonian creation myth: Romer, John: <i>Testament: The Bible and History</i> , Michael O'Mara Books, London 1988, pp. 35-6.
112	2968	myths are very important because they bind communities together: Bouchard, Gerald (Ed): <i>National Myths: Constructed Pasts, Contested Presents</i> , Routledge, Abingdon 2013.
PAGE Book	LOC Kindle	CHAPTER 19
114	3032	Tonight was all about Jesus: Dominic's second talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 23-41.
114	3036	the Gospels were written within a generation of Jesus' life: This claim by conservative Christians (e.g. Craig, William Lane, <i>The Son also Rises</i> , Wipf & Stock Publishers, 2001, pp. 102-106) is rejected by mainstream scholars, where Mark is usually dated 65-73 CE, Matthew and Luke 80-90 CE and John 90-110 CE.

116	3091	Page 87 – Matthew, Mark and Luke are quite similar, but John’s very different: Lane Fox, Robin: <i>The Unauthorised Version: Truth and Fiction in the Bible</i> , Viking, London 1991, pp. 202-5; Neill, Stephen and Wright, Tom: <i>The Interpretation of the New Testament 1861-1986, Second Edition</i> . Oxford University Press, Oxford 1988, p. 28, 112-3; Romer, John: <i>Testament</i> , pp. 190-1, Rowland, Christopher: <i>Christian Origins</i> , SPCK, London 1985, pp. 126-8, 324-7; Sanders, EP: <i>The Historical Figure of Jesus</i> , Penguin Books, London 1995, pp. 66-73; Vermes, Geza: <i>The Authentic Gospel of Jesus</i> , Penguin, London 2004, pp. xii-xiii.
117	3096	the authorship of the Gospels: Outside the ranks of fundamentalists and conservative evangelicals, scholars are united in the view that we do not know who wrote any of the gospels. Barton: <i>A History of the Bible</i> , pp 505-4 note 22; Martin, Dale B: <i>New Testament History and Literature (Kindle Edition)</i> , Yale University Press, 2012, Loc 584; Ehrman, Bart D: <i>How Jesus became God: the exaltation of a Jewish preacher from Galilee (Kindle Edition)</i> , HarperOne 2014, Loc 1348; Ehrman, Bart: <i>Did Jesus Exist? The Historical Argument for Jesus of Nazareth (Kindle Edition)</i> , Loc 663.
117	3106	You can make a decent case for the primacy of John: Lane Fox, <i>The Unauthorised Version</i> , pp. 202-9. See also The Historical Jesus in the Fourth Gospel: A Paradigm Shift? by James H Charlesworth in <i>Journal for the Study of the Historical Jesus</i> 8 (2010) 3–46.
117	3113	The oldest Gospel is Mark, probably written thirty-five to forty years after the crucifixion. Matthew and Luke come next: Sheehan, Thomas: <i>The First Coming: How the Kingdom of God Became Christianity</i> , Crucible, Wellingborough 1988, pp. 14-16.
117	3114	Matthew and Luke tell the same story as Mark, with some differences: Lane Fox, <i>The Unauthorised Version</i> , p. 204; Neill & Wright, <i>The Interpretation of the New Testament 1861-1986</i> , pp. 116-136.
118	3125	They also both had another source, and they were combining the two: Neill & Wright op cit pp. 118-120, 131-6; Sheehan, <i>The First Coming</i> , pp. 14-16.
118	3132	They were like pearls, and Matthew, Mark and Luke provided the narrative thread to string these pearls together in a way that we can relate to: Neill & Wright op cit p. 254, Sanders, <i>The Historical Figure of Jesus</i> , pp. 58-63.
118	3136	Not if you’re using the Gospels as religious texts: Armstrong, <i>A History of God</i> , p. 444 quotes Martin Buber: ‘The Bible must be read metaphorically like poetry if it is to yield that sense of the sacred.’
PAGE Book	LOC Kindle	CHAPTER 20
121	3207	We actually only know three things about him: Ehrman, Bart: <i>Did Jesus Exist? The Historical Argument for Jesus of Nazareth (Kindle Edition)</i> , Loc 135, 3963; Sanders, EP: <i>The Historical Figure of Jesus</i> , Penguin Books, London 1995, pp. 10-11 gives a slightly longer list of known facts.
121	3213	Richard Carrier: On the Historicity of Jesus: published by Sheffield Phoenix Press, 2014.
121	3215	In academia, these ideas are treated about as seriously as the idea that the moon landings were faked: Martin, Dale B: <i>New Testament History and Literature (Kindle Edition)</i> , Yale University Press, 2012, Loc 3449; Ehrman: <i>Did Jesus Exist?</i> Loc 118.
121	3221	We don’t have a single contemporary reference to Spartacus: Carrier, Richard: <i>Jesus From Outer Space: What the Earliest Christians Really Believed about Christ (Kindle Edition)</i> , Pitchstone Publishing, 2020, Loc 1630.
121	3226	Anything written on parchment or papyrus don’t last long: Römer, Thomas: <i>The Invention of God</i> , Harvard University Press, 2015, p. 8; Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, p. 285ff.
121	3232	there were hardly any dying-and-rising gods, if any: Ehrman: <i>Did Jesus Exist?</i> Loc 3281ff.
122	3245	he has to make the myth of Jesus mirror the myth of the Moses and Israelites: Sanders, <i>The Historical Figure of Jesus</i> , pp.87-88; Martin: <i>New Testament History and Literature</i> , Loc 1874; MacCulloch, Diarmaid: <i>A History of Christianity: The First Three Thousand Years (Kindle Edition)</i> . Penguin Books 2010, Loc 1865.

