For each section of the book you will find below the sources and scholarship relied upon, stripped out of the book in sequential order.

Not included are the following works of mine that I referenced often enough that they should just be consulted in their entirety (heeding my remark that my views or conclusions on some points may have changed):


Other than that, everything that follows is divided by section of the book in which it received a footnoted reference. Note that sometimes Bible verses are cited as evidence in the text and not the footnotes. Those won’t be reproduced here, and might not have been read out in the audio either.

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Leo Depuydt, ‘The Time of Death of Alexander the Great: 11 June 323 BC, ca. 4:00-5:00 PM’, *Die Welt des Orients* 28 (1997).


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Chapter 2, Section 4:


Chapter 3, Section 1:


Irenaeus, Against All Heresies 1.3.2.


*Apostolic Constitutions* 5.12.


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*Gary Courtney, Et Tu, Judas? Then Fall Jesus!* 2nd ed. (Lincoln, NE: iUniverse, 2004).


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Plutarch, *Romulus*.

Cicero, *Laws* 1.3 and *Republic* 2.10.

Livy, *From the Founding of the City* 1.3-16.

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Chapter 4, Section 5 (no footnoted sources in Section 4):

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**Element 3:**


Charlesworth et al. (eds.), *Qumran-Messianism.*


**Element 4:**


Neusner *et al.*, *Judaisms and their Messiahs*.

[In the NT Jesus is of course ‘the Messiah’ (Christ), but is also called ‘the Chosen One’ (Mt. 12.18; Lk. 9.35; 23.35), ‘the Righteous One’ (Lk. 23.47; Acts 3.14; 7.52; 22.14; 1 Jn 2.1; Rev. 16.5) and ‘The Son of Man’ (countless instances, e.g., Mt. 12.30; Mk 14.41; Lk. 22.48; Acts 7.56; Jn 1.51; etc.), among a great many other epithets, both familiar and strange.]


Philo, *On Rewards and Punishments* 79-172 (esp. § 95).

[See Mk 9.9-13; 8.27-28; 6.14-16; Mt. 17.10-13; 16.13-14; Lk. 9.18-19; 9.7-9.]


[See Exod. 17.1-7; Num. 20.1-13; Ps. 95.7b-11; Heb. 3.7–4.13; Dan. 9 and 12; Zech. 14; Jer. 29.]


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[b. Sanhedrin 98b and 93b and b. Sukkah 52a-b.]


Evans and Flint (eds.), *Eschatology*, pp. 5-6.


Craig Evans, ‘The Recently Published Dead Sea Scrolls and the Historical Jesus’, in *Studying the Historical Jesus* (ed. Chilton and Evans).


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[See 1 Cor. 3.16-17; 6.16-20; 10.17; 12.12-27; 2 Cor. 6.16; Rom. 12.4-5.]


Justin Martyr, *Dialogue with Trypho* 36.
Element 7:


Julius Africanus, History of the World, which excerpt survives in the collection of George Syncellus, Excerpts of Chronography 18.2.

Tertullian, Answer to the Jews 8.

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Suetonius, Life of Vespasian 4.5.

Tacitus, Histories 5.13.2.


[See Heb. 1.10–2.5; 10.36-37; 1 Cor. 1.28; 6.13; 7.29-31; 1 Thess. 4.15; 2 Pet. 3.5-13; 1 Jn 2.15-18; and of course Mark 13 and Matthew 24.]


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Irenaeus, *Demonstration of the Apostolic Preaching* 78.
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Irenaeus, *Demonstration of the Apostolic Preaching* 79.

*Epistle of Barnabas* 5.


**Element 10:**

[See Heb. 1.1-4 and Col. 1.12-20; Heb. 2.10 and 1 Cor. 8.6. *Gos. Thom.* 113. 1 Cor. 8.6 and Phil. 2.5-11, Rom. 8.3. Rom. 1.7-8; 2.6; 5.1, 11; 6.11, 23; 7.25; 8.39; 10.9; 15.6, 30; 16.27, etc.; 1 Cor. 1.3-4; 6.11; 15.57, etc.; 2 Cor. 1.2-3; 11.31; 13.14, etc.; Gal. 1.1; 1.3, etc.; Phil. 1.2, 11; 3.3, 14; 4.19, etc.; 1 Thess. 1.1; 3.11-13; 4.14; 5.9, etc. 1 Cor. 4.1 and 13.2 (and 14.2); Rom. 11.25-26; 16.25-26; 1 Cor. 2.7; 15.51 (and 1 Cor. 2.1 in some mss.); Eph. 1.9; 3.3-4, 9; 5.32; 6.19; Col. 1.26, 27; 2.2; 4.3; 2 Thess. 2.5-10 (cf., e.g., Rev. 17.5-7); 1 Tim. 3.9, 16. Rom. 16.25-26; 1 Cor. 2-3; 2 Cor. 5; Eph. 3.1-10; Col. 1.26-28; 2 Pet. 1.16; Mk 4.11-12; etc.]


Adela Yarbro Collins and John Collins (eds.), *King and Messiah as Son of God: Divine, Human, and Angelic Messianic Figures in Biblical and Related Literature* (Grand Rapids, MI: Eerdmans, 2008).


