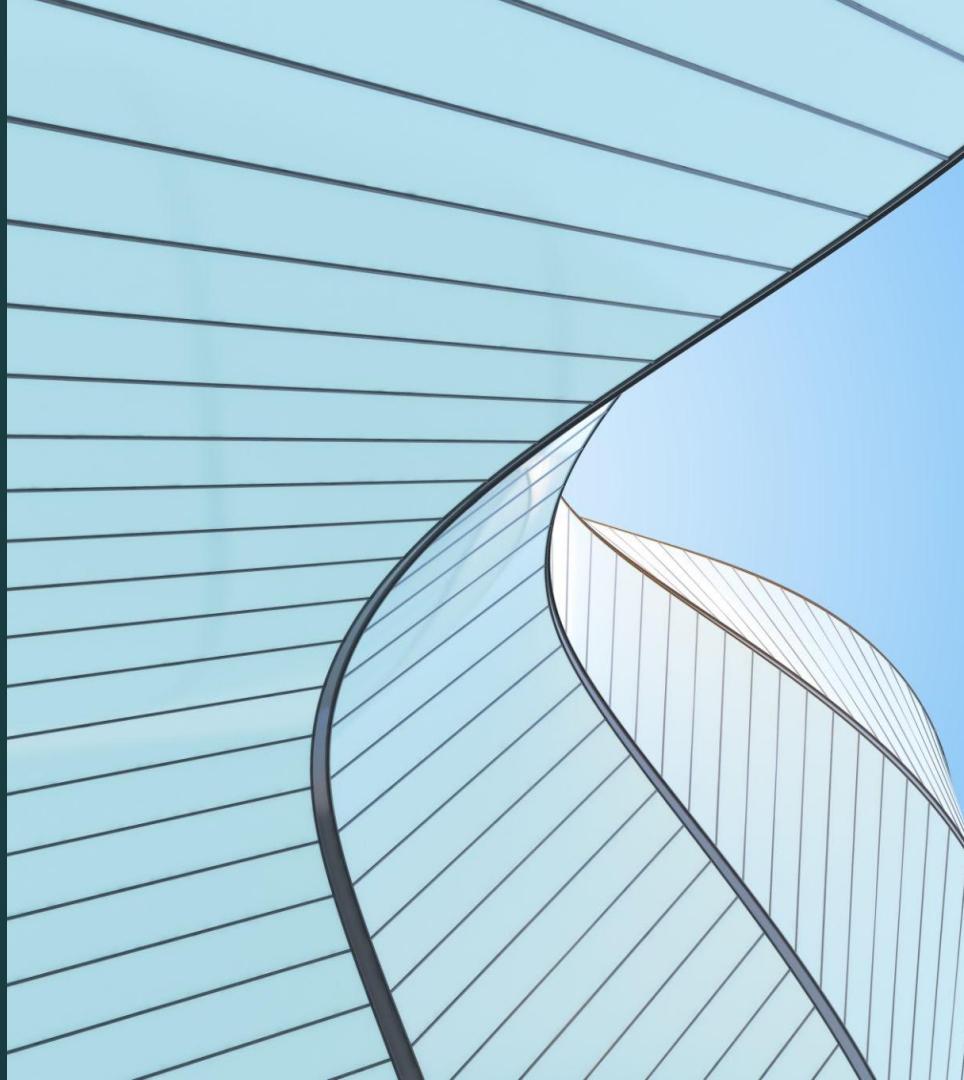


Regarding Apostolic successor Ignatius' epistles

Early Christian Absence on the Crucifixion

Ignatius engaging in polemics with 1st century Judaic Christians who lacked the passion narrative crucifixion and resurrection. Ignatius falls short when Judeo Christians claimed the original gospels they have lack these narratives and accuse Ignatius of corrupting the Gospel.