122	3259	'...there are things in the gospels that undermine the Jesus myth?' 'Yes, three in particular.' (Nazareth, baptism and the crucifixion.): Ehrman, Bart D: <i>How Jesus became God: the exaltation of a Jewish preacher from Galilee (Kindle Edition)</i> , HarperOne 2014, Loc 1449; See also https://historyforatheists.com/2017/05/did-jesus-exist-the-jesus-myth-theory-again/ (accessed 15 August 2023).
123	3288	the Messiah wasn't supposed to die: Martin: <i>New Testament History and Literature</i> , Loc 1671-1713; Ehrman: <i>How Jesus became God</i> , Loc 1731-1740.
124	3301	His dad was probably a builder or carpenter, though he may have been a rabbi: Vermes, Geza: <i>Jesus the Jew: A Historian's Reading of the Gospels</i> . Collins, London 1973.
124	3302	He had at least one brother, James: Sanders: <i>The Historical Figure of Jesus</i> , pp. 125-6.
124	3304	possibly without the Baptist's approval: Sanders, op cit pp. 93-94.
124	3306	the world as we know it is about to end: Ehrman: <i>How Jesus became God</i> , Loc 1643-1670.
124	3307	The tone of Jesus' message seems to have been different (from John the Baptist's): Ehrman <i>How Jesus became God</i> , Loc 1521-7; Sheehan, Thomas: <i>The First Coming: How the Kingdom of God Became Christianity</i> , Crucible, Wellingborough 1988, pp. 57-8.
124	3309	Jesus believed he had some special part to play in the arrival of God's kingdom, but it's not clear what: Sanders: <i>The Historical Figure of Jesus</i> , pp. 232-248; Vermes, Geza: <i>The Authentic Gospel of Jesus</i> , Penguin, London 2004, pp. 402-3. Bart Ehrman argues that Jesus almost certainly believed he was the Messiah: Ehrman <i>How Jesus became God</i> , Loc 1764-1824.
124	3315	His message was only for Jews: Sanders: <i>The Historical Figure of Jesus</i> , pp. 191-193 (Sanders' view is a little more nuanced than this: he thinks Jesus would have wanted the gentiles to be converted after the Kingdom of Heaven was established); Martin: <i>New Testament History and Literature</i> , Loc 1853.
124	3316	And he wasn't particularly original, just a fairly typical first-century Jewish eschatological preacher: Sanders, <i>The Historical Figure of Jesus</i> , pp. 183-7, 259-262; For Sheehan (<i>The First Coming</i> pp. 57-69), however, Jesus had a radical and novel message of personal redemption in the coming kingdom that was very different from the fire and brimstone message of John the Baptist; Hans Kung twists and turns but eventually more or less admits that Jesus was wrong about the imminent end of the world: Kung, Hans: <i>On Being a Christian</i> . Collins, London 1977, pp. 216-8.
PAGE Book	LOC Kindle	CHAPTER 21
127	3372	Going back to the early church, it was (wrongly) believed that the four gospels were eyewitness accounts: Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, p. 241.
127	3374	But then people started to see them as holy scripture...and therefore without error: Barton, op cit, pp. 243, 259-60.
127	3377	these contradictions are put there to remind us not to get hooked on the surface meaning, but to...read between the lines and find the true, spiritual meaning: Barton, op cit, pp. 339-350.
127	3379	But with the printing press and the Reformation, it became more common to take the Bible literally: This is an oversimplification – see Barton op cit pp. 398-408 for a more nuanced discussion.
128	3380	their heads spinning round and round, trying to prove that in fact there are no contradictions in the Bible at all: Barton op cit pp. 10-11; Stark, Thom, <i>The Human Faces of God, What Scripture Reveals When It Gets God Wrong (And Why Inerrancy Tries to Hide It) (Kindle Edition)</i> , WIPF & Stock, 2011, Loc 694-747.
128	3385	(Spinoza) if the Bible says this is what happened, then THE BIBLE IS WRONG. Intellectual earthquake: Barton: <i>A History of the Bible</i> , p. 412.
128	3387	the historical-critical approach to the Bible was born: Barton op cit, pp.418ff.

128	3406	There's Christian humanists all the way back to the Renaissance: Armstrong, Karen: <i>A History of God</i> , Vintage, London 1993, p. 315.
128	3411	Matthew and Luke often take a story from Mark and expand on it: Sheehan, Thomas: <i>The First Coming: How the Kingdom of God Became Christianity</i> , Crucible, Wellingborough 1988, p. 74.
128	3414	Christian Hermann Weisse: Neill, Stephen and Wright, Tom: <i>The Interpretation of the New Testament 1861-1986, Second Edition</i> . Oxford University Press, Oxford 1988, pp. 118-120.
129	3417	these Scholars thought the Gospels had distorted Jesus' message: Sheehan: <i>The First Coming</i> , pp. 18-22.
129	3419	Basically, he believed Jesus was a liberal Protestant humanist just like him: Sheehan op cit, pp. 14-6; Neill & Wright <i>The Interpretation of the New Testament 1861-1986</i> , pp. 140-6.
129	3419	if you go looking for the historical Jesus, you end up finding your own reflection: Rowland, Christopher: <i>Christian Origins</i> , SPCK, London 1985, p. 123.
129	3421	his son was part of the bomb plot that nearly killed Hitler: Rothfels, Hans: <i>The German Opposition to Hitler: An Appraisal</i> , Henry Regnery Company, Chicago 1962, p. 97.
129	3424	(Schweitzer) said Jesus was no mild-mannered liberal: Neill & Wright: <i>The Interpretation of the New Testament 1861-1986</i> , p. 209; Rowland: <i>Christian Origins</i> , pp. 123-4; Sanders, EP: <i>The Historical Figure of Jesus</i> , Penguin Books, London 1995, p. 175.
129	3430	Bultmann and his colleagues invented a new technique which they called 'form criticism': Sheehan: <i>The First Coming</i> , pp. 18-22, pp. 18-22.
129	3432	They used the same metaphor of the pearl necklace that Dominic used: Sanders: <i>The Historical Figure of Jesus</i> , pp. 58-63; Neill & Wright: <i>The Interpretation of the New Testament 1861-1986</i> , p. 254.
129	3435	if you have an oral tradition for 20 to 30 years, it becomes unreliable: Neill & Wright: op cit pp. 265-6.
129	3442	We cannot know very much about the historical Jesus: Neill & Wright: op cit, pp. 265-9.
130	3444	according to Bultmann...It's the Christ of faith that matters, not the historical person of Jesus: Neill & Wright: op cit, pp. 237-251; Sanders: <i>The Historical Figure of Jesus</i> , p. 175; Sheehan: <i>The First Coming</i> , p. 22. Bultmann himself saw the mythical nature of the New Testament as an impediment in our rationalist age. He believed that while Jesus himself believed in the imminence of the end of the world, the Christian message is simply that we should always behave as if the end is nigh, even though it isn't.
131	3514	progress accelerated in the following decades: Sheehan: op cit, pp. 21-27; Neill & Wright: <i>The Interpretation of the New Testament 1861-1986</i> , pp. 379ff; Romer, John: <i>Testament: The Bible and History</i> , Michael O'Mara Books, London 1988, p. 141, Rowland: <i>Christian Origins</i> , pp. 323-4.
132	3528	they developed techniques for examining the pericopes to test just how authentic they were: Vermes, Geza: <i>The Authentic Gospel of Jesus</i> , Penguin, London 2004, pp. 370-397.
132	3534	Next add those bits...that are compatible with the embarrassing bits and are also compatible with the ideas of the early church or contemporary Jewish thought: Ehrman, Bart: <i>How Jesus became God: the exaltation of a Jewish preacher from Galilee (Kindle Edition)</i> , HarperOne, 2014, Loc.1467.
132	3544	be very wary of anything that smacks of typology: Brettler, Marc Zvi: <i>The Creation of History in Ancient Israel</i> , Routledge, London 1995; pp. 48-61, Sanders: <i>The Historical Figure of Jesus</i> , pp. 83-5.
133	3546	Be very wary of anything that's presented as the fulfilment of prophecy: Sanders op cit, p. 88; Barton: <i>A History of the Bible</i> , p. 253.
133	3548	The virgin birth: Küng, Hans: <i>On Being a Christian</i> . Collins, London 1977, pp. 453-7. For a slightly different view, see Elisha ben Abuya's Non-Apologist blog. Click here for a link (accessed October 2020 – please note that this page is no longer available and access is via a web archive).
133	3556	Jesus is descended from David – this is put in Matthew and Luke to fulfil several prophecies: Sanders: <i>The Historical Figure of Jesus</i> , pp. 80-90.

