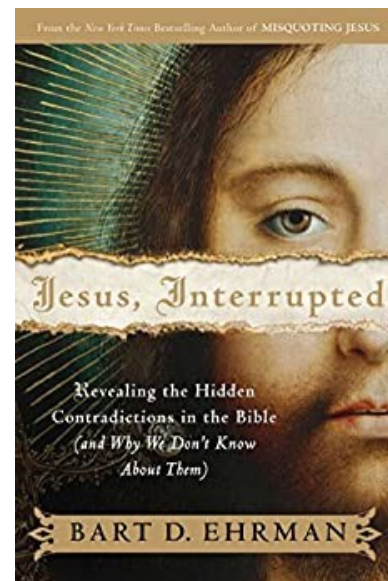
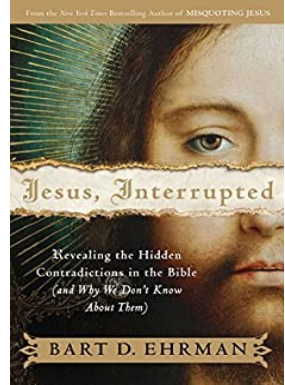


The New Testament Teachings of Jesus of Nazareth

Source: Jesus Interpreted, Bart Ehrman

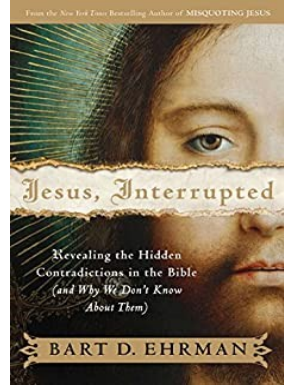


Why Study the Teachings of Jesus of Nazareth?



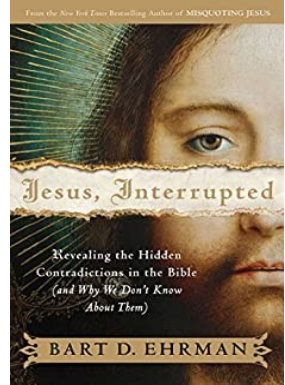
- Christianity is the largest religious faith in the world today
- The Bible (Old Testament and New Testament) is the most widely printed book in history
- Tens of millions of people have been killed over disputes arising from the teachings of Jesus of Nazareth
- Modern archaeology since World War II has provided new insights into these teachings

Two Types of Studies



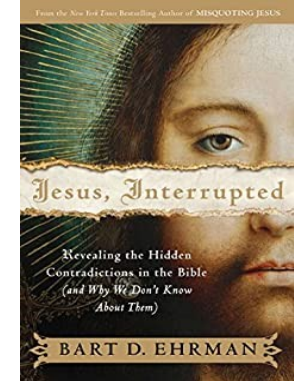
- Historical comparison studies
 - Compare different texts to determine underlying facts
 - Numerous conflicting data (who, what, why, where, how)
- Content studies
 - The actual teachings of Jesus of Nazareth
 - So called devotional studies

Prolog



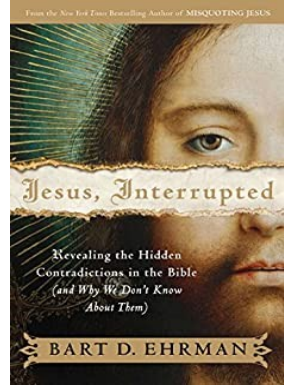
- Historians have problems with New Testament writings
 - Discrepancies in facts in different documents for same events
 - Written decades after the events took place by unknown authors
 - Drawing on highly malleable oral tradition
- Scholars have devised methods to address discrepancies
- What do we actually know about Jesus

Bart Ehrman Books



- In **The Orthodox Corruption of Scripture**, Ehrman argues that there was a close relationship between the social history of early Christianity and the textual tradition of the emerging New Testament. He examines how early struggles between Christian "heresy" and "orthodoxy" affected the transmission of the documents. Ehrman is often considered a pioneer in connecting the history of the early church to textual variants within biblical manuscripts and in coining such terms as "proto-orthodox Christianity"