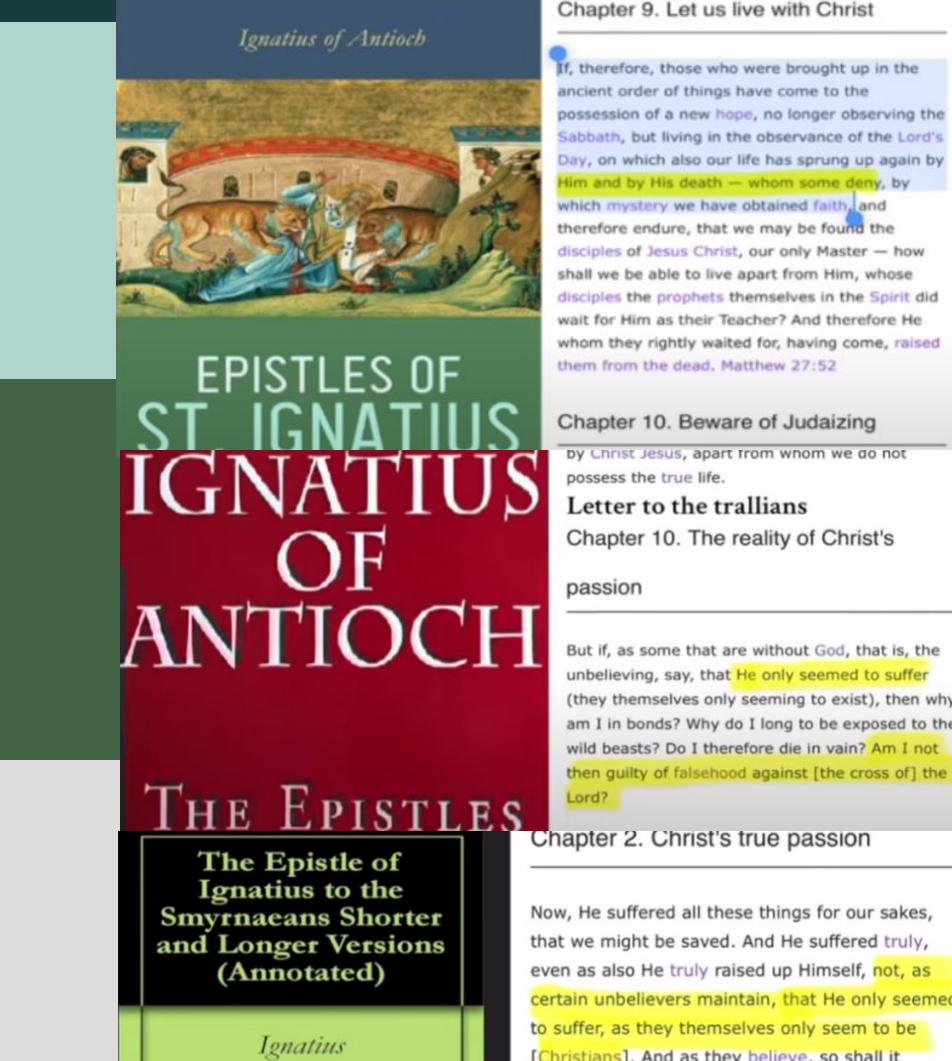


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Early Islamic Belief on Crucifixion by the 1st century Majority Christians

In these letters Ignatius in (106-110 ad) is writing to Jewish Christian groups to stop believing in their heresy of Jesus not being truly crucified but only appearing so, the Islamic belief. These are the oldest letters of church writings we have and it reflects the earliest 1st century Judeo-Christian beliefs taught by James. I'll further continue to show how who he's talking to are Jewish Christians and not docetists and some Christians will try to claim, and i'll also show how these early Jewish Christians did not have access to a crucifixion or resurrection narrative in their earliest ancient manuscripts, a possible Q source.



Who were Ignatiuss opponents here ?

Ignatius of antioch makes it very clear that they were judaizers in the next passage who we can easily tie back to James the just, since he was one who kept up mosaic laws and made sure those in his congregation knew that the law was still binding upon them. According to Acts 21:18-24

Ignatius also never in his writings suggest that these groups believe in the docetists belief of their being a supreme God above the creator God which i'll refer to in The Formation of the Early Church by Matti Myllykoski.

Chapter 10. Beware of Judaizing

Let us not, therefore, be insensible to His kindness. For were He to reward us according to our [works](#), we should cease to be. Therefore, having become His [disciples](#), let us learn to live according to the principles of [Christianity](#). For whosoever is called by any other name besides this, is not of [God](#). Lay aside, therefore, the [evil](#), the old, the sour leaven, and be changed into the new leaven, which is [Jesus Christ](#). Be salted in Him, lest any one among you should be corrupted, since by your savour you shall be convicted. It is absurd to profess [Christ Jesus](#), and to [Judaize](#). For [Christianity](#) did not embrace [Judaism](#), but [Judaism Christianity](#), that so every tongue which [believes](#) might be gathered together to [God](#).

In his letter to magnesians right after stating that they deny the crucifixion in the very next chapter makes clear notion these groups he's referring too are Judaizing Christians and not docetists,

Scholarly Commentary on Magnesians

Kenneth Howell, The Apostolic Fathers: A New Translation and Commentary

Writes how Ignatius is addressing Christians with Judaic and Docetic like beliefs, however scholarship next slides explains the usage of Docetist.

5. i.e. the Docetists, who denied the reality of the Passion.

6. Either by the docetic rejection of His Death and Resurrection, through which we are united to Him, or by the Judaistic reliance on forms and rules instead of on His grace.

Magnesia-on-the-Maeander (so called to distinguish it from its neighbour Magnesia-under-Sipylos and from a third Magnesia in Thessaly) was fifteen miles from Ephesus, and its church, like that of the Ephesians, had sent a delegation to meet Ignatius at Smyrna, led by their bishop, Damas. Writing in acknowledgement of this visit, Ignatius cautions them against presuming upon Damas's youth and inexperience, and goes on to stress the need for ensuring unity by a complete obedience to the bishop's authority. In this letter there is a more specific denunciation of the 'old leaven' of Judaistic doctrines and observances than in his other epistles.

Context of
Who
Ignatius is
writing to

William Schoedel, The Apostolic Fathers: Ignatius of Antioch

■ 9.1 Ignatius now turns to the early Christians who abandoned their allegiance to Judaism. The view that he indicated. What "some deny" in *Sm. 5.1* is the very reality of Christ's death. Ignatius' summary in *Mag. 11* of the point of the letter suggests that it is precisely such docetic

theology that he is criticizing here (note especially the expression, "things truly and surely done"). Apparently the logic that enabled Ignatius to connect Judaizing with the denial of Christ's death is now stretched to the point that even allusions to docetic christology are deemed appropriate. Such allusions, then, cannot be taken too seriously. The expression "which some deny" (9.1) is

■ 10.1 Finally, Ignatius turns directly to his own contemporaries and urges on them the rejection of Judaizing.