133	3561	The three wise men: Lane Fox, <i>The Unauthorised Version</i> , p. 204; Neill & Wright, <i>The Interpretation of the New Testament 1861-1986</i> , pp. 36-8.
137	3692	Why do Christians keep banging on about the death of Jesus? Dominic's third talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 43-55.
139	3736	Bee imagined God speaking to the Archangel Gabriel. I drew on three sources for this analogy: Russell, Bertrand: <i>A Free Man's Worship and Other Essays</i> , Allen & Unwin, London 1976, pp. 9-10; Dawkins, Richard: <i>The God Delusion</i> , Bantam Press, London 2006, pp. 252-3 and a newspaper article that Dawkins wrote some years ago that I have been unable to track down.
139	3746	There was no evidence that Jesus had thought of himself (as the Redeemer). The doctrine had only arisen after his death: Armstrong, Karen: <i>A History of God</i> , Vintage, London 1993, p. 353; Sheehan: <i>The First Coming</i> , pp. 197-199.
141	3782	Having sex first is like going into a greengrocer's and taking a bite out of an apple without buying it: Gumbel: <i>Questions of Life</i> , pp. 236-7.
142	3809	Matthew 27:25 and anti-Semitism in the New Testament: Goodman, Martin: <i>Rome & Jerusalem: The Clash of Ancient Civilisations</i> . Allen Lane, London 2007, pp. 526-530, pp. 578-585; Vermes: <i>The Authentic Gospel of Jesus</i> , p. xii.
PAGE Book	LOC Kindle	CHAPTER 22
145	3897	Jesus probably never said it: Vermes, Geza: <i>The Authentic Gospel of Jesus</i> , Penguin, London 2004, pp. 244-251.
146	3912	There's all kinds of debates about what Jesus would have done that would make them want him killed: For a summary of the debate, see Rowland, Christopher: <i>Christian Origins</i> , SPCK, London 1985, pp. 167-174.
146	3915	do you really think it's credible that Peter could sneak into the high priest's house and listen to the trial? For a very sceptical view, see Martin, Dale B: <i>New Testament History and Literature (Kindle Edition)</i> , Yale University Press, 2012, Loc 3483-3496. For a historian who finds it credible, see Lane Fox, Robin: <i>The Unauthorised Version: Truth and Fiction in the Bible</i> , Viking, London 1991, pp. 288-289.
PAGE Book	LOC Kindle	CHAPTER 25
166	4484	(The story of the empty tomb) is one of the most heavily researched and keenly debated episodes in the whole of ancient history: Neill, Stephen and Wright, Tom: <i>The Interpretation of the New Testament 1861-1986, Second Edition</i> . Oxford University Press, Oxford 1988, pp. 308-9; Rowland, Christopher: <i>Christian Origins</i> , SPCK, London 1985, pp. 187-193; Sheehan, Thomas: <i>The First Coming: How the Kingdom of God Became Christianity</i> , Crucible, Wellingborough 1988, pp. 101-2.
167	4501	Possible explanations for the empty tomb: see also Sheehan: op cit, pp. 150-4 for a rather different discussion.
167	4502	There never was an empty tomb: For the case for the left on the cross/common grave argument, see Ehrman, Bart D: <i>How Jesus became God: the exaltation of a Jewish preacher from Galilee (Kindle Edition)</i> , HarperOne 2014, Loc 2334-2471.
167	4507	Mark's tale of the empty tomb was not meant to be taken literally: Bond, Helen K: 'Seated at the Right Hand of the Father': The meaning of the empty tomb narrative in Mark, <i>Modern Believing</i> , Volume 64, March 2023.
167	4515	the presence of a crucified body desecrated their tomb: I have inferred this from Ehrman, Bart: <i>Did Jesus Exist? The Historical Argument for Jesus of Nazareth (Kindle Edition)</i> , Loc 2331-2340.
168	4529	Some scholars who should know better seem to take (the idea that Jesus faked his death) seriously: For example Barbara Thiering (<i>Jesus the Man: Decoding the Real Story of Jesus and Mary Magdalene</i> . Corgi, London 1993, pp. 154-160), a serious scholar who has been led astray by 'sporadic fundamentalism' (Sanders: <i>The Historic Figure of Jesus</i> , p. 55), the belief that particular passages in religious texts should be taken literally. The source of Thiering's error is a literalist

		interpretation of tales of Jesus' post-Resurrection appearances in the New Testament, the apocryphal Gospel of Philip and a number of Gnostic texts.
169	4573	'Just a summary': For Jesus's post-resurrection appearances, see the notes for Appendix Two.
PAGE Book	LOC Kindle	CHAPTER 26
174	4732	How can I be sure of my faith? Dominic's fourth talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 57-68.
PAGE Book	LOC Kindle	CHAPTER 27
182	4935	the monotheistic revolution: This is the subject of Römer, Thomas: <i>The Invention of God</i> , Harvard University Press, 2015. Note especially pp. 210-241; There is an extended discussion in Hayes, Christine, <i>Introduction to the Bible (Kindle Edition)</i> , Yale University Press 2012, Loc 386-544.
183	4945	the metadivine realm: Hayes: op cit, Loc 412-424.
183	4949	polytheism, paganism, is more intellectually coherent than monotheism: Harari, Yuval Noah: <i>Sapiens: A Brief History of Humankind (Kindle Edition)</i> . Harvil Secker, London 2014, Loc 3157-3180.
183	4953	monotheism is inherently unstable because of the problem of evil: Wray, TJ & Mobley, Gregory: <i>The Birth of Satan: Tracing the Devil's Biblical Roots (Kindle Edition)</i> , Palgrave MacMillan 2005, Loc 194, 3246; Römer: <i>The Invention of God</i> , pp.218-9; Hayes: <i>Introduction to the Bible</i> , Loc 6707.
184	4980	Humanism's just a bastard child of Christianity. It's incomplete. It has a God-shaped hole at its core: This view is expounded by Tom Holland in his 2022 Theos annual lecture: <i>Humanism: a Christian heresy</i> , https://www.youtube.com/watch?v=bYQG6FIFLps&t=15s (accessed 27/03/2024).
184	4996	the Ancient Israelites...believed there were other gods, but they only worshipped one: Hayes: op cit, Loc 551; Attridge, Harold W, Ed: <i>The Harper Collins Study Bible, Fully Revised and Updated (Kindle Edition)</i> , HarperOne 2006, Loc 1405; Wray & Mobley: <i>The Birth of Satan</i> , Loc 788-826.
185	5004	J, E, and D, plus lots of psalms and even P weren't written by monotheists: Stark, Thom, <i>The Human Faces of God, What Scripture Reveals When It Gets God Wrong (And Why Inerrancy Tries to Hide It (Kindle Edition)</i> , WIPF & Stock, 2011, Loc 2401; Römer, T: <i>The Invention of God</i> , pp. 1-2;
185	5005	It's not a case of the Pentateuch having a few very ancient verses that are relics of a polytheistic past. The whole thing's saturated with it: Römer, T: op cit pp. 47-48, 78-72, 101, 116-117, 127, 234, 248; Stravakopoulou, Francesca: <i>God An Anatomy (Kindle Edition)</i> , Picador, 2021, Loc 530-545; Stark: <i>The Human Faces of God</i> , Loc 2552-2678; Attridge, Ed: <i>The Harper Collins Study Bible</i> , Loc 1382; Hayes: <i>Introduction to the Bible</i> , Loc 210, 278-284, 555, 961, 2003.
185	5008	It literally means Yahweh's face, his hands, his breath: This is the theme of Stravakopoulou: <i>God An Anatomy</i> . See Loc 1255. She discusses some of the reasons in Loc 7041-7076.
185	5010	the Septuagint: This is a Greek translation of the Hebrew Bible, dating from the third century BCE. This makes it older than any Hebrew Texts we possess and gives us a window on an older version of the Hebrew Bible. (The oldest full Hebrew text is the Masoretic Text, dating from the ninth century CE; the Dead Sea scrolls include fragments of almost every book of the Hebrew Bible, dating from the third century BCE to the first century CE.) See Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, pp. 302-307.
185	5018	So the allegorical meanings that we love...were imposed on the text later: Stark: <i>The Human Faces of God</i> , Loc 1133-1145, 1173, 1188-1205, 4249-4287; Barton: <i>A History of the Bible</i> , pp. 331-358; MacCulloch, Diarmaid: <i>A History of Christianity: The First Three Thousand Years (Kindle Edition)</i> . Penguin Books 2010, Loc 1715-1723.
185	5020	The Bible isn't the Word of God. The Bible shows us how the Jews and Christians found God: Two books which take such an approach to the Bible are Stark: <i>The Human Faces of God</i> and Barton: <i>A History of the Bible</i> .