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**Element 11:**


[Heb. 2.10; 9.26; Phil. 3.10; 2 Cor. 1.5; Mk 8.31; etc.]

Herodotus, *Histories* 2.171.1.

Plutarch, *On Isis and Osiris (= Moralia)* 17.357f, 20.358f.

Euripides, *Bacchae* 492, 500, 786, 801, 1377.


Plato, *Charmides* 156d.


Origen, *Against Celsus* 6.22.

Apuleius, *Metamorphoses* 11.22-23 (cf. 11.28-30).

Plutarch, *On Isis and Osiris (= Moralia)* 80.383e and 5.351f and 352b.


Apuleius, *Metamorphoses* 11.21-25; 11.16.


Plato, *Phaedrus* 244d-245a and 265b.


[Rom. 6.20-23; Col. 1.13-14]

Tertullian, *Prescription against Heretics* 40 and *On Baptism* 4-5.

Justin, *Apology* 1.66.

Tertullian, *Prescription against Heretics* 40.


[1 Cor. 7.12; 15.6, 31; 1 Cor. 4.15; Phlm. 10.]


‘Hymns of the Just’, esp. in 1.1; 3.5; 3.8-12; 4.1; 11.34-36; 13.8-12, 28; 14.21; 15.1-2; 16.22; 18.3; 19.15; 20.9; 21.1-2; 22.13-14.


Element 12:

[See Rom. 8.15-29; 9.26; Gal. 3.26-29; 4.4-7; and Heb. 2.10-18; Eph. 1.5; 1 Jn 5.1-4 (and likewise 1 Jn 2.28–3.10; 4.8; 5.18-20); with Rom. 6.3-10; Col. 2.12..]

[See also Irenaeus, *Demonstration of the Apostolic Preaching* 3 and 8. And *Ps. Sol.* 17.27.]

Element 13:


Clement of Alexandria, *Miscellanies* 5.9 (§57.2-3). 5.9 (§58.4-5). 5.9 (§58.6).

John of Damascus, *Parallels* 533c, ‘It is not lawful to speak of the sacred mysteries to the uninitiated’.


Clement of Alexandria, *Miscellanies* 1.12. 5.10 (§63.6-7). 5.10 (§64.6). 5.10 (§65.1-2). 5.10 (§65.4–66.2). 5.4-11.

Origen, *Against Celsus* 3.51-61.


[See Phil. 4.12.]

Ignatius, *Epistle to the Trallians* 5.


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Origen, *On the First Principles* 2.11.4-7.

Origen, *Against Celsus* 1.9-10.


**Element 14:**

Plutarch, *On Isis and Osiris* 1.351c and 351f.


Maximus of Tyre, fourth oration, ‘Poetry and Philosophy on the Gods’ (sometime in the second century).


[2 Cor. 1.5 and Phil. 3.10; 1 Pet. 1.11; 4.13; 5.1.]

Plutarch, *On Isis and Osiris* 26.361b–27.361e, 32.363d–46.369e; 49.371a–80.384c, 45.369a-d, 64.376f–67.378a (see also 70.379b–71.379e); 46.369d.


Plutarch, *On Isis and Osiris* 78.382e, 78.382f-383a.


Origen, *Against Celsus* 4.48-49 (see also 1.42).


Porphyry, *Against the Christians* 3.

Origen, *Against Celsus* 4.50.

Justin Martyr, *Dialogue with Trypho* 90.

Origen, *Against Celsus* 4.51-52.


Origen, *Commentary on the Gospel according to John* 1.9-11 and 10.2-6.


Plato, *Laws* 663e.


Plato, *Republic* 2.378a-e.

Maximus of Tyre, *Orations* 4.3.

Plato, *Letters* 2.312d; 2.314a-14c.


Augustine, *City of God* 4.27.


Origen, *Homilies on Jeremiah* 18.4.2.

Origen, *Against Celsus* 5.19 (see also 5.14-16).

Origen, *Against Celsus* 1.9-10 and 3.45-46.

Euripides, *Bacchae* 479-480.

**Element 15:**


[See Mt. 9.15; Mk 2.18-20; Lk. 5.33-35 (also, e.g., 2.37; 18.12); Acts 13.2-3; 14.23; 27.21-23; 1 Cor. 7.5; 2 Cor. 6.5; 11.27.]


Roland Littlewood, ‘From Elsewhere: Prophetic Visions and Dreams among the People of the Earth’, *Dreaming* 14 (June–September 2004), pp. 94-106.


Longus, Daphnis and Chloe 2.8.4.

[See 1 Cor. 15.5-8.]


[See 1 John 4; Gal. 1.6-12; 1 Thess. 5.19-24; 2 Cor. 13 and 10.3-6; 1 Timothy 6; 2 Thess. 2.11; 1 Tim. 4.1 and 2 Tim. 3.5.]


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[See Jn 14.26; Wis. 9.13-18; Dan. 2.19-22; and Exodus 31.]

**Element 16:**


**Element 17:**


**Element 18:**

[See 1 Corinthians 5, 1 Cor. 11.23-26, Exod. 12.14, 1 Cor. 11.23-26.]

Chapter 4, Section 7:

Element 20:


[See Ephesians 3.3-12 and Colossians 1.24-29. Acts 24.5.]

Epiphanius, Panarion 29.