in *Mag. 8.1*—that if we *still* live Jewishly, we have not received grace—implies that living Jewishly was once acceptable. But in light of everything else that is said, the most that can be meant is that living Jewishly once had some excuse (since the inspired prophets spoke a language that was intelligible only in light of later events). Christianity, for Ignatius, fulfills the prophets (Scripture) but negates "Judaism" (the misunderstanding of Scripture). Thus the curious remark that Judaism "believed in" Christianity makes sense only if Ignatius is recalling the first generation of Jewish Christians referred to in *Mag. 9.1* who left their old (essentially godless) ways and turned to Christ. They are the ones who "believed in Christianity." Consequently this is not a

The Formation of the Early Church

Edited by
JOSTEIN ÅDNA

Wissenschaftliche Untersuchungen
zum Neuen Testament
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Mohr Siebeck

The heresy opposed in *Ephesians*, *Trallians*, and *Smyrneans*, in turn, denied the incarnation, virgin birth, true bodily suffering and resurrection of Jesus Christ (particularly in *Trallians* 9–10 and *Smyrneans* 1–4). Even though most scholars take these adversaries to be Docetists, there are some serious problems with this theory. Unlike other known Docetists, the preachers whom Ignatius attacked did not proclaim a separate God that is superior to the creator god. Furthermore, their activity must be dated clearly earlier than that of Saturninus, whose theology has been presented as the most likely parallel to them. The polemics of Ignatius do not reveal that his opponents would have denied the earthly body of Jesus, but rather focuses on their denial of the particular events that are related to the incarnation of the heavenly Christ: virgin birth, baptism, suffering and resurrection. Some scholars have suggested – most recently Michael Goulder – that the opponents proclaimed a possessionist view: the power or spirit descended into Jesus when he was baptized. I believe that Cerinthus, who taught the descent of the heavenly Christ into Jesus (Irenaeus, *Adv. haer.* 1.26.1), comes closest to the heretics attacked by Ignatius. The weakness of this theory is that Ignatius does not indicate that his opponents made a separation between the earthly Jesus and the heavenly Christ. However, the

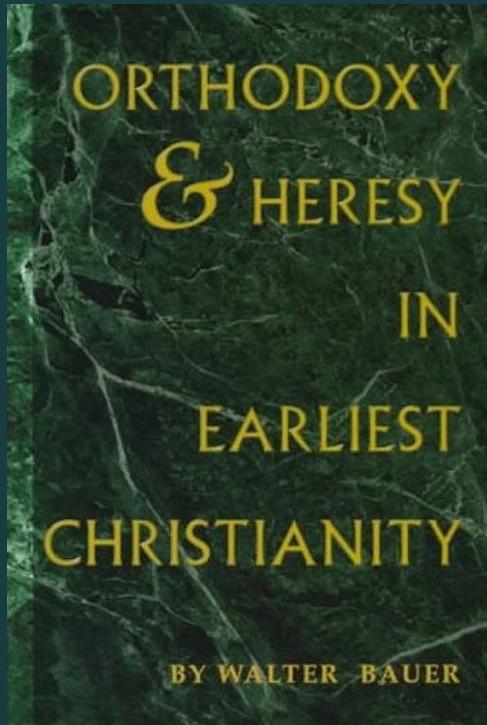
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Matti Myllykoski

absence of the earthly Jesus of the Christian tradition in the Ignatian passages is a problem for all possible interpretations.

The riddle of the “wild beasts” and “rabid dogs” in the letters of Ignatius remains unsolved. Most scholars are inclined to regard them all – or one group among them – as the first Docetists we are aware of. An alternative option – supported by this article – is to consider some of them Jewish Christians (*Philadelphians*, *Magnesians*) and the others proponents of a Christology that relies on earlier Jewish-Christian influences (*Ephesians*, *Trallians*, *Smyrneans*).

Matti clearly displays the grouping problem of poorly referring to any christian who denies the crucifixion as a ‘Docetist’



Even the observance of the sabbath by Christians appears to have found some favor in Asia.^{27/} And the aversion of Ignatius, in Magnesia (8-11) **and Philadelphia (5-9)**, toward a Jewish Christianity that apparently had abandoned its most offensive demands^{28/} is less characteristic of ecclesiastically oriented circles in Asia than of that Syrian gentile Christian for whom the Old Testament itself meant very little, at least in practice. For him, all such things belong to the realm of the heretics. Thus the existence of gnosticism side by side with Jewish Christianity in Ignatius' picture of the heretics he opposed in those two cities is, in my opinion, due less to the complicated nature of the heresy there than to the complex personality of Ignatius, who as an ecclesiastical leader rejects gnosticism, and as a gentile Syrian Christian opposes the Jewish falsification of the gospel wherever he finds it.

SUFFERING, EUCHARIST AND EARLY CHRISTOLOGIES: A STUDY OF THE MOTIVE OF SAVING EFFICACY OF SUFFERING IN THE LETTERS OF IGNATIUS OF ANTIOCH, THE MARTYRDOM OF POLYCARP, AND THE DIDACHE

January 2012

In book: "Godhead Here in Hiding": Incarnation and the History of Human Suffering (pp.307-318) . Publisher: Peeters

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These differences in contemporary views on human suffering are worth remembering while approaching the early Christian texts, which deal with the same problem. Early Christians likewise approached the question of suffering in many different ways. This diversity of interpretations is highly predictable taking into account differences of beliefs which existed in the nascent Christian communities.⁵ Very often, however, contemporary scholarship has tended to harmonize various reflections on suffering in early Christian sources, presuming some sort of developed Christology underlying each particular account.

