

Class 4

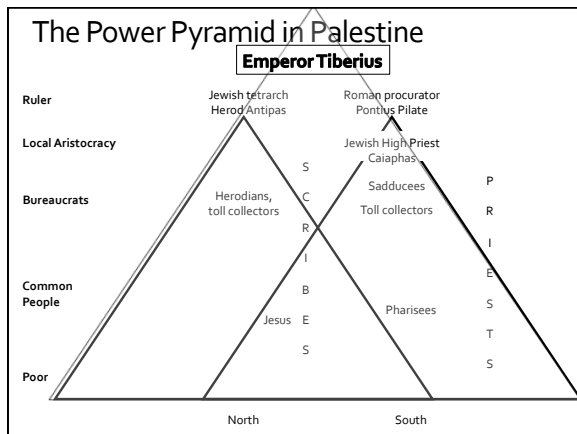
THE DEATH & AFTERLIFE OF JESUS

Outline

- Who were Jesus' enemies, and who killed him?
- Why was Jesus killed?
- Did Jesus rise from the dead?
- Are there any legitimate archaeological artifacts related to Jesus' life, death or resurrection?
- How did later beliefs about him develop?

Question 16

WHO WERE JESUS' ENEMIES, AND WHO KILLED HIM?



Who Were Jesus' Opponents?

	What the Gospels say	What is historically plausible
Roman authorities		<input type="checkbox"/>
Sadducees, Jewish aristocracy, elders	<input type="checkbox"/>	<input type="checkbox"/>
scribes	<input type="checkbox"/>	<input type="checkbox"/>
Pharisees	<input type="checkbox"/>	
"Jews" (the crowds)	<input type="checkbox"/>	
his family		
his followers	Judas	

The Historical Pharisees

How their "yoke" stacks up against Jesus'

The Pharisees get bad press in the gospels for being too legalistic and rigid in their interpretation of Jewish law. But who, really, was more strict?

	Jesus	Pharisees
Purity		
• which foods to eat, and with whom		<input type="checkbox"/>
• washing hands and handling things		<input type="checkbox"/>
Voluntary fasting		<input type="checkbox"/>
Other commands		
• tithing		<input type="checkbox"/>
• observance of fasts and holy days		<input type="checkbox"/>
• marriage and divorce	<input type="checkbox"/>	
• murder and anger	<input type="checkbox"/>	
• adultery and lust	<input type="checkbox"/>	
• love of neighbor and enemy	<input type="checkbox"/>	

Question 17

WHY WAS JESUS KILLED?

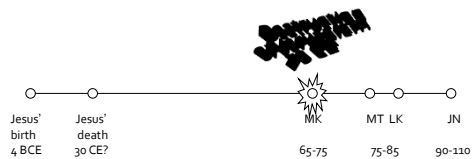
Was Jesus a Political Threat?

The Evidence

Yes	No
<ul style="list-style-type: none">Rome executed himRome <i>crucified</i> himbut Jerusalem, especially during Passover, was more populous and volatilehis central message was a "reign of God" that challenged Rome's rule	<ul style="list-style-type: none">the gospels say Pilate didn't want tothe gospels say Jesus Barabbas was the violent criminal, the one Rome <i>should</i> have crucifiedHerod Antipas never "took him out" up in the Galileebut was that reign of God a direct threat?<ul style="list-style-type: none">Jesus supported Roman taxeshe healed a centurion's slaveat trial, he said kingdom is not of this world

Was Jesus a Political Threat?

Why the Gospel authors answer "no"



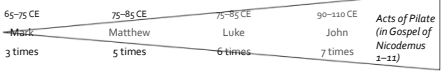
- ✓ Jews had just revolted against Rome and been crushed
- ✓ Jews around the empire were paying the price
- ✓ The Romans didn't differentiate between Jews and Christians
- ✓ Except they knew Christians were following a man they crucified

Christians needed to protect selves and differentiate selves from "rebellious Jews"

Was Jesus a Political Threat?