Element 21:

[See Heb. 13.8-9; 2 Thess. 2.2-15; 1 Tim. 1.3-7; 4.1-16; 2 Tim. 3.5; Tit. 3.9; 1 Jn 2.18-26 and 4.1; 2 John 7; 3 John 9-10; Jude 3-4, 8-16; 2 Pet. 1.15-21; 3.16; Rev. 2.2, 6, 14, 15, 20; Acts 20.29-30; Mk 13.22; Mt. 7.15-23; 24.11, 24; etc.]


Tertullian, Prescription against Heretics.

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Hippolytus, Refutation of All Heresies.

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*Acts of Peter* and the *Acts of Paul*.


Acts 11.27-30


Dio Cassius, *Roman History* 60.11.1-5.


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Element 23:


Element 25:


Element 27:


Element 28:

[See Rom. 6.4 and Col. 2.12.]

[See Heb. 7.25-27 and Hebrews 9 and Wisdom 5.17-22. 1 Thess. 5.8-9 and Eph. 6.12-17.]

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Mark Strauss, Four Portraits, One Jesus: An Introduction to Jesus and the Gospels (Grand Rapids, MI: Zondervan, 2007), pp. 366, 368-70, 376.


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Yun Lee Too (ed.), *Education in Greek and Roman Antiquity* (Boston: Brill, 2001), pp. 405-32.

*b. Sotah* 49b.


**Element 31:**

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Tertullian, *Prescription against Heretics* 40.


[See Zechariah 12.11.]


Justin Martyr, *Apology* 1.69.

Plutarch, *On Isis and Osiris (= Moralia)* 35.364f.

Diodorus Siculus, *Library of History* 5.75.4.


*The Pyramid Texts* 1684a-1685a and 1700 (= Utterance 606; cf. also Utterance 670).


*The Pyramid Texts* 1363a-b (= Utterance 553).

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[See 1 Cor. 15.35-38 and 2 Cor. 5.1-4.]

**Element 32:**


Musanion Rufus, *Discourses* 10, 14 and 19.

**Element 33:**


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**Element 34:**

Cleomedes, *On the Heavens* 1.7; 2.1; and 2.3.

Pliny the Elder, *Natural History* 2.21.85.


*b. Hagigah* 12b.


Clement of Alexandria, *Miscellanies* 4.25 and 7.10 (§57.5).
Origen, *On the First Principles* 2.11.6-7.


**Element 35:**

Aristotle, *On the Heavens* 1.2 (see also 1.3.270b) and *Meteorology* 1.2–1.3.

Plato, *Phaedrus* 246d-247d.

Plutarch, *On Isis and Osiris* 45.369c-d and 48.370f–49.371c.

Plutarch, *On the Face That Appears in the Orb of the Moon.*


**Element 36:**


Philo, *On the Giants*.


Plutarch, *On Isis and Osiris* 46.369e.

[See 1 Timothy 2.5; Heb. 8.6; 9.15; 12.24; Gal. 3.19-20.]

Irenaeus, *Demonstration of the Apostolic Preaching* 7.


Element 37:


[See Isa. 14.12-15; Lk. 10.18; Ezek. 28.11-19.]

Tertullian, *Against Marcion* 2.10

Origen, *On the First Principles* 1.5.5 and *Against Celsus* 6.44.


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Bo Reicke, ‘The Law and This World according to Paul’, *Journal of Biblical Literature* 70 (1951), pp. 259-76.


Irenaeus, *Demonstration of the Apostolic Preaching* 85 and 96.

[See 1 Pet. 3.22.]

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[See Jn 12.31; 14.30; and 16.11. Rom. 16.20; 1 Cor. 5.5; 7.5; 2 Cor. 2.11; 11.13-15; 1 Thess. 2.18. See also 2 Thess. 2.3-10; Eph. 4.27; 6.11; 1 Tim. 1.20; 3.6-7; 5.15; 2 Tim. 2.26; Jas 4.7; 1 Pet. 5.8; 1 Jn 3.10, 5.19; Jude 9.]


*The Testament of Solomon* 34.


Ignatius, *Trallians* 5 and *Smyrnaeans* 6; and the Syriac *Ephesians* 3.9.

Origen, *On the First Principles* 1.5.2.
Element 38:


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[2 Enoch 8.1–9.1 redaction A and B and 42.3 redaction A.]

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Plato, *Phaedrus* 246d-247d.

Element 39:


Philo, *Questions and Answers on Genesis* 1.8.

Philo, *Allegorical Interpretation* 2.4-5.

Philo, *Allegorical Interpretation* 1.31.


Origen, Against Celsus 2.64-67.

Element 40:


Philo, On the Confusion of Tongues 63.

Philo, On the Confusion of Tongues 146-47.

Philo, On Dreams 1.215.

Philo, On the Giants 52.

Philo, On the Creation 31.

Philo, On the Confusion of Tongues 62, 97 and 147.

Philo, On Dreams 1.239; 2.45.


Philo, On Allegorical Interpretation 3.96 and The Special Laws 1.81.

Philo, On Agriculture 50-52.

[See Exod. 23.20; 1 Cor. 11.1; Rom. 8.29; 1 Cor. 15.49; 2 Cor. 3.18.]


Polycarp, Philippians 12.
Philo, *Questions and Answers on Genesis* 2.62.


