

# JESUS FROM OUTER SPACE



What the Earliest Christians  
Really Believed about Christ

**RICHARD CARRIER, PhD**

Pitchstone Publishing  
Durham, North Carolina

# Bibliography



## Principal Works of Scholarship

Richard Carrier, *On the Historicity of Jesus* (Sheffield-Phoenix 2014)

———, *Proving History* (Rowman & Littlefield 2012)

Raphael Lataster, *Questioning the Historicity of Jesus* (Brill 2019)

Gerd Theissen and Dagmar Winter, *The Quest for the Plausible Jesus* (John Knox 2002)

Robert Van Voorst, *Jesus Outside the New Testament* (Eerdmans 2000)

## Additional Works Cited

James P. Allen, *The Ancient Egyptian Pyramid Texts*, 2nd ed. (SBL Press 2015)

Reza Aslan, *Zealot* (Random House 2013)

Anthony Barrett's *Caligula: The Corruption of Power* (Yale University Press 1990)

Joseph Baumgarten, "The Duodecimal Courts of Qumran, Revelation, and the Sanhedrin," *Journal of Biblical Literature* (March 1976)

- Fernando Bermejo-Rubio, "Why is the Hypothesis That Jesus Was an Anti-Roman Rebel Alive and Well?" *The Bible & Interpretation* (April 2013)
- Darrell Bock, "Sources for Caesar and Jesus Compared," *Bible & Theology* (June 11, 2015)
- Thomas Brodie, *The Birthing of the New Testament* (Sheffield Phoenix 2004)
- F. F. Bruce, *The New Testament Documents: Are They Reliable?* 5th rev. ed. (InterVarsity 1960)
- Richard Carrier, "McGrath on the Amazing Infallible Ehrman," RichardCarrier.info (March 25, 2012)
- , "Ehrman on Historicity Recap," RichardCarrier.info (first edition published on July 24, 2012)
- , *Hitler Homer Bible Christ* (Philosophy 2014)
- , "Okay, So What about the Historicity of Spartacus?" RichardCarrier.info (July 5, 2015)
- , "Virgin Birth: It's Pagan, Guys. Get Over It," RichardCarrier.info (September 19, 2016)
- , "Josephus on Jesus? Why You Can't Cite Opinions Before 2014," RichardCarrier.info (February 15, 2017)
- , *The Scientist in the Early Roman Empire* (Pitchstone 2017)
- , "Dying-and-Rising Gods: It's Pagan, Guys. Get Over It," RichardCarrier.info (March 29, 2018)
- , "Mark's Use of Paul's Epistles," RichardCarrier.info (October 25, 2019)
- Ava Chitwood, *Death by Philosophy* (University of Michigan Press 2004)
- John Crossan, *The Power of Parable* (HarperOne 2012)
- Gregory Daly, "Even If He Wasn't God, He Was Certainly a Man," *The Thirsty Gargoyle* (January 2006)
- Bart Ehrman, *The Lost Gospel of Judas Iscariot* (Oxford University 2006)
- , *The Orthodox Corruption of Scripture* (Oxford University 2011)

- , “Did Jesus Exist,” *Huffington Post* (March 20, 2012)
- , *Did Jesus Exist?* (HarperOne 2012)
- , *How Jesus Became God* (HarperOne 2014)
- Matthew Ferguson, “Ten Reasons to Reject the Apologetic 10/42 Source Slogan,” Archive.org (tinyurl.com/ycgd7ykr; first edition published on October 14, 2012)
- Benjamin Foster, *Before the Muses: An Anthology of Akkadian Literature*, 3rd ed. (CDL Press 2005)
- Robin Lane Fox, *Pagans and Christians* (Penguin 1986)
- Gabriele Giannantoni, *Socratis et Socraticorum Reliquiae* (Bibliopolis 1990)
- James Hannam, “Is Jesus Christ a Myth? Part 4,” Patheos.com (December 26, 2010)
- Randel Helms, *Gospel Fictions* (Prometheus 1989)
- Dexter Hoyos, *Hannibal’s Dynasty* (Routledge 2005)
- George Howard, “Was James an Apostle? A Reflection on a New Proposal for Gal. I 19,” *Novum Testamentum* 19 (January 1977)
- Serge Lancel, *Hannibal* (Blackwell 1999)
- J. F. Lazenby, *Hannibal’s War* (University of Oklahoma Press 1998)
- Naphtali Lewis and Meyer Reinhold, eds., *Roman Civilization*, 2 vols., 3rd ed. (Columbia University Press 1990)
- M. David Litwa, *How the Gospels Became History* (Yale University 2019)
- Dennis MacDonald, *Two Shipwrecked Gospels* (Brill 2013)
- , *Mythologizing Jesus* (Rowman & Littlefield 2015)
- M. McMenamin, “Depiction of the Alps on Punic Coins from Campania, Italy,” *Numismatics International Bulletin* 41.1–2 (2012)
- Tryggve Mettinger, *The Riddle of Resurrection: “Dying and Rising Gods” in the Ancient Near East* (Almqvist & Wiksell 2001)
- Richard Miller, *Resurrection and Reception in Early Christianity* (Routledge 2015)
- Candida Moss, *The Myth of Persecution* (HarperOne 2013)

