

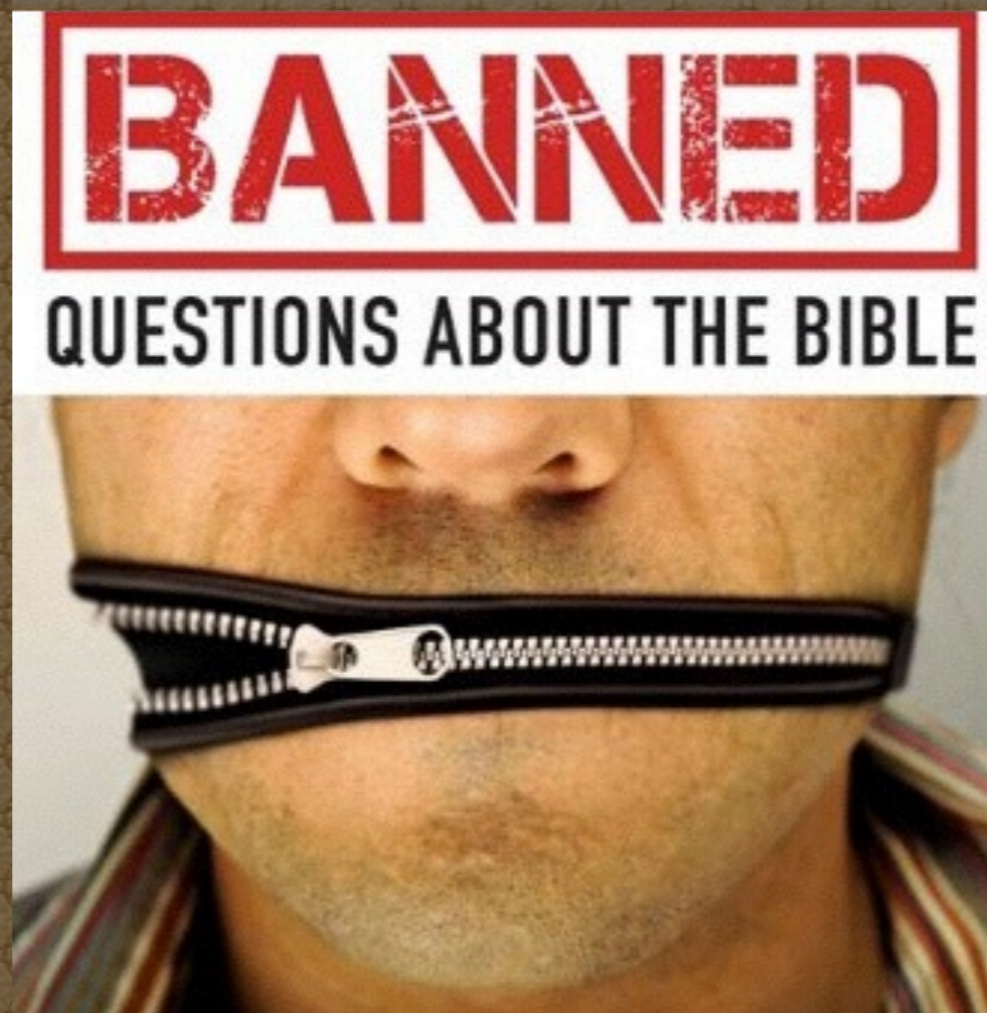
BANNED

QUESTIONS ABOUT THE BIBLE



LOST CHRISTIANITIES & BANNED BOOKS OF THE BIBLE

The Rev. Dr. Carl Gregg



FCC Class: “Banned Questions about the Bible”

Mondays, 11:00 am – 12:30 pm,

March 3 – April 14

(skip 3/24 for spring break)

<http://ilratfcc.com/ilr-courses/philosophy-religion-and-exploration/#ILR385>

Upcoming Classes at UUCF

- **May 6 - June 17: “What a Long, Strange Trip It’s Been: UU History”** (Tuesdays, 7:00-8:15pm, 6 sessions): Explore the dynamic course of Unitarian, Universalist, and Unitarian Universalist (UU) history—the people, ideas, and movements that have shaped our religious heritage. Place yourself into our history and consider its legacies. What lessons do the stories of our history teach that can help us live more faithfully in the present? What lessons do they offer to be lived into the future?
- **July 8 - August 12, 2014: “Comparing Religions: Coming to Terms”:** (Tuesdays, 7:00-8:15pm, 6 sessions): Become more equipped to encounter and engage religious pluralism in today’s world. Experience the complexity and power of comparative practices, confront the inherent challenges of studying religion in a responsibly comparative manner.
- **September 30 - November 4: “Building Your Own *Ethics*”:** (Tuesdays, 7:00-8:15pm, 6 sessions.): Apply your beliefs, values and convictions to particular ethical situations in dialogue with other UUs.

Housekeeping

- \$5 requested not required
- Add to **email** list?
- **Other?**

Covenant

- Use **“I” statements**: *Speak from your own experience.*
- **Ask permission before sharing** other participants’ stories outside the group.
- **Step-up, step-back**: be conscious of the level of participation that you bring to the conversation. Allow everyone a chance to speak before you speak again.
- You always have **permission to “pass.”**



FOLLOW-UP FROM LAST WEEK

- ✿ **Dead Sea Scrolls Digital Library:**
deadseascrolls.org.il
- ✿ free online digitized virtual library of the Dead Sea Scrolls. Hundreds of manuscripts made up of thousands of fragments

Introduction: “Recouping our Losses”

Chapter 1, “Ancient Discovery of a Forgery: Serapion & the Gospel of Peter”

Chapter 2, “Ancient Forgery of a Discovery: *The Acts of Paul and Thecla*”

Chapter 4, “Forgery of an Ancient Discovery: *Morton Smith & the Secret Gospel of Mark*”

Chapter 5, “At Polar Ends of the Spectrum: Early Christian Ebionites and Marcionites”;

Chapter 6, “Christians ‘In the Know’: The Worlds of Early Christian Gnosticism”

Chapter 3, “Discovery of an Ancient Forgery: The Coptic Gospel of Thomas”

Chapter 7, “On the Road to Nicea: Broad Swath of Proto-orthodox Christianity”

Chapter 8, “The Quest for Orthodoxy”

Chapter 9, “The Arsenal of the Conflicts: Polemical Treatises and Personal Slurs”

Chapter 10, “Additional Weapons in the Polemical Arsenal: Forgeries and Falsifications”

✱ **Final Class:** Chapter 11, “The Invention of Scripture: The Formation of the Proto-orthodox New Testament”; Chapter 12, “Winners, Losers, and the Question of Tolerance”