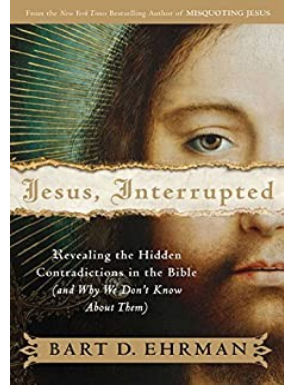
Bart Ehrman Books



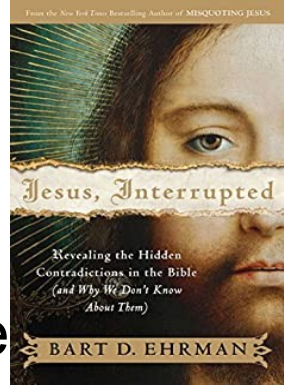
- In **Jesus: Apocalyptic Prophet of the New Millennium**, Ehrman agrees with Albert Schweitzer's thesis that Jesus was a Jewish apocalyptic preacher and that his main message was that the end times were near, that God would shortly intervene to overthrow evil and establish his rule on Earth, and that Jesus and his disciples all believed these end time events would occur in their lifetimes.
- In **Truth and Fiction in The Da Vinci Code**, Ehrman expands on his list of ten historical and factual inaccuracies in Dan Brown's novel, previously incorporated in **Dan Burstein's Secrets of the Code**.

Bart Ehrman Books

- In **Misquoting Jesus**, Ehrman introduces New Testament textual criticism. He outlines the development of New Testament manuscripts and the process and cause of manuscript errors in the New Testament.
- In **Jesus, Interrupted**, he describes the progress scholars have made in understanding the Bible over the past two hundred years and the results of their study, results which are often unknown among the population at large. In doing so, he highlights the diversity of views found in the New Testament, the existence of forged books in the New Testament which were written in the names of the apostles by Christian writers who lived decades later, and his belief that Christian doctrines such as the suffering Messiah, the divinity of Jesus, and the Trinity were later inventions. To date, he has changed his mind on several issues, most notably the divinity of Jesus in the Synoptic Gospels.

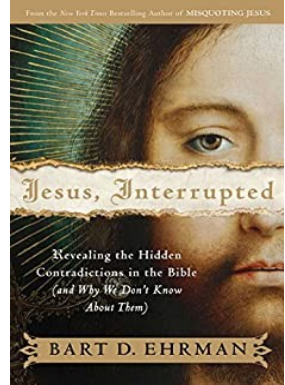


Bart Ehrman Books



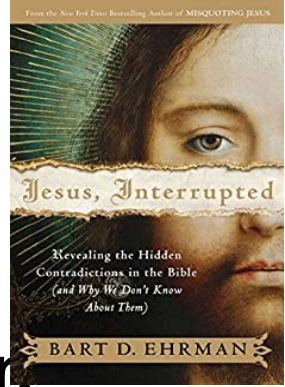
- In **Forged**, Ehrman posits some New Testament books are literary forgeries and shows how widely forgery was practiced by early Christian writers—and how it was condemned in the ancient world as fraudulent and illicit. His scholarly book, **Forgery and Counterforgery**, is an advanced look at the practice of forgery in the NT and early Christian literature. It makes a case for considering falsely attributed or pseudepigraphic books in the New Testament and early Christian literature "forgery", looks at why certain New Testament and early Christian works are considered forged, and describes the broader phenomenon of pseudepigraphy in the Greco-Roman world.
- In 2012, Ehrman published **Did Jesus Exist? The Historical Argument for Jesus of Nazareth**, defending the historical existence of Jesus of Nazareth in contrast to the mythicist theory that Jesus is an entirely fictitious being.

Bart Ehrman Books



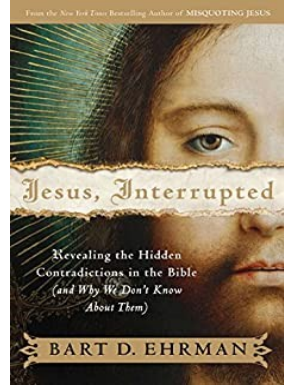
- The 2014 release of **How Jesus Became God: The Exaltation of a Jewish Preacher from Galilee** examines the historical Jesus, who according to Ehrman neither thought of himself as God nor claimed to be God, and proffers how he came to be thought of as the incarnation of God himself.
- In **Jesus Before the Gospels**, he examines the early Christian oral tradition and its role in shaping the stories about Jesus that we encounter in the New Testament.