Plutarch, *On Isis and Osiris* 54.373b; 67.377f and 2.351f-352a.


**Element 41:**


131. *I Enoch* 46; 48.5-6, 11; 68.38. Jesus: Ignatius, *Philadelphians* 9; Col. 2.2-3.
See also Rom. 16.25-26; 1 Cor. 2.7-10 and 4.1; Eph. 1.3-10 and 3.1-5; Col. 1.26-27.
132. 1 Enoch 61.10-18. Jesus: Phil. 2.5-11 (cf. 1 Cor. 2.7-9).

**Element 42:**

11QMelchizedek (11Q13).


Philo, *Allegorical Interpretation* 3.79-89; §82.


[See Hebrews 7.1-3 (in its full context: 7.1–9.28). Heb. 5–6.]
Element 43:


Livy, *From the Foundation of the City* 8.9–8.10.


4 Maccabees 17.20-22.


Jarvis Williams, *Maccabean Martyr Traditions*.

[See 2 Sam. 21.1-14; Deut. 16.9-10; Lev. 23.11; Num. 25.1-8; Num. 25.13.]


[See Deut. 15.19-22 and 14.22; Num. 18.16; Exod. 13; 22.29-30; etc.]


[See Gal. 3.16; 4.28; Exod. 16.1-3; Num. 14.1-4; Gal. 4.3, 8-9; Gal. 4.25-26; Gal. 4.9; Exod. 12.11-14, 23; Rom. 12.4-5; 1 Cor. 12.27.]

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Tertullian, *Apology* 5.


**Element 45:**


**Element 46:**

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[See Isa. 52.14; 53.2-3.]


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[See Exod. 1.8-10, 22.]


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Livy, *From the Founding of the City* 1.3-1.5.


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[See Mk 15.44 and Mt. 27.54; Rev. 12.9; 20.2; 1 Pet. 5.8; Eph. 2.2; 6.11-12; Lk. 4.5-6; 11.18; Mt. 4.1-11 and Lk. 4.1-13; Heb. 2.14; 1 Cor. 15.25-26; 15.54-57; 2 Cor. 2.2; Eph. 5.22-25; Mk 2.19-20; Mt. 9.15; 25.1-13 (also perhaps 22.1-10); Lk. 5.34-35; Jn 3.27-30; Rev. 19.7-9 and 21.2; and Rom. 7.1-6 and Rev. 22.17.]


[See Mt. 2.2; 21.5; 25.34; 27.11, 29, 37, 42.]

*The Protevangelion of James* § 10.1.


[See Lk. 1.5, 36; with Num. 18.1-7, and Lk. 3.24, 29.]

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**Chapter 6, Section 1:**


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Chapter 7, Section 2:


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**Chapter 7, Section 3:**


[see Gal. 1:1-2:1, 2 Cor. 11.32; 2 Cor. 12.2]


[1 Thess. 2.14-16 and 1 Cor. 14.34-35.]


[See Rom. 16.22; 1 Cor. 1.1; 2 Cor. 1.1; Phil. 1.1; Phlm. 1; Gal. 1.1-2; 1 Thess. 1.1; 2 Thess. 2.2-3; 3.17].


[See Revelation 17.10-11.]


Irenaeus, *Against Heresies* 5.30.3.

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[See Acts 21.16 and 1 Clem. 44.2, 4]

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[See Rom. 16.25-27; Mt. 24.14; 25.32; and 28.19; Ps. 82.8; Gen. 26.4; Isa. 52.10; and Jer. 3.17.]

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[See 1 Corinthians 5.9, 11 and 1 Cor. 7.1.]

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**Chapter 8, Section 2:**


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Chapter 8, Section 3:

Photius, *Library* 33. On Justus see Josephus, *Life* 9, 12, 17, 35, 37, 54, 65, 70, 74, etc.

Philo, *Embassy to Gaius* and *Against Flaccus*, and *On Providence* 2.64.


Dio Cassius, *Roman History* 71.9.


Origen, *Against Celsus* 2.33 and 2.59.

Origen, *Against Celsus* 2.59.


Philo, *Against Flaccus and Embassy to Gaius*

Eusebius, *History of the Church* 2.5.1.

Philo, *Against Flaccus* 1

Philo, *Embassy to Gaius* 8 and 373.

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Chapter 8, Section 5:

Earl Doherty, *Jesus: Neither God nor Man (The Case for a Mythical Jesus)* (Ottawa: Age of Reason, 2009), pp. 462-64.

1 Clement 33, Proverbs 8, 1 Cor. 1.24; 1 Clem. 33.2-7. 1 Clem. 46.6 and Eph. 4.4-6.

Chapter 8, Section 6:

The *Epistle of Barnabas* 16.4.

Cassius Dio, *Roman History* 69.12.


Ignatius, *To the Trallians* 9. See also Ignatius, *To the Magnesians* 11, 18 and 20 and *To the Trallians* 10.
Ignatius, *To the Smyrnaeans* 1 and 2 and 3 (see also §§ 4 and 5; and Ignatius, *To the Magnesians* 9).


Ignatius, *To the Ephesians* 19.

[See also Lk. 1.78-79 (in light of the Septuagint text of Zech. 3.9); 1 Pet. 2.9; Heb. 1.3; Jn 1.4-5; etc.]