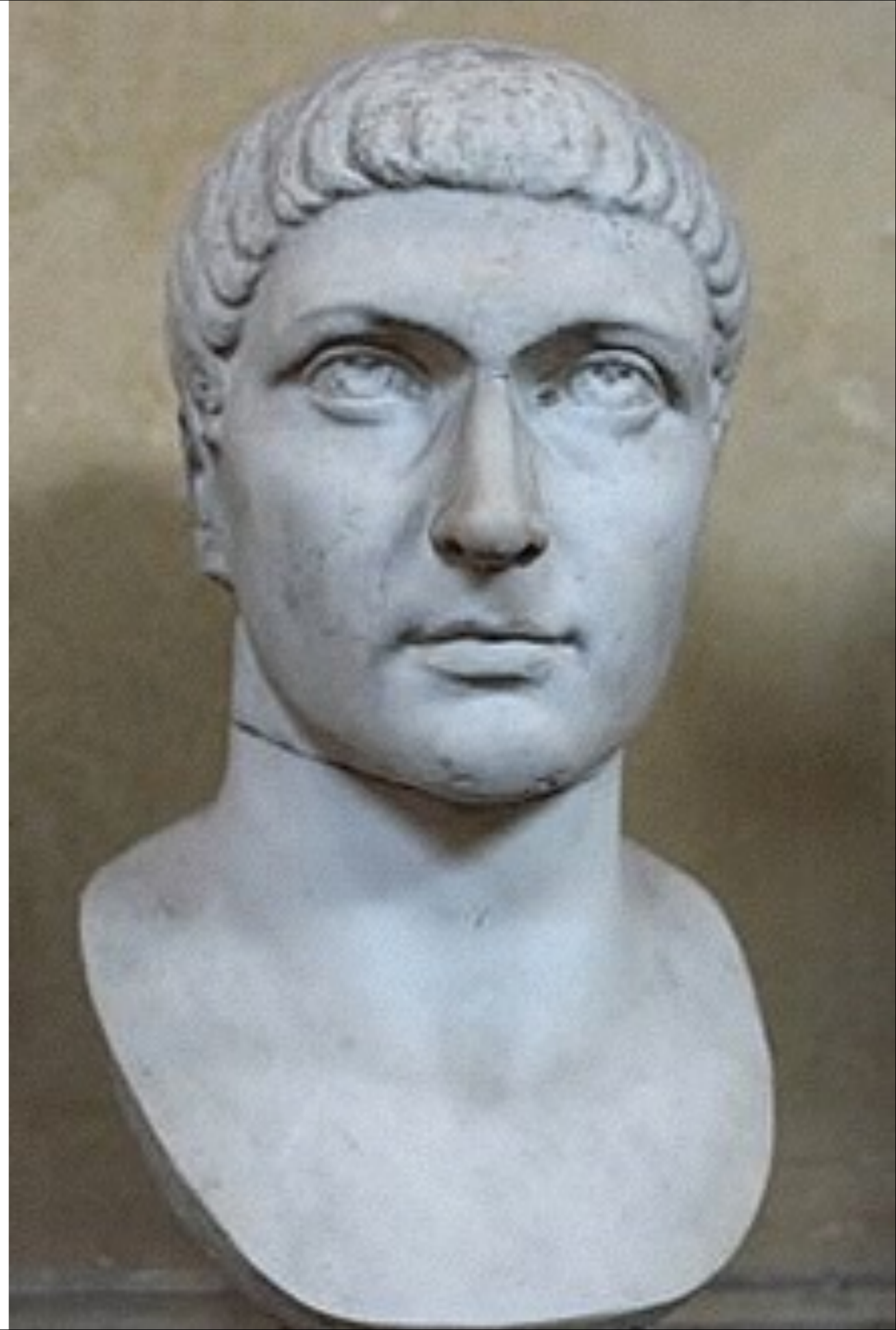
CHAPTER 7

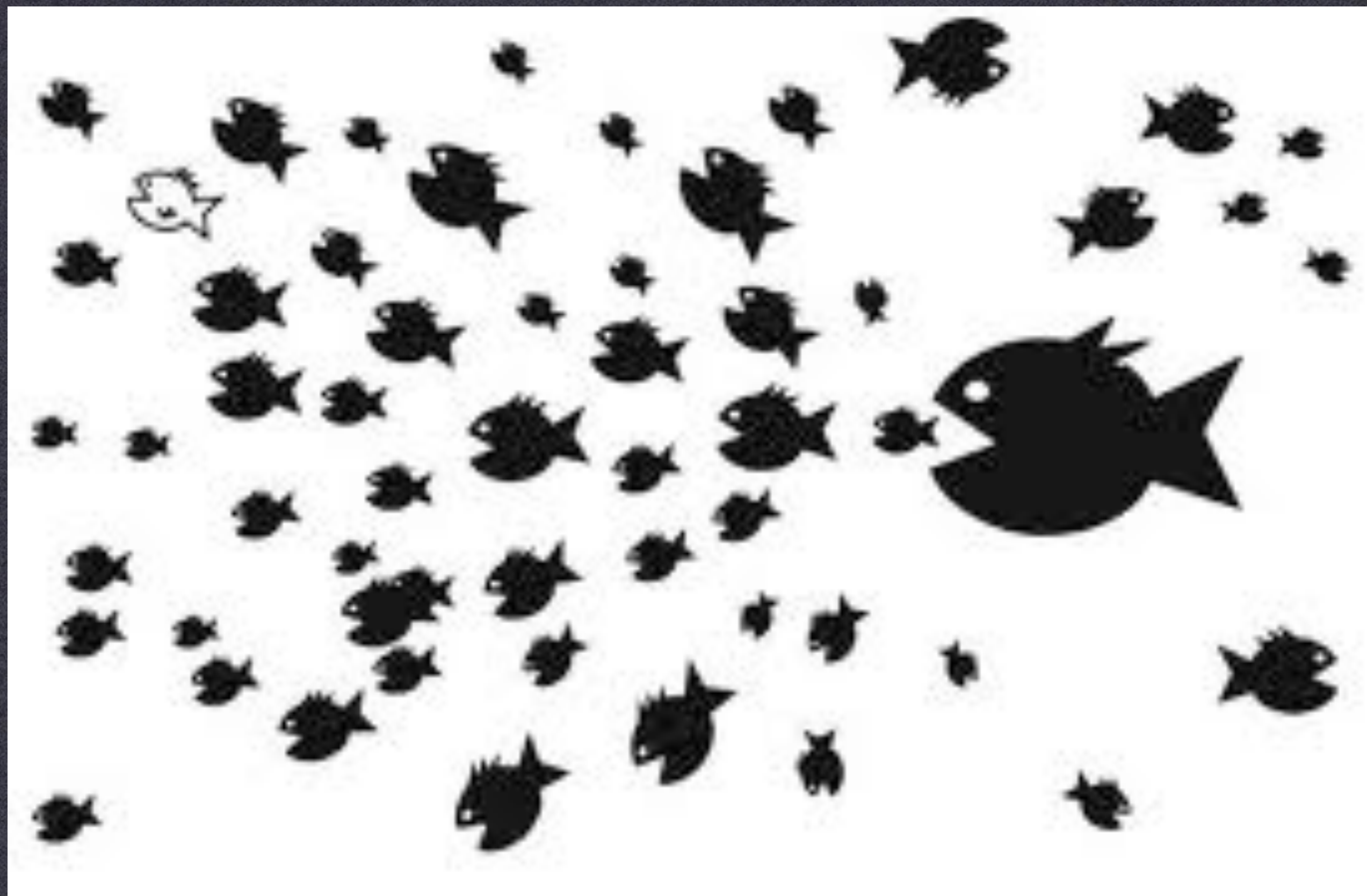
On the Road to Nicea: Broad Swath of Proto-orthodox Christianity

- ✧ Chapter 8, “The Quest for Orthodoxy”
Chapter 9-10, “The Arsenal of the Conflicts: Polemical Treatises and Personal Slurs”;
& “Additional Weapons in the Polemical Arsenal: Forgeries and Falsifications”
- ✧ **Final Class:** Chapter 11, “The Invention of Scripture: The Formation of the Proto-orthodox New Testament”; Chapter 12, “Winners, Losers, and the Question of Tolerance”

The Nicene Creed

- Emperor Constantine (272 - 337) called the Council of Nicea in 325 CE
- 300 years *after* Jesus
- The Nicene Creed helped establish a foundation for orthodoxy
- From “proto-orthodox” as one among one to “The One” from which others viewed as deviant (*heresy as “choice”*)
- Can anyone say the first few lines of the creed from memory?