188	5088	Christians often point out the contrast between the panic that gripped the disciples when Jesus was arrested and the heroism they would later show: for example Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, p. 37.
188	5099	Shabbetai Zevi: Armstrong, Karen: <i>The Battle for God: Fundamentalism in Judaism, Christianity and Islam</i> . Harper Collins, London 2001, pp. 26-30.
188	5110	many remained loyal: Armstrong: op cit, p. 30.
188	5114	Dönme (crypto-Jewish Muslims): Armstrong op cit, p. 30.
189	5125	if there is a God with a revelation to make, that is how he would do it, through real, specific, imperfect, temporally-bound lives. This revelation would always be partial so that our own reactions and insights become part of the story: Personal communication from a lifelong Christian who read an early draft of this book.
PAGE Book	LOC Kindle	CHAPTER 28
199	5412	So, you can use the log to get across the stream: Sara's analogy of the log and the stream is adapted from a Buddhist analogy of a raft: Ferguson, Marilyn: <i>The Aquarian Conspiracy: Personal and Social Transformation in the 1980s</i> . Paladin, London 1982, p. 416.
PAGE Book	LOC Kindle	CHAPTER 29
202	5492	Tonight's session is all about the Bible: Dominic's fifth talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 69-85.
203	5531	Every Christian believes in God's love and seeks an understanding of suffering within the framework of that love: Gumbel: op cit, p. 75.
PAGE Book	LOC Kindle	CHAPTER 31
213	5788	Sophisticated Jews and Christians have long known that you should not take these bits any more literally than we would take the stories of Zeus, Prometheus and what have you: Armstrong, Karen: <i>A History of God</i> , Vintage, London 1993, p. 332. Stravakopoulou, Francesca: <i>God An Anatomy (Kindle Edition)</i> , Picador, 2021, Loc 765.
213	5789	They are myths, brilliant myths, but no more than that: Lane Fox, Robin: <i>The Unauthorised Version: Truth and Fiction in the Bible</i> , Viking, London 1991, p. 218.
217	5924	historians and archaeologists used to assume they were real historical figures: Finkelstein, Israel and Silberman, Neil Asher: <i>The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of its Sacred Texts</i> . Touchstone, New York 2002, pp. 33-5, 319-325.
217	5926	(Historians) built up a detailed, year-by-year history of Egypt: Finkelstein & Silberman: op cit, pp. 16-8.
217	5928	The Hyksos: Finkelstein & Silberman: op cit, pp. 52-7.
218	5933	Archaeologists eventually had to admit they found couldn't find anything that backed up the story of the Exodus as told in the Bible: Finkelstein & Silberman: op cit, pp. 61-64, Romer, John: <i>Testament: The Bible and History</i> , Michael O'Mara Books, London 1988, pp. 57, 73.
218	5943	Almost all historians think there is a kernel of truth in the story of the Exodus: Finkelstein & Silberman: op cit, pp. 68-71 (they suggest that the Exodus story also reflects later tensions between Judah and Egypt); Lane Fox: <i>The Unauthorised Version</i> , p. 176.
218	5956	Invasions and mass migrations leave tell-tale signs in the archaeological record: Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, p. 27.
PAGE Book	LOC Kindle	CHAPTER 32

220	5987	With the Israelites, the clue is in the name they gave themselves: IsraEL. They worshipped the same gods as the rest of Canaan, a pantheon headed by a god called El: Stravropoulou, Francesca: <i>God An Anatomy (Kindle Edition)</i> , Picador, 2021, Loc 567; Römer, Thomas: <i>The Invention of God</i> , Harvard University Press, 2015, pp. 72-74, 78.
220	5990	Yahweh did not arrive among the Israelites until around 1000 BCE: Römer, T: op cit, p. 87.
220	5990	possibly brought by a tribe that migrated north into Canaan: Römer, T: op cit, pp. 71-85.
220	5992	It is likely that Yahweh became a royal or national god of the Israelites under one of their first kings, possibly David: Römer, T: op cit, pp. 85, 88-89.
220	5993	the Song of Moses: Stravropoulou: <i>God An Anatomy</i> , Loc 530-550; Stark: <i>The Human Faces of God</i> , Loc 2406-2500. The Septuagint retains the line about 'the number of the gods'.
221	6023	In Israel ... Römer, T: op cit pp. 116-121. For a slightly different take on the story of the golden calf, see Friedman: <i>Who Wrote the Bible</i> , pp. 70-74.
221	6026	In Judah ... Römer, T: op cit pp. 124, 131.
221	6027	human sacrifices were sometimes made (to Yahweh) in times of crisis: Römer, T: op cit pp.137-138.
222	6066	the first was probably E, written in the northern kingdom of Israel not long before its destruction by Assyria: Friedman: op cit, pp.61-67. Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 12, 45.
222	6068	The resulting population explosion triggered an economic and social revolution: Finkelstein & Silberman 2002 pp. 243-6.
222	6070	And with this social, economic and political revolution came a religious revolution: Finkelstein & Silberman <i>The Bible Unearthed</i> , pp. 246-9, Lane Fox: <i>The Unauthorised Version</i> , pp. 61-4.
222	6074	apart from briefly in Egypt some 600 years earlier: Thomas Römer states that there is no evidence of any connection between the Egyptian and Judean moves to the worship of a single god (<i>The Invention of God</i> , pp. 232-234).
222	6075	The next text to be written was J: Friedman (<i>Who Wrote the Bible?</i> pp. 86-7) and Robin Lane Fox (<i>The Unauthorised Version</i> , pp. 58) date it before the fall of Israel; Finkelstein & Silberman (<i>The Bible Unearthed</i> , p. 46) date it after.
222	6077	the debate over the date of the D text: Friedman: op cit, pp. 101-2; Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 277-281; Römer, T: <i>The Invention of God</i> , pp. 193, 203, 216-218.
223	6082	The Babylonians marched back into Judah: Friedman: op cit, pp. 98-99. Lane Fox: <i>The Unauthorised Version</i> , p. 71.
223	6085	The Bible tells us the most exemplary punishment they meted out to (Zedekiah): 2 Kings 24:18-25:7.
223	6091	The traditional explanation would be that Marduk, the Babylonian national god, was stronger than Yahweh: Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, p. 105; Römer, T: <i>The Invention of God</i> , p. 214.
223	6095	Yahweh himself had visited this devastation upon his own people, as a punishment for breaking their covenant in which they promised to worship only him: Römer, T: op cit, pp. 215-216.
223	6098	The Deuteronomistic History: Römer, T: op cit, pp. 216-218; Friedman: <i>Who Wrote the Bible?</i> Pp. 146-149.
224	6122	Is it a coincidence that democracy and human rights have flowered in those societies imbued with the Judeo-Christian ethos? For an extended discussion of the benefits Christianity has brought (from a liberal point of view), see Tom Holland's <i>Dominion: The Making of the Western Mind</i> , Little, Brown Book Group, 2019.
225	6164	they allowed the Jews to return home and restore their temple in Jerusalem: Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 298-299.