How the Gospel authors answer "no"

- The Synoptics create a Jewish "trial"
- All four exonerate Pilate, having Pilate say Jesus is innocent



Gospel of Peter

Acts of Pilate (in Gospel of Nicodemus 2-12)
- All four increasingly blame Jewish figures instead
 - especially chief priests, elders, scribes, first men
 - Matthew makes the Jewish crowd indict itself (27:25)
 - John makes "the Jews" the culprits
- All four use the Barabbas scene to paint Jesus as non-violent
- All four make his "kingdom" less "of this world"

Was Jesus a Political Threat?

The Most Historically Plausible Answer

Yes

No

- Rome executed him
- Rome *crucified* him
- but Jerusalem, especially during Passover, was more populous and volatile
- Herod Antipas never "took him out" up in the Galilee
- his central message was a "reign of God" that challenged Rome's rule

Why Was Jesus a Political Threat?

- Because of his message, perhaps
 - "kingdom of God" challenges kingdoms of this world, and their allies
 - criteria of historicity establish that message as historical
- But even more likely, because of the CROWD
 - The gospels make it sound like the crowd *WANTED* Jesus dead
 - But this isn't plausible
 - Crucifixion's target is that crowd
 - The message is for *THEM*
 - You don't need to crucify someone the crowd already despises
 - So why would the gospel authors *MAKE* the crowd guilty?
 - to align selves with Rome as victims of Jews
 - to explain why Jerusalem had been destroyed
 - to explain why the Jews hadn't embraced Jesus since his death

Question 18

DID HE RISE FROM THE DEAD?

Resurrection and Its Impact

- Many of his followers claimed to have experienced him alive after his death and burial
- Reports vary widely, but consistently claim that he was both embodied but also not

The Resurrection Historical Evaluation

Historical problems with the account

- It's never actually described
- The stories differ dramatically
- The only witnesses are believers
- It's central to Christian faith

But it satisfies a number of
the criteria of historicity

- Many eyewitnesses report it
- It's embarrassing
- It's an early tradition
- It's somewhat discontinuous with earlier Jewish tradition
- It's hard to explain the rise of Christianity without it

Resurrection and Its Impact

- Many of his followers claimed to have experienced him alive after his death and burial
- Reports vary widely, but consistently claim that he was both embodied but also not
- This grounds a belief that he is a messiah, victorious over death
- Christians continue to interpret Jesus' significance
 - They begin to direct prayers to him
 - They see him as messiah using and amplifying Jewish paradigms
 - They mine the Jewish scriptures for prophecies of him
 - These ideas develop as they preach and write

Question 20

HOW DID LATER BELIEFS ABOUT HIM DEVELOP?

Four Jewish Messianic Paradigms (Introduced before midterm)

- king
- priest
- prophet
- heavenly agent

John J. Collins, *The Scepter and the Star: Messianism in Light of the Dead Sea Scrolls* (2nd ed.; Anchor Bible Reference Library, Grand Rapids, Michigan: William B. Eerdmans, 2010)

Christian Changes to "Christ"

- fuse king, priest, prophet, heavenly agent into one figure
- postpone the messianic age that was supposed to accompany him to a future time
- redefine the "failure" of crucifixion through the "triumph" of the resurrection
- believe him to be not just a heavenly agent, but divine

Two Types of "Christ"

For early Christians

- The anointed instrument by which God will effect a righteous judgment
 - Adoptionist – Jesus was designated "son of God" at a point in time
 - This is the majority view in New Testament texts*
 - And all 4 Jewish paradigms fit here*
- The embodied agent of God who has entered human history to do something for humankind
 - Incarnational – the Word is preexistent (with God) and becomes flesh to make God known
 - This is the majority view now*
 - This develops from the "heavenly agent" paradigm, but goes well beyond it*

Adoptionist Christology

Jesus is the anointed instrument by which God will effect a righteous judgment; God "anoints" him at some point in time for the task.