Bart Ehrman Books



- In **The Triumph of Christianity: How a Forbidden Religion Swept the World**, he notes that from the diversity of Christianity "throughout the first four Christian centuries", eventually only one form of Christianity, Nicene Christianity, became dominant under the rule of the Roman Emperor Constantine and his successors.
- In **Heaven and Hell: A History of the Afterlife**, he examines the historical development of the concepts of the afterlife throughout Greek, Jewish, and early Christian cultures, and how they eventually converged into the modern concepts of Heaven and Hell that modern Christians believe in..

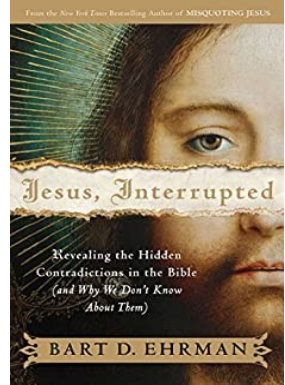
Historical Critical Method



- The New Testament consists of 27 books but these are not the original form of the 27 books
- Each of the authors (Matthew, Mark, Luke, John, Paul et al) had its own audience in mind, and was not thinking of the other authors in their writings
- Each author had different audiences, perspectives, assumptions
- Sometimes this leads to different views on major subjects

Historical Critical Method

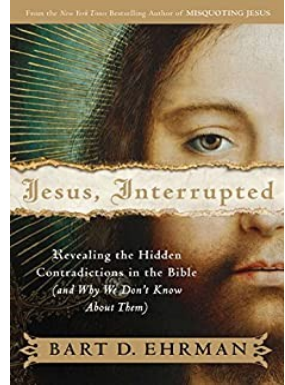
The Death of Jesus in Mark and Luke



- In Mark (15:16-39) Jesus is condemned by Pontius Pilate, beaten by Roman soldiers, and taken to be crucified. Simon of Cyrene carries the Cross. Jesus says nothing. The two robbers next to Jesus mock him, the crowd mocks him, Jesus finally says My God, My God Why Hast Thou Foresaken Me? Someone gives Jesus a sponge with sour wine, he dies, and immediately the curtain in the Temple is ripped in half, and the Centurion looking on says Truly this Man was the Son of God.

Historical Critical Method

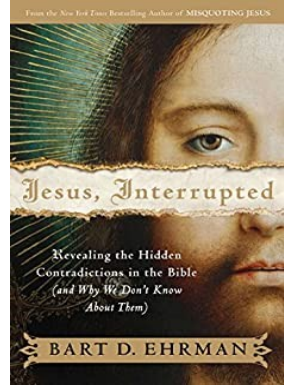
The Death of Jesus in Mark and Luke



- In Luke (23:26-49), as in Mark, Jesus is betrayed by Judas, denied by Peter, rejected by the Jewish leaders, condemned by Pontius Pilate; Pilate's soldiers do not beat him, Pilate gets King Herod of Galilee to deal with Jesus, Herod's soldier mock Jesus, Pilate declares him guilty, Simon of Cyrene carries the cross, Jesus is not silent: “Daughters of Jerusalem, do not weep for me, weep for you and your children” and he goes on to prophesy coming destruction but is not in shock, more concerned for others than his own fate.

Historical Critical Method

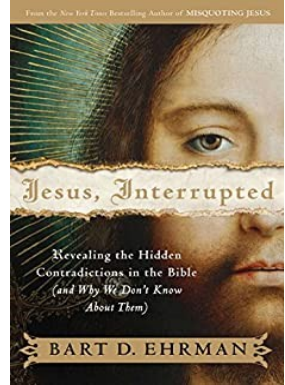
The Death of Jesus in Mark and Luke



- In Luke (23:26-49), Jesus says “Father, forgive them, for they know not what they are doing”, more concerned for those around him than for himself, the Roman soldiers and Jewish leaders mock him, as does one robber, but the other robber rebukes the first for doing so, saying that the robbers are getting what they deserve, but Jesus has done nothing wrong; this robber asks Jesus “Remember me when you come into your kingdom” and Jesus says “Truly I tell you today you will be with me in Paradise”, darkness comes over the land, the curtain in the Temple is ripped while Jesus is still alive, Jesus says “Father into your hands I commend my spirit” and dies, the Centurion says “Surely this man was innocent.”