225	6165	the P document was probably composed around this time: Friedman (<i>Who Wrote the Bible</i> , p. 210) has an earlier date. For Finkelstein & Silberman (<i>The Bible Unearthed</i> , p. 310) and Thomas Römer (<i>The Invention of God</i> , pp. 214, 225-6), it is mostly during or after the restoration of the Temple.
225	6169	you should go to the Temple in Jerusalem and make an appropriate sacrifice: Friedman: <i>Who Wrote the Bible</i> , pp. 190-193.
227	6211	This was the gateway to a massive revolution in Jewish theology, the development of monotheism: Römer, T: <i>The Invention of God</i> , pp. 216-218; Hayes, Christine: <i>Introduction to the Bible (Kindle Edition)</i> , Yale University Press 2012, Loc 476; Stark: <i>The Human Faces of God</i> , Loc 2784.
227	6216	Polytheistic religions have mythology, the story of how the gods came to be. In the Bible, all this has disappeared: Hayes: <i>Introduction to the Bible</i> , Loc 482-489.
227	6218	Polytheistic gods need names: Römer, T: <i>The Invention of God</i> , pp. 26, 240.
227	6223	Jews and Christians learned to read all these references to (God's) body allegorically, but we should not forget that they were originally written to be taken literally: This is Francesca Stravakopoulou's theme (<i>God An Anatomy, Kindle Edition</i> , Picador, 2021). For a discussion of allegorical interpretations, see Loc 968, 1254-1281.
227	6225	Overt references to statues of Yahweh disappeared from the Jews' holy texts. However, this did not stop their enemies recording the capture of Jerusalem Temple statues on the stone steles that commemorated their victories: Römer, T: <i>The Invention of God</i> , pp. 157-159, 239-240.
228	6230	in the words of Richard Dawkins: Dawkins, Richard: <i>The God Delusion</i> , Bantam Press, London 2006, p. 31.
228	6238	The most intellectually rigorous Jews and Christians see this aspect of the Old Testament for what it is, a remnant of its polytheistic origins: Stark: <i>The Human Faces of God</i> , especially chapters 4-6.
228	6240	Monotheism has a big problem with evil: Hayes: op cit, Loc 6707-6716; Römer, T: <i>The Invention of God</i> , pp. 223-224.
228	6242	One explanation for evil and suffering is to say that God is not evil but just: Stark: <i>The Human Faces of God</i> , Loc 455-477.
228	6244	In this meaningless life of mine... Ecclesiastes 7:15.
228	6246	And so the idea of divine justice in the afterlife develops: Stark: <i>The Human Faces of God</i> , Loc 566-576, 3783.
228	6247	the wicked simply perish (what the first Christians probably believed): John 3:16; Wray, TJ & Mobley, Gregory: <i>The Birth of Satan: Tracing the Devil's Biblical Roots (Kindle Edition)</i> , Palgrave MacMillan 2005, Loc 2963.
229	6255	Another solution to the problem of evil is to give God an antagonist: Wray & Mobley: op cit, Loc 1893-1898.
229	6256	Satan is a very minor character in most of the Old Testament: Wray & Mobley: op cit, Chapter 3; Hayes: <i>Introduction to the Bible</i> , Loc 508-516.
229	6260	This leads to eschatology, a belief in end times and a final, devastating war between good and evil: Wray & Mobley: <i>The Birth of Satan</i> , Loc 1899-1907; Römer, T: <i>The Invention of God</i> , pp. 243-244.
229	6262	The end times would not only entail the defeat of Satan but also the return of a Davidic king anointed by God to lead the Jews to ultimate victory over the Gentile nations: Martin, Dale B: <i>New Testament History and Literature (Kindle Edition)</i> , Yale University Press, 2012, Loc 6353-6359; Stark: <i>The Human Faces of God</i> , Loc 5292-5362.
PAGE Book	LOC Kindle	CHAPTER 36
255	6940	Dominic's theme for tonight was all the difficult choices we have to make in life: Dominic's seventh talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 103-118.

PAGE Book	LOC Kindle	CHAPTER 38
264	7152	His theme was how the Holy Spirit, or the Spirit of God, poured into people and transformed their lives: Dominic's eighth talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 109-131.
264	7153	what Dominic seemed to be saying was that the Holy Spirit was a separate person: Küng, Hans: <i>On Being a Christian</i> , Collins, London 1977, pp. 470-1.
266	7217	They went straight into Dominic's next talk: This talk is based on Gumbel: <i>Questions of Life</i> , pp. 133-148.
268	7275	all sort of programmes in prison to try and rehabilitate (psychopaths): Ronson, John: <i>The Psychopath Test: A Journey through the Madness Industry</i> . Picador, London 2011, pp. 75-92.
269	7299	As Christians, we believe that Jesus is the resurrected Son of God and that the only path to God is through him: Gumbel, Nicky: <i>What About Other Religions?</i> Alpha International, 2016, pp. 6-9. See Küng: <i>On Being a Christian</i> , p. 91 for a liberal Christian who takes a very different view.
271	7356	Dominic's theme was the Holy Spirit again: his tenth talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 149-163.
272	7368	Very often those who are filled with the Holy Spirit receive a new language: Gumbel: <i>Questions of Life</i> , pp. 155-160.
PAGE Book	LOC Kindle	CHAPTER 39
275	7451	Derren Brown Messiah: https://www.youtube.com/watch?v=1wpkbDA9PgW (accessed 28/08/2023).
276	7465	Derren Brown 'instant conversion' (explained) by mystrybox: https://www.youtube.com/watch?v=FHz4BA8zJZ8 (accessed 20/08/2023).
276	7468	hypnotism: Brown, Derren: <i>Tricks of the Mind</i> , Transworld Publishers, London 2007, pp. 123-139.
279	7542	Apparently there are ceremonies in Japan and Indonesia: For a brief summary of research on the topic, see https://makingnoiseandhearingthings.com/2013/11/07/the-science-of-speaking-in-tongues/ (accessed 20/08/2023).
279	7554	Ross is convinced that all religious experiences are just the result of stage hypnotism: See also Sutherland, Stuart: <i>Irrationality</i> . Pinter and Martin, London 2007, pp. 38-40.
279	7557	Anil Seth's TED talk: https://www.ted.com/talks/anil_seth_your_brain_hallucinates_your_conscious_reality (accessed 20/08/2023).
PAGE Book	LOC Kindle	CHAPTER 41
287	7777	Dominic's theme for the evening was Satan: Dominic's twelfth talk is based on Gumbel, Nicky: <i>Questions of Life: A Practical Introduction to the Christian Faith</i> , Cook Ministry Resources, Colorado 1996, pp. 165-179.
288	7791	He wants to tempt us with witchcraft using seemingly innocent tales of the clever magician Harry Potter: To be fair, I don't think Nicky Gumbel has ever actually condemned Harry Potter, but he certainly comes close in <i>Questions of Life</i> (p. 168); For an example of conservative Christian opposition to Harry Potter, see 'Teaching assistant quit in protest at Harry Potter' <i>The Guardian</i> 8 June 2007.
PAGE Book	LOC Kindle	APPENDIX 1
365+	9771	The division of the story of Noah's Ark into Yahwist and Priestly versions is taken from Friedman, Richard Elliott: <i>Who Wrote the Bible?</i> Jonathan Cape, London 1988, pp. 53-61.

