

A Few Thoughts



- ❧ The Jesus of History is an historical topic rather than a religious one.
- ❧ As historians, we will make no theological claims. We will adhere to Occam's Razor asking, "what is most likely."
- ❧ Our study of Jesus will conclude with his death on the cross. We will also discuss St. Paul's communities.
- ❧ Due to the VAST nature of this topic, we will cover in a single slide what some scholars have spent careers on.
- ❧ Some of the material we will cover may be uncomfortable. Hang in there and ask questions.

When Will Jesus Return?

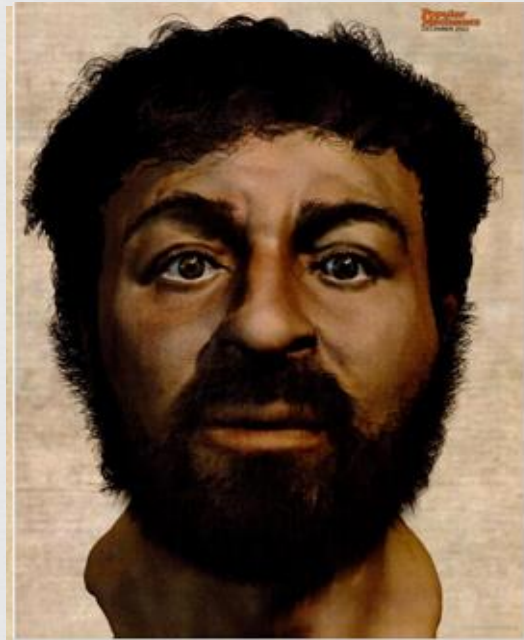
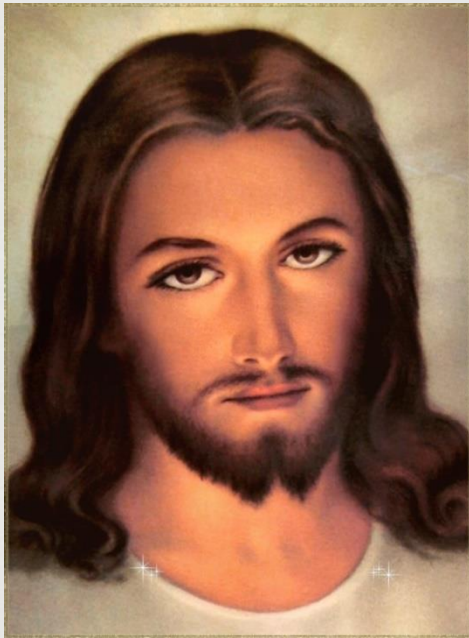


By 2050

Roughly as many Americans say Jesus Christ will return to earth in the next 33 years (41%) as say he won't make an appearance by 2050.

The Jesus of History

Presented By: Jack Dalby
OLLI 2017 Fall Semester



Who Do You Say I Am?



Zealot

Marxist

Feminist

Prophet

Son of God

Feminist

Magician

God

Can We Know The Real Jesus?



“We cannot know the real Jesus through historical research, whether we mean his total reality or just a reasonably complete biographical portrait.” However, modern historical research does allow scholars to recover enough information to form a "faint outline of a faded fresco that allows of many interpretations."

Father John Meier
“A Marginal Jew”

The Historian's Problem



"It is impossible to avoid the suspicion that historical Jesus research is a very safe place to do theology and call it history, to do autobiography and call it biography."

John Dominic Crossan

Oral Traditions



It's rather clear from the way that the stories develop in the gospels that the Christians who are writing the gospels a generation after the death of Jesus are doing so from **a stock of oral memory, that is, stories that had been passed down probably by followers.** But if we think about the death of Jesus and remember a group of people who would have still been attached to him and to his memory after his death, it must have been a rather stark and traumatic period of time. **Many of their initial hopes and expectations had been dashed.** All of this talk of the kingdom of God arriving soon seemed to be disconfirmed with his death. –
L. Michael White, Director of Religious Studies, University of Texas

How Oral Traditions Spread



“I also will not hesitate to draw up for you, along with these expositions, an orderly account of **all the things I carefully learned and have carefully recalled from the elders**; for I have certified their truth...

Whenever someone arrived who had been a companion of one of the elders, I would carefully inquire after their words, what Andrew or Peter had said, or what Philip or what Thomas had said, or James or John or Matthew or any of the other disciples of the Lord...**For I did not suppose that what came out of books would benefit me as much as that which came from a living and abiding voice.**” – Papias, The Exposition of the Sayings of the Lord (70-163 CE)

Memory & The Stories We Tell



Beneath history, memory and forgetting.

Beneath memory and forgetting, life. – Paul Ricoeur

Because human memory “leaks and dissociates,” all of us are to one degree or another, fabulists, even when we try not to be. **As modern research abundantly documents, memory often leads us astray.** Among its many sins are the following, all of which matter for sober, honest study of Jesus. - Dale Allison, Constructing Jesus

The Distortions Of Memory



1. Long-term memory is reconstructive as well as reproductive and so **involves imagination**.
2. **Post event information** often becomes incorporated into memory, supplementing and altering a person's recollection.
3. We are apt to **project present circumstances and biases** onto our past experiences.
4. **Memories are not evergreen**. They become less and less distinct as the past recedes.
5. Memories are **subject to sequential displacement**. We often move remembered events forward and backward in time.
6. Memories **are a function of self-interest**. We revise them in order to help maintain a meaningful sense of self-identity.
7. **Groups do not rehearse competing memories** that fail to shore up what they hold dear.

Distorted NT Memories

The Trial Of Jesus



Mark: Pilate asks the Jewish crowd what crime Jesus is guilty of? Offers to free either Jesus or Barabbas. Gathered Jews demand Barabbas, and Pilate crucifies Jesus.

Matthew: In addition to the details found in Mark, Pilate is warned by his wife of dreams she had of Jesus; Pilate washes his hands of the matter; the gathered Jews ask that the blood of Jesus be upon them and their children.

Luke: In addition to the details found in Mark, Pilate sends Jesus to the Galilean governor, Herod, for questioning; both find Jesus innocent, Pilate stating it three times.

John: Pilate gives the gathered Jews Barabbas, runs back and forth between the Jewish Priests and Jesus, then hands Jesus over to *them* for crucifixion.

The Sources For Jesus



Gospel Challenges



- ❧ We have no original copies of any of the gospels.
- ❧ The gospels were written 35-70 years after the events they describe.
- ❧ Jesus spoke Aramaic. The gospels were written in Greek. The gospels are translations.
- ❧ The gospels were written anonymously and by multiple authors. No eye witness accounts.
- ❧ Scholars believe that the narrative and timeline of Jesus' life were created by the author(s) of Mark.
- ❧ All the gospels were written from a Post-Easter viewpoint.

Other Challenges: Scribal NT Changes



- ❧ “The differences among the manuscripts have become great, either through negligence of some copyists or through the perverse audacity of others; they either neglect to check over what they have transcribed, or, in the process of checking, they make additions or deletions as they please.” – Origen (184-253 CE), Comments on Matt. 15.14
- ❧ Christian foe, Celsus, pointed out that “some believers, as though from a drinking bout, go so far as to oppose themselves and alter the original text of the gospel three or four or several times over, and change its character to enable them to deny difficulties in face of criticism” - Origen, Against Celsus, 2.27
- ❧ “I testify to everyone who hears the word of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book: and if anyone removes any of the words of the book of this prophecy, God will remove his share from the tree of life and from the holy city, as described in this book” - Revelations 22:18 – 19

The Synoptic Gospels

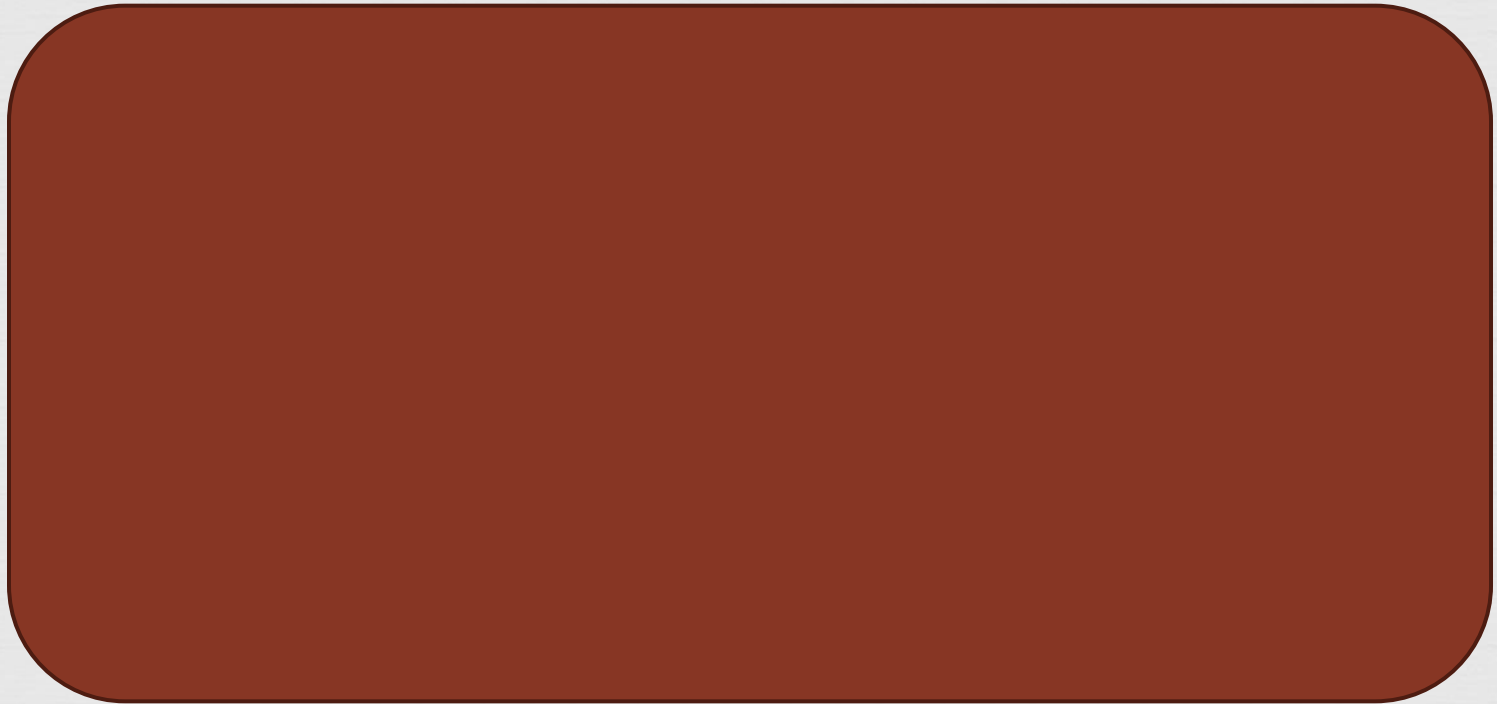


- ❧ The term synoptic comes from the Greek syn, meaning "together", and optic, meaning "seen".
- ❧ The gospels of Matthew, Mark, and Luke are referred to as the Synoptic Gospels because they include many of the same stories, often in the same sequence, and the same wording, indicating a literary interdependence when they are **seen together**.