- George Nickelsburg, “The Genre and Function of the Markan Passion Narrative,” *Harvard Theological Review* 73 (January–April 1980)
- A. J. Pfiffig, “Eine Nennung Hannibals,” *Studi Etruschi* 35 (1967)
- John Prevas, *Hannibal Crosses the Alps* (Da Capo 2001)
- Kenneth Sacks, *Polybius on the Writing of History* (University of California Press 1981)
- E. P. Sanders, *The Historical Figure of Jesus* (Penguin 1993)
- Aldo Schiavone, *Spartacus* (Harvard University Press 2013)
- Albert Schweitzer, *The Quest of the Historical Jesus* (A. & C. Black 2010)
- Brent Shaw, *Spartacus and the Slave Wars: A Brief History with Documents* (Bedford 2001)
- A. N. Sherwin-White, “The *Tabula* of Banasa and the *Constitutio Antoniniana*,” *Journal of Roman Studies* 63 (1973)
- L. Paul Trudinger, “[*Heteron de tōn apostōlōn ouk eidon, ei mē iakōbon*]: A Note on Galatians I 19,” *Novum Testamentum* 17 (July 1975)
- Sam Wilkinson’s *Caligula* (Routledge 2003)
- Aloys Winterling, *Caligula: A Biography* (University of California Press 2015)
- N. T. Wright, *Jesus and the Victory of God* (Fortress 1996)

### Ancient Works Cited

- Appian, *Civil War* (~150 A.D.)
- Aristophanes, *The Clouds* (~423 B.C.)
- Arrian, *The Anabasis of Alexander* (~125 A.D.)
- Athenaeus, *The Dinnersages* (~225 A.D.)
- Cicero, *Against Verres* (~70 B.C.)
- , *Response to the Haruspices* (~57 B.C.)
- Diodorus of Sicily, *Library of History* (~30 B.C.)
- Eusebius, *History of the Church* (~320 A.D.)

- Hippolytus, *Refutation of All Heresies* (~225 A.D.)
- Idomeneus, *On the Followers of Socrates* (~300 B.C.)
- Irenaeus, *Against Heresies* (~180 A.D.)
- Jerome, *Commentary on Ezekiel* (~410 A.D.)
- Flavius Josephus, *The Jewish War* (~75 A.D.)
- , *Antiquities of the Jews* (~93 A.D.)
- Livy, *From the Founding of the City* (~20 B.C.)
- Lucian, *Hermetimus* (~160 A.D.)
- Lucian (?), *On the Syrian Goddess* (~150 A.D.)
- Origen, *Comments on Ezekiel* (~225 A.D.)
- , *Against Celsus* (~248 A.D.)
- Ovid, *Metamorphoses* (~8 A.D.)
- , *Fasti* (~8 A.D.)
- Philo of Alexandria, *On the Confusion of Tongues* (~25 A.D.)
- , *Embassy to Gaius* (~40 A.D.)
- , *Flaccus* (~40 A.D.)
- Pliny the Younger, *Letters* (~110 A.D.)
- Plutarch, *On Isis and Osiris* (~100 A.D.)
- , *Life of Crassus* (~100 A.D.)
- , *Life of Romulus* (~100 A.D.)
- Polybius, *Histories* (~140 B.C.)
- Sallust, *Catiline War* (~40 B.C.)
- , *Histories* (~40 B.C.)
- Seneca, *On Consolation to My Mother Helvia* (~40 A.D.)
- , *On Rage* (~45 A.D.)
- , *On the Constancy of the Wise* (~55 A.D.)
- Sosipater Charisius, *Grammatical Arts* (~360 A.D.)

Suetonius, *Life of Caligula* (~120 A.D.)

Tacitus, *Life of Agricola* (~98 A.D.)

———, *Annals* (~116 A.D.)

Theocritus, *Idylls* (~250 B.C.)

Only works cited by title are listed above. Also cited were: *Inscriptiones Graecae* (eadh.org/projects/inscriptiones-graecae); *L'Année Epigraphique* (<http://www.anneeepigraphique.msh-paris.fr>); the books of the New and Old Testament and the writings of 1 Clement and Ignatius; the *Gospel of Thomas*; the *Ascension of Isaiah*; the *Life of Adam and Eve*; the *Second Treatise of the Great Seth*; the *Revelation of Gabriel*; the Zoroastrian scriptures (including the *Denkard*, *Yasht*, and *Vendida*); the Babylonian Talmud (including tractate *Niddah*); and the Mishnah (including tractates *Yoma* and *Sanhedrin*).