

Contents

Abbreviations	xviii
Acknowledgements	xxvi
Preface	xxvii
Dedication	xxvii
This Book's Genesis	xxviii
Introduction	xxx
Limitations of This Book	xxxii
The Book's Objective	xxxiii
Jesus and Judaism	xxxv
Notes about Style	xxxvii
Conclusion	xxxvii
I. Disparate Views about Jesus	1
1. The Development of Jesus Scholarship	3
Earlier Modern "Historical Jesus" Studies	4
An Example: Adolf von Harnack's Civilized Jesus	5
The Apocalyptic Jesus of Weiss and Schweitzer	6
Bultmann	7
The Existential Jesus	8
De-Judaizing Jesus?	9
Jesus the Revolutionary?	10
Was Jesus a Revolutionary?	10

Popular Views about Jesus	12
Jesus on Nonresistance	12
Conclusion	13
2. Jesus the Cynic Sage?	14
The Noneschatological Jesus Seminar	15
Marketable Relevance	15
The End for the End-Times	16
Ignoring Jewish Environment	17
Crossan's "Peasant Cynic"	18
Peasants in the Ancient Mediterranean World	19
Was Jesus a Peasant?	20
Was Jesus a Cynic?	22
Jesus' Non-Cynic Environment	22
The Character of <i>Real</i> Cynics	23
Comparing Jesus with Real Cynics	24
Greek Background Is Not the Problem	25
A More Extreme Example	26
What Kind of Sage?	26
Either Sage or?	27
A Cynic Kingdom?	29
Jesus' Gentile Movement Became Jewish?	30
Pagan Origins Again	31
Conclusion	32
3. Jesus and Judaism	33
Some Third Quest Views	34
Jesus as Charismatic Healer, Prophet and Sage	36
Jesus as Jewish Charismatic Healer	38
Jesus as Charismatic Sage	39
Honi and Hanina	40
Elijah's Model	41
Jesus as an Eschatological Prophet	41
Jesus in Context	42
Forced Choices?	43
Repentance and Conflict	44
Jesus and Eschatology	45

Conclusion	46
4. Other Gospels?	47
Constantine's Canon?	48
Apocryphal Gospels and Acts	49
The Genre of the Apocryphal Gospels	49
Examples from the Apocryphal Gospels	51
Gnostic Gospels	52
A Sign of Lateness	53
The Gospel of Thomas	54
Mixing Types of Gospels	57
Still Later Gospels	59
A Twentieth-Century Forgery	60
"Q" as a Lost Gospel?	61
Are Wise Sayings Incompatible with Everything Else?	62
A Non-eschatological Wisdom Source?	62
Arguments from Silence	63
Forced-Choice Logic	64
More Dependable "Noncanonical" Sources	66
Why We Must Look Elsewhere	67
Conclusion	69
II. The Character of the Gospels	71
5. The Gospels as Biographies	73
Premeditated Literary Works	73
Suggestions about Gospel Genre	74
Unique Genre?	75
Folk Literature?	75
Memoirs?	75
Drama or Mythography?	76
Novels?	76
Biographies	78
Greco-Roman Biography and History	79
Different from Modern Biography	81
Conclusion	83

6. Luke-Acts as History	85
Luke-Acts as History	86
Luke's Preface	87
Luke's Claim of "thorough knowledge" (Lk 1:3)	89
Did Luke Travel?	90
More on "thorough familiarity"	91
Confirmation (Lk 1:4)	92
Apologetic Historiography	93
Conclusion	94
7. Ancient Historiography as History	95
Concerns for Historical Information	96
Historians' Concern for Accuracy?	96
Historians and Critical Thinking	99
Polybius' High Ideal Standard	100
Earlier Versus Later Sources	102
Limited Analogies with Josephus	105
Conclusion	108
8. Ancient Historiography as Rhetoric	109
Modern Versus Ancient Historiography	109
Ancient Expectations	111
Historians and Rhetoric	112
Gospels Distorted by Rhetoric?	115
Historical Perspectives, <i>Tendenz</i> , and Purpose	117
History and Agendas	117
Political and National Agendas	118
Moral Agendas	119
The Value of Moral Examples	120
The Role of Praise and Blame	120
Historians' "Theology"	121
Is Theological <i>Tendenz</i> compatible with "True" History?	122
Ancient History as Non-history?	123
Conclusion	125
9. The Gospels' Written Sources	126
Using Sources	127