The Nicene Creed

- Creed *not* written vacuum
- Written to refute what the proto-orthodox called heresies.
- We believe in one God, **[not many]**
- the Father, the Almighty, **[not mother]**
- maker of heaven and earth, **[not Demiurge]**
- defined *against* the other, not for themselves.
- Creed written because in the diverse world of early Christianities, the above was all in dispute.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son
who with the Father and the Son is worshiped and glorified
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Nicene Creed

- We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, **[really divine, sorry Ebionites]**
- true God from true God, begotten, not made, of one Being with the Father. **[only one being, sorry Gnostics]**
- Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. **[really human, sorry Marcionites]**
- For our sake he was crucified under Pontius Pilate; he suffered death and was buried. **[suffered & died—sorry docetics]**
- On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. **[Skips over Jesus' life, sorry "Q Community" and Thomas"]**

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
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and the life of the world to come. Amen.



CHRISTIANITY OR CHRISTIANITIES?

WHAT COULD BE MORE DIVERSE THAN PANOPLY OF 21ST-CENTURY OPTIONS?

FINDING THE RIGHT “FIT”

- ✿ Episcopal: high church or low church?
- ✿ Methodist: socially liberal or ethically conservative?
- ✿ Evangelical: multi-media mega-church, or small and intimate
- ✿ Bible-preaching or liturgically-oriented
- ✿ Politically active or spiritually-focused?
- ✿ Strong music program or thoughtful sermon?
- ✿ Solid social ministry? Active youth group? Vibrant outreach program?

FINDING THE RIGHT “FIT” IN THE 2ND CENTURY:
AT POLAR ENDS OF THE SPECTRUM

Ebionites

- * Jewish
- * One God
- * Followed the OT Law
- * Jesus all human
- * Paul as heretic (*Christ apart from Law*)

Marcionites

- * Don't need to be Jewish
- * Two Gods
- * Rejected OT
- * Jesus all divine
- * Loved Paul

FINDING THE RIGHT “FIT” IN THE 2ND CENTURY

✱ **Attitude towards Judaism**

- ✱ Ebionite – embrace
- ✱ Marcionite – reject
- ✱ Gnostics – spiritualize

FINDING THE RIGHT “FIT” IN THE 2ND CENTURY

✿ Christology

- ✿ Human, but not God (*Ebionite*)
- ✿ God, but not human (*Marcionite*)
- ✿ Two beings, one human and one God (*Gnostics*)
- ✿ One being, God and human, (*proto-orthodox*)

FINDING THE RIGHT “FIT” IN THE 2ND CENTURY

- ✱ Gnostic or proto-orthodox?
- ✱ One God or Many Gods?
- ✱ Gospels of Matthew, Mark, and Luke –or- the Gospels of Thomas, Philip, and Mary?
- ✱ Believes that God created the world, or was creation a cosmic mistake?
- ✱ Follows Jewish boundary markers (Sabbath, kosher, and circumcision), or were these requirements of a lesser deity?

DIFFERENT ESCHATOLOGIES

- ✱ Paul: Jesus returning *soon*. [*parousia*: official visit]
- ✱ Gnostics: individual salvation from secret knowledge (bishop often ignorant of *gnosis*)

BISHOPS: ASSERTING TOP-DOWN CONTROL

- ✱ Ignatius (c. 35/50 - 98/117) - assumed **hierarchy**, each Christian community ultimately ruled by a bishop, whose word was law.
- ✱ Paul: wrote to the whole congregation (of Corinth, Galatia, Philippi, etc.) because there was *no person officially in charge to write*.
- ✱ (1 Corinthians 1:2) “To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours”
- ✱ (1 Thessalonians 1:1) “To the church of the Thessalonians in God the Father and the Lord Jesus Christ”
- ✱ (Romans 1:7) “To all God's beloved in Rome, who are called to be saints”



The Right Rt. Katharine Jefferts Schori (Presiding Bishop of TEC)

Top-down Control of Bishops **vs.**
Spirit-led Organic / Networked / Decentralized /
Bottom-Up / Communal / Flexible / Always Evolving

1 **Corinthians 12:7 To each is given the manifestation of the Spirit for the common good.** 8 To one is given through the Spirit the utterance of **wisdom**, and to another the utterance of **knowledge** according to the same Spirit, 9 to another **faith** by the same Spirit, to another gifts of **healing** by the one Spirit, 10 to another the working of **miracles**, to another **prophecy**, to another the **discernment of spirits**, to another various kinds of **tongues**, to another the **interpretation** of tongues.... 12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.... 15 If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. 16 And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body.

PART III

Winners and Losers

(Remember who “writes” history. Who is “right” depends on one’s perspective.)

- ✱ Chapter 9, “The Arsenal of the Conflicts: Polemical Treatises and Personal Slurs”; Chapter 10, “Additional Weapons in the Polemical Arsenal: Forgeries and Falsifications”
- ✱ Chapter 11, “The Invention of Scripture: The Formation of the Proto-orthodox New Testament”; Chapter 12, “Winners, Losers, and the Question of Tolerance”

INTERNECINE STRUGGLES: *SOME ANCIENT CHRISTIANITIES LOST*

- ✿ Pharisees *not* simply “those bad guys” — probably the group closest to Jesus, hence the ones he was often around and arguing with (resurrection and oral Torah)
 - ✿ Matthew 23:27, “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth.”
 - ✿ Matthew 23:33, “You snakes, you brood of vipers! How can you escape being sentenced to hell?”

INTERNECINE STRUGGLES: *SOME ANCIENT CHRISTIANITIES LOST*

- ✿ Paul and circumcision was a similarly violent argument
 - ✿ Galatians 5:12, “I wish those who unsettle you would castrate themselves!”

CHAPTER 8

The Quest for Orthodoxy

- * Chapter 9, “The Arsenal of the Conflicts: Polemical Treatises and Personal Slurs”; Chapter 10, “Additional Weapons in the Polemical Arsenal: Forgeries and Falsifications”
- * Chapter 11, “The Invention of Scripture: The Formation of the Proto-orthodox New Testament”; Chapter 12, “Winners, Losers, and the Question of Tolerance”

Orthodox Version

- Orthodoxy = “right belief”
- Unbroken Apostolic Tradition Jesus to disciples to early Christian leaders to creeds, to current priests/bishops/pope
- Heresy (Greek for “choice”) = deviant
- Upshot: orthodoxy was *prior to* heresy. Heretics corrupted the truth that was originally held by the majority of believers.
- Dominated Christian scholarship for centuries (Eusebius’ 10-volume *Church History* in early 4th c.)