The Gospel of Mark



From J2C: Vol. 3, 8:50-13.37



The Gospel of Mark



- ❧ The Gospel of Mark is our earliest gospel.
- ❧ It was written around 65-70 CE.
- ❧ The authorship is unknown.
- ❧ Mark took oral and perhaps written stories of Jesus and **created a narrative**.
- ❧ Mark's message is to establish Jesus as the messiah sent from God to fulfill the Jewish scriptures.
- ❧ Jesus' followers struggle to grasp who he is.
- ❧ The “**messianic secret**” describes Jesus' desire to keep his identity secret.

Marks' Messianic Secret



- ✧ And Jesus went...to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.” **And he strictly charged them to tell no one about him.** – Mark 8:27-30
- ✧ And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And his ears were opened, his tongue was released, and he spoke plainly. **And Jesus charged them to tell no one.** – Mark 7:32-36
- ✧ Taking her by the hand he said to her, “Talitha cumi,” which means, “Little girl, I say to you, arise.” And immediately the girl got up and began walking...and they were immediately overcome with amazement. **And he strictly charged them that no one should know this,** and told them to give her something to eat. – Mark 5:41-43

Original Ending of Mark



✧ And entering the tomb, **they saw a young man sitting on the right side, dressed in white robe**, and they were alarmed. And he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” And they went out and fled from the tomb, for trembling and astonishment had seized them, **and they said nothing to anyone, for they were afraid.**

Mark 16:5-8

Revised Ending of Mark



✠ Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him, as they mourned and wept. **But when they heard that he was alive and had been seen by her, they would not believe it. After these things he appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them. Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, “Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; **they will pick up serpents with their hands**; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.” **So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God.** And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.**

The Gospel of Matthew



- ❧ The Gospel of Matthew was written around 80-85CE.
- ❧ The Gospel of Matthew is anonymous.
- ❧ Matthew copied/edited much of the Gospel of Mark.
- ❧ It contains additional stories from “Q” and “M.”
- ❧ He adds several important stories including Jesus’ genealogy, his birth and the Sermon on the Mount.
- ❧ Matthews main emphasis is the Jewishness of Jesus, the importance of following Jewish law and the fact that **Jesus is fulfilling Old Testament prophecy.**
- ❧ Ironically, Matthew also passionately attacks Jewish leaders.

The Gospel of Luke



- ❧ The Gospel of Luke is believed to have been written after the Gospel of Matthew, around 85-90CE.
- ❧ Like Matthew and Mark, Luke is anonymous.
- ❧ It is a 2-volume set, with the Acts of the Apostles.
- ❧ Luke uses many of the stories found in Mark.
- ❧ It contains additional stories from “Q” and “L.”
- ❧ Luke presents different birth and genealogy stories.
- ❧ Luke presents the only childhood story of Jesus.
- ❧ Luke may have been a gentile.
- ❧ Luke’s emphasis is on **how salvation moved from Jews to non-Jews**. He portrays Jesus as a prophet.

“Q”



The Q source, (from the German *Quelle*, meaning "source") is a hypothetical written collection of sayings of Jesus defined as **the common material found in the Gospels of Matthew and Luke**, but not in their other written source, the Gospel of Mark. According to this hypothesis, this ancient text was based on the Oral Traditions of the Early Church. – Wikipedia, 9/21/13

What's In "Q"?



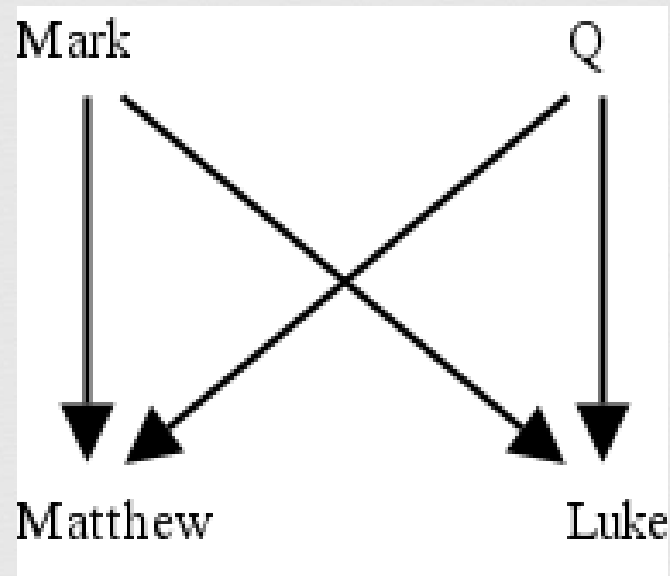
- ❧ Among the materials that we can say were found in Q are some of the most memorable passages of our Gospels, including the following (for the sake of simplicity, I'll give only the verse references in Luke; the list is not exhaustive):
- ❧ – The Preaching of John the Baptist (Luke 3:7-9, 16-17)
- ❧ – The Three Temptations in the Wilderness (Luke 4:1-13)
- ❧ – The Beatitudes (Luke 6:20-23)
- ❧ – The Command to Love Your Enemies (Luke 6:27-36)
- ❧ – The Command Not to Judge Others (Luke 6:37-42)

What's In "Q"?



- ❧ – The Healing of the Centurion's Slave (Luke 7:1-10)
- ❧ – The Question from John the Baptist in Prison (Luke 7:18-35)
- ❧ – The Lord's Prayer (Luke 11:2-4)
- ❧ – The Need for Fearless Confession in Light of the Coming Judgment (Luke 12:2-12)
- ❧ – The Command Not to Worry about Food and Clothing (Luke 12:22-32)
- ❧ – The Parable of the Unfaithful Slave (Luke 12:39-48)
- ❧ – Entering the Kingdom through the Narrow Door (Luke 13:23-30)
- ❧ – The Parable of the Great Wedding Feast (Luke 14:15-24).

The Synoptic Problem



The Gospel of John



- ❧ The Gospel of John was written around 95 CE.
- ❧ Its authorship is unknown.
- ❧ Unlike his 1 year ministry in the synoptics, Jesus preaches for nearly 3 years in the Gospel of John.
- ❧ The gospel follows a similar plot line but uses different stories.
- ❧ It is thought that this gospel was written for Jews who believed Jesus was the messiah, but had been excluded from their local synagogue.
- ❧ Unlike the synoptics, Jesus is portrayed as divine, the pre-existent word of God.

Differences: Synoptics vs. John



- ✧ Synoptics feature exorcisms. John has none.
- ✧ Jesus refuses to give “signs” of his authority. In John, he prominently gives signs as proof.
- ✧ In the synoptics, Jesus asks his followers who people say that he is. He does not comment directly on the subject himself. In John, his principal subject is himself; his status and his relationship with God.
- ✧ Jesus’ main topic in the synoptics is the coming Kingdom of God. In John, the subject is mentioned once.

Differences: Synoptics vs. John



- ❧ The greatest difference is in the teaching style.
- ❧ The synoptics feature short metaphors (parables) used to describe what the Kingdom of God is like; ie: a mustard seed, lost sheep, prodigal son, ten virgins.
- ❧ Jesus' teachings in John lack metaphor. Instead, they are characterized by the "I am" sayings; ie: I am the living bread; I am from above; I am the light of the world.
- ❧ Did Jesus really teach in two completely different styles? Historians have nearly unanimously concluded that Jesus' teachings are best represented in the synoptics.

Non-Christian Sources



✧ At this time there appeared Jesus, a wise man **if indeed one should call him a man, for** he was a doer of startling deeds, a teacher of people who receive the truth with pleasure. And he gained a following both among many Jews and among many of Greek origin. **He was the Messiah .** And when Pilate, because of an accusation made by the leading men among us, condemned him to the cross, those who had loved him previously did not cease to do so. **For he appeared to them on the third day, living again, just as the divine prophets had spoken of these and countless other wondrous things about him.** And up until this very day the tribe of Christians, named after him, has not died out. – Josephus: Antiquities 18:3.3 (circa 90 CE)

Non-Christian Sources



✧ The first is from 112 CE, from the Roman Governor, Pliny the Younger to the Emperor Trajan

“...they were accustomed to meet on a fixed day before dawn and **sing responsively a hymn to Christ as to a god**, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so... Accordingly, I judged it all the more necessary to find out what the truth was by torturing two female slaves who were called deaconesses. **But I discovered nothing else but depraved, excessive superstition.** “

Non-Christian Sources



✧ The next comes from 115 CE, from the Roman historian, Tacitus:

"Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. **Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus**, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, **the first source of the evil**, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular."

How Many Sources Are There?