Paul a slave of Christ Jesus, called an apostle set apart for God's good news, which he preannounced through his prophets in holy scriptures, the good news about his son, who came from David's seed according to the flesh, but who was designated son of God through a mighty act, by the spirit of holiness, by resurrection from the dead, his son, namely, Jesus Christ our Lord...

– Romans 1:1-4 (c.56 CE)

Adoptionist Christology

Jesus is the anointed instrument by which God will effect a righteous judgment;
God "anoints" him at some point in time for the task.

"God raised up this Jesus, of whom all of us are witnesses.
He was exalted to the right hand of God, receiving the
promise of the holy spirit from the father. This he has
poured out, which is what you see and hear. For David did
not go up to heaven, but he says, 'The Lord said to my lord,
'Be seated at my right hand until I make your enemies a
stool for your feet.'" Let all the house of Israel know, then,
with assurance, that God has made this Jesus whom you
crucified to be both lord and Christ."

— Peter's speech at Pentecost
Acts 2:32-36 (c.75–85 CE)

Adoptionist Christology

Jesus is the anointed instrument by which God will effect a righteous judgment;
God "anoints" him at some point in time for the task.

Marana tha ("Come, Lord" - Aramaic)

— 1 Corinthians 16:22 (c.56 CE)

Erchou, Kurie Iesou ("Come, Lord Jesus" - Greek)

— Revelation 22:20 (c.94–96 CE)

Incarnational Christology

Jesus is the embodied agent of God who has entered human history
to do something for humankind.

In the beginning was the Word
and the Word was with God
and the Word was God.

This one was in the beginning with God
and all things were made through him
and apart from him nothing came into being.

— John 1:1-3 (c.90–100 CE)

Incarnational Christology

Jesus is the embodied agent of God who has entered human history to do something for humankind.

In these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe,

who, being the radiance of his glory
and the imprint of his very being
bearing all things by his powerful word
having effected a cleansing of sins
has taken a seat at the right hand
of the Majesty on high.

— Hebrews 1:2-3 (c.65–90 CE)

Incarnational Christology

Jesus is the embodied agent of God who has entered human history to do something for humankind.

who, though being in God's form
did not consider it a prize to be equal to God,
but emptied himself,
taking the form of a slave.
Having become like human beings
and being found in human form,
he humbled himself,
becoming obedient even to death,
yes, the death of the cross.

— Philippians 2:6-8 (mid 50s CE)

What Did Jesus Himself Say?

- We have to work our way back to this through later texts
- Most scholars think that Jesus made few, if any, explicit claims about his own status as “the” or “an” anointed one or “son of God” in an extraordinary sense
- He was a Jew who
 - believed in God's promises and demands
 - hoped and prayed that those promises would soon be realized
 - denounced society when it fell short of God's justice and compassion
 - gathered followers whom he taught to live by the vision
 - was executed by Rome for sedition for his bold proclamation and provocative actions

Old Testament Figures

Fused to Christ

- Adamic *Romans 5:12-21*
- Davidic (king) *Matthew 1:1-17; 27:27-37*
- Melchizedek (priest) *Hebrews 4:14-5:10*
- Moses (prophet) *Matthew 1:18-5*
- Danielic (heavenly agent) *Mark 15:53-65*
- Logos *John 1:1-8*

Adamic Christology

Romans 5:12-21

Jesus is the antithesis of Adam

- | | |
|---|--|
| ▪ Adam is the first human of the old creation | ▪ Jesus is the first human of the new creation |
| ▪ One trespass caused judgment and condemnation | ▪ One free gift brings grace and justification |
| ▪ Sin and death enter through one man | ▪ Righteousness and life enter through Christ |