The present paper seeks to elucidate the question of the relationship between the theme of suffering and Christology. In this presentation we will focus on the three of the earliest Christian sources dealing with the problem of suffering, namely: the *Didache* (*Did*), the Letters of Ignatius of Antioch, and the Martyrdom of Polycarp (*MP*). From the beginning we

While we see scholars use the term docetists to refer to these beliefs, scholars are criticized for their poor usage of grouping all the diversity of interpretations and referring to it as Docetism solely off the fact they deny the crucifixion. As we clearly have shown Ignatius never exhibits and clear Docetist belief-set. As I'll continue to show how the classification of Docetists by scholars is a weak groupage of a variety of differences of beliefs and not just Docetism.

Article

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Early Christian Views on Jesus' Resurrection: Toward a Cognitive Psychological Interpretation

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EARLY CHRISTIAN VIEWS ON JESUS' RESURRECTION

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dissident groups, such as the Paulicians (9th c.), the Bogomils (10–11th c.), the Cathars (11–13th c.), and others.¹⁴

Even a short survey of early Christian views regarding Jesus' death and resurrection suggests that the varieties are countless. Not only have Christians disagreed whether Jesus was resurrected or not, they also debated whether this involved his body, and whether Jesus and the divine saviour were the same person. Various groups maintained different nuances and combinations of these positions. A possible way to study this diversity is to consider the influence of cultural and intertextual traditions on the development of early Christian views on Jesus, as well as the mutual relations and influences of the different Christologies. In this essay, we will follow an alternative strategy, approaching the different ideas from a psychological point of view.

Referring to the next Slide.
 After understanding
 Philadelphians is written
 towards Judaizing christians
 taught by James, we see these
 groups of people did not have
 access to any crucifixion or
 resurrection narratives in their
**MOST ANCIENT
 SCRIPTURES** and accuse
 Ignatius of corrupting the
 gospels in 110 ad.

LETTER TO THE PHILIDELPHIANS

This is an argument from silence which is not inherently fallacious. But as we can see this group contesting Ignatius did not have the crucifixion narrative in their gospel. As we will see we have more documents and gospels dated very early that are silent on the crucifix, death, and resurrection of Jesus... meaning it wasn't key or a belief held by these people with the gospels they went by. Here in this letter they claim that their Ancient scriptures don't have the passion narrative scholars say that it can be referring to the old testament or most likely a gospel these people possessed and they are accusing Ignatius of having a tampered gospel.

Chapter 8. The same continued

I therefore did what belonged to me, as a man devoted to unity. For where there is division and wrath, God does not dwell. To all them that repent, the Lord grants forgiveness, if they turn in penitence to the unity of God, and to communion with the bishop. I trust [as to you] in the grace of Jesus Christ, who shall free you from every bond. And I exhort you to do nothing out of strife, but according to the doctrine of Christ. When I heard some saying, If I do not find it in the ancient Scriptures, I will not believe the Gospel; on my saying to them, It is written, they answered me, That remains to be proved. But to me Jesus Christ is in the place of all that is ancient: His cross, and death, and resurrection, and the faith which is by Him, are undefiled monuments of antiquity; by which I desire, through your prayers, to be justified.

Scholarship on the Letter to the Philadelphians ch. 8

Rev. J. H. Strawley, D. D., says that some scholars in the past have come to the view that this group accused Ignatius's gospel been tampered with:

"5. The Greek text and the Latin version read in place of 'archives' a word which may be translated either 'ancient writings' or 'ancient writers.' But as the word 'archives' occurs twice below it should probably be read in this place also. The word originally means 'a place where records are kept,' and then came to be used of the documents themselves. The reference here is to a collection of ancient authoritative records, i.e., the Old Testament, which these writers set up as an authority against the Gospel, and with which they required the Gospel to agree.

OTHERS, however, UNDERSTAND 'ARCHIVES' TO MEAN THE ORIGINAL COPIES OF THE

TO MEAN THE ORIGINAL COPIES OF THE GOSPEL, with which is contrasted the traditional Gospel as preached and taught. THESE TEACHERS WOULD THEN BE REPRESENTED AS CLAIMING THAT THE GOSPEL HAD BEEN FALSIFIED, and we should translate, 'Except I find it in the archives, that is, in (written) Gospel, I do not believe it.' ..." (The Epistle of St. Ignatius, Bishop of Antioch [Second edition, Revised. Society For Promoting Christian Knowledge, Northumberland Avenue, Charing Cross, W. C., 1910] by the Rev. J. H. Strawley, D. D., (Teacher and Theological Lecturer At Selwyn college) volume 2, page 27 – 28 (footnote 5))

Reverend [William Osburn](#) says that the gospel was called into question by this group:

"86 De Pares. Haer., cc. 32-38. The corruption of the Scriptures by heretics was attempted even in the time of Ignatius. I hear some say, unless I find it to be in the originals, (...) I will not believe it to be in the gospel; and when I answer, it is written there, they deny it." Ad. Phil., c. 8. The originals of Ignatius, are evidently the same as the authenticate litterae of Tertullian, in the passage referred to in the text. U. s., c. 36. (...) The fact that the fidelity of transcripts of the canonical books was called in question as so early a period, while the church was still in possession of that most unanswerable of all means of authentication, the autograph copies of them, is a most important one." (Doctrinal Errors Of The Apostolical And Early Fathers [London: Hamilton, Adams, And Co., Hatchard and Son, And Seeley And Son; And J. Y. Knight, Leeds., 1835], by William Osburn, Jun., page 199 (footnote 86))

So what can we conclude with?