- Paul and his sources
- Mark
- Q
- M (the source for Matthew's stories not found in Mark or Luke)
- L (the source for Luke's stories not found in Mark or Matthew)
- John (of limited historical value)

In addition, there are:

- The sources behind the accounts in Acts
- The other books of the New Testament that make allusions to Jesus' life .
- Josephus, Pliny the Younger, Tacitus
- And possibly the sources behind the Gospel of Thomas and the Gospel of Peter

Bart Ehrman Blog Post, 11/13

The Dead Sea Scrolls



✧ The **Dead Sea Scrolls** are a collection of 972 texts consisting of biblical manuscripts from what is now known as the Hebrew Bible and extra-biblical documents found between 1946 and 1956 on the northwest shore of the Dead Sea. The texts are believed to be an **Essence library** and include the earliest known surviving copies of biblical and extra-biblical documents **and record that groups apocalyptic beliefs**. They preserve evidence of great diversity in late Second Temple Judaism.

Nag Hammadi Library

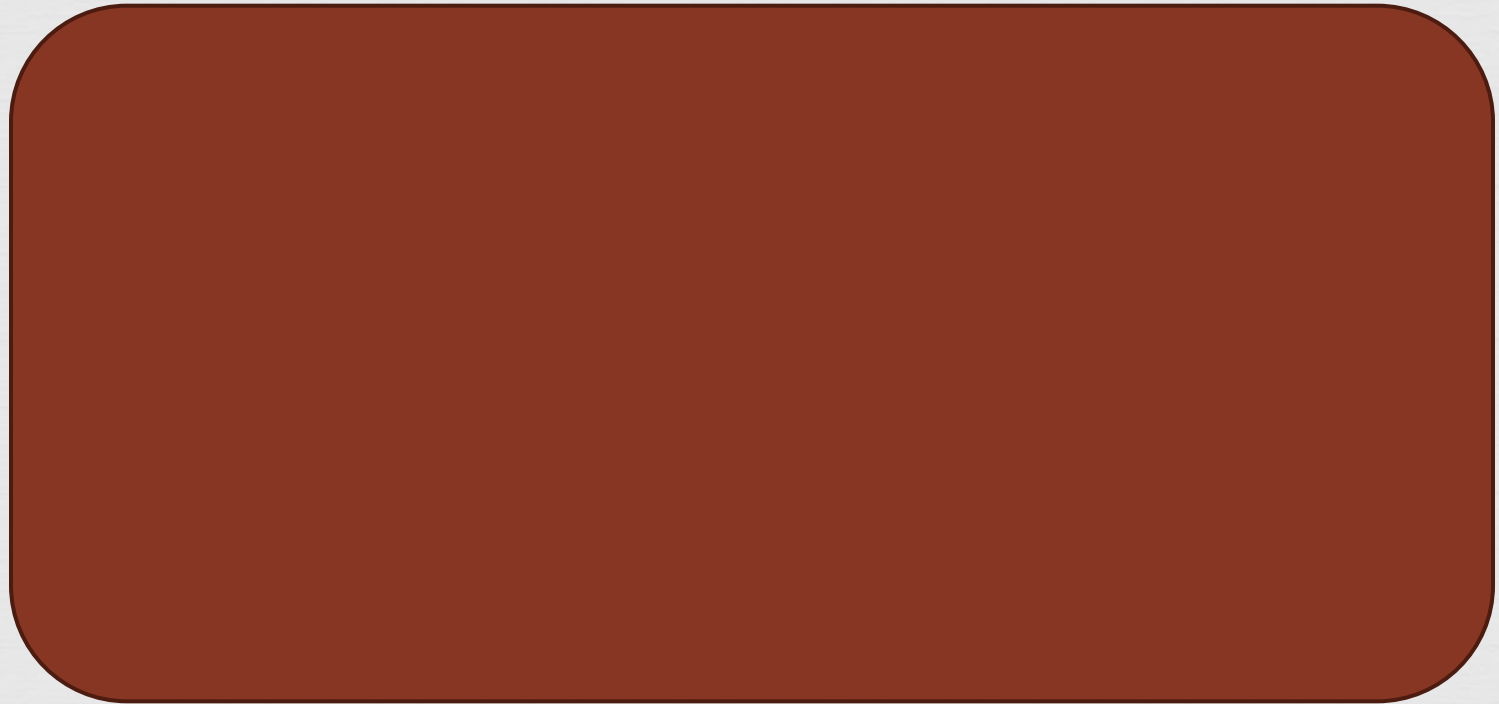


✧ Nag Hammadi is best known for being the site where local farmers found a sealed earthenware jar containing thirteen leather-bound papyrus codices, together with pages torn from another book, in December 1945. **The mother of the farmers burned one of the books and parts of a second.** The writings in these codices, dating back to the 2nd century AD, comprised 52 mostly Gnostic treatises, believed to be a library hidden by monks from the nearby monastery of St. Pachomius. **The Nag Hammadi codices contain a complete copy of the Gospel of Thomas.**

A Faint Outline Of A Faded Fresco



From J2C: Vol. 1, 2:00-4:00



How To Proceed?



- ❧ We will identify the most reliable sources for the historical Jesus.
- ❧ We will apply historical criteria to identify events in the life of Jesus which carry the highest probability of being accurate.
- ❧ We will apply the same criteria to identify Jesus' patterns of behavior and speech.
- ❧ We will identify themes in Jesus' ministry.
- ❧ We will seek to understand the common thread of Jesus' theology that carries through from his baptism to the expectations of his early followers after his death.

The First Jesus Historian



Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught.

Luke 1:1-4

Historical Criteria



- ❧ **The Criterion of Embarrassment:** Any action or saying of Jesus that would have embarrassed the early Christian church is likely authentic.
- ❧ **The Criterion of Multiple Attestation:** Sayings or deeds of Jesus attested to in more than one independent source are likely authentic.
- ❧ **The Criterion of Coherence:** Actions or deeds of Jesus that fit well with an already established data base is likely authentic.

Terminology



Terms: Eschatology/Apocalyptic



Eschatology: The branch of theology that is concerned with the end of the world or of humankind.

Apocalyptic: describing or prophesying the complete destruction of the world.

Terms: Messiah



- ❧ A messiah is a savior or liberator of a the Jewish people. In the Hebrew Bible **a messiah is a king or High Priest** traditionally anointed with holy anointing oil. In later Jewish messianic tradition and eschatology, a messiah is a leader anointed by God, and in some cases, a future King of Israel, physically descended from the Davidic line, **who will rule the united tribes of Israel and herald the Messianic Age.**
- ❧ The Greek translation for 'Messiah' is khristos , **Anglicized as Christ.**

Terms: Son of God



✧ In a Jewish context, ‘Son of God’ does not mean ‘more than human.’ All Jews were ‘Sons of God.’ It means you are in special relationship with God.

Terms: Gentiles



✧ English translators took the Greek term, *ethnos*, and translated it to *Gentile*. In the context of early Christianity, it implied **non-Israelite**.

Terms: Scribes



✧ Jewish scribes in the first century **represented the literate elite**, those who could read, study and teach the sacred traditions of Israel. Most people could neither read nor write, so those with education enjoyed a special place of prominence.

Terms: Pharisees



✧ The Pharisees were a highly religious group that stressed the importance of keeping the Law God had given. Because the Law of Moses is not very detailed in places, the Pharisees are the ones who came up with guidelines. Jesus often debated the Pharisees over the proper understanding of God's law.

Terms: Chief Priests



✧ The Chief Priests were the upper class of the Jewish priesthood who **operated the Temple and oversaw its sacrifices**. They were closely aligned with the Sadducees.

Terms: Sadducees



✧ The Sadducees were the real power in Palestine in Jesus's day. The Sadducees were closely connected with the priests who ran the Temple. Unlike the Pharisees, most Sadducees were apparently wealthy aristocrats. From their number was chosen the “high priest,” who was **the ultimate authority for all things religious and civic in Jerusalem**. The high priest was the chief liaison with the Roman ruling authorities.

Terms: Essenes



✧ The Essenes were in conflict with both Pharisees and Sadducees. They believed that all other Jews were corrupt and had misunderstood the Jewish Law, defiled the Temple and rendered the worship of God there invalid. They were apocalyptic, and believed they were living at the end of the age. God would soon send two messiahs: one a priest and the other a political leader. God's kingdom would then come to earth. They moved to the wilderness to preserve their own holiness.

1st Century Palestine



1st Century Palestine



- ❧ Illiteracy rates may have been 85-95%. It was a time of magic, miracles, gods and very early death.
- ❧ Jews were under foreign control most of the eight centuries before the birth of Jesus.
- ❧ Jews in Jesus day were required to pay taxes to Rome.
- ❧ Unlike other conquered people, Jews were not required to be Roman soldiers or worship Roman Gods.
- ❧ Many Jews came to believe that God was soon to intervene on their behalf.

1st Century Palestine



- ❧ There developed a Jewish ideology called **apocalypticism**.
- ❧ This evil age was controlled by cosmic forces opposed to God, who were gaining in strength.
- ❧ God would eventually intervene in the course of history to overthrow the forces of evil.
- ❧ God would then raise the dead for judgment, bringing in a new age in which justice would reign.
- ❧ The appearance of God's kingdom would happen very soon.
- ❧ John the Baptist, Jesus, the Apostles and Paul were apocalyptic.

Events in the Life of Jesus



- ❧ Jesus was born c. 6-4 BCE, near the time of the death of Herod the Great.
- ❧ He spent his childhood and early adult years in Nazareth, a Galilean village.
- ❧ He was baptized by John the Baptist.
- ❧ He called disciples.
- ❧ He taught in towns, villages and the countryside of Galilee (apparently not in cities).
- ❧ He was known to be a healer and exorcist.
- ❧ He preached the coming “Kingdom of God.”
- ❧ About the year 30 he went to Jerusalem for Passover.

Events in the Life of Jesus



- ❧ He created a disturbance in the Temple area.
- ❧ He had a final meal with the disciples.
- ❧ He was arrested and interrogated by Jewish authorities, specifically the high priest.
- ❧ He was executed on the orders of the Roman prefect, Pontius Pilate, for claiming to be the “King of the Jews.”
- ❧ His disciples abandoned him but were not arrested or executed.
- ❧ His disciples saw him (in some sense) after his death.
- ❧ As a consequence, they believed that he would return to found the Kingdom of God.
- ❧ They formed a community to await his return and sought converts to their faith in Jesus as God's Messiah.