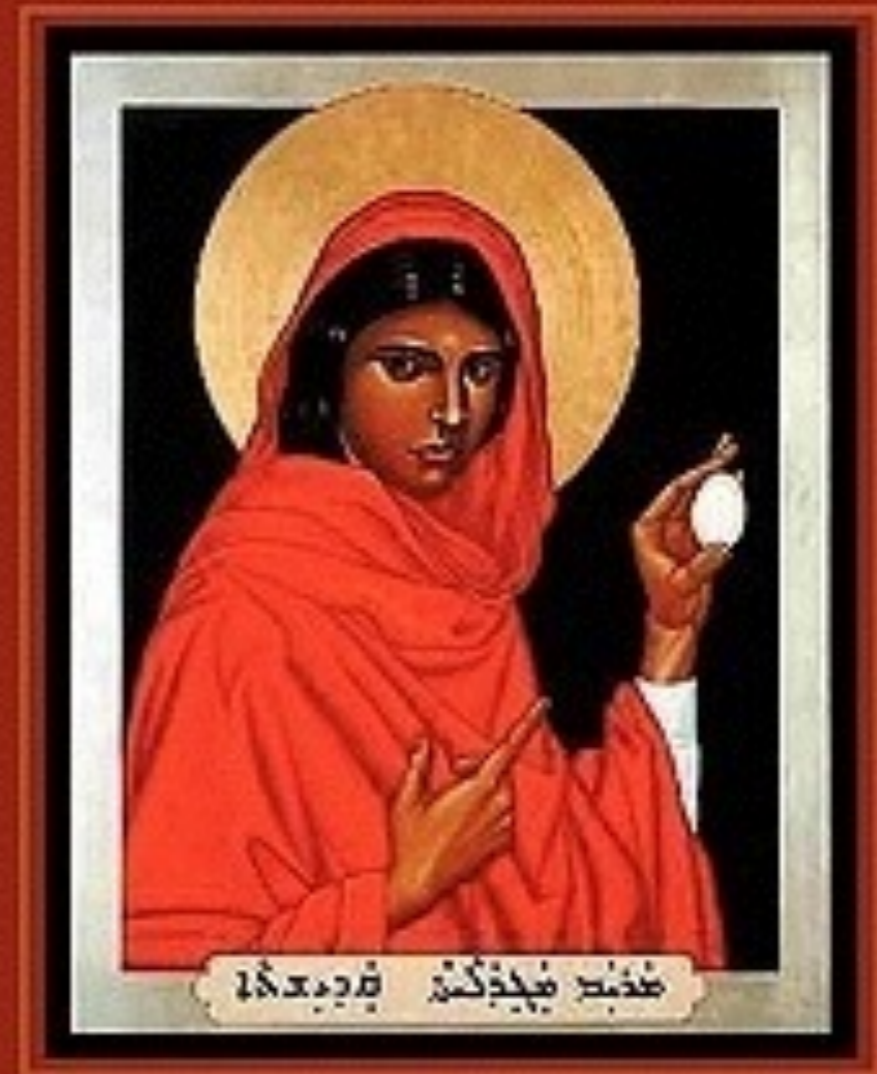


Karen King

- The beginning is often portrayed as the ideal to which Christianity should aspire and conform. Here Jesus spoke to his disciples and the gospel was preached in truth. Here the churches were formed in the power of the Spirit and Christians lived in unity and love with one another....
- But what happens if we tell the story differently?
- What if the beginning was a time of grappling and experimentation?
- What if the meaning of the gospel was not clear and Christians struggled to understand who Jesus was...?" (158)

The Gospel of *Mary* of Magdala

JESUS AND THE FIRST
WOMAN APOSTLE



KAREN L. KING



Apostle to the Apostles

In John 20:11-18, the resurrected Jesus

(1) appears to Mary alone and

**(2) commissions her to relay the news to his
(male) apostles.**



Jesus Seminar (2013)

- “Red-letter edition of Acts,”
- 1st & most successful attempt to tell the story of Christian origins.
- Doesn't account for new awareness of the complex diversity of Christian origins
- Work of imaginative religious literature w/ characteristics of other such literature of its day (epic and related literature)
- Early decades of the second century.

Acts and Christian Beginnings

The Acts Seminar Report



Edited by
Dennis E. Smith
and
Joseph B. Tyson

Jesus Seminar (2013)

- Letters of Paul as sources.
- Not independent source for the life and mission of Paul.
- Author of Acts created names for characters as storytelling devices.
- Constructs story to fit ideological goals.
- Not to say that Acts is totally unhistorical, but to observe that it is less helpful in the historical reconstruction of Christian beginnings than previously assumed. (rethink how to reconstruct Christian origins in the absence of the Acts default)

Acts and Christian Beginnings

The Acts Seminar Report



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“REST OF THE STORY” (UNDERSIDE OF HISTORY)

- ✿ Orthodox version reigned mostly unchallenged until modernity.
- ✿ (1) Apostolic tradition: Did Jesus and his disciples teach an orthodoxy that was transmitted to the churches of the 2nd and 3rd centuries? Was it continuous or disjunctive? Were there ruptures in the flow?
- ✿ (2) Acts: reliable account of the internal conflicts of the earliest Christian church?
- ✿ (3) Eusebius: can we trust his history of early Christian struggles?



“REST OF THE STORY” (UNDERSIDE OF HISTORY)

- ❖ Short answer: no
- ❖ Vast majority of scholars hold these opinions now as starting points.
- ❖ Original scholars who questioned the orthodox version found *much resistance* to say the least.