1. Ignatius here is arguing against some of his own Christian brothers.
2. This Christian group accuses Ignatius of believing and following a corrupted text to base his beliefs on.
3. Ignatius is unable to refute or show evidence that his gospel is the authentic version, he swivels away and states that Jesus is the "original documents".
4. This group was arguing that Jesus's crucifixion is not mentioned in their original document(s) which they had in their possession.
5. As shown many scholars are in agreement that the group accused Ignatius of following and believing in a tampered, and falsified gospel.

Scholarly Commentary on Philadelphians

Kenneth Howell, The Apostolic Fathers: A New Translation and Commentary

This is the first of the three letters written by Ignatius after his arrival at Troas. Recently, on his way thither from Smyrna, he had passed through Philadelphia and met the members of its Church; and affectionate memories of the visit are still fresh in his mind as he writes. Since many of the local Christians were converts from the large Jewish community in Philadelphia (which the Book of Revelation calls 'the synagogue of Satan'), disturbing signs of Judaism were showing themselves in the Church. The main purpose of the letter is to controvert these errors; and here, as elsewhere, Ignatius urges unity and obedience to the bishop as the most efficacious remedy.

congratulation. The length of such a journey and its arduous nature make this a striking instance of the brotherly feelings which linked the Christian churches of the period.

Essentially to understand what Schodel is saying on the right The difference of Greek with "EN" and "EIS" shows that the Philadelphians are not denying the gospel itself, but certain things within Ignatius gospels because of their foundational beliefs.

Context of
Philadelphian
s show strong
Christian
connection
with Ignatius
and the
Philadelphian
s

William Schoedel, The Apostolic Fathers: Ignatius of Antioch

The emphasis on Christ's passion and resurrection reflects Ignatius' fear that the centrality of these elements of the gospel is threatened by the views of some members of the Philadelphia church (cf. *Phd.* 8.2). The that (as in *Mag.* 9.1; 11) he sees a connection between the Judaizing tendencies of the Philadelphian community (*Phd.* 5-9) and the more disturbing christological error.

what it was). (2) His opponents say that if they do not find it in the OT, they do not "believe (it to be) in the gospel." (a) It is probably not correct on the slim authority of Mark 1:15 (*πιστεύειν εἰν* "believe in") to translate, "I do not believe in the gospel" (*εἰν τῷ εὐαγγελίῳ οὐ πιστεύω*). Ignatius could not have accomplished anything by twisting his opponents' words that badly (I take it for granted that they regarded themselves as believers in the gospel).⁵ The object ("it") should be supplied in the

Extremely important passage by Schoedel, he states the greek wording used by Ignatius is extremely rare and that he is potentially rephrasing their actual quote as they would of used a more culturally and theologically significant phrase to reject the entirety of the Gospel, so Schoedel proposes they did believe in a gospel just no the one Ignatius has

Scholarly Commentary on Philadelphians

also easily be supplied.⁴ (b) The parallelism of the clauses would be needlessly destroyed by the translation "If I do not find it in the archives (that is, in the gospel), I do not believe."⁵ Such a reference to a written gospel is unlikely in Ignatius.⁶ (c) Any lingering doubt as to whether "archives"⁷ can mean the Scriptures (OT)⁸ is set aside by the curiously neglected parallel provided by Josephus.⁹ In his *Contra Apionem* (1.29) the Jewish historian treats the Hebrew Scriptures (cf. 1.37–38) as literary phenomena parallel to the *δημοσίαι ἀναγραφαί* ("public records") of the Greeks (1.20–22) and of the societies of the Ancient Near East (1.28; cf. 1.9). Such public records, of course, are archives.¹⁰ This is confirmed by the fact that elsewhere Josephus employs the term "archives" itself with particular reference to the Phoenician records (*C. Apion.* 1.143; cf. *Ant.* 8.144; 9.283, 287).¹¹ (In *C. Apion.* 1.31 and 1.35 the term "archives" is used to refer to the sources for priestly genealogies, but these play a subordinate role to the Scriptures as public records.) Note

that Philo also refers to the Scriptures as *ἀναγραφαί* ("records") or *ἱεραὶ ἀναγραφαί* ("sacred records").¹² (3) Ignatius replies that in fact, "It is written." This is the standard formula used to introduce quotations from Scripture. (a) Ignatius uses the expression only in reference to the OT (cf. *Eph.* 5.3; *Mag.* 12), and there is no convincing evidence that he puts any other source on the same level with it.¹³ (b) The statement represents an effort by Ignatius to stake out his claim even on the territory claimed by his opponents. It is artificial to suppose that whereas *he* appealed to the OT, *they* appealed to (say) Jewish-Gnostic gospels ("archives").¹⁴ The argument in *Phd.* 5.1–2 and 9.1 almost certainly presupposes that it is *they* who emphasized the importance of the OT. And it is the OT Scripture (as we have seen) that was called "archives" by Ignatius' Jewish contemporaries. (4) Ignatius' opponents retort: *πρόκειται* "it lies before us," that is, "that is just the question"¹⁵ or (somewhat more mildly) "that deserves investigation."