E. P. Sanders, *The Historical Figure of Jesus*
Paula Fredriksen, *From Jesus to Christ*

When Was Jesus Born?



The nativity accounts in the New Testament gospels of Matthew and Luke do not mention a date or time of year for the birth of Jesus. But both Luke and Matthew associate Jesus' birth with the time of King Herod. Most scholars generally assume a date of birth **between 6 and 4 BCE.**

What Was Jesus' Hebrew Name?



✻ **Yeshua** was a common Hebrew alternative form of the name Joshua in later books of the Hebrew Bible and among Jews of the Second Temple period. The name corresponds to the **Greek spelling *Iesous***, pronounced as "eeaysoos," from which, through the **Latin *Iesus***, comes the English spelling **Jesus**.

- Wikipedia, 9/16

Jesus' Birth – Gospel of Matthew



- ❧ Mary and Joseph **live in Bethlehem** and are engaged to be married. Mary is “found to be with child.”
- ❧ Rather than call off the marriage, Joseph is told in a dream that Mary conceived through the Holy Spirit.
- ❧ **Wise men**, led by a star, seeking the child are asked by King Herod to return and tell him where to find the child in Bethlehem. Herod plans to kill the child.
- ❧ The wise men find Jesus, offer gifts and worship, but are warned by an angel not to return to Herod.
- ❧ Herod, realizing he was deceived, **orders the death of every child** in Bethlehem under the age of two.
- ❧ Joseph learns of Herod’s plan in a dream, and he and the family escape to Egypt.
- ❧ After Herod’s death, the family returns, but **moves to Nazareth**.

Jesus' Birth – Gospel of Luke



- ❧ Mary and Joseph **live in Nazareth** and are engaged.
- ❧ The angel Gabriel tells Mary that she will conceive by the Holy Spirit.
- ❧ Caesar Augustus **orders a world wide census**, and everyone must return to their ancestral homes. Since Joseph is from the line of King David, he must return to Bethlehem.
- ❧ During the journey, **Mary gives birth to Jesus in a manger** since there is no place for them to stay.
- ❧ **Angels announce the birth to nearby shepherds** who come to worship the child.
- ❧ The baby Jesus is taken to the Temple for purification.
- ❧ Mary, Joseph and Jesus **return to Nazareth**.

Was Mary A Virgin?



As historian Father John Meier points out, the question boils down to a matter of faith. However, he points out that Jesus' virgin birth seems to have been based upon Matthew's misreading of Isaiah 7:14. The Greek Septuagint which Matthew used translates it as "a virgin shall conceive and bear a son," but the Hebrew word "almah" means "young woman of marriageable age."

The Family of Jesus



- ❧ **Father:** Joseph, described as a "tekton"; traditionally taken to mean "carpenter", though the Greek term evokes an artisan with wood, iron or stone.
- ❧ **Mother:** Mary, was betrothed to Joseph when she conceived Jesus. The betrothal would have taken place when she was in her early teens.
- ❧ **Brothers:** James, Joseph (Joses), Judas and Simon.
- ❧ **Sisters:** Mentioned but not named.

Siblings, Cousins Or Step Children?



“In the NT there is not a single clear case where (the Greek word for brother: adelpos) “brother” means “cousin” or “stepbrother.” This is the natural sense in Paul, Mark and John.”

Paul’s usage is particularly important because...he is not writing about past events handed down to him. He speaks of the brother(s) of the Lord as people he has known and met...And Pauline tradition knew perfectly well the word for “cousin.”

“If the historian or exegete is asked to render a judgment on the NT texts we have examined, viewed simply as historical sources, **the most probable opinion is that the brothers and sisters of Jesus were true siblings.**” – John Meier, A Marginal Jew, Vol. 1

Who Was James?



(In response to Jesus' teachings)...many heard him and were astounded...Is this not the carpenter, the son of Mary and **the brother of James** and Joses and Judas and Simon, and are not his sisters here with us? –

Mark 6:1-4

Then after three years I went up to Jerusalem to visit Peter, and remained with him fifteen days. But I saw none of the other apostles except **James the Lord's brother**. – Galatians 1:18-19

The Early Days of Jesus



“Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? **Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they took offense at him.**

Mark 6:3

The Early Days of Jesus



Then he went home, and the crowd gathered again, so that they could not even eat. **And when his family heard it, they went out to seize him, for they were saying, “He is out of his mind.”**

Mark 3:20-21

Could Jesus Read & Write?



✧ Jesus most likely did not hold “scribal literacy.” This alone, however, was not enough to keep some of his audiences, or member of his audiences, from concluding that he did. Although he was not a scribal-literate teacher, he was the type of teacher who was able to make people assume or conclude that he was. Therefore, within Jesus’ own lifetime, there likely were contradictory and confused perceptions of his scribal-literate status. - “Jesus’ Literacy,”

Chris Keith

The Baptism of Jesus



Who Was John the Baptist?



John the Baptist was an **eschatological, apocalyptic** prophet preaching that God's fiery redemption of Israel is at hand.

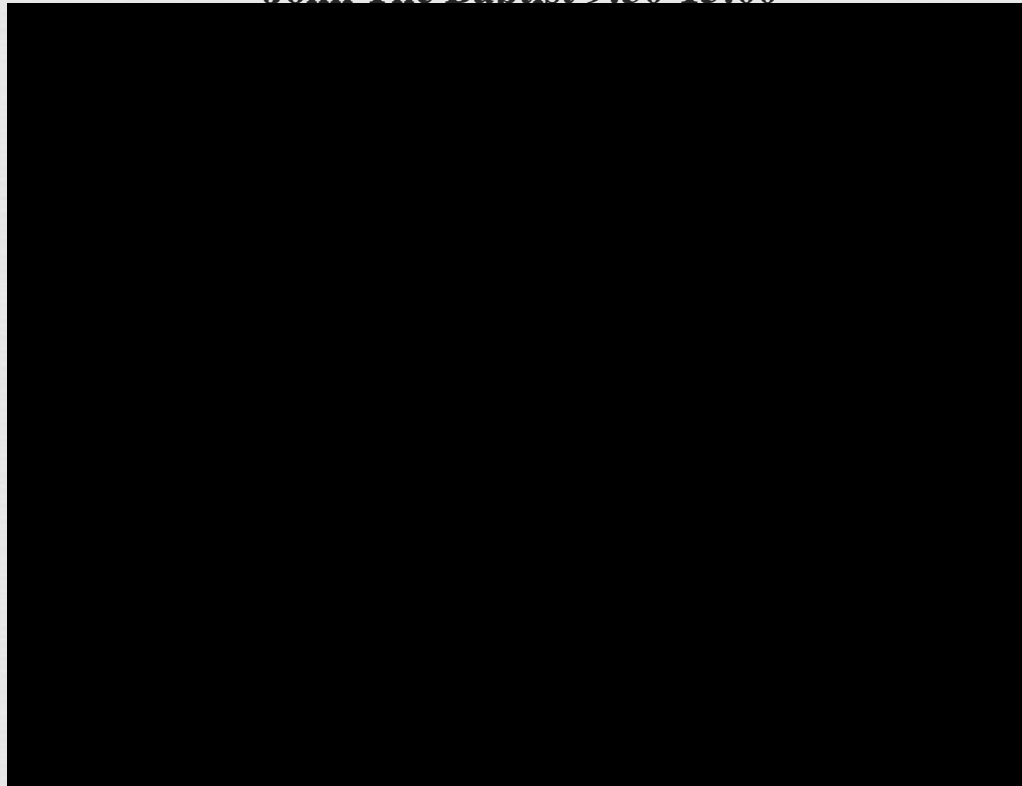
✧ John the Baptist came preaching in the wilderness of Judea, “Repent, for **the kingdom of heaven is at hand.**” For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’” Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. **Then Jerusalem and all Judea and all the region about the Jordan were going out to him, and they were baptized by him in the river Jordan, confessing their sins.**

Matthew 3:4-6

John's Apocalyptic Message



John The Baptist 9:30-15:00



John Predicts Jesus Arrival



”And he preached, saying, **after me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie.** I have baptized you with water, but he will baptize you with the Holy Spirit.”

Mark 1:7-8

“I baptize you with water for repentance, **but he who is coming after me is mightier than I, whose sandals I am not worthy to carry.** He will baptize you with the Holy Spirit **and fire.** His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

Matthew 3:11-12

John Questions Jesus



✠ Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, “**Are you the one who is to come, or shall we look for another?**” And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me.”

Matthew 11:2-6

Jesus Calls His Disciples



Jesus Calls His Disciples



As Described In
Mark and Matthew

✧ Jesus sees Simon (Peter) and his brother Andrew fishing and says, “Follow me and I will make you fishers of men.”

✧ Jesus also calls another pair of brothers who are fishermen, James and John, the sons of Zebedee.

Matt. 4.18-22; Mark 1.16-20

As Described in
Luke

✧ Jesus is teaching by the sea on a boat owned by Simon. Jesus tells him to cast his net overboard where they catch a shoal of fish. Simon recognizes Jesus as a spokesman of God and says, “Depart from me, for I am a sinful man.” His partners, James and John, become followers, as well.

Luke 5.1-11

The 12 Apostles – Synoptic Gospels



Matthew[Mt 10:1-4]

Simon, called Peter
Andrew, his brother
James, son of Zebedee
John, his brother
Philip
Bartholomew
Thomas
Matthew, tax collector
James, son of Alphaeus
Thaddeus
Simon the Cananaean
Judas Iscariot

Mark[Mk 3:13-19]

Simon, surnamed Peter
James, son of Zebedee
John, brother of James
Andrew
Philip
Bartholomew
Matthew
Thomas
James, son of Alphaeus
Thaddeus
Simon the Cananaean
Judas Iscariot

Luke[Lk 6:12-16]

Simon, named Peter
Andrew, his brother
James
John
Philip
Bartholomew
Matthew
Thomas
James, son of Alphaeus
Simon the Zealot
Judas, son of James
Judas Iscariot

The 12 Apostles – Gospel of John



The Gospel of John, unlike the Synoptic Gospels, does not offer a formal list of apostles, although it refers to "the Twelve" in a single scene (John 6:67-71).