Historical Critical Method

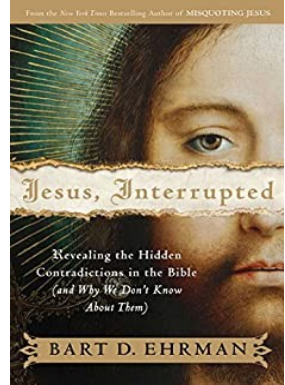
The Synoptic Gospels of Matthew, Mark and Luke



- Jesus is born in Bethlehem of a virgin, baptized by John, goes into the wilderness to be tempted by the devil, comes back and preaches “the Kingdom of God” is soon to appear, teaches by parables and miracles, in Mark Jesus casts out demons, until halfway through his ministry he takes Peter, James and John up on a mountain, in their presence experiences transfiguration and talks to Moses and Elijah, goes back to his ministry, goes to Jerusalem, cleanses the Temple, has the Last Supper where he talks of the bread as his body and the cup of wine as his blood, put on trial by Jewish authorities, is found guilty, crucified and resurrected

Historical Critical Method

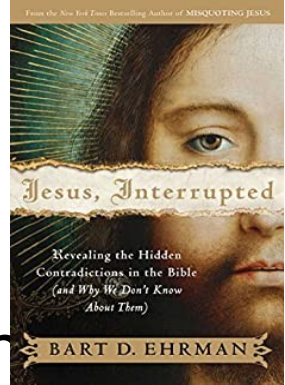
The Gospel of John



- John starts with a Prolog, the Word of God that in the beginning was with God, was itself God, and through which it created the Universe. The Word became a human being, Jesus Christ, the Word of God made flesh.
- No mention of birth in Bethlehem by a virgin, Jesus is baptized, no mention of wilderness, does not preach the coming of the Kingdom of God, no parables, no casting out of demons, no Transfiguration, does not cleanse the Temple when he goes to Jerusalem (he had already done that in John: 2), washes the disciples feet (no mention of Last Supper), no trial by Jewish elders

Historical Critical Method

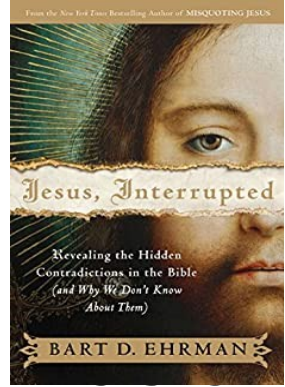
The Gospel of John



- Seven signs (not miracles), two of which (walking on water, feeding the multitude found in Synoptic Gospels): turning water into wine, healing the blind, raising Lazarus from the dead
- Jesus preaches not about the Kingdom of God, but talks about himself: who he is, where he has come from, where he is going, how he can bring eternal life.
- Jesus says I am the bread of life, and the multitudes are fed bread.
- Jesus says I am the light of the world, and the blind man sees.
- Jesus says I am the resurrection and the life, and Lazarus comes back to life.

Historical Critical Method

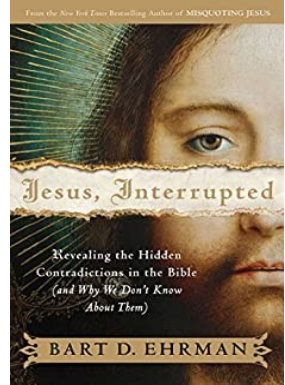
The Virgin Birth and Incarnation



- The Orthodox Christian doctrine is that Jesus pre-existent divine being, equal but not identical with God the Father, that he became incarnate, through the Virgin Mary
- The idea that Jesus was a preexistent divine being who incarnated is found only in the Gospel of John.
- The idea Jesus was born of a virgin is only found in Matthew and Luke. Matthew (1:23) cites the prophet Isaiah (7:14) “a virgin (parthenos) shall conceive and bear a son, and they shall call him Immanuel.” However, Isaiah says a “young woman (alma)” will conceive and bear a son in his own day, not a Messiah