Here Schoedel presents the formal scholarly position that they are referring to the gospels and rejects this based off a presupposition they are referring to the OT. However he notes that 1. My interpretation is more academically backed by scholars. 2. His own interpretation falls short as he makes it clear he believes the Philadelphians did indeed believe in a gospel as a source of information, therefore by his own logic the gospels the jews would of used for their source of day to day living and public records as the "archives" or "records." Because of this it's more plausible to hold it is indeed referring to the Gospels since the greek wording indicates that they are not rejecting Ignatius' gospel holistically only the parts that don't align with their Christology.

Scholarly Defense on Philadelphians

For Ignatius, 'the gospel' is defined by its contents, Jesus Christ and the major events in Jesus' life. When detractors at a meeting in Philadelphia of Asia Minor refuse to believe something that is 'in the gospel' and refer instead to 'the archives' (the Old Testament), Ignatius retorts: 'But to me the archives are Jesus Christ, the inviolable archives are his cross, and his death and resurrection, and the faith which is through him' (*Philadelphians* 8.2). These things which constitute the 'inviolable archives' and which define the gospel in *Philadelphians* 8.2 correspond to the things he says are contained 'in' the gospel in *Philadelphians* 9.2 ('the coming of the Saviour, our Lord Jesus Christ, his suffering, and the resurrection') and in *Smyrnaeans* 7. 2 ('the passion... and the resurrection'). The physical realities of Jesus' life, his suffering, death, and resurrection, as well as 'faith through him', the things Ignatius says are 'in' the gospel, are at least contained 'in' the written canonical Gospels—though they are not in Gospels like the *Gospel of Thomas*, the *Gospel of Judas*, nor even in the hypothetical Gospel source 'Q'.

Five categories of religious authority are used: the archives (apparently the entire Jewish Scriptures), the law of Moses, the

C.E. Hill: Who Wrote the Gospels?
The affirmation that the archives refers to the OT, isn't an academic fact, but is just backed by good faith of Ignatius and Biblical textual preservation. Scholars note that Ignatius lack of mention of what the gospels are other than a message lead

Ignatius and the Gospels

Koester and others have insisted that Ignatius never used the term 'gospel' for a written work but only for the preached good news. In all but one instance (*Philadelphians* 5.2), however, it appears that Ignatius' use of the term gospel is more nuanced than that. In his seven other uses of the word it seems to

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SOME 'CO-PROTO-CONSPIRATORS'

function, if not exactly as a title, as a reference to the content of a written work or works.²⁸

to the belief of an oral narrative gospel sourced from the archives of the collective sayings gospels

Problems: These critics believe in a gospel already however have an issue with Ignatius', since his is good news oral message and not archive that is contrary to their record. Since this is 100 ad it makes no sense for them to reject a historical event seen by 500 eyewitnesses that they themselves could still ask.

The acknowledgment of written gospels sources without the passion events show academic validity that the Philadelphians have access to early gospels that predate Ignatius and do not have these later inserted beliefs.

Scholarly Defense on Philadelphians

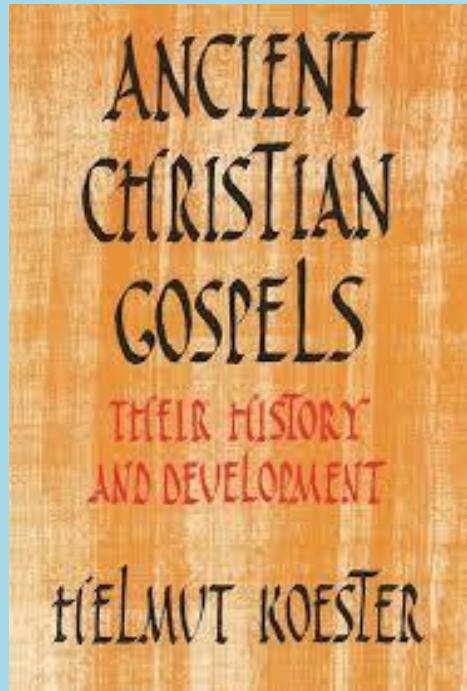
archives. For Philo also refers to them as “records” (*ἀναγραφαῖ*) or (more often) as “sacred records” (*ἱεραὶ ἀναγραφαῖ*).¹⁰ In one passage he refers to the “records” as the historical part of Scripture as distinguished from legislation and the account of creation (*Praem.* 1–2). Elsewhere he distinguished only history and legislation but divided history into (a) the account of creation and (b) the “genealogical element” (*τὸ γενεαλογικόν*). The latter is a technical term referring to information about persons (as opposed to information about places and dates). Philo sees it as revolving about the theme of rewards and punishments (*Vit. Mos.* 2.46).¹¹ From this it is clear that the term “records” most readily suggested historical writing to Philo but that it was also easily extended to the whole of Scripture. This is consistent with the understanding of Scriptures as archives that we have found in Josephus.

in advancing his unusual view of the structure of the sentence (“if I do not find it in the archives—that is, in the gospel—I do not believe it”) and in finding a reference in it to documents purporting to contain the gospel (that is, written gospels).⁴ The appearance of the term led Reinach and Petersen to try to discover some meaning for the passage on the assumption that actual city archives were intended.⁵ And the obscurity left Klevinghaus free to reverse the standard interpretation of the text and to argue that the “archives” were Jewish-Gnostic gospels to which Ignatius opposed the Scriptures!⁶ Such minority views do not depend only on the lack of any parallel for treating the Scriptures as archives; but it is fair to say that if any parallel were to be found, they would receive less notice than they do.