- ✧ Peter
- ✧ Andrew (identified as Peter's brother)
- ✧ "the sons of Zebedee" (presumably meaning John and James)
- ✧ Philip
- ✧ Nathanael*
- ✧ Thomas (also called Didymus)
- ✧ Judas Iscariot
- ✧ "Judas (not Iscariot)" (probably Thaddeus/Jude)

* Of these, **only Nathanael is not in the lists in the other gospels**

Peter The Rock



- 1) Original Aramaic name: Shimon or Simeon.
Remains Shimon in Greek translation.
- 2) Anglicized to Simon.
- 3) Jesus gives Shimon the Aramaic nickname of
“Cephas,” which means “rock” in English.
- 4) Cephas (rock) translates to “Petra” in Greek.
- 5) Anglicized to Peter.
- 6) Simon Peter = Simon the Rock.

The Mighty Works of Jesus



Miracles



Exorcisms

- ✧ Immediately there met him out of the tombs a man with an unclean spirit...Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones...And crying out with a loud voice, he said, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.” For he was saying to him, “**Come out of the man, you unclean spirit!**” And Jesus asked him, “What is your name?” He replied, “My name is Legion, for we are many...” Now a great herd of pigs was feeding there on the hillside, and they begged him, saying, “Send us to the pigs; let us enter them.” And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.

Mark 5:1-13

Miracles



Healing

✧ And immediately he left the synagogue and entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law lay ill with a fever, and immediately they told him about her. **And he came and took her by the hand and lifted her up, and the fever left her,** and she began to serve them.

Mark 1: 29-31

Miracles



Nature

✧ And when evening came, the boat was out on the sea, and he was alone on the land. And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night **he came to them, walking on the sea**. He meant to pass by them, but when they saw him walking on the sea **they thought it was a ghost**, and cried out, for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart; it is I. Do not be afraid.” And he got into the boat with them, and the wind ceased. And they were utterly astounded...**but their hearts were hardened**.

Mark 6:47-52

The Near Miracle



✧ And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, “Do you see anything?” And he looked up and said, “**I see people, but they look like trees, walking.**” Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. **And he sent him to his home, saying, “Do not even enter the village.”**

Mark 8.23-26

Unable to Perform Miracles



✧ And Jesus said to them, “A prophet is not without honor, except in his hometown and among his relatives and in his own household.” **And he could do no mighty work there**, except that he laid his hands on a few sick people and healed them. And he marveled because of their unbelief.

Mark 6:4-6

Other Miracle Workers



✧ “It is only by Beelzebul, the prince of demons, that this man casts out demons.” Knowing their thoughts, he (Jesus) said to them, “...And if I cast out demons by Beelzebul, **by whom do your sons cast them out?** Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, **then the kingdom of God has come upon you.**

Matthew 12:24-28

The Teachings of Jesus



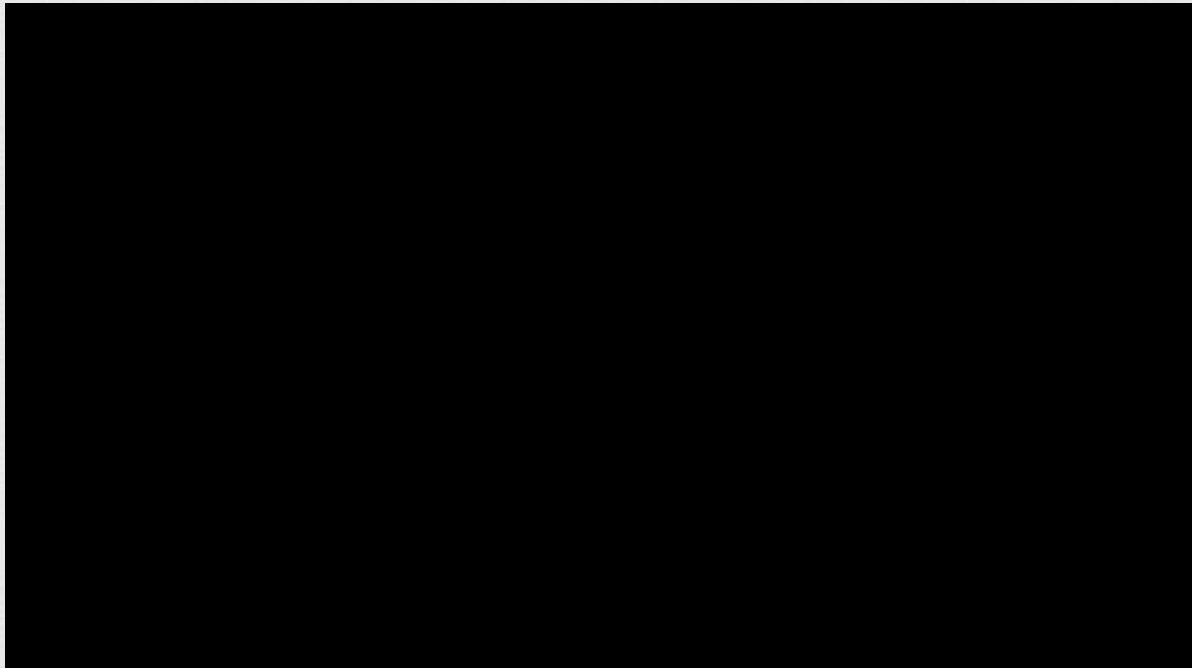
What Did Jesus Teach?



✧ When Jesus speaks, the major verb that is used in the gospel accounts is "to teach...." He teaches his disciples, he teaches in the synagogues, he teaches the crowds.... What is he teaching? Well, we have again a complex variety of things, which don't quite hang together entirely. **We, of course, have notions of repentance....He is asking Jews to repent of their sins, to expect the end time or the Kingdom of God.** That is one clear notion of preaching on his part, which we might say is a preaching for repentance. **But we also have him teaching verses from the scripture**, which he quotes, verses from Isaiah or other passages, and again dealing with the Son of God...referring apparently to the Messiah, or some equivalent redeemer figure of the end time.

- Shaye I. D. Choen
Professor of Judaic and Religious Studies, Brown University

How Did Jesus Teach?



The Parables of Jesus



Number	Event	Matthew	Mark	Luke	John
1	<u>The Growing Seed</u>		<u>Mark 4:26–29</u>		
2	<u>The Two Debtors</u>			<u>Luke 7:41–43</u>	
3	<u>The Lamp under a Bushel</u>	<u>Matthew 5:14–15</u>	<u>Mark 4:21–25</u>	<u>Luke 8:16–18</u>	
4	<u>Parable of the Good Samaritan</u>			<u>Luke 10:25–37</u>	
5	<u>The Friend at Night</u>			<u>Luke 11:5–8</u>	
6	<u>The Rich Fool</u>			<u>Luke 12:16–21</u>	
7	<u>The Wise and the Foolish Builders</u>	<u>Matthew 7:24–27</u>		<u>Luke 6:46–49</u>	
8	<u>New Wine into Old Wineskins</u>	<u>Matthew 9:17–17</u>	<u>Mark 2:21–22</u>	<u>Luke 5:37–39</u>	
9	<u>Parable of the strong man</u>	<u>Matthew 12:29–29</u>	<u>Mark 3:27–27</u>	<u>Luke 11:21–22</u>	
10	<u>Parable of the Sower</u>	<u>Matthew 13:3–9</u>	<u>Mark 4:3–9</u>	<u>Luke 8:5–8</u>	
11	<u>The Tares</u>	<u>Matthew 13:24–30</u>			
12	<u>The Barren Fig Tree</u>			<u>Luke 13:6–9</u>	

The Parables of Jesus



13	<u>Parable of the Mustard Seed</u>	<u>Matthew 13:31–32</u> <u>Mark 4:30–32</u>	<u>Luke 13:18–19</u>
14	<u>The Leaven</u>	<u>Matthew 13:33–33</u>	<u>Luke 13:20–21</u>
15	<u>Parable of the Pearl</u>	<u>Matthew 13:45–46</u>	
16	<u>Drawing in the Net</u>	<u>Matthew 13:47–50</u>	
17	<u>The Hidden Treasure</u>	<u>Matthew 13:44–44</u>	
18	<u>Counting the Cost</u>		<u>Luke 14:28–33</u>
19	<u>The Lost Sheep</u> frequently called The Good Shepherd	<u>Matthew 18:10–14</u>	<u>Luke 15:4–6</u>
20	<u>The Unforgiving Servant</u>	<u>Matthew 18:23–35</u>	
21	<u>The Lost Coin</u>		<u>Luke 15:8–9</u>
22	<u>Parable of the Prodigal Son</u>		<u>Luke 15:11–32</u>
23	<u>The Unjust Steward</u>		<u>Luke 16:1–13</u>
24	<u>Rich man and Lazarus</u>		<u>Luke 16:19–31</u>
25	<u>The Master and Servant</u>		<u>Luke 17:7–10</u>

The Parables of Jesus



26	<u>The Unjust Judge</u>		<u>Luke 18:1–8</u>
27	<u>Pharisees and the Publican</u>		<u>Luke 18:9–14</u>
28	<u>The Workers in the Vineyard</u>	<u>Matthew 20:1–16</u>	
29	<u>The Two Sons</u>	<u>Matthew 21:28–32</u>	
30	<u>The Wicked Husbandmen</u>	<u>Matthew 21:33–41</u> <u>Mark 12:1–9</u>	<u>Luke 20:9–16</u>
31	<u>The Great Banquet</u>	<u>Matthew 22:1–14</u>	<u>Luke 14:15–24</u>
32	<u>The Budding Fig Tree</u>	<u>Matthew 24:32–35</u> <u>Mark 13:28–31</u>	<u>Luke 21:29–33</u>
33	<u>The Faithful Servant</u>	<u>Matthew 24:42–51</u> <u>Mark 13:34–37</u>	<u>Luke 12:35–48</u>
34	<u>The Ten Virgins</u>	<u>Matthew 25:1–13</u>	
35	<u>The Talents or Minas</u>	<u>Matthew 25:14–30</u>	<u>Luke 19:12–27</u>
36	<u>The Sheep and the Goats</u>	<u>Matthew 25:31–46</u>	
37	<u>Parable of the Wedding Feast</u>		<u>Luke 14:7–14</u>

Are All The Parables Authentic?