PAGE Book	LOC Kindle	APPENDIX 2
372	9987	Jesus' appearances after the resurrection: For an extended discussion see Ehrman, Bart: <i>How Jesus became God: the exaltation of a Jewish preacher from Galilee (Kindle Edition)</i> , HarperOne, 2014, Loc 2714-2928; Also, Sheehan: <i>The First Coming</i> , pp. 96-7.
372	9989	The earliest document we have about the resurrection is Paul's First Letter to the Corinthians: Rowland, Christopher: <i>Christian Origins</i> , SPCK, London 1985, pp. 189-191.
372	9990	he appeared first to Peter, then to the Twelve, then to 500 Christians at the same time and finally to Paul himself: Rowland: <i>Christian Origins</i> , pp. 191-3; Sheehan: <i>The First Coming</i> , pp. 96-7, 101-118. Bart Ehrman (<i>How Jesus became God</i> , Loc 2840-2847) suggests just three appearances: to Peter, Paul and Mary Magdalene.
372	9992	Paul uses the Greek verb 'horao' for all these different appearances: Rowland: <i>Christian Origins</i> , p. 189.
372	9998	Abram heard God's voice: Genesis 15:1-21.
372	9999	Jacob wrestled with God: Genesis 32:24-28.
372	10000	Isaiah saw God seated on a throne: Isaiah 6:1-7.
372	10002	Jeremiah said God reached out and touched his mouth: Jeremiah 1:6-9.
372	10003	Ezekiel saw an approaching thunderstorm: Ezekiel 1:1-28.
372	10006	Moses saw an angel in a burning bush: Exodus 3:1-22.
372	10008	The Prophet Mohamed was in a cave when he heard a voice: Holland, Tom: <i>In The Shadow Of The Sword: The Battle for Global Empire and the End of the Ancient World (Kindle Edition)</i> . Hachette Digital, London 2012, Loc 288-318.
373	10011	Joseph Smith saw flesh and bone visions of God and Jesus: Vogel, Dan: <i>Joseph Smith: The Making of a Prophet</i> . Signature Books, Salt Lake City 2004, p. 30.
373	10013	When Sun Myun Moon was a teenager: <i>The Guardian</i> , London 2 September 2012.
373	10016	Zoroaster emerged from ritual bathing: Boyce, Mary: <i>Zoroastrians: Their Religious Beliefs and Practices</i> . Routledge, London 1979, p. 19.
373	10018	Gautama Buddha found enlightenment: Gyatso, Geshe Kelsang: <i>Introduction to Buddhism: An Explanation of the Buddhist Way of Life</i> . Tharpa Publications, Ulverston 2007, pp. 8-9.
373	10020	Bhagwan Shree Rajneesh went into a garden at night: Mullan, Bob: <i>Life as Laughter: Following Bhagwan Shree Rajneesh</i> . Routledge & Kegan Paul, London 1983, p. 12.
373	10031	hallucinations: See Ehrman: <i>How Jesus Became God</i> , Loc 2867-2881; Dennett, Daniel C: <i>Consciousness Explained</i> . Penguin Books, London 1993, pp. 3-16; Sagan, Carl. <i>The Demon-Haunted World: Science as a Candle in the Dark</i> . Headline Book Publishing, London 1997, pp. 93-107, 144; Frankel, Joseph: Hallucinations are Everywhere. <i>The Atlantic</i> 2 October 2018.
373	10033	One study of widows and widowers revealed that up to 14% have a visual hallucination of their dead spouse: Rees, WD: The hallucinations of widowhood. <i>British Medical Journal</i> , 4, 37-41, 1971; Sagan <i>The Demon-Haunted World</i> , p. 99; Ehrman <i>How Jesus Became God</i> , Loc 2884-2925.
373	10035	20% of people have an out-of-body hallucination at some time in their life: Gabbard, GO and Twemlow, AW: <i>With the Eyes of the Mind: An Empirical Analysis of Out-of-Body States</i> . Praeger Scientific, New York 1984.
374	10040	the related phenomenon of trances, which often lead to hallucinations: http://www.britannica.com/EBchecked/topic/252916/hallucination/46696/Hypnosis-and-trance-states . (Accessed 23/08/2023).

374	10044	A strong dose of ketamine will induce an out-of-body experience: https://www.talktofrank.com/drug/ketamine#how-it-feels (accessed 28/01/2024).
374	10044	People who suffer from sleep paralysis can be unable to distinguish between dreams and reality: https://www.skeptic.com/reading_room/sleep-paralysis-personal-odyssey-into-an-apparently-paranormal-experience/ (accessed 17/08/2023).
374	10045	There's a correlation between temporal lobe epilepsy and religious hallucination: Sagan: <i>The Demon-Haunted World</i> , p. 105.
374	10051	How susceptible would Peter have been to religious hallucination? Sheehan: <i>The First Coming</i> , pp. 103-9, 124-6; Ehrman: <i>How Jesus Became God</i> , Loc 2895.
374	10052	some other followers of Jesus went on to have their own hallucinatory experiences: Bart Ehrman argues that possibly only three people did so: Peter, Paul and Mary Magdalene. See Ehrman: <i>How Jesus Became God</i> , Loc. 2806-2856.
374	10056	the different stories of people's religious experiences had been combined with the tale of the empty tomb: Sheehan: <i>The First Coming</i> , pp. 135-146.
PAGE Book	LOC Kindle	APPENDIX 3
376	10089	Sophisticated Jews and Christians have long known that you should not take these bits any more literally than we would take the stories of Zeus, Prometheus and what have you: Armstrong, Karen: <i>A History of God</i> , Vintage, London 1993, p. 332. Stravakopoulou, Francesca: <i>God An Anatomy (Kindle Edition)</i> , Picador, 2021, Loc 765.
376	10094	They are myths, brilliant myths, but no more than that: Lane Fox, Robin: <i>The Unauthorised Version: Truth and Fiction in the Bible</i> , Viking, London 1991, p. 218.
376	10099	They believed that these people really did exist: Finkelstein, Israel and Silberman, Neil Asher: <i>The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of its Sacred Texts</i> . Touchstone, New York 2002, pp. 33-5, 319-325.
377	10100	The clash between the archaeological evidence and the Biblical account has become more and more glaring: Finkelstein & Silberman: op cit, pp. 19-24.
377	10102	the Bible has (Abram) making his journey sometime around 2100 BCE: Finkelstein & Silberman: op cit, p. 35.
377	10104	(Camels) were not used as beasts of burden until at least a thousand years later: Finkelstein & Silberman: op cit, p. 37.
377	10106	What this and other anachronisms show is that the stories of the Patriarchs were written much later, probably in the 7th or 8th Century BCE: Finkelstein & Silberman: op cit, pp. 37-8.
377	10115	They managed to locate many of the places in the Biblical account, such as Kadesh-Barnea and the city of Pi-Ramesses, which the Bible says was built by Israelite slaves: Finkelstein & Silberman: op cit, p. 63, 57, 59.
377	10117	historians built up a very detailed year-by-year account of Egyptian history: Finkelstein & Silberman: op cit, pp. 16-18.
377	10118	The Hyksos: Finkelstein & Silberman: op cit, pp. 52-7.
377	10122	The Bible's chronology puts the Exodus sometime between 1491 and 1440 BCE: Finkelstein & Silberman: op cit, p. 35, Romer, John: <i>Testament: The Bible and History</i> , Michael O'Mara Books, London 1988, p. 57.
377	10124	the city of Pi-Ramesses, built by Ramesses the Great, who became Pharaoh in 1279 BCE: Romer, J: op cit, p. 57.
378	10127	A brief record of a military campaign the Egyptians waged against the Hebrews in the year 1207 BCE: Finkelstein & Silberman, <i>The Bible Unearthed</i> , p. 18, Lane Fox, Robin: <i>The Unauthorised Version: Truth and Fiction in the Bible</i> , Viking, London 1991, pp. 225-6, Romer, J: <i>Testament</i> , 1988 p. 73.