Irenaeus, *Demonstration of the Apostolic Preaching* 84.


Justin Martyr, *Dialogue with Trypho* 36.

Chapter 8, Section 7:


Apollinaris of Laodicea, *Comments on Matthew* 136 (regarding Mt. 27.5).


[Ezek. 37.1-14.]

Babylonian Talmud, *Sanhedrin* 92b; cf. also 90b.

Eusebius, *History of the Church* 4.3.


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Chapter 8, Section 8:


Eusebius, *History of the Church* 2.23.4-18.


Jn 10.6-19 and *1 Clement* 48 (based on Ps. 117.19-20).

Eusebius, *History of the Church* 3.19-20 and 3.11-12

[See Jn 19.25.]

Eusebius, *History of the Church* 3.32.

Suetonius, *Domitian* 10; and Dio Cassius, *Roman History* 67.14

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Chapter 8, Section 9:


Theissen and Merz, *The Historical Jesus*, pp. 64-74.

Josephus, *Ant.* 18.63-64.


Josephus, *Ant.* 1.pr.5-10.


Whealey, *Josephus on Jesus*, pp. 6-18.


Origen, *Against Celsus* 1.47.

Paget, ‘Some Observations’, pp. 554-624 (and pp. 568-71 for further reasons to reject the conclusion).

Olson, ‘Eusebius and the Testimonium Flavianum’, pp. 319-22.


[See Mt. 1.16, Mt. 27.17 and 27.22; Jn 4.25; the *Clementine Homilies* 18.4.5 and Justin Martyr, *Apology* 1.30.1 and *Dialogue with Trypho* 32.1.]

See Origen (e.g. *Against Celsus* pr.2.12; *Commentaries on the Gospel of John* 1.5.29; 1.21.126; 13.26; *Series of Commentaries on the Gospel of Matthew* 255; *Scholia on Matthew* 17.308; *Homilies (on Jeremiah)* 16.10 and *Against Celsus* 4.28 and *Against Celsus* 1.47 and 2.13; and *Commentary on Matthew* 10.17.]


Tacitus, *Annals* 15.44.
Protevangelium of James (specifically Prot. Jas. §23).


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Chapter 8, Section 10:

Pliny, Letters 10.96; and Tacitus, Annals 15.44.


Theissen and Merz, Historical Jesus, pp. 79-83.


Doherty, Jesus: Neither God nor Man, pp. 587-630 and 637-42.


Knight, Disciples of the Beloved One, pp. 34-36 and 209-12.

Doherty, Jesus: Neither God nor Man, p. 640.

Tacitus, Annals 2.61 and 4.4-5.


Pliny the Elder, *Natural History* 17.1.5.


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Chapter 8, Section 11:


Suetonius, *Claudius* 25.4.

Dio Cassius, *Roman History* 60.6.6.

Orosius, *A History against the Pagans* 7.6.15-16.


[See Acts 18.2.]


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**Chapter 8, Section 12 (no footnoted references in Section 13):**

Justin Martyr, *Dialogue with Trypho* 8.4.


[Three-hour eclipse of the sun: Mk 15.33; Mt. 27.45; Lk. 23.44-45. Wandering star disturbing all Jerusalem: Mt. 2.3. Mass of resurrected saints invading the city: Mt. 27.52-53. Devastating earthquake: Mt. 27.51. Triumphant entry of Jesus: Mk 11.8-11; Mt. 21.8-11; Lk. 19.35-40; Jn 12.12-19. Clearing the temple: Mk 11.15-18; Mt. 21.12-13; Lk. 19.45-47; Jn 2.13-16. Miraculous feeding of thousands of people: Mk 6.31-44; 8.1-9; Mt. 14.13-21; 15.32-39; Lk. 9.10-17; Jn 6.5-15. Mass murder of two thousand pigs: Mk 5.13-14 (cf. Lk. 8.33-37; Mt. 8.32-34). Mass murder of a whole town of babies and toddlers: Mt. 2.16.]


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Chapter 9, Section 1:


Euripides, *Bacchae* 440-49

[Compare Acts 12.6-7 and 16.26.]


[See Lk. 24.15 and Acts 9.7. And Ezek. 1.26–2.3. Similarly, Dan. 10.2-21.]


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**Chapter 9, Section 2:**


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**Chapter 9, Section 3:**

[See Mk 3.31-34 (repeated in Mt. 12.46-50 and Lk. 8.19-21; Jn 7.5 and 19.26-27. And Gal. 2.9, in light of Mk 3.16-17; 5.37; 9.2; 14.33; Lk. 5.10; 8.51; 9.28.]

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**Chapter 9, Section 4:**


[See Acts 22.25-30.]


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**Chapter 9, Section 5:**

Mishnah, *Sanhedrin* 5.5.


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**Chapter 9, Section 6 (no footnoted references in Section 7):**

Chapter 10, Section 1:


[See Deut. 1.1.]


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Chapter 10, Section 2:


[See *Iliad* 23.624-99; and *Aeneid* 5.387-484. And see, e.g., *Iliad* 23.624-50.]


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Chapter 10, Section 3:


Carrier, *Sense and Goodness*, pp. 246-47.