HERMANN REIMARUS

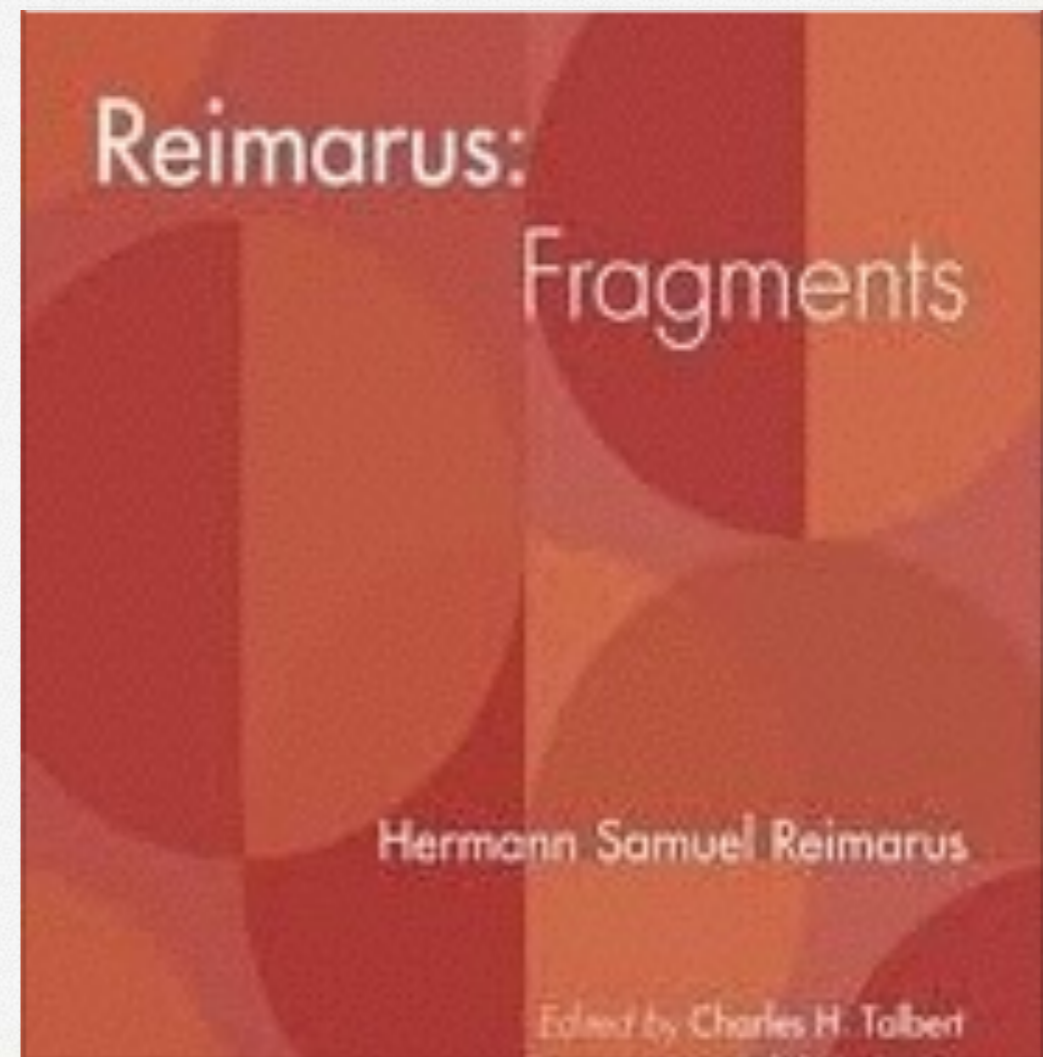
(1694-1768)

- ❖ Example 1 (of 3):
Apostolic Tradition
- ❖ Historical Jesus questioned reliability of NT documents for conveying what Jesus actually taught and did
- ❖ Serious questions about the historical accuracy of the Bible began in the Enlightenment (18th c.)



REIMARUS' *FRAGMENTS* (7 INSTALLMENTS, 1774-78)

- ❖ Published *posthumously* (good idea!)
- ❖ NT riddled with discrepancies
- ❖ Jesus crucified b/c kingdom of God he proclaimed threatened Rome politically.
- ❖ If the marginalized were empowered, threatened *Pax Romana*.
- ❖ After Jesus' death, his disciples decided to found a religion in his name.
- ❖ Disciples invented Christianity



REIMARUS' *FRAGMENTS* (7 INSTALLMENTS, 1774-78)

- ✱ Caveat: No scholar agrees with Reimarus today;
- ✱ But he jump started the movement to read the Gospels critically.
- ✱ Not critical in a pre-determined negative way, but in the sense of a movie critic or a literary critic, who tries to get a “careful, exact evaluation of what the text says and different ways that the text can be understood.”
- ✱ Discrepancies b/w four Gospels — irreconcilable differences known in ancient world. See widely popular *Diatessaron* from the late 2nd century (harmonization)

3 EXAMPLES: WHEN DID JESUS DIE?

- ✿ **Afternoon *before* the Passover** (John 19:14, “Now it was the day of Preparation for the Passover; and it was about noon. He [Pilate] said to the Jews, “Here is your King!”) [died *when* the passover lambs were being slaughtered... Jesus is the Passover lamb—*theology*.]
- ✿ **Morning *after* the Passover** (Mark 14:12, “12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?”)

3 EXAMPLES:

WHERE DID MARY AND JOSEPH GO AFTER JESUS' BIRTH?

- ❖ **Egypt** (Matthew 2:4, “Then Joseph got up, took the child and his mother by night, and went to Egypt,”)
- ❖ **Nazareth** (Luke 2:39, “When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth.”)

3 EXAMPLES:

JARIUS' DAUGHTER CONDITION WHEN JESUS WAS ASKED TO HELP?

- ❖ **Sick**, albeit deathly ill (Mark 6:23, “and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.”)
- ❖ **Dead** (Matthew 9:18, “a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.”)
- ❖ *[also see Resurrection discrepancies (how many angels, etc.)]*

WILLIAM JAMES: "TRAIL OF THE HUMAN SERPENT")
BUDDHIST: FINGER POINTING AT THE MOON

✿ Christ

✿ Qur'an

✿ Bible

✿ Muhammad

F.C. BAUER (1792-1860)

EXAMPLE 2 OF 3: ACTS RELIABLE ACCOUNT OF INTERNAL CONFLICTS OF THE EARLIEST CHRISTIANS?

- ✱ Work habits: 4:00 a.m. at his desk (equivalent of 400 page book every year for 40 years)
- ✱ Founded “Tübingen School” (of thought) in Germany
- ✱ Understood early Christian history (first 300 year, pre-Constantine) as conflict between
 - ✱ Jewish Christians (*particularist* — retain ties to Judaism, led by Peter)
 - ✱ Gentile Christians (*universalist*, led by Paul)

F.C. BAUER (1792-1860)

EXAMPLE 2 OF 3: ACTS RELIABLE ACCOUNT OF INTERNAL CONFLICTS OF THE EARLIEST CHRISTIANS?

- ✱ Hegelian: synthesis (anti-thesis) - no clear winner
- ✱ Upshot: Acts is an attempt to smooth over debate (*revisionist history*)
- ✱ Caveat: Tübingen School's view no longer held. But, Acts is now, like the Gospels, recognized as the work of someone with an agenda.

F.C. BAUER (1792-1860)

EXAMPLE 2 OF 3: ACTS RELIABLE ACCOUNT OF INTERNAL CONFLICTS OF THE EARLIEST CHRISTIANS?

- * Did Paul consult with the Apostles before going on his missionary journeys?
 - * **Yes** (Acts 9:26ff, “When he had come to Jerusalem, he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple.”)
 - * **No** (Galatians 1:17, “nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.”)

F.C. BAUER (1792-1860)