Ancient Historical Writers' Use of Sources	128
Luke's Relation to Earlier Sources	129
Gospel Sources	130
Expanding and Condensing Sources	133
Redaction Criticism	135
Conclusion	138
10. The Gospels' Oral Sources	139
Orality	140
Oral Traditions Besides Written Sources	141
Sayings Traditions	142
Memorization in Antiquity	144
Memory Studies More Generally	144
Skilled Memory in Antiquity	145
Disciples and Teachers	147
Note-Taking	148
Jewish Academic Memory	149
Limited Adaptation	150
Implications	150
Early Christian Creativity?	152
Traditional Form Criticism	153
Form-critical Criteria	155
The Criteria of Multiple Attestation and Coherence	155
The Criteria of "Dissimilarity" (Uniqueness) and Embarrassment	156
Palestinian Environment	157
Aramaisms	158
Narratives about Jesus	159
Conclusion	161
III. What We Learn about Jesus from the Best Sources	163
Jesus' Story in the Gospels	163
11. John the Baptist	165
John in Josephus	166
John's Mission in the Wilderness	167
Announcing the Coming One?	168

John's Doubts, Jesus' Praise	170
Jesus' Repudiation of John?	171
John's Execution	173
Jesus' Baptism by John	175
John as the Source of Baptism for the Jesus Movement	176
Conclusion	177
12. Jesus the Galilean Jew	178
Jesus from Jewish Galilee	178
Galileans and the Law	180
Galileans and Jesus vs. Pharisees?	180
Galileans and the Zealot Jesus?	181
Life in Galilee	181
Virtually Certain Information about Jesus	181
Jesus Was from Nazareth	182
Jesus Ministered among Fishing Villages	182
Jesus Called Fishermen	183
Conclusion	185
13. Jesus the Teacher	186
Jesus as a Sage	187
Jesus and Sages' Style	187
The Teller of Jewish Parables	188
Story Parables as a Jewish Form	189
Limited Adaptation, not Wholesale Creation	190
Parable Settings in the Gospels	190
Parable Interpretations in the Gospels	191
"Allegorical" Interpretations	192
Galilean Imagery in Jesus' Parables	193
Conclusion	194
14. Kingdom Discipleship	196
Preaching the Kingdom	196
Background for Jesus' Kingdom Preaching	197
Present or Future?	197
Balancing Present and Future Aspects	199
Jesus' Community for the Kingdom	199

Son of Man	200
Radical Demands of Discipleship	202
Jesus Summons Disciples	203
Relinquishing Family Ties	204
Let the Dead Bury Their Dead	205
Relinquishing Belongings	206
A Needle's Eye	207
Taking Up the Cross	208
Eschatological Inversion	208
Welcoming Tax-collectors	210
Supping with Sinners	211
Conclusion	213
15. Jesus' Jewish Ethics	214
Jesus on Possessions	214
The Love Command	215
Divorce	217
Korban Teaching	217
Beatitudes	218
Some Other Sayings Supported by the Jewish Environment Criterion	219
Purity Practices	221
16. Conflicts with Other Teachers	223
Doubting Conflict with Pharisees	223
Authenticity of the Conflict Accounts	225
Coherence of the Conflict Tradition	227
Differing Interpretations of the Sabbath	228
Conflicts about the Sabbath	228
Why Conflicts with Pharisees?	230
Impure Purists	232
A Hyperbolic Pharisee	232
Unwashed Hearts	233
Corpse-impurity	234
Relationship to Jesus' Kingdom Message	234
Killing the Prophets	235
Jesus the Wounded Prophet	236

Conclusion	237
17. Jesus the Prophet	238
Signs-prophets	239
Jesus as Healer and Exorcist	241
Limited Parallels with "Charismatic Sages"	242
Elijah-like Signs	243
The Model of Moses	244
Prophetic Acts	245
Challenging the Temple	245
The Twelve as a Nucleus of a Renewed Remnant for Israel	246
Jesus' Community on the Rock?	247
Judging the Twelve Tribes (Matt 19:28//Lk 22:30)	249
Judgment on Israel	249
Prophetic Sayings, Especially Regarding the Temple	250
End-time Sayings	253
Conclusion	254
18. Jesus as Messiah?	256
Jesus' Self-Identity	256
Early Belief in Jesus as Messiah	257
"King of the Jews" and the Disciples' Perspective	258
Qualifying "Messiahship": The Triumphal Entry	259
Why a Messianic Secret?	262
Views of Messiahship in Antiquity	264
Conclusion: Jesus as a King	266
19. More Than an Earthly Messiah?	268
The Eschatological Judge in "Q"	269
David's Lord in Mk 12:35-37	270
Jesus' Special Relation to God	271
God as Father	271
"Abba, Father"	272
The Son's Knowledge Limited	273
The Son's Special Relation to the Father	273
"Son of God" in Judaism	274
Who Did Jesus' Movement Think He Was?	276