378	10129	the Exodus can only have happened sometime between 1279 and 1207 BCE: Romer, J: op cit, p. 57.
378	10130	at that time, Egypt controlled both Sinai and Canaan: Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 76-79.
378	10132	Egyptologists can find no evidence whatsoever for the departure of 600,000 Israelite men and their families: Romer, J: <i>Testament</i> , p. 57.
378	10134	without finding a single trace of the wanderings of the Israelites: Romer, J: op cit, p. 58; Finkelstein & Silberman: <i>The Bible Unearthed</i> , p. 61-64.
378	10137	Almost all historians think there is a kernel of truth in the story of the Exodus: Finkelstein & Silberman: op cit, pp. 68-71 (they suggest that the Exodus story also reflects later tensions between Judah and Egypt); Lane Fox: <i>The Unauthorised Version</i> , p. 176.
378	10147	If Joshua were alive today, he would without doubt end his days in the hands of the International War Crimes Court at The Hague: Lane Fox: op cit, pp. 224-5; Dawkins, Richard: <i>The God Delusion</i> , Bantam Press, London 2006, p. 247.
378	10150	(Archaeologists) assumed they had found traces of the Biblical story of the fall of (Jericho): Lane Fox: <i>The Unauthorised Version</i> , pp. 225-232; Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 81-2.
378	10151	there were no walls around Jericho or any other Canaanite city in the 1200s BCE: Finkelstein & Silberman: op cit, p. 81.
379	10156	the “Sea Peoples”: Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 87-9.
379	10158	the Bronze Age Collapse: Finkelstein & Silberman: op cit, pp. 86-90.
379	10164	the relationship between settled farming communities and pastoralists: Finkelstein & Silberman: op cit, p. 117.
379	10172	Archaeologists know that this happened several times in the western highlands of Canaan: Finkelstein & Silberman: op cit, pp. 113-8.
379	10175	there is no evidence of the presence of pigs: Finkelstein & Silberman: op cit, pp. 118-120.
379	10178	Invasions and mass migrations leave tell-tale signs in the archaeological record: Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, p. 27.
380	10185	With the Israelites, the clue is in the name they gave themselves: Isra<u>EL</u>. They worshipped the same gods as the rest of Canaan, a pantheon headed by a god called El: Stravakopoulou, Francesca: <i>God An Anatomy (Kindle Edition)</i> , Picador, 2021, Loc 567; Römer, Thomas: <i>The Invention of God</i> , Harvard University Press, 2015, pp. 72-74, 78.
380	10188	Yahweh did not arrive among the Israelites until around 1000 BCE: Römer, T: op cit, p. 87.
380	10189	possibly brought by a tribe that migrated north into Canaan: Römer, T: op cit, pp. 71-85.
380	10191	It is likely that Yahweh became a royal or national god of the Israelites under one of their first kings, possibly David: Römer, T: op cit, pp. 85, 88-89.
380	10192	the Song of Moses: Stravakopoulou: <i>God An Anatomy</i> , Loc 530-550; Stark: <i>The Human Faces of God</i> , Loc 2406-2500. The Septuagint retains the line about ‘the number of the gods’.
380	10209	Another good way of creating blood ties is to invent them: Halevi, Ilhan: <i>A History of the Jews: Ancient and Modern</i> , Zed Books, London 1987, p. 34.
380	10212	the various communities that came together under the Israelite banner wove their different ancestor myths into a single narrative: Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 44-6.
381	10220	There were always two very different communities of Ancient Israelites: Friedman, Richard Elliott: <i>Who Wrote the Bible?</i> Jonathan Cape, London 1988, pp. 155-8.

381	10225	(David was) uniquely favoured by Yahweh, who promised him that his descendants would continue to rule forever: Friedman: op cit, pp. 105-7.
381	10231	the tell-tale signs of the development of powerful states: Finkelstein & Silberman: <i>The Bible Unearthed</i> , p. 22.
381	10233	Judah remained a sparsely-populated backwater and Israel was a society of small and medium-sized settlements: Finkelstein & Silberman: op cit, pp. 130-145.
381	10235	Israel expanded into the plains of Canaan, southern Syria and what is now Jordan: Finkelstein & Silberman: op cit, pp. 191-4.
382	10239	What follows is based on fairly recent ideas that aren't accepted by all scholars: This section is based on the work of Thomas Römer. See Römer, T: <i>The Invention of God</i> , pp. 116-140.
382	10241	In Israel... Römer, T: op cit pp. 116-121. For a different take on the story of the golden calf, see Friedman: <i>Who Wrote the Bible</i> , pp. 70-74.
382	10244	In Judah ... Römer, T: op cit pp. 124. 131.
382	10245	human sacrifices were sometimes made (to Yahweh) in times of crisis: Römer, T: op cit pp.137-138.
PAGE Book	LOC Kindle	APPENDIX 4
383	10279	E reflects the concerns of Israel and shows no interest in Judah: Friedman, Richard Elliott: <i>Who Wrote the Bible?</i> Jonathan Cape, London 1988, pp.61-67. Finkelstein, Israel and Silberman, Neil Asher: <i>The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of its Sacred Texts</i> . Touchstone, New York 2002, pp. 12, 45.
383	10281	The resulting population explosion triggered an economic and social revolution: Finkelstein & Silberman op cit, pp. 243-6.
384	10285	And with this social, economic and political revolution came a religious revolution: Finkelstein & Silberman op cit, pp. 246-9, Lane Fox, Robin: <i>The Unauthorised Version: Truth and Fiction in the Bible</i> , Viking, London 1991, pp. 61-4.
384	10290	apart from briefly in Egypt some 500 years earlier: Thomas Römer states that there is no evidence of any connection between the Egyptian and Judean moves to the worship of a single god (Römer, Thomas: <i>The Invention of God</i> , Harvard University Press, 2015,, pp. 232-234).
384	10292	Scholars are divided about when (the J text) was written: Friedman (<i>Who Wrote the Bible?</i> pp. 86-7) and Robin Lane Fox (<i>The Unauthorised Version</i> , pp. 58) date it before the fall of Israel, as does Greg Hoover (<i>The Yahwist</i> , KDP 2012, Loc 72); Finkelstein & Silberman (<i>The Bible Unearthed</i> , p. 46) date it after.
384	10296	The failure of the Assyrians to capture Jerusalem may have convinced the Temple priests there that their city really was special: Römer, T: <i>The Invention of God</i> , pp. 184-186.
384	10301	the Yahweh-only faction lost much of its influence: Friedman: <i>Who Wrote the Bible?</i> p. 96; Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 270-271.
384	10302	It did not regain it until 640 BCE, when an 8-year-old named Josiah came to the throne: Friedman: <i>Who Wrote the Bible?</i> pp. 96-98.
384	10303	the discovery of an ancient book of law: Friedman: op cit, pp. 101-2; Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 277-281.
384	10304	More than 200 years ago, scholars concluded that this was an early version of the Book of Deuteronomy: Römer, T: <i>The Invention of God</i> , p. 193.
384	10308	we should not take the finding of a long-lost book literally. It is a common trope: Römer, T: op cit, p. 193.
384	10309	According to these scholars, the D text did not come until much later: Römer, T: op cit, pp. 203, 216-218.