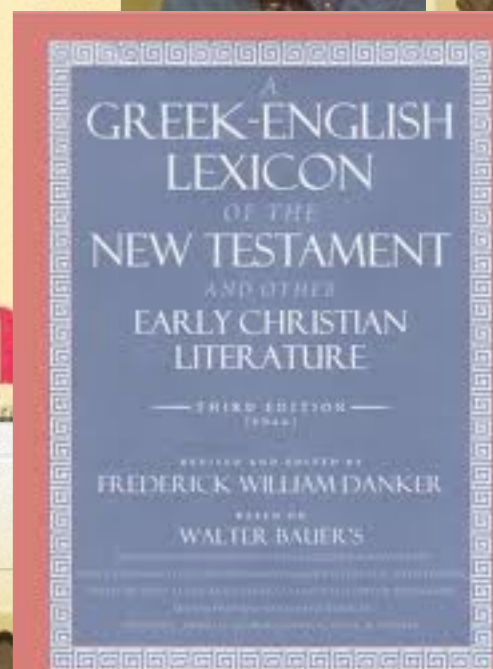
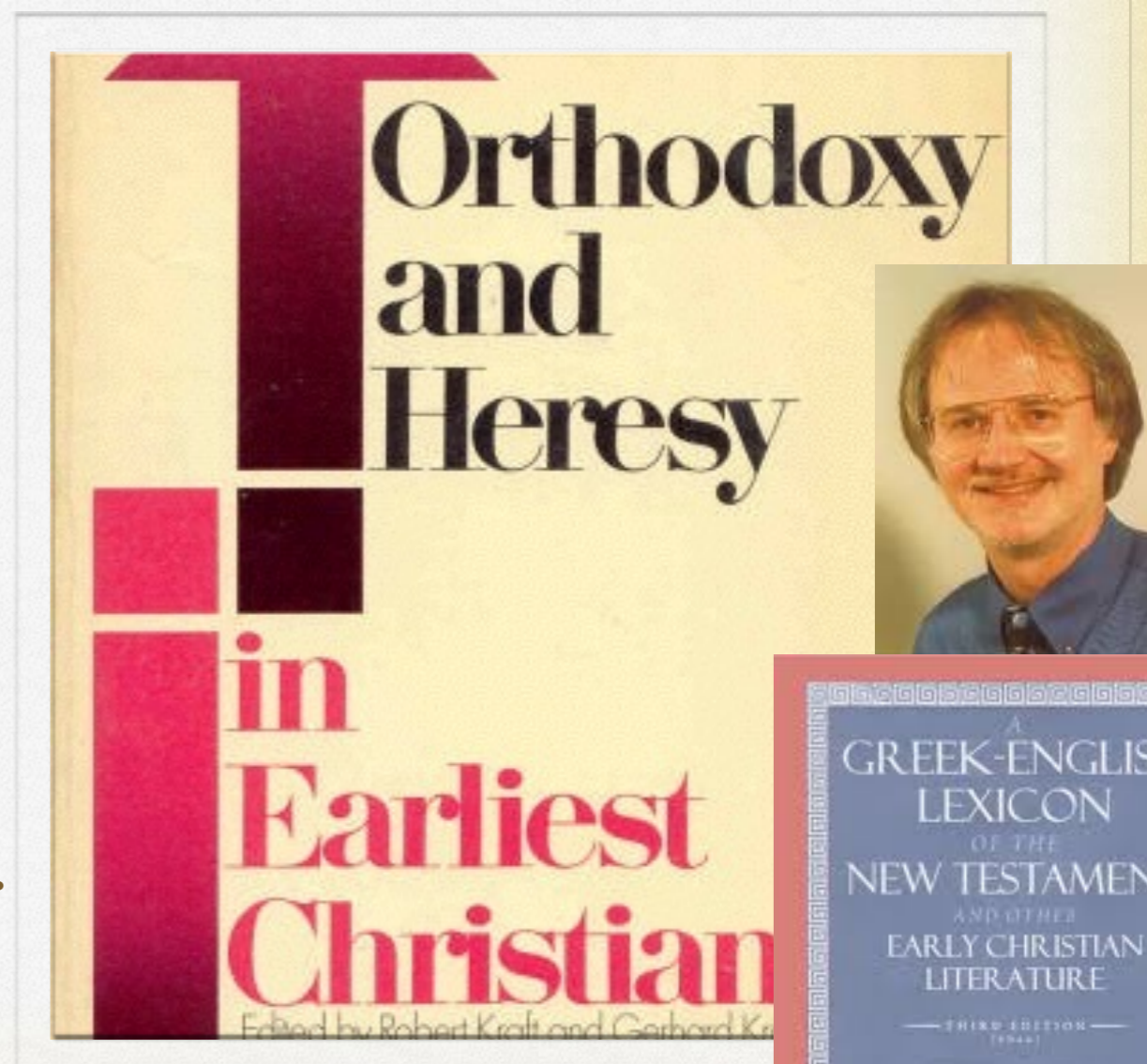
EXAMPLE 2 OF 3: ACTS RELIABLE ACCOUNT OF INTERNAL CONFLICTS OF THE EARLIEST CHRISTIANS?

✿ Did Paul conflict with Peter?

- ✿ **Yes** (Galatians 2:11, “11 But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned;”
- ✿ **No** (Acts 15:1ff, 7 After there had been much debate, Peter stood up and said to them, "My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers.) — *harmony from beginning to end of Paul's missionary journeys.*

WALTER BAUER (1877-1960)
(CASE STUDY #3: CAN WE TRUST EUSEBIUS?)

- ✱ No relation to F.C.
- ✱ Compiled standard Greek lexicon
- ✱ *Orthodoxy and Heresy in Earliest Christianity* (1934) - arguably the most important book on the history of early Christianity in the 20th century. 70 years later still essential reading in the field.
- ✱ Undercut Eusebian model. No single orthodoxy.



VIEW FROM TODAY

- ✿ Proto-orthodox writings against the groups they labeled “heretics” imply the extensive influence of these other groups.
- ✿ All these groups understood themselves as followers of Jesus.
 - ✿ Irenaeus: so numerous he can't count all the sects.
 - ✿ Tertullian: heretics virtually everywhere
 - ✿ Hippolytus: false views in the highest echelons of church administration