William Schoedel Ignatius and the Archives

In defense Schoedel states archives are used by jewish historians and philosophers to refer to historical records and genealogical elements that can also be extended to being referred to as scripture. The problem with this is that is exactly what we can argue a Q source is, as it would be a historical writing of the sayings of Jesus, and very well depending on the redaction which they use, could be referred to as a scripture. Therefore making the Q source a highly likely in this position if you were to hold the position that Ignatius has access to written materials as Schoedel does.

As to which Schoedel does acknowledge the ability of such a parallel.

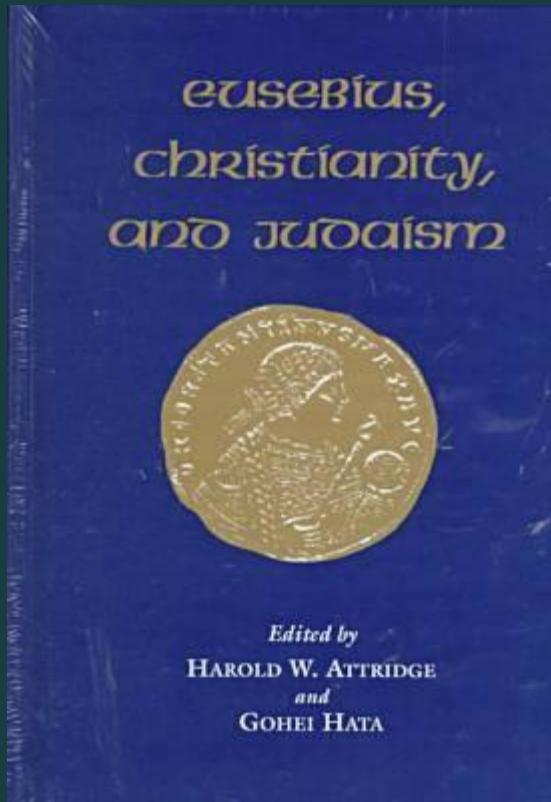


Ignatius Gospel is oral not written

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In the entire realm of the Pauline mission and in literature that is dependent upon Paul and his letters, there is no evidence that the term "gospel" was in any way related to gospel writings or to any other form of written materials. At the beginning of the 2d century, the term still always designates the Christian missionary preaching and its message.²

But in spite of the common conception of the term "gospel" and possibly more stable formulation in Ignatius, the term "gospel" does not designate any fixed formula and it certainly does not refer to any written text enumerating the basic topics of Jesus' appearance. It is rather the message of salvation in general of which the center is Christ's death and resurrection:

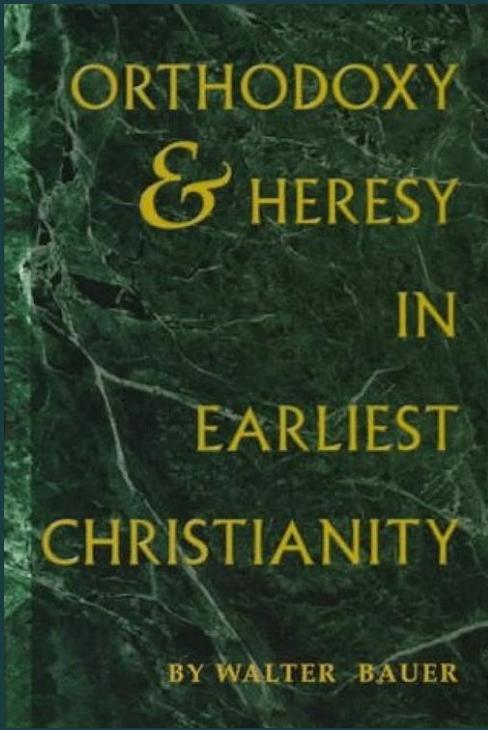


Alan F. Segal states that Jewish Christianity was the PREVALENT belief in the first century and “first generation of disciples.”

because of writings in opposition to them. By the time of the church fathers, into the second century and beyond, it is no longer evident that Jewish Christianity is in the comfortable majority, as it was in the first generation of disciples and in the end of the New Testament period. Some of the groups appear not only to be condemned by rabbinic literature, but also condemned by emerging Christian orthodoxy as well. Yet there is not much evidence that Jewish Christianity had changed radically. It may largely have consisted of the same approach toward law that was present in the earliest Christianity. What had changed, obviously, was the social characteristics and environment of Christianity. Jewish Christianity had been superseded by the burgeoning Gentile church, which viewed it with skepticism and alarm. The Gentile Christians naturally believed that the theology of Paul was the closest to Jesus' teaching and could not understand the special customs and ceremonies of the Jewish Christians.

The church fathers discuss several groups of Jewish Christians. In particular, they single out the Ebionites as exemplary of the Jewish-Christian heretical position. Justin Martyr (ca. 160 CE) knew of Jews who believed in Christ, but who kept the law, without insisting that others do so, Jews who more or less fit the Petrine-Matthean model. But he also knew of Jews who kept the law themselves and who compelled Gentile believers to keep it too. The Gentile believers must live fully in accord with the law given to Moses or the Jewish believers withheld full membership from them. In turn, Justin himself is willing to tolerate such Jewish Christians, but he admits that some of his fellow Christians would refuse to associate with them (Justin, *Dial.* 47).

In *Dial.* 48.4 Justin comments on Trypho's denial of the incarnation, admitting that there are also Christians who confess Jesus as Christ but declare that he was a human, descended from other humans. Justin himself



Pauline Christianity is not widespread in the second century.