Historical Critical Method

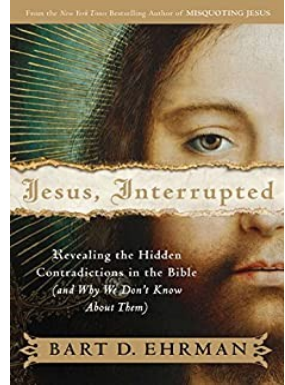
The Virgin Birth and Incarnation



- Luke says Jesus was Son of God, God caused Mary to conceive, so her son is God's son. Mary learns from the angel Gabriel “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy, he will be called the Son of God.
- The Gospel of Mark starts with Jesus as an adult, no mention of his birth and background.
- The Gospel of John begins (1:1-3) “Word of God” a being that is independent of God, he was “with God”, but that in some sense is equal to God, he “was God”, and this being existed in the beginning with God and “all things came into being through him, and apart from him not one thing came into being” and “the Word became flesh and dwelt among us and we beheld his glory (1:14).

Historical Critical Method

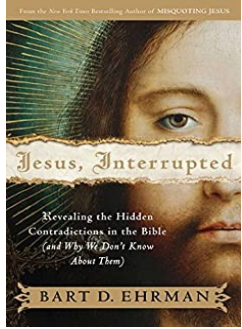
Jesus Teaching in Mark



- “The time has been fulfilled, the Kingdom of God is near. Repent and believe the good news!” (Mark 1:15)
- Jewish apocalypticism was a world view that came into being roughly a century or more before the birth of Jesus; the Greek word apocalypsis means revealing or an unveiling.
- There are cosmic forces in the world, the Devil and his demons, that are aligned against God and his followers; these forces control the world and its political entities, and God permits this; a new age is coming when God overthrows evil forces and creates a Kingdom of God in which there is no more pain, misery and suffering.
- “The Kingdom of God is near” means the apocalypse is near. “Truly I tell you, some of you standing here will not taste death before they see the Kingdom of God coming in power” (Mark 9:1). “Truly I tell you this generation shall not pass away before all these things take place” (Mark 13:30)

Historical Critical Method

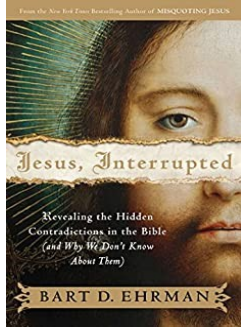
Jesus Teaching in Mark



- How will this Kingdom of God come to pass? Mark says it will be brought about by the “Son of Man”, a cosmic judge who will judge people by how they accept the teachings of Jesus “For whoever is ashamed of me and my words in this adulterous and sinful generation, of that one will the Son of Man also be ashamed, when he comes in the glory of his Father with the holy angels (Mark 8:38)
- For Mark, the Son of Man is Jesus; Jesus will die, be resurrected, and then return to judge all people. The Kingdom of God could already be seen in Jesus's ministry: he casts out demons, no evil; he heals the sick, no more illness; he raises the dead, no more death
- Jesus never says “I am the Son of Man” or “I am the messiah” with the exception at the very end when he is under oath (Mark 14:61-62)

Historical Critical Method

Jesus Teaching in John



- Jesus does not preach about the future Kingdom of God
- Jesus says “I am the bread of life” (6:35)
- Jesus says “I am the light of the world (9:5)
- “Whoever believes in him may have eternal life” (3:36)
- “Before Abraham was, I am” (8:58)
- People gain eternal life by achieving a heavenly birth (3:3-5)
- Faith in Jesus gives eternal life, those who believe in Jesus will live with God forever, those who do not will be condemned (3:36)
- The Gospel of John was written last (ca 95 CE); the generation of apostles had died, the Kingdom of God had not come, John changes the message.

Critics of Bart Ehrman and the Quest for the Historical Jesus of Nazareth



Nailed

Ten Christian Myths
That Show Jesus Never
Existed at All

David Fitzgerald

ONLY FROM
audible

