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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[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.]


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**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.]


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

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

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

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

Justin, *Apology* 1.66.

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[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.]

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Origen, *Against Celsus* 3.51-61.


[See Phil. 4.12.]

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[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.]


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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:


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Element 21:

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Element 27:


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**Element 36:**


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**Element 40:**


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


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**Element 41:**


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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).


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

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

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[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].


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

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Origen, *Against Celsus* 2.59.


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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 1.42 and 1.37-41.

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.


Josephus, Ant. 20.200.

[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.]

Josephus, Ant. 20.199 (probably referring to Ant. 13.293-98).

Van Voorst, Jesus, pp. 91-92.


Pliny the Younger, Epistles 10.96-97.

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


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.]


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.

Diogenes Laertius, Lives of Eminent Philosophers 2.65-104.

Josephus, Life 76.424-25.

Josephus, Jewish War 7.17.
[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]


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**Chapter 10, Section 5:**


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


Carrier, ‘Plausibility of Theft’, in *Empty Tomb* [ed. Price and Lowder], pp. 358-68
[See Mt. 27.51-53 and Zech. 14.5.]


[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.]

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Chapter 10, Section 6:

Carrier, ‘Spiritual Body’, in *Empty Tomb* [ed. Price and Lowder], pp. 120-26, 135, 190-93.


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.


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:

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:

Pliny, Letters 3.5, 5.8, 6.16, 6.20.


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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.


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.


Chapter 11, Section 3:


Chapter 11, Section 4:

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.


Chapter 11, Section 8:

[See 2 Cor. 12.2-4.]


Origen, Commentary on 1 Corinthians, fragment 9.14-25.

[See 1 Tim. 6.13.]


Doherty, Jesus: Neither God nor Man, pp. 657-59.

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.]

Plutarch, Pericles 39.


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


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.]


Doherty, Jesus: Neither God nor Man, pp. 197-212.

Philo, On Mating with the Preliminary Studies 6–7.
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. Pesahim* 112b.


*b. Pesahim* 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 (‘Apolllos the brother’); Phil. 2.25 (‘Epaphroditus 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).
The historicity of Jesus focuses on whether Jesus Christ existed as a real historical person, or whether he is simply a mythological imagination. This article will show that the evidence for the existence of Jesus is overwhelming, as is agreed upon by every professor in every academic institution in every relevant field in the world. In other words, for someone to argue that Jesus never existed (and thus is merely a myth) is to place himself against not only the field of scholarship and the historical In the historical Jesus hypotheses, Jesus varies from a simple itinerate rabbi, to a Zealot leader, to a philosopher/teacher, etc., depending on which historian you wish to believe. Those in the mythical camp have proposed that Jesus was an invention stolen from pagan religions and sun gods to a son of God predicted by Hebrew scripture, or a revelation from dreams and visions (or combinations of them). Carrier chooses a minimal approach reducing both arguments to common denominators such that both camps can agree about their side of the argument. He calls these theories: The Minimal Theory of Historicity This “FAQ”, often referred to as the “Historicity of Jesus” FAQ, is neither exhaustive, nor does it attempt to answer the question of whether Jesus of Nazareth really lived or not. In fact, in writing it I have purposely tried not to take sides on this issue. In order to do this, one should consider not only these texts, but also the canonical and non-canonical Christian texts, Jewish texts, and archeological evidence.