

CAN WE
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An Evening with Dr. Darrell Bock

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Why The Differences?

- Different Views about Early Church Roots, Sources, and Quality of the Tradition
- Different Views on What God Is Able To Do
- Different Views on How to Examine the Data in the Text

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Jesus by the Rules: How Does Historical Jesus Stuff Work?

Structure and Approach: What can be corroborated. Micro and Macro work.

The (Key) Rules:

- Multiple Attestation: Multiple Sources (not uses) or forms
- Dissimilarity: not (quite) like Judaism or Early church
- Embarrassment: Early church would not create this
- Cultural Plausibility: Does it fit
- of Effect: Have to be able to explain the crucifixion
- Inherent Ambiguity: created saying would be more direct
- Coherence: What fits with what gets through

To look at rules, cultural context and attention to the links between events

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Assessing the Tradition

Issues Tied to Orality: What Kind?

Variation and Gist

- Issues tied to Authorship
- An Example or Two: Mark and Luke

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Some Hard Facts

Extra-Biblical Evidence:

- Josephus, Ant 18.63-64
- Tacitus and Suetonius
- Reality of Crucifixion

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Josephus on Jesus (Ant 18.63-64)

“Now, there was about this time Jesus, a wise man, [*if it be lawful to call him a man*], for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles.

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Josephus on Jesus (Ant 18.63-64)

[He was [the] Christ;] when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, [for he appeared to them alive again the third day, as the divine prophets

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Josephus on Jesus (Ant 18.63-64)

had foretold these things concerning him;] and the tribe of Christians, so named from him, are not extinct at this day. and and ten thousand other wonderful ..."

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Burden of Proof & Conclusions

- Burden Is on the Casemaker
- Understand the Rules and How They Are Played
- Appreciate How Tradition Is Handled

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Sabbath Controversy

- Multiple Attestation: Both activity and miracle on the Sabbath (Mark 3:1-6; Luke 13).
- Jewish Marker, Jubilees; Mishnah, Shabbat 7.2: A. The generative categories of acts of labor [prohibited on the Sabbath] are forty less one: (1) he who sows, (2) ploughs, (3) reaps, (4) binds sheaves, (5) threshes, (6) winnows, (7) selects [fit from unfit produce or crops], (8) grinds, (9) sifts, (10) kneads, (11) bakes; (12) he who shears wool, (13) washes it, (14) beats it, (15) dyes it; (16) spins, (17) weaves, (18) makes two loops, (19) weaves two threads, (20) separates two threads; (21) ties, (22) unties, (23) sews two stitches, (24) tears in order to sew two stitches; (25) he who traps a deer, (26) slaughters it, (27) flays it, (28) salts it, (29) cures its hide, (30) scrapes it, and (31) cuts it up; (32) he who writes two letters, (33) erases two letters in order to write two letters; (34) he who builds, (35) tears down; (36) he who puts out a fire, (37) kindles a fire; (38) he who hits with a hammer; (39) he who transports an object from one domain to another— lo, these are the forty generative acts of labor less one.
- Problem of Authority: over the Sabbath, over God acting on the Sabbath for a “sinner” who violates the Sabbath

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Peter at Caesarea Philippi

- Burden Is on the Casemaker
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Messiah Cleanses Jerusalem

Psalms of Solomon 17.26 And he shall gather together a holy people, whom he shall lead in righteousness, And he shall judge the tribes of the people that has been sanctified by the Lord his God. And he shall not suffer unrighteousness to lodge any more in their midst. Nor shall there dwell with them any man

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that knows wickedness, For he shall know them, that they are all sons of their God. 28 And he shall divide them according to their tribes upon the land, And neither sojourner nor alien shall sojourn with them any more. 29 He shall judge peoples and nations in the wisdom of his righteousness. Selah. 30 And he shall have the heathen nations to serve him under his yoke; And he shall glorify the Lord in

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a place to be seen of (?) all the earth; And he shall purge Jerusalem, making it holy as of old:
31 So that nations shall come from the ends of the earth to see his glory. Bringing as gifts her sons who had fainted, And to see the glory of the Lord, wherewith God hath glorified her.

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Jewish Examination

- Cultural Suitability: Blasphemy vs Exaltation
- Potential Witnesses and the public dispute in Jerusalem over decades (Ant 20.200).
- Texts and Issue: Exagoge of Ezekiel 68-82; 1 Enoch Versus 3 Enoch; b Hag 14a-b; b Sanh 38b
- Jesus consciously took on his death and set the table for how to read subsequent events.

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Crucifixion

- Effect, Cultural Plausibility
- Scene tied to mocking, not likely to be made up (embarrassment, multiple attestation)- why chronicle official disrespect for Jesus and portray Roman justice as so arbitrary?; Multiply attested (Josephus, Ant 18.63-64- leaders plus Pilate)

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Crucifixion

- The Titulus: Jesus, King of the Jews
- The Crime: Sediton
- The Act: Independent Political Authority
- Pilate's assignment in Judea: Collect taxes, keep the peace, guard Caesar's interests, and select the High Priest each year (always chose Caiaphas)

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Resurrection

- Multiply attested (Gospels, Epistles, implied Pliny)
- Event not created: Women as first witnesses [See m. Shebuot ["Oaths"] 4.1 "'an oath of testimony' applies to men but not to women"; m. Rosh haShanah 1.8 "any evidence a woman is not eligible to bring"]

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Resurrection

b. Baba Qamma 88a "a woman ... is disqualified from giving evidence."; Burial practices are accurate [m Sanh 6:5-6- And not this only, but whoever allows his deceased to stay unburied overnight transgresses a negative commandment. But [if] one kept [a corpse] overnight for its own honor, [for

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Resurrection

example,] to bring a bier for it and shrouds, he does not transgress on its account. And they did not bury [the felon] in the burial grounds of his ancestors.]; third day resurrection not necessary on Jewish precedent [resurrection at the end]; reaction to the women is unflattering [embarrassment];

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Resurrection

why no detailed appearances to Peter or James if creation of account is so easy?

- Result: Resurrection as key point for vindication

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Summary

- Events form a coherent link and set of themes about the new era and Jesus' central role as the figure at the hub of activity for God's acts and promises (a depth coherence)
- "Christ" - the anointed central figure of God's promise
- Supports Jesus' self-understanding of his death and vindication
- Issue of vindication- the right to share the glory and presence of God

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