CHAPTER 9-10

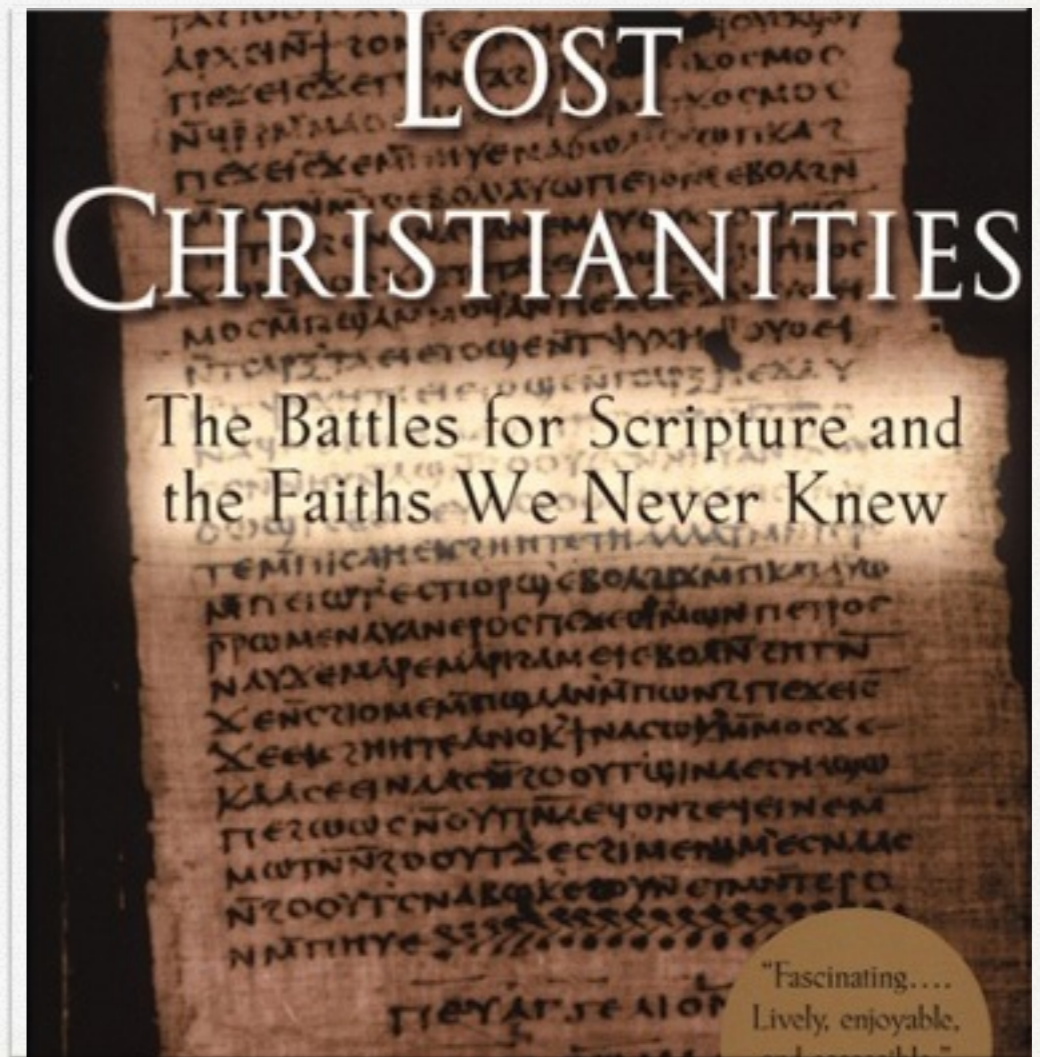
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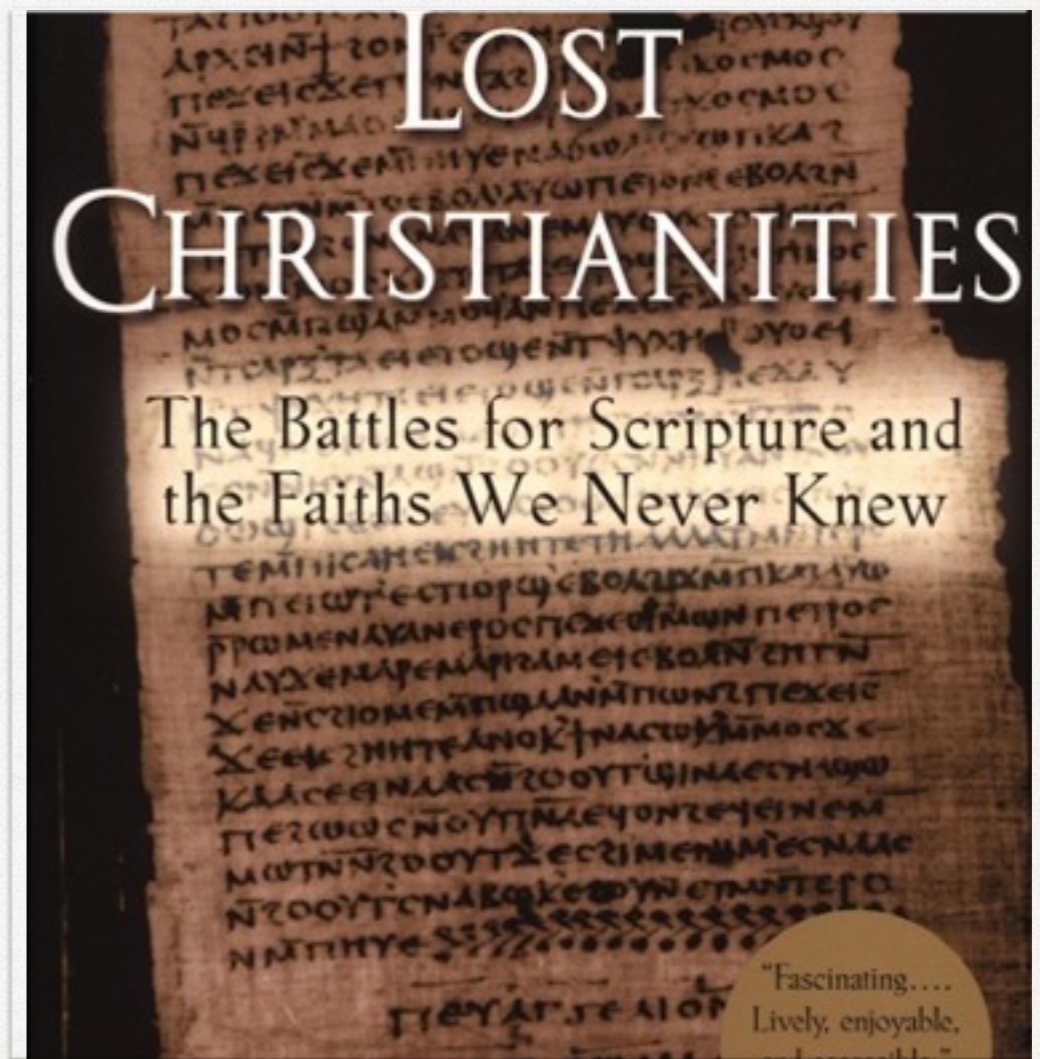
LITERACY

- ✿ “One of the distinctive features of early Christianity, in all its guises, was its literary character.... With the partial exception of Judaism, no other religion of the Roman Empire was so rooted in literary texts.” (203)



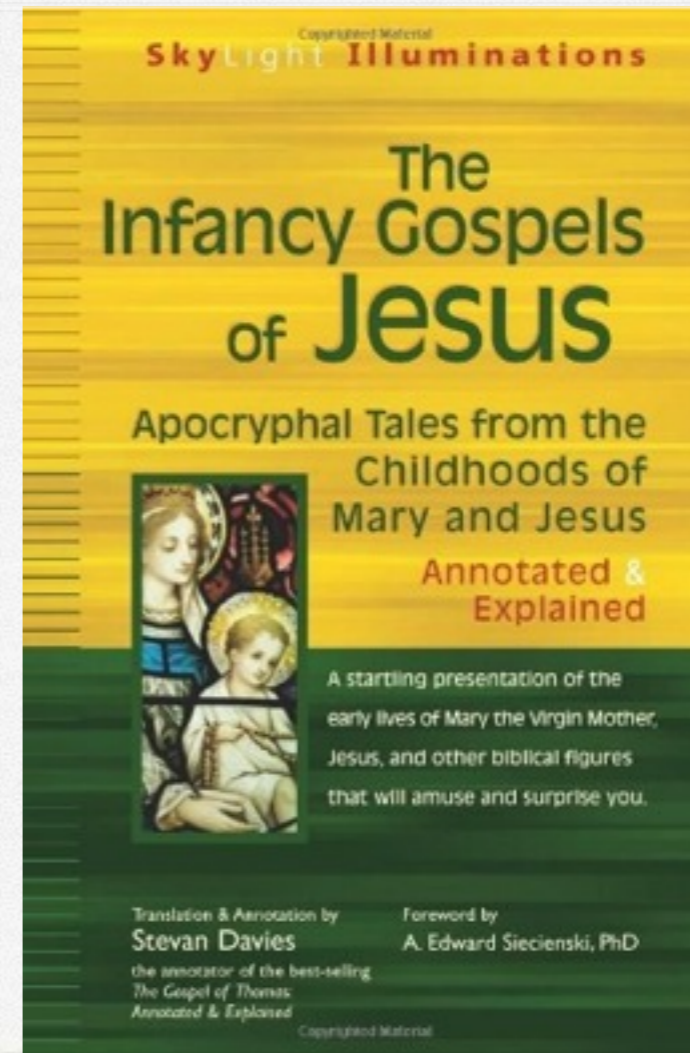
LITERACY

- ✿ 10-15% of the population at the best times and places (5th c. BCE Athens)
- ✿ Most ancient Christians “heard” a book, instead of read.