Davidic Christology

Matthew 1:1-17; 27:27-37

Jesus is messiah promised to David

- Connects to earlier Jewish paradigm of kingly messiah
- Genealogy
 - David is mentioned in v. 1
 - David is one of the pivot points in the 3 groupings (v. 17)
 - David's name is hidden in the number "14" (D=4, V=6, D=4)
- Trial and Crucifixion
 - Mocked as king
 - Charged as pretender "King of the Jews"

Melchizedek Christology

Hebrews 4:14–5:10

*Jesus is priest
AND sacrifice*

- Connects to earlier paradigm of priestly messiah
- He exceeds Melchizedek/regular high priest
 - He has passed through the heavens (v. 14)
 - He is without sin (4:15)
 - God appointed him (5:5-6)

Moses Christology

Matthew 1:18–5

*Jesus is not only prophet
but son of God;
not law receiver but lawgiver*

- Connects to earlier Jewish paradigm of prophetic messiah
- Jesus' early life is modeled on Moses
 - both survive a pogrom against male children (Matt 2:16-18; see Exod 2:1-10)
 - both are raised in Egypt (Matt 2:13-15; see Exod 2:5-10)
 - both undergo an exodus from Egypt (Matt 2:19-23; see Exod 11-13)
- Jesus is a lawgiver
 - goes up a mountain
 - delivers law

Danielic Christology

Mark 15:53-65

*Jesus is identified AS
the heavenly agent,
though at present only HE is judged*

- Connects to earlier Jewish paradigm of "heavenly agent" who would judge humanity
- Jesus claims to BE the Son of Man who will come on the clouds of heaven (Daniel 7:13-14)
 - Jesus is "son of man" (human)
 - But will also come as judge in the future (heavenly agent)
 - This claim is read as blasphemy
 - taking the name of God in vain
 - claiming to be God

Logos Christology

John 1:1-8

*Jesus is God incarnate—
a preexistent figure integrally
tied to the world in which we live*

- Connects not to Jewish messianic paradigms but to Platonic philosophy
- Jesus is the WORD (= Logos, in Greek) through whom God created the world (Genesis 1:1–2:4a)
 - he becomes flesh, but is before matter and therefore above/ before the material world
 - the wisdom of God that dwells among humans and mediates between them
 - the world rejects that wisdom because it does not know God
 - but some befriend wisdom and become friends of God

Question 19

**ARE THERE ANY LEGITIMATE
ARCHAEOLOGICAL ARTIFACTS?**

Evaluating Historicity

For Archaeological Sites & Artifacts

- Provenance
- Stratigraphy
- Analogy

Historical Evaluation of Artifacts

- All artifacts are historical. The question is, what history, or whose history, do they attest?
- Historians doubt the historicity of traditions or artifacts:
 - the later the first report of the artifact's existence
 - the more they match later or developing traditions rather than the circumstances of Jesus' lifetime
 - the more they amplify the miraculous, or the role of dreams and visions
 - the more they fill in gaps or answer questions in stories
 - the more they include other and later "scripts"

Legitimate Artifacts



Pilate inscription

Caiaphas Ossuary



Legitimate Artifacts



Herod the Great's Tomb at Herodion?

Temple Mount in Jerusalem



Not So Legitimate Artifacts

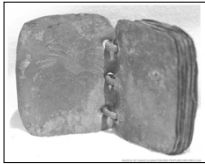
Ossuary or bone box of James, the brother of Jesus?



Talpiot Tomb in Jerusalem, Jesus' family burial cave?

Not So Legitimate Artifacts

A fragment of Mark's gospel among the Dead Sea Scrolls?



The "Jesus Tablets" from Jordan?

Not So Legitimate Artifacts



The Nazareth Inscription, prohibiting the theft of corpses from graves?



Fragments of the "true cross"?

Not So Legitimate Artifacts



The Mandylion (towel)
of Edessa?



The Shroud of Turin?



The Veronica?

Conclusion

HOW DO WE IMAGINE JESUS?