“Despite the received wisdom of over a century of parable research and despite my own personal inclinations, sober historical inquiry has led me to a wildly unpopular conclusion: **only four Synoptic parables** are likely candidates when it comes to the judgement of authentic.”

- 1) **The Mustard Seed**
- 2) **The Evil Tenants of the Vineyard**
- 3) **The Great Supper**
- 4) **The Talents/Pounds**

- John Meier – A Marginal Jew, Volume V

Where Did Jesus Teach?



- ✧ Jesus' work centered around a small Galilean town called Capernaum, a small town by the sea/lake of Galilee.
- ✧ According to Mark 2.1, Jesus was “at home” in Capernaum.
- ✧ It was near Capernaum that Jesus called Peter, Andrew, James and John.
- ✧ Peter had a house in Capernaum.

Who Did Jesus Teach?



- ✧ Jesus taught the inhabitants of rural Galilee.
- ✧ It is unclear whether they sought him out for teaching or miracles or both. It is often said of Jesus that he “taught them” after performing a cure or exorcism.
- ✧ Jesus called sinners and befriended them.
- ✧ “John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of Man came eating and drinking, and they say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’”

Matthew 11:18; Luke 7:33

Sermon On The Mount



The eight beatitudes in Matthew 5:3–12 during the **Sermon on the Mount** are stated as **Blessed/Happy/Fortunate** are:

1. the poor in spirit: for theirs is the kingdom of heaven. (5:3)
2. those who mourn: for they will be comforted. (5:4)
3. the meek: for they shall inherit the earth. (5:5)
4. they who hunger and thirst for righteousness: for they will be satisfied. (5:6)
5. the merciful: for they will be shown mercy. (5:7)
6. the pure in heart: for they shall see God. (5:8)
7. the peacemakers: for they shall be called children of God. (5:9)
8. those who are persecuted for the sake of righteousness: for theirs is the kingdom of heaven. (5:10)

Sermon On The Plain



The four beatitudes in Luke 6:20–22 during the **Sermon on the Plain** are stated as **Blessed are you:**

1. the poor: for yours is the kingdom of God.
2. that hunger now: for ye shall be filled.
3. that weep now: for ye shall laugh.
4. when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

☞ **The four woes** that follow these in Luke 6:24–26 are as stated as **Woe unto you:**

1. that are rich! for ye have received your consolation.
2. that are full now! for ye shall hunger.
3. that laugh now! for ye shall mourn and weep.
4. when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

The Antithesis



❧ **Anger:** “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ But I say to you that **everyone who is angry** with his brother will be liable to judgment...” — Matthew 5:21-22

❧ **Lust:** “You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who **looks at a woman with lustful intent** has already committed adultery...If your right eye causes you to sin, tear it out and throw it away. — Matthew 5:27-29

The Antithesis



- ❧ **Divorce:** “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and **whoever marries a divorced woman commits adultery.**” — Matthew 5:31-32
- ❧ **Oaths:** “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ But I say to you, **Do not take an oath at all**, either by heaven, for it is the throne of God...” — Matthew 5:33-34

The Antithesis



- ❧ **Retaliation:** “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, **Do not resist the one who is evil.** But if anyone slaps you on the right cheek, turn to him the other also.” — Matthew 5:38-39
- ❧ **Love Your Enemies:** “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, **Love your enemies and pray for those who persecute you,** so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.” — Matthew 5:43-45

Thy Kingdom Come



The Lord's Prayer: Matthew



“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others...But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. **And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.** Do not be like them, for your Father knows what you need before you ask him. This, then, is how you should pray:

“Our Father in heaven, hallowed be your name,
your kingdom come, your will be done,
on earth as it is in heaven. Give us today our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And lead us not into temptation, but **deliver us from the evil one.**”

– Matthew 6:5-13

The Lord's Prayer: Luke



“He was praying in a certain place, and after he had finished, one of his disciples said to him, “**Lord, teach us to pray, as John taught his disciples.**” He said to them, “When you pray, say:

Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread.

And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.”

- Luke 11:1-4

The Lord's Prayer: Didache



“Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye:

Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever. Thrice a day pray ye in this fashion.” – Didache 8:2-3

What Is the Kingdom of God?



“The time is fulfilled, and **the kingdom of God** is at hand; repent and believe in the gospel.” - Mark 1.15

- ✧ God has allowed human history to run its course with little interference. One day, he will bring history to an end and **govern the world perfectly.**
- ✧ The Kingdom is already present, in some sense, in Jesus' ministry, but is yet to be fully realized.
- ✧ As Jesus told John the Baptist, his healings, exorcisms and preaching are proof that he is ushering in the Kingdom of God.

Apocalyptic Teachings: The Son of Man



"And in those days, after the affliction, the sun will grow dark and the moon will not give its light, and the stars will be falling from heaven, and the powers in the sky will be shaken; **and then they will see the Son of Man coming on the clouds with great power and glory.** And then he will send forth his angels and he will gather his elect from the four winds, from the end of earth to the end of heaven....Truly I tell you, this generation will not pass away before all these things take place."

Mark 13:24-27

Who Is The Son of Man?



- ✧ The Son of Man title is used in a number of ways.
1. Jesus describes his ministry: “the son of man has no where to lay his head” — Luke 9:58
 2. Jesus predicts his suffering: “the son of man must suffer many things and be rejected by the elders...and be killed, and after three days rise again” — Mark 8:31
 3. Jesus describes a coming cosmic judge: next slide

Apocalyptic Sayings In Mark



✧ Whoever is ashamed of me and of my words in this adulterous and sinful generation, of that one will the **Son of Man** be ashamed when he comes in the glory of his Father with the holy angels.... **Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come in power.**

Mark 8: 38–9: 1

Apocalyptic Sayings In “Q”



✧ For just as the flashing lightning lights up the earth from one part of the sky to the other, **so will the Son of Man be in his day**.... And just as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating, drinking, marrying, and giving away in marriage, until the day that Noah went into the ark and the flood came and destroyed them all. So too will it be on **the day when the Son of Man is revealed**.

Luke 17: 24; 26– 27, 30; cf. Matthew 24: 27, 37– 39

Apocalyptic Sayings In “M”



☞ Just as the weeds are gathered and burned with fire, so will it be at the culmination of the age. **The Son of Man will send forth his angels, and they will gather from his kingdom** every cause of sin and all who do evil, and they will cast them into the furnace of fire. In that place there will be weeping and gnashing of teeth. Then the righteous will shine forth as the sun, in the kingdom of their father.

Matthew 13: 40– 43

Apocalyptic Sayings In “L”



✠ But take care for yourselves so that your hearts are not overcome with wild living and drunkenness and the cares of this life, and that day come upon you unexpectedly, like a sprung trap. For it will come to all those sitting on the face of the earth. **Be alert at all times, praying to have strength to flee from all these things that are about to take place and to stand in the presence of the Son of Man.**

Luke 21: 34– 36

Jesus' Role In The Kingdom



“Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”... Then Peter said in reply, “See, we have left everything and followed you. What then will we have?” Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold and will inherit eternal life. But many who are first will be last, and the last first.”

Matthew 19:24-30

A Summary of Jesus' Teachings



- ❧ Jesus taught about the imminent arrival of the Kingdom of God.
- ❧ The Kingdom's arrival would be heralded by a cosmic figure called The Son of Man.
- ❧ To prepare for God's judgment, all Jews needed to follow the Torah and repent of their sins.
- ❧ Jesus offered an immediate and direct route to God's love and mercy.
- ❧ God's judgment would bring about a total reversal of the social order. Those in power (the forces of evil) would be removed, and the oppressed would be exalted. "The first shall be last and the last first." – Mark 10:30

A Summary of Jesus' Teachings



- ❧ To be saved, those in power were to “become like children” and to give away their wealth “and become poor.” – Mark 10:13-30
- ❧ “It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” – Mark 10:25
- ❧ On the other hand, those who currently suffered would be rewarded (the Beatitudes).
- ❧ Rich or poor, a person needed to be willing to sacrifice everything to enter the Kingdom of God.
- ❧ For Jesus, these were not long term ethical commandments. The end was very close and this was how all Jews were to prepare.

A Great Moral Teacher?



“ ...I have said that I think the answer is **Yes, but that there is a very serious caveat.** Jesus’ ethical teaching is based on a view of the world that most of us today no longer hold. Jesus’ ethical teaching – just as all of his teaching – is deeply rooted in a form of Jewish apocalyptic thought that can be dated and localized to his time and place. Jesus thought that the culmination of the history of God’s people, Israel,...was at hand, that God was soon to intervene in the course of history to overthrow the powers of evil that were in control of this world to bring in his good kingdom, here on earth.

People were to live ethically in order to inherit that kingdom...so that when the cosmic judge of the earth came from heaven, they would be saved from the wrath of God that would strike the planet before the true people of God were exalted and made rulers of the earth.” – Bart Ehrman Blog 1/18/13

Was Jesus A Devout Jew?



✧ “Do not think that I have come to abolish the Law or the Prophets; **I have not come to abolish them but to fulfill them.** For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”

Matthew 5:17-18

Jesus View On Gentiles



- ❧ These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. — Matthew 10:5
- ❧ And behold, a Canaanite woman...came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.” But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying out after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” And he answered, “It is not right to take the children’s bread and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” - Matthew 15:22-28

Did Jesus Ever Get Angry?



- ❧ He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. – Mark 3:5

- ❧ Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you.”
- Matthew 11:20-24

Jesus on the Family



☞ Truly I tell you, **there is no one who has left a house or brothers or sisters or mother or father or children or lands for my sake and the sake of the good news, who will not receive them all back a hundred fold in this present time**—houses, brothers, sisters, mothers, children, and lands, along with persecutions— and in the age that is coming, life that never ends. But many who are first will be last and the last will be first.

Mark 10: 29– 31

Jesus on the Family



✧ “Do not think that I have come to bring peace to the earth. **I have not come to bring peace, but a sword.** For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. **And a person’s enemies will be those of his own household.** Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me.