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**Chapter 10, Section 4:**


Mishnah, *Pesahim* 8.6, b, and d.

[See Jn 18.38-40.]


[See Isaiah 52 and 53; 1 Pet. 2.24 and Heb. 9.28, with use of the same verb in Mk 9.2 and Mt. 17.1. See also 1 Pet. 2.22-23 and 1 Jn 3.5 and 2 Cor. 5.21.]

Mishnah, *Yoma* 6.1b.


[See Mt. 27.16-17.]


Origen, *Homily on Leviticus* 10.2.2.

Origen, *Commentary on Matthew* 121.

[See Acts 13.6-8.]

Origen, *Commentary on Matthew* 19.


[See Ps. 22.1 and Ps. 30.5 and Lk. 23.46.]


Paul Achtemeier, ‘The Origin and Function of the Pre-Marcan Miracle Catenae’, *Journal of Biblical Literature* 91 (June 1972), pp. 198-221.

[See Num. 13.29; 14.25, 43-45 (cf. also Num. 24.20 and Exod. 17.9).]


[See 2 Kgs 4.43-44.]


[See Mk 6.41; 8.6; and 14.22. And 6.35-43 and 8.1-9 and 8.14-17.]


[See Mk 1.3; 12.14; and Acts 16.17; 18.25-26; 19.9, 23; 24.14, 22.]


[Mk 1.14; Mk 15.40, 15.47, 16.4, 15.42, Mk 15.47.]


[See Mk 14.14, 13.2; 14.58; 15.29 and 2 Cor. 5.1, 1 Cor. 11.23-26; cf. 11.20, and 1 Cor. 11.23.]
[See Mk 15.33-34 with Josephus, *Jewish War* 6.423. Also Mk 15.25, 15.33, and 15.34, and Mk 15.42.]


[See Mk 14.1-2; Gen. 1.5 and 2.2; 2 Cor. 5.17; 1 Cor. 15.4.]

[See Psalm 23 and 24 and Mark in 16.2.]


*Barnabas* 15.

Justin Martyr, *Dialogue with Trypho* 85 and 97-106.

Irenaeus in *Demonstration of the Apostolic Preaching* 84 and Justin Martyr, *Dialogue with Trypho* 36.


[See Mt. 27.57; Lk. 23.50-51; Jn 19.38.]


Homer, *Odyssey* 23.178 (with 23.189) and 5.234-56 (see also 17.266-68 and 22.126-28, 155-56, and 257-58; and 23.190-201; also 17.340-41 and 21.42-43.)

[That Jesus was a rabbi: Mk 10.51; 11.21; 14.45; Mt. 26.25, 49; Jn 1.38, 49; 3.2; 4.31; 6.25; 9.2; 11.8; 20.16. Luke translates the Hebrew for ‘rabbi’ into Greek equivalents: Lk. 5.5; 7.40; 8.24, 45, 49; 9.33, 38, 49; 10.25; 11.45; 12.13; 17.13; 18.18; 19.39; 20.21, 28, 39; 21.7; 22.11. Luke assumes Jesus could read the Torah scroll (Lk. 4.16). See also Jn 8.6-8.]


[See Acts 2.10; 6.9; 11.20; 13.1.]


Strabo, *Geography* 17.3.22.


[See Mk 3.16 and 5.13 and Mk 14.43-49 and http://en.wikipedia.org/wiki/Legio_X_Fretensis.]

Origen, *Against Celsus* 3.66.

Pliny the Younger, *Letters* 3.11.

Philostratus, *Life of Apollonius of Tyana* 4.46.


Tacitus, *Histories* 3.81.

Cassius Dio, *Roman History* 65.18-19.


Origen, *Homilies on Genesis* 14.3.


*Gospel of Peter* 14.59.


Plutarch, *On Isis and Osiris* 38.366c.


[See Mk 15.40, 47 and 16.1; Mt. 27.56, 61 and 28.1; Lk. 24.10; vs. Jn 19.25-27.]

[See Exodus 18.]


[See 1 Cor. 10.1-4]


Chapter 10, Section 5:


[See Gos. Pet. 14.50-60 and John 21 and Lk. 5.]


[See 1 Tim. 1.4 and Tit. 3.9.]


Allison, *Studies in Matthew*, pp. 141-42


[Compare Mt. 4.2 with Exod. 34.28. See also Mk 1.13.]

Chapter 10, Section 6:


MacDonald, Two Shipwrecked Gospels, pp. 76-87.


Brodie, *Beyond the Quest*, pp. 51-76.


Apuleius, *Florida* 19.

Philostratus, *Life of Apollonius of Tyana* 4.45.


[See 1 Chronicles 21–22 vs. Lk. 2.1-20.]


*Bib. Ant.* 42.


Aelius Herodianus, Definitions 64.


Josephus, Jewish War 7.217.


1 Macc. 3.39-40.


Jean Magné, ‘The Emmaus Disciples and Adam and Eve in Paradise’, in *From Christianity to Gnosis and from Gnosis to Christianity: An Itinerary through the Texts to and from the Tree of Paradise* (Atlanta, GA: Scholars Press, 1993), pp. 41-51.


Sylvie Chabert d’Hyères (see http://codexbezae.perso.sfr.fr/comm/oulam_en.html)

Justin Martyr, *Dialogue with Trypho* 58.13.