385	10315	(the Babylonians) looted the Temple and carried the king and all the city's nobles, priests and craftsmen into captivity: Friedman: <i>Who Wrote the Bible?</i> p. 98.
385	10317	In the year 587 the Babylonian army marched back into Judah: Friedman: <i>op cit</i> , pp. 98-99. Lane Fox: <i>The Unauthorised Version</i> , p. 71.
385	10320	The Bible tells us about the most exemplary punishment they meted out to (Zedekiah): 2 Kings 24:18-25:7.
385	10329	The traditional explanation would be that Marduk, the Babylonian national god, was stronger than Yahweh: Barton, John: <i>A History of the Bible: The Book and Its Faiths</i> , Penguin Random House, London 2020, p. 105; Römer, T: <i>The Invention of God</i> , p. 214.
385	10331	Yahweh himself had visited this devastation upon his own people, as a punishment for breaking their covenant in which they promised to worship only him: Römer, T: <i>op cit</i> , pp. 215-216.
385	10333	One faction, possibly centred around the prophet Jeremiah, produced a history of the Israelites that put this explanation in writing: Friedman: <i>Who Wrote the Bible?</i> Pp. 146-149.
385	10339	this is not history as we understand it today: Römer, T: <i>The Invention of God</i> , pp. 217-218
386	10355	he sent Jewish exiles in Babylon to rule Jerusalem and the surrounding area: Finkelstein & Silberman: <i>The Bible Unearthed</i> , pp. 298-299.
386	10362	Some scholars insist that P was written before the Exile, but the majority place it during or after the restoration of the Temple: Friedman (<i>Who Wrote the Bible</i> , p. 210) has it before; For Finkelstein & Silberman (<i>The Bible Unearthed</i> , p. 310) and Thomas Römer (<i>The Invention of God</i> , pp. 214, 225-6), it is mostly during or after.
386	10366	you should go to the Temple in Jerusalem and make an appropriate sacrifice: Friedman: <i>Who Wrote the Bible</i> , pp. 190-193.
387	10371	This was the gateway to a massive revolution in Jewish theology, the development of monotheism: Römer, T: <i>The Invention of God</i> , pp. 216-218; Stark, Thom, <i>The Human Faces of God, What Scripture Reveals When It Gets God Wrong (And Why Inerrancy Tries to Hide It)</i> (Kindle Edition), WIPF & Stock, 2011, Loc 2784; Hayes, Christine, <i>Introduction to the Bible</i> (Kindle Edition), Yale University Press 2012, Loc 476.
387	10374	Polytheistic religions have mythology, the story of how the gods came to be. In the Bible, all this has disappeared: Hayes: <i>op cit</i> , Loc 482-489.
387	10376	Polytheistic gods need names to distinguish them from each other. God doesn't: Römer, T: <i>The Invention of God</i> , pp. 26, 240.
387	10381	Jews and Christians learned to read all these references to (God's) body allegorically, but we should not forget that they were originally written to be taken literally: This is Francesca Stravakopoulou's theme (<i>God An Anatomy</i> , Kindle Edition, Picador, 2021). For a discussion of allegorical interpretations, see Loc 968, 1254-1281.
387	10383	Overt references to statues of Yahweh disappeared from the Jews' holy texts. However, this did not stop their enemies recording the capture of Jerusalem Temple statues on the stone steles that commemorated their victories: Römer, T: <i>The Invention of God</i> , pp. 157-159, 239-240.
387	10387	in the words of Richard Dawkins: Dawkins, Richard: <i>The God Delusion</i> , Bantam Press, London 2006, p. 31.
388	10394	The most intellectually rigorous Jews and Christians see this aspect of the Old Testament for what it is, a remnant of its polytheistic origins: Stark: <i>The Human Faces of God</i> , especially chapters 4-6.
388	10396	Monotheism has a big problem with evil: Hayes: <i>op cit</i> , Loc 6707-6716; Römer, T: <i>The Invention of God</i> , pp. 223-224.
388	10398	One explanation for evil and suffering is to say that God is not evil but just: Stark: <i>The Human Faces of God</i> , Loc 455-477.
388	10400	In this meaningless life of mine... Ecclesiastes 7:15.

388	10402	And so the idea of divine justice in the afterlife develops: Stark: <i>The Human Faces of God</i> , Loc 566-576, 3783.
388	10403	the wicked simply perish (what the first Christians probably believed): John 3:16; Wray, TJ & Mobley, Gregory: <i>The Birth of Satan: Tracing the Devil's Biblical Roots (Kindle Edition)</i> , Palgrave MacMillan 2005, Loc 2963.
388	10404	Another solution to the problem of evil is to give God an antagonist: Wray & Mobley: op cit, 1893-1898.
388	10404	Satan is a very minor character in most of the Old Testament: Wray & Mobley: op cit, Chapter 3; Hayes: <i>Introduction to the Bible</i> , Loc 508-516.
388	10409	This leads to eschatology, a belief in end times and a final, devastating war between good and evil: Wray & Mobley: <i>The Birth of Satan</i> , Loc 1899-1907; Römer, T: <i>The Invention of God</i> , pp. 243-244.
388	10411	The end times would not only entail the defeat of Satan but also the return of a Davidic king anointed by God to lead the Jews to ultimate victory over the Gentile nations: Martin, Dale B: <i>New Testament History and Literature (Kindle Edition)</i> , Yale University Press, 2012, Loc 6353-6359; Stark: <i>The Human Faces of God</i> , Loc 5292-5362.
388	10417	papyrus and parchment...only remain legible for a few decades: Barton: <i>A History of the Bible</i> , p. 285; Römer, T: <i>The Invention of God</i> , p. 8.
389	10425	The redactor(s) who stitched J, E, P and D together to form the Pentateuch were monotheists...But many of the sacred texts they used...had been written by polytheists: Hayes: <i>Introduction to the Bible</i> , Loc 569-579.
389	10427	There is some debate about exactly when the Pentateuch was compiled: Friedman: <i>Who Wrote the Bible</i> , pp. 223-233; Barton: <i>A History of the Bible</i> , p. 51, 223; Römer, T: <i>The Invention of God</i> , p 238.