Matt. 10:34-39

Jesus the Feminist



✧ Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, **and also some women** who had been healed of evil spirits and infirmities: **Mary, called Magdalene**, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, **and many others, who provided for them out of their means**. – Luke 8:1-3

“Such devoted, long-term following is inexplicable without Jesus' initiative or at least his active acceptance of and cooperation with the women who sought to follow him. Still, it is strange that the Evangelists should both go out of their way to depict these women as equivalent or superior to the male disciples and yet, deny them the title of "disciples".

Whatever the problems of vocabulary, **the most probable conclusion is that Jesus viewed and treated these women as disciples.**“ – John Meier, A Marginal Jew

Mary Magdalene



Who Was Mary Magdalene?



- ❧ Mary Magdalene's name appears 13 times in the New Testament. Several are duplicate stories.
- ❧ She is not mentioned in Paul's letters, the Book of Acts or any other NT writings.
- ❧ She is only mentioned once **before the crucifixion**, Luke 8:2, as a woman who followed Jesus and was exorcised of 7 demons.
- ❧ She was present at the crucifixion, watched Jesus' burial, found the empty tomb and was the first (by some accounts) to see the risen Christ.

Was Jesus Married?



- ❧ The New Testament is absolutely silent on the question.
- ❧ We know that several of Jesus' disciples and brothers were married.
- ❧ What seems most likely is that Jesus was not married during his ministry.
- ❧ Was he married at any point in his life? We will likely never know.

Did Jesus Teach/Practice Celibacy?



Again, the New Testament is silent on the topic but for two curious references:

“For **there are eunuchs** who were born that way; others were made that way by men; and still others live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.” – Matt 19:12

“Now about virgins: **I have no command from the Lord**, but I give a judgment as one who by the Lord’s mercy is trustworthy. Because of the present crisis, I think that it is good for a man to remain as he is.” – 1 Cor. 7:25-26

Jesus' Last Week



Jesus' Last Week: 1



- ❧ About 30 CE, Jesus, his disciples and other followers went to Jerusalem for Passover, held on the 14th day of the Jewish month, Nisan.
- ❧ It was usually combined with another feast, Unleavened Bread, to run an additional 7 days for a total of 8 days.
- ❧ It is estimated that 300,000 – 400,000 pilgrims traveled to Jerusalem.
- ❧ The historian Josephus claims that the temple priests counted 255,600 slain lambs during the festival.
- ❧ Some pilgrims stayed with the locals in adjoining towns or simply pitched tents.

Jesus' Last Week: 2



- ❧ The large crowds meant that the festivals were sometimes the occasion of civil unrest.
- ❧ The Roman prefect (Pilate) brought in extra troops to be on the lookout for trouble.
- ❧ "...And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! **Blessed is the coming kingdom of our father David!** Hosanna in the highest!" And he entered Jerusalem and went into the temple.

– Mark 11:1-11

Jesus' Last Week: 3



- ❧ Jesus visits the Temple and overturns the tables of the money-changers and others. (John has this at the beginning)
- ❧ And he entered the temple and began to drive out those who sold and those who bought in the temple, **and he overturned the tables of the money-changers and the seats of those who sold pigeons. And he would not allow anyone to carry anything through the temple.** And he was teaching them and saying to them, “Is it not written, ‘**My house shall be called a house of prayer for all the nations’?** But you have made it a den of **robbers.**” And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching.

— Mark 11:15-18

Jesus' Last Week: 4



- ✧ Jesus then predicted the destruction of the Temple.
- ✧ And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!” And Jesus said to him, “**Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.**” – Mark 13:1-2

Jesus' Last Week: 5



- ✧ Jesus and his disciples gather for the Passover meal.
- ✧ And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, ‘The Teacher says, **Where is my guest room, where I may eat the Passover with my disciples?**’ And he will show you a large upper room furnished and ready; there prepare for us.” - Mark 14:13-15

The Last Supper



The Last Supper



I Corinthians 11:24-26

...that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

The Last Supper



Mark 14:22-25

And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, “This is my blood of the covenant, which is poured out for many. **Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.**”

Jesus at Gethsemane – Mark



And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.” And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, “**My soul is very sorrowful, even to death. Remain here and watch.**” And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, “Abba, Father, all things are possible for you. **Remove this cup from me.** Yet not what I will, but what you will.”

- Mark 14:32-37

Jesus at Gethsemane – Matthew



Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go over there and pray.” And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, **“My soul is very sorrowful, even to death; remain here, and watch with me.”** And going a little farther he fell on his face and prayed, saying, **“My Father, if it be possible, let this cup pass from me;** nevertheless, not as I will, but as you will.”

- Matthew 26:36-39

Jesus at Gethsemane – Luke



And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. And when he came to the place, he said to them, “Pray that you may not enter into temptation.” And he withdrew from them about a stone’s throw, and knelt down and prayed, saying, “**Father, if you are willing, remove this cup from me.** Nevertheless, not my will, but yours, be done.” **And there appeared to him an angel from heaven**, strengthening him. And being in an agony he prayed more earnestly; **and his sweat became like great drops of blood** falling down to the ground.

Luke 22:40-44

Jesus In The Garden – John



When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. **Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.** So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he...Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear...**So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”**

- John 18:1-11

Jesus' Betrayed



Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him.

— Mark 14:10-11

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize him and lead him away under guard.” And when he came, he went up to him at once and said, “Rabbi!” And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled.” And they all left him and fled. — Mark 14:43-50

What Did Judas Betray?



- ❧ The temple priests needed a crime to charge Jesus with.
- ❧ Judas was paid for information on Jesus.
- ❧ Jesus identity and location were easily known.
- ❧ It is multiply attested that the Romans charged Jesus with the crime of claiming to be the **king of the Jews**.
- ❧ His followers called him the Son of God, Son of Man, the Lord and **the messiah**.
- ❧ Of those, only the claim to be the messiah (coming King) was punishable by death under Roman law.
- ❧ Is that the information Judas shared with the Temple priests?

The Disaster



The Arrest of Jesus



- ❧ The high priest, Caiaphas, was responsible for keeping order in Judea in general and Jerusalem in particular.
- ❧ If order was not maintained, then the Roman prefect would intervene militarily.
- ❧ Historians believe that it was Jesus actions in Jerusalem during Passover (being hailed as “king,” predicting the destruction of the Temple and turning over the money changers tables in the Temple) that sealed his fate.
- ❧ Fearing more trouble, Caiaphas had Jesus arrested and taken to Pontius Pilate.

Chief Priest Interrogates Jesus



The Chief Priest asks, “Are you the Christ, the Son of the Blessed?”

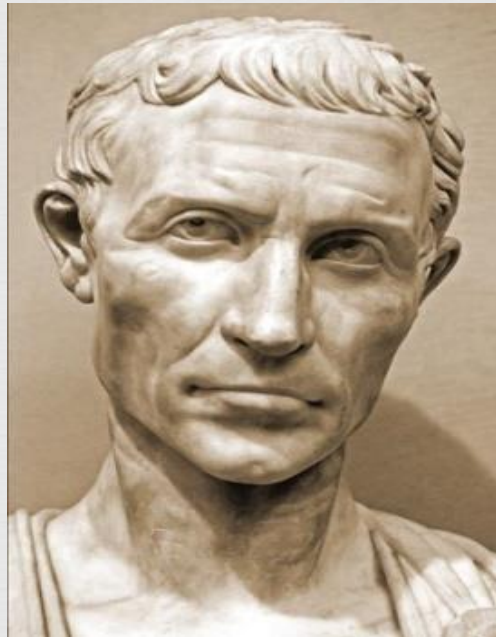
- ❧ “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.” – Mark 14:55-65
- ❧ “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” – Matthew 26:59-68
- ❧ “If I tell you, you will not believe, and if I ask you, you will not answer. But from now on the Son of Man shall be seated at the right hand of the power of God.” - Luke 22:66-71
- ❧ Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” – John 18:19-23

Jesus Faces Pilate



✧ And Pilate asked him, “Are you the King of the Jews?” And he answered him, “**You have said so.**” And the chief priests accused him of many things. And Pilate again asked him, “Have you no answer to make? See how many charges they bring against you.” But Jesus made no further answer, so that Pilate was amazed. - Mark 15:2

Who Was Pontius Pilate?



Who Was Pontius Pilate?



✧ Pontius Pilate was the Prefect of Judaea from **26-36CE**. In describing Pilate's personality, Philo of Alexandria (25 BCE-50CE) writes in the 1st century that Pilate had "**vindictiveness and furious temper**", and was "naturally inflexible, a blend of self-will and relentlessness". Referring to Pilate's governance, Philo further describes "his corruption, and his acts of insolence, and his rapine, and his habit of insulting people, and **his cruelty, and his continual murders of people untried and uncondemned**, and his never ending, and gratuitous, and most grievous inhumanity". – Wikipedia, 8/16

Matthew's Addition



✧ Pilate said to them, “Then what shall I do with Jesus who is called Christ?”...He took water and **washed his hands before the crowd**, saying, “I am innocent of this man’s blood; see to it yourselves.” **And all the people answered, “His blood be on us and on our children!”** Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

— Matthew 27:11-26

The Crucifixion - Mark



And they brought him to the place called Golgotha (which means Place of a Skull). And they offered him wine mixed with myrrh, but he did not take it. And they crucified him and divided his garments among them, casting lots for them...And it was the third hour when they crucified him. **And the inscription of the charge against him read, "The King of the Jews."** And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him...saying, "Aha! **You who would destroy the temple and rebuild it in three days, save yourself, and come down from the cross!**"... Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him...and when the sixth hour had come, **there was darkness over the whole land.** And at the ninth hour...Jesus uttered a loud cry and breathed his last. —

Mark 15:22-32

The Crucifixion - Matthew



Matthew tells a nearly identical story to Mark, then adds: And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. **And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.** When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “**Truly this was the Son of God!**” – Matthew 27:51-56

The Crucifixion - Luke



And there followed him a great multitude of the people and of women who were mourning and lamenting for him. But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. **For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’**...And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. And Jesus said, “**Father, forgive them, for they know not what they do.**”...One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” But the other rebuked him...this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in Paradise.”...(and after Jesus died) Now when the centurion saw what had taken place, he praised God, saying, “**Certainly this man was innocent.**”

– Luke 23: 27-48

The Crucifixion - John



So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. **Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.”** ...So the chief priests of the Jews said to Pilate, **“Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’”** Pilate answered, “What I have written I have written.” ...but standing by the cross of Jesus were his mother and his mother’s sister...and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

— John 19:17-30

Jesus' Final Words



My God, my God. Why have you forsaken me?