Eusebius, *Onomasticon* 40.21.

[See Gen. 32.28 and 35.10.]


[See Isa. 53.7, Acts 8.32 vs. 8.35; Lk. 24.31 vs. 24.32.]


Chapter 10, Section 7 (no footnoted references in Section 8):

White, *From Jesus to Christianity*, p. 309.


MacDonald, *Two Shipwrecked Gospels*, p. 48 n. 11.


[See Jn 4.46-53, redacting Mt. 8.5-13, which was also redacted in Lk. 7.1-10.]


James Crossley, ‘Can John’s Gospel Really Be Used to Reconstruct a Life of Jesus? An Assessment of Recent Trends and a Defence of a Traditional View’, in ‘Is This Not the Carpenter? The Question of the Historicity of the Figure of Jesus’ (ed. Thomas Thompson and Thomas Verenna; Sheffield: Equinox, 2012), pp. 163-84.


Richard Carrier, ‘Mark 16:9-20 as Forgery or Fabrication’, *Hitler Homer Bible Christ*, pp. 231-312 (236-42).
[Compare Jn 20.19-31 and John 21 (e.g. if Jn 20.19-31 is an interpolation, so might 11.16 be). Both ‘endings’ are redacted from Luke: John 21 redacts Lk. 5.4-10, which is not there a resurrection appearance, and Lk. 24.42; while Jn 20.19-31 redacts Lk. 24.33-48.]


Dwight Moody Smith, The Composition and Order of the Fourth Gospel: Bultmann’s Literary Theory, with the Greek Text as Rearranged by R.C. Bultmann (New Haven, CT: Yale University Press, 1965).


Francis Moloney, ‘From Cana to Cana (John 2.1–4.54) and the Fourth Evangelist’s Concept of Correct (and Incorrect) Faith’, Salesianum 40 (October–December 1978), pp. 817-43.

[See Matthew 8 and Luke 7.]


Helms, Gospel Fictions, pp. 85-88.

[See Exod. 7.19 vs. Jn 2.6 and 1 Cor. 10.4.]

Midrash Tehillim 105.12.

Shemoth Rabbah 122.

Targum Pseudo-Jonathan, Exod. 17 and Num. 20.

Roger Aus, ‘The Wedding Feast at Cana (John 2.1-11), and Ahasuerus’ Wedding Feast in Judaic Traditions on Esther 1’, in Water into Wine and the Beheading of John the Baptist:
Early Jewish-Christian Interpretation of Esther 1 in John 2:1-11 and Mark 6:17-29

Josephus, Life 86.

[See Mk 7.25-30 and Mt. 15.22-28. With Genesis 40.]

[See Jn 20.2-8, Lk. 24.12, Jn 20.6-7, Lk. 24.12, Jn 20.11-12 and 20.14-18.]


[see Gen. 15.2, 15.4 and 24.2.]


[See Jn 19.38-42; Jn 3.1, 10; Jn 7.31-52; Jn 7.50.]
Robert Grant, “‘One Hundred Fifty-Three Large Fish’ (John 21.11)’, *Harvard Theological Review* 42 (October 1949), pp. 273-75.


Mishnah, *Shabbat* 7.2 (lines L and M).


[See Jn 10.7 and Jn 5.2. Also Mk 2.1-12, Mt. 9.1-8 and Acts 9.33-34, and Lk. 11.46.]

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Chapter 11, Section 1:


Wikipedia (‘Pliny the Elder’ at [http://en.wikipedia.org/wiki/Pliny_the_Elder](http://en.wikipedia.org/wiki/Pliny_the_Elder) and Livius (‘Pliny the Younger [1]’ at [http://www.livius.org/pi-pm/pliny/pliny_v.htm](http://www.livius.org/pi-pm/pliny/pliny_v.htm)).


Junji Kinoshita, ‘Romans: Two Writings Combined: A New Interpretation of the Body of Romans’, *Novum Testamentum* 7 (October 1965), pp. 258-77.


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Page 121 of 131
Chapter 11, Section 2:


[See 1 Cor. 15.3-9. And Acts 2 and 1 Cor. 15.20.]


Earl Doherty, *Jesus: Neither God nor Man (The Case for a Mythical Jesus)* (Ottawa: Age of Reason, 2009), pp. 25-82.


Price, Christ-Myth Theory, pp. 359-60.


Thomas Verenna, ‘Born under the Law: Intertextuality and the Question of the Historicity of the Figure of Jesus in Paul’s Epistles’, in ‘Is This Not the Carpenter?’ (ed. Thompson and Verenna), pp. 131-59.

[See Mk 3.16 and Mt. 16.15-19 and Gal. 2.7-8.]


[See 1 Cor. 15.8-10 and Gal. 1.13-16 and 1.22-24.]

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**Chapter 11, Section 3:**

[See Jas 1.12 and 5.12.]


[See 1 Pet. 4.11 and 4.12. Also, 1 Pet. 5.12, 1 Pet. 1.1, and 4.12–5.20, and 1.1–4.11. And Phil. 2.6-11.]