INFANCY GOSPEL OF THOMAS (EARLY 2ND CENTURY)

- ✿ Not the Coptic Gospel of Thomas — sayings source)
- ✿ Wondering: “What was Jesus like as a child” beyond Luke 2
- ✿ Lost Scriptures, 58.



“Jesus the Wunderkind/Superbrat”

- ✿ Today: **very amusing and entertaining to us.**
- ✿ Ancient Christians: (not known for their sense of humor) likely took them very seriously as speaking important things about Jesus.

Biography

- ✿ Alive and well in Greek and Roman antiquity (“*bioi*,” literally “**Lives**”) — Plutarch, Suetonius, etc.
- ✿ But ancient biographers didn’t have access to modern resources and data, so analysis **not equivalently in-depth or reliable**.
- ✿ Also, didn’t have post-Freud psychological insights, so understood the human character differently from us, and didn’t understand character development as we do. Not much interested in “formative influences” on a person’s character.

Biography

- ✿ Tended to think that a person's **character was given at birth**, and the events that happened early in a person's life, rather than being challenges and experiences and influences that could shape their personalities were opportunities for a person to “manifest” his/her personality.
- ✿ So...when ancient biographers told stories about a person's youth, it was normally in order to **show the person's character already at this early point in his/her life.**

Infancy Gospels as “Foreshadowing”

- ✱ Jesus was a miracle working son of God as an adult – and that didn’t have to wait until he was baptized. He was **working miracles as an infant.**
- ✱ Jesus astonished crowds as an adult, and he was **wowing them already as a child.**
- ✱ Just as Jesus’ adult conflicts with Jewish leaders were frequently over the proper Sabbath observance of the **Sabbath, *already as a five-year old*** he shows superiority to any requirements of the sabbath laws.
- ✱ Jesus as an adult was regularly in conflict with other Jewish teachers, and as a very young boy he mystifies, baffles, and humbles the teachers of Torah. Adults are outdone and humiliated by the child.

Answering Objections to Foreshadowing Thesis

- ✿ In the canonical Gospels, Jesus never curses anyone (just a fig tree) or harms or kills anyone, which is different from the Infancy Gospel.
- ✿ However, many early Christians believed that Jesus *was* going to curse/harm/kill people. He was coming back from heaven, very angry indeed, and in his wrath he would destroy all who were opposed to him.
- ✿ The Infancy Gospel may well be showing this side of his character already in his youth. Anyone who opposes Jesus or does not respect his person or his character will be subject to his wrath – just as seen in these stories about him as a child.

PROTO-GOSPEL OF JAMES

- ✿ Proto - “before” Jesus’ birth
- ✿ c. 150 CE (Clement at end of the 2nd c. wrote about it.)
- ✿ Popular in Middle Ages & influential in the art of that period.***



PROTO-GOSPEL OF JAMES:
TWILIGHT-ZONE-LIKE PASSAGE WHEN “TIME
STOOD STILL” AS JESUS BORN

I, Joseph, was walking, and I was not walking. **I looked up to the vault of the sky, and I saw it standing still**, and into the air, and I saw that it was greatly disturbed, and the **birds of the sky were at rest**. I looked down to the earth and saw a bowl laid out for some workers who were reclining to eat. Their hands were in the bowl, but **those who were chewing were not chewing**; and those who were **taking something from the bowl were not lifting it up**; and those who were **bringing their hands to their mouths were not bringing them to their mouths**. Everyone was looking up. I saw a flock of sheep being herded, but they were **standing still**. The shepherd raised his hand to strike them, but his **hand remained in the air**. I looked down at the torrential stream, and I saw some goats whose **mouths were over the water, but they were not drinking**. Then *suddenly* everything returned to its normal course.

PROTO-GOSPEL OF JAMES

- ✿ Jerome (c. 347 – 420), famous for translating the Bible into Latin (Vulgate) condemned the Proto-Gospel of James for the view that Joseph had children from a previous marriage. (*Thought both Mary & Joseph had to have been lifelong virgins.*)
- ✿ Let to this book's dis-used in Western Christianity.
- ✿ No complete manuscripts of in Latin. All manuscripts are all in Eastern languages (esp. Greek).
- ✿ In the early 7th century (about 500 years after the Proto-Gospel was first written), someone created another version in Latin (called "Pseudo-Matthew"), and the great legends of this book came again to be disseminated in the West.

LETTERS OF PAUL AND SENECA***

- ✿ Roman philosopher (*ca. 4 BCE – 65 CE*)
- ✿ 8 from Seneca, 6 from Paul
- ✿ Wondering: (*from 4th-c. perspective*) How could political leaders of Jesus and Paul's own day have not known them?



3 CORINTHIANS

- ✿ This forgery would actually be *Fifth* Corinthians by some counts.
- ✿ 1 Corinthians 5:9, Paul refers to other, *earlier letters* to the Corinthians, which were presumably lost over time: “I wrote to you in my letter....” (“Letter A”)
- ✿ It seems that Paul wrote at least three or four total letters to the Corinthians.
- ✿ “Letter B” is canonical 1 Corinthians, written from Ephesus (1 Cor 16:8, “I will stay in Ephesus until Pentecost, “)

3 CORINTHIANS***

- ✿ After his second visit to the church at Corinth and instead of visiting a third time, Paul wrote a grieving letter, which he calls his “letter of tears” (“Letter C”), which has been lost: “So I made up my mind not to make you another painful visit.... For I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.... so now instead you should forgive and console him, so that he may not be overwhelmed by excessive sorrow....” (2 Cor 2:1-11)
- ✿ Our 2 Corinthians is presumably Paul’s fourth letter (“Letter D”), which refers in the past tense to the (now lost) “letter of tears” — “So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who was wronged, but in order that your zeal for us might be made known to you before God.” (2 Cor 7:12)



PAUL'S LETTER TO THE LAODICEANS

- ✿ Appears to be a “cut-and-paste” job of sorts of Pauline phrases
- ✿ Relatively innocuous (if it were authentic, which it isn't, it would be benign)
- ✿ Col 4:16, “And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea.”



PAUL'S LETTER TO THE LAODICEANS

- ❖ One Theory: Was it forged b/c the letter had been lost and was mentioned in a canonical epistle? (but no theological axe to grind)
- ❖ Date: 2nd or 3rd c. forgery
- ❖ Popular: found in a number of Latin mss of the NT down through the Middle Ages.

✿ Slides: *[upload new ones]*

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✿ Q&R

NEXT CLASS

- ✿ **Final Class:**

- ✿ Chapter 11, The Invention of Scripture:
The Formation of the Proto-orthodox New Testament
- ✿ Chapter 12, Winners, Losers, & the Question of Tolerance