Mark 15:34; Matthew 27:46

Father, into your hands I commit my spirit.

Luke 23:46

It is finished.

John 19:30

Why Was Jesus Crucified?



“Jesus was an eschatological prophet. He thought that God was going to destroy the Temple. Jesus probably thought that in the new age, when the twelve tribes of Israel were again assembled, there would be a new and perfect Temple, built by God himself. That was standard eschatological thinking.” - E. P. Sanders, The Historical Figure of Jesus

“To have somebody preaching that the Kingdom of God was really on its way, perhaps ... within that very holiday...[is]the equivalent of shouting, "Fire!" in a crowded theater. It would be enough to get somebody in trouble. “ - Paula Fredriksen Professor, Boston University

What Day was Jesus Executed?



- ✧ In the Synoptic accounts, the Last Supper is a Passover meal, and so Jesus's trial and crucifixion must have taken place during the night time and following afternoon of the festival itself, the 15th of Nisan. In favor of the Synoptic chronology is that in the earliest Christian traditions relating to the Last Supper in the first letter of Paul to the Corinthians, there is a clear link between Passion of Jesus, the Last Supper and the Passover lamb.
- ✧ In favor of John's chronology is the near universal modern scholarly agreement that the Synoptic accounts of a formal trial before the Sanhedrin on a festival day are historically improbable. By contrast, an informal investigation by the High Priest, as told by John, is both historically possible in an emergency on the day before a festival, and accords with the external evidence from Rabbinic sources that Jesus was put to death on the Day of Preparation for the Passover

What Year Did Jesus Die?



- ✧ All four canonical gospels report that Jesus was crucified at Calvary during the prefecture of Pontius Pilate, the Roman prefect who governed Judaea from 26 to 36 AD/CE. The late 1st century Jewish historian Josephus, writing in Antiquities of the Jews, and the early 2nd century Roman historian Tacitus, writing in The Annals, also state that Pilate ordered the execution of Jesus, though both writers use the title "procurator" instead of "prefect".

Did Jesus Say He Was The Messiah?



There are reasons to believe that some of Jesus' followers **thought of him as the messiah during his lifetime**, not simply afterward. And there are further reasons for thinking that **Jesus himself said he was the messiah**... This is very surprising, given the fact that as far as we can tell, Jesus did nothing during his life to make anyone think that he was the anointed one. - Bart Ehrman, How Jesus Became God

Did Jesus Think He Was Divine?



Dale Martin - Professor of Religious Studies Yale University

43:55-49:10



Did Jesus Found A Church?



“And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, **and upon this rock I will build my church**; and the gates of hell shall not prevail against it.” – Matt 16:16-18

“Serious arguments weigh heavily in favor of this passage **coming from a post-Easter situation in the church**. It is part of Matthew’s overall redaction and expansion of Mark’s version of Peter’s confession at Caesarea Philippi. - John Meier, A Marginal Jew, Vol 3.

Founder Of Christianity?



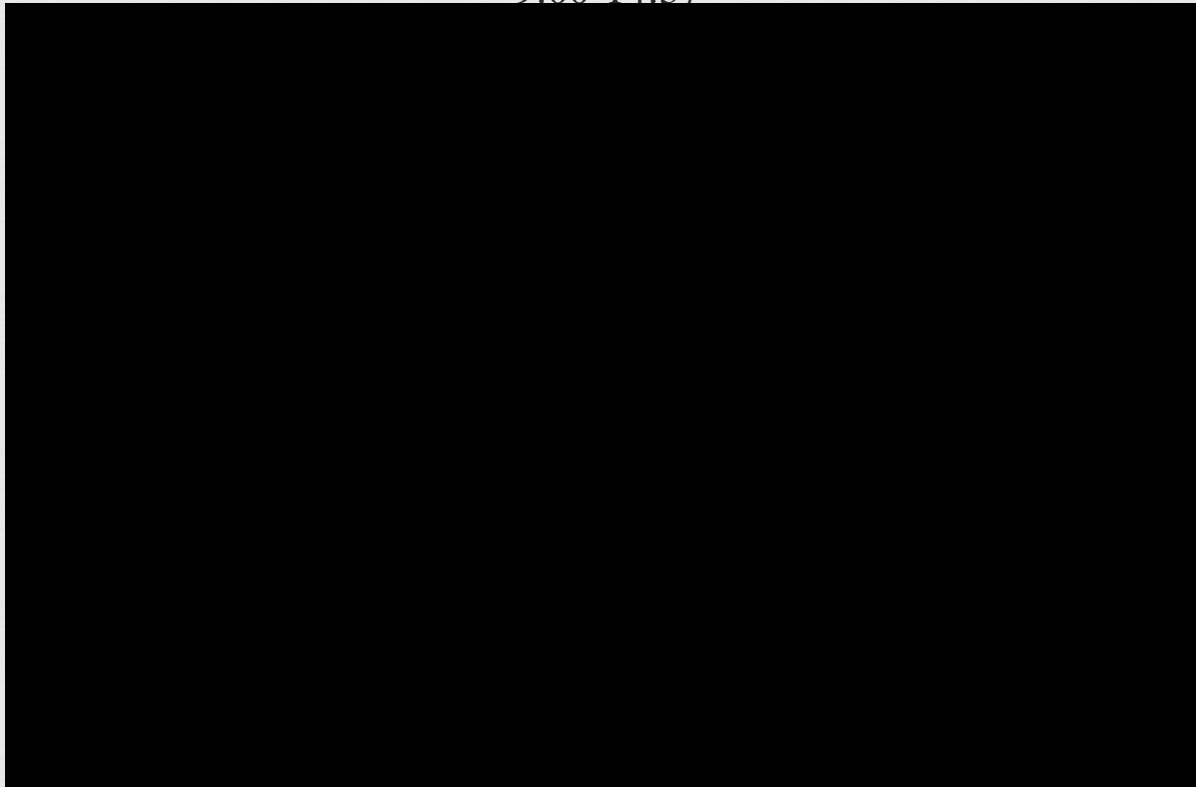
œ “Christianity is born, **not as a direct result of Jesus’ teachings**, but as a result of what God is claimed to have done through his death and resurrection.”

Luke Timothy Johnson – Early Christianity

What Happened Next?



9:00-14:37



The Church Of Jerusalem



In conformity with Jesus' command not to approach Gentiles, **all potential candidates were Jewish**. They were to continue following the Law of Moses, but must also accept the proclamation that Jesus was the promised messiah whose death, resurrection and return would inaugurate the arrival of God's everlasting Kingdom.

“It is remarkable to note that the concept of the church as an institution intended to continue the mission of Jesus, or the ceremony of baptism as a gateway into the community are completely absent from the Gospels of Mark and Luke, and appear only on three odd occasions in Matthew.” – Geza Vermes, *Christian Beginnings*

Communal Living



Now the full number of those who believed were of one heart and soul, **and no one said that any of the things that belonged to him was his own, but they had everything in common.** And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need.

— Acts 4:32-37

Who Was St. Paul?



- ❧ Paul (known as Saul before his conversion) never met the earthly Jesus.
- ❧ Paul was a devout Jew and a persecutor of Christians.
- ❧ Paul has a conversion experience in the mid-30's CE.
- ❧ Paul's mission is now to convert the gentiles to the belief in the resurrected Jesus, who's imminent return is expected.
- ❧ Paul travels the Mediterranean establishing churches.
- ❧ Paul writes letters to church members, answering questions and settling disputes.
- ❧ After 3 years, Paul goes to Jerusalem and meets Peter, James and John.

The Letters of Paul



✧ Paul is credited with writing 13 letters. They account for nearly half of the 27 books of the New Testament.

Undisputed: Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon

Deutero-Pauline Epistles: Ephesians, Colossians, 2 Thessalonians

Pastoral Epistles: 1 Timothy, 2 Timothy, Titus

Paul's Apocalyptic Message



4:40-5:38



Paul's Coming of the Kingdom



We who are alive, who are left until the appearance of the Lord, will not proceed those who have fallen asleep. For **the Lord himself will come down from heaven** with a command, with the voice of an archangel, and with a trumpet of God; and the dead in Christ will rise first, then **we who are alive**...will be snatched up with them in the clouds to greet the Lord in the air.

Thess. 4.15-17

Paul Carries On Jesus' Message



✧ He's depicted also as somebody who's talking about the coming Kingdom of God. If all we had were the gospels...we might think that the attribution of apocalyptic hope to Jesus came from a level after his lifetime, or maybe was the editorial decision of the evangelist, who, after all, is writing sometime between 70 and 100. And Jesus dies around the year 30...**I think, though, it's important to look at Paul's letters that are written 15 years earlier than the first gospel**, by a person who doesn't know Jesus, but by a person who is in a movement that is creating itself around the name and the memory of this man, Jesus. **And...Paul himself is also talking about the coming Kingdom of God with a different improvised wrinkle to it: that the son of God, namely Jesus, is going to come back...and now the Kingdom is also going to arrive.**

- Paula Fredriksen
Professor of Religion, Boston University

Conclusion

Beginning and End: Key to the Middle



- ❧ John the Baptist expected God's imminent judgment.
- ❧ Jesus started his ministry by accepting John's baptism.
- ❧ Like John, Jesus preached of the soon to arrive Kingdom of God.
- ❧ Jesus was executed by the Romans for the political crime of claiming to be the King of the Jews.
- ❧ After his death and resurrection, Jesus' followers believed that he would return within their lifetimes to establish the Kingdom of God.
- ❧ Paul had the same view and had to address concerns regarding the delayed coming of the Kingdom.
- ❧ And there are those still waiting for the arrival of the Kingdom to this day.

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