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**Chapter 11, Section 4:**

[See Phil. 2.4-11 and Rom. 16.25-26. Also 1 Cor. 8.5; Eph. 6.5; 1 Tim. 6.13-16; Rev. 17.14; 2 Cor. 11.4]


[See Ps. 68.18 and Eph. 4.8-14 and Col. 2.14-15.]
Chapter 11, Section 5:

[See Rom. 16.21; 1 Cor. 4.17; 16.10; 2 Cor. 1.1, 19; Phil. 1; 2.19; 1 Thess. 1.1; 3.2, 6; Phlm. 1.1. Also 2 Cor. 1.1 and Heb. 2.1; 3.12-14; 5.12; 10.25; 12.12, etc.]


[See 1 Cor. 12.27; Col. 1.18, 24; 1 Pet. 2.5 and 2.9.]

[See, e.g., 1 Cor. 12.8-10 and 12.28-31; 2 Cor. 12.12; Rom. 15.18-19. Also Heb. 2.16 and Rom. 2.29.]

Justin Martyr, Dialogue with Trypho 30.

[See 1 Chron. 2.15, 1 Kgs 12.20, Rom. 15.12, quoting Isa. 11.10. See also, e.g. Gen. 49.10 and 2 Sam. 7.4-17, and Pss. Sol. 17.21.]


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Chapter 11, Section 6:


[See 1 Cor. 7.10-11 (compare 7.12 and 7.25). See also 1 Cor. 9.13-14; 14.37; 1 Thess. 4.15-18.]
Chapter 11, Section 7:


[See Lk. 22.14-20 and Mt. 25.26-29.]


[See 1 Cor. 11.25 and 1 Cor. 11.20. See also: 1 Cor. 10.16-2.]


[See Dan. 2.19; 7.2, 7.]

Carrier, ‘Christianity’s Success Was Not Incredible’, in *End of Christianity* [ed. Loftus], pp. 72-73.


[See 1 Cor. 10.16 and Mk 14.25.]


[See Gen. 14.18; 14.15; 14.17.]

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**Chapter 11, Section 8:**

[See 2 Cor. 12.2-4.]


[See 1 Tim. 6.13.]


2 Enoch and the Revelation of Moses.

[See 2 Cor. 5.21, Col. 2.14, Rom. 3.25, Gal. 3.1; Rom. 8.2-10.]


[See Isa. 8.14 with Isa. 28.16. See also 1 Cor. 1.23 and Gal. 5.11 (and 1 Pet. 2.7-8).]


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Chapter 11, Section 9:


[See Gal. 3.26–4.29 and Rom. 1.3.]

[See Rom. 9.11 and Gal. 4.23, 29 (yet notably not same verb used as in 4.4). Likewise Heb. 11.23.]


Philo, *On the Change of Names* 23(130)–28(152).


[See Prov. 8.22-36; Wisdom 7.25; etc. Also, Gal. 4.4.]

Margaret Barker in *The Great High Priest*, pp. 229-61.

Origen, *Commentary on John* 2.12 (quoting the now-lost *Gospel according to the Hebrews*).

Origen, *Homily on Jeremiah* 15.4.


[See Rom. 9.6-8 and 4.13-16 and Gal. 3.13-18.]


b. Pesaḥim 112b.


b. Pesaḥim 111b; etc.

[See Zech. 5.9 and Gen. 6.4.]

*Proverbs* 9 and *Sir.* 15.2-3.

[See Psalm 110. With Rom. 1.3 and Gal. 4.4.]

Bart Ehrman, The Orthodox Corruption of Scripture (New York: Oxford University Press, 1993), p. 239.

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Chapter 11, Section 10:

[See 1 Cor. 9.3-11, 13-14 and 1 Cor. 9.12, 15, 18.]


Phil. 4.21; ‘man in Christ’, 2 Cor. 12.2; ‘babes in Christ’, 1 Cor. 3.1; and ‘churches in Christ’, 1 Thess. 2.14. See also Rom. 12.5 and Rom. 1.4. Also 1 Cor. 15.31, Col. 1.2, and Phil. 1.14.]


[See Mk 5.37; 9.2; 14.33; Mt. 17.1; Lk. 5.10; 8.51; 9.28; Acts 12.2. Also Gal. (1.19; 2.9; 2.12) and 1 Cor. 15.7 and 1 Cor. 15.5.]


[See 1 Cor. 16.12 (‘Apollɔs the brother’); Phil. 2.25 (‘Εpapɔrɔditus the brother’); Rom. 14.10 (‘the brother of you’); 1 Thess. 4.6 (‘the brother of one [of us]’); 1 Cor. 8.13 (‘the brother of me’); 2 Cor. 2.13 (‘Titus the brother of me’); 1 Thess. 3.2 (‘Timothy the brother of us’), etc. See also 1 Cor. 1.1; 2 Cor. 1.1; 2.13; 8.22-23; Rom. 16.1; 1 Thess. 3.2; Phil. 2.25; Phlm. 1, 2, 20; rhetorical intimacy: 1 Cor. 8.13. See also Gal. 2.9 and 2.12.]

Hans Dieter Betz, Galatians: A Commentary on Paul’s Letter to the Churches in Galatia (Minneapolis, MN: Fortress


Origen, in *Against Celsus* 1.47, denies that Paul meant this James in Gal. 1.19.

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**Chapter 11, Section 11:**


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**Chapter 12** (no footnoted references in this Chapter except reliance on *Proving History*).