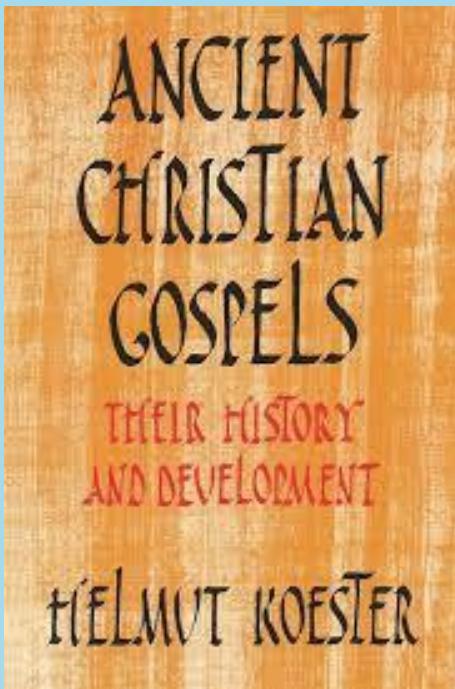
In Ephesus, Magnesia, Tralles, and Philadelphia (only those four cities come under consideration at this point, not Asia Minor nor even its western part as a whole, concerning which see below, 77 ff.), those persons whom Ignatius addresses as bishops and treats as monarchs, who thus were the leaders of the ecclesiastically oriented people, may have gathered larger or smaller majorities of the local Christians around them. Undoubtedly Ignatius himself did not have as secure a position in Antioch. And it seems to me that the same can be said of his friend Polycarp, who also provides us with relevant material for ascertaining more precisely what the concept of "monarchical bishop" involved in that epoch. His situation was burdened with difficulties resulting from the fact that heretics occupied high offices within Christianity. Ignatius, in his letter to the church at Smyrna and in the center of a detailed and vehement attack on those who dismiss the life and work of the Lord as mere appearance (<ts>Smyr.</ts> 4-7), also turns against a particular person who, by virtue of his high position (<gk>τοποσ</gk>), is puffed up (<ts>Smyr.</ts> 6.1). <gk>Τοποσ</gk> is the same word used by Ignatius in his letter to Polycarp to denote the latter's rank as bishop (<ts>Polyc.</ts> 1.2). Evidently this is the same person who in Smyrna performs "behind the bishop's back" cultic acts which are of the devil (

able to ascertain by inference. It seemed to us that orthodoxy, as seen from Rome's vantage point, in general reached only to western Asia Minor, approximately to Hierapolis, during the second century (above, 171-173). Beyond this there was an orthodox minority in Antioch (above, 172 and 91-93 on the Johannine Epistles). But this in no way means that orthodoxy gave its

As in Pauline Phrygia, so also in Pauline Macedonia (above, 72-75), Christianity developed along the path leading to heresy, so that orthodoxy sees itself forced to take second place.

<gk>οι(πολλοι, "the great majority," were in the camp of the church's enemies in Hierapolis (above, 187 f.), as in Philippi (above, 72 f.), and finally also in Crete (above, 75 f.). Only in the case of Rome can we state confidently that orthodoxy possessed the upper hand. And the distinctive character that marked Rome from the outset passed over to Corinth around the year one hundred, where it remained.

Ignatius lacks knowledge on the Gospel of John despite being Peter's Successor



requests, "Feed my sheep!" (21:15–17). But what about the authority of the Johannine tradition? It is represented by the "disciple whom Jesus loved," who also follows Jesus and about whom Peter asks, "Lord, what about this man?" (21:20–21) Jesus' mysterious answer, "If it is my will that he remain until I come, what is that to you?" confirms the right of the special tradition of the Beloved Disciple. It does not commentaries on the other hand, John's Gospel is not well known elsewhere. Ignatius of Antioch, although his theological language is closely related to that of John, does not seem to know this writing.² Nor is the Gospel of John known in Asia Minor before the middle of the 2d century: Polycarp of

Despite Peter acknowledgment of Johns authority in the gospel of John, Ignatius seems to have no understanding from Peter that John ever had spread a gospel message and certainly doesn't know of his gospel messages.

In the final revelation of James, 2nd century, its clear second century Judaizing Christians held that James received revelation from Jesus informing him he did not actually suffer on the cross and rather it was inflicted upon a figure that was fitting for the event.

Meaning of His Passion (30, 16–32, 28)

They were waiting for the sign of his coming, and it came after some days. James was walking on the mountain called Gaugela,¹² along with his disciples, who still listened to him with desire. They had a comforter,¹³ and they said, "This is the second [teacher]." The crowd dispersed, but James remained [behind and] prayed..., as [31] was his custom.

The master appeared to him. He stopped praying, embraced him, and kissed him, saying, "Rabbi, I've found you. I heard of the sufferings you endured, and I was greatly troubled. You know my compassion. Because of this I wished, as I reflected upon it, that I would never see these people again. They must be judged for what they have done, for what they have done is not right."

The master said, "James, do not be concerned for me or these people. I am the one who was within me. Never did I suffer at all, and I was not distressed. These people did not harm me. Rather, all this was inflicted upon a figure of the rulers, and it was fitting that this figure should be [destroyed] by them. Also... the rulers... The just [God became] angry with [you, since you had been] [32] a servant to him. Because of this you have the name James the Just. You see how you will become sober once you have seen me. You stopped praying because you are a just man of God, and you embraced and kissed me. I tell you the truth, you have set in motion great anger and wrath against yourself. But this has happened so that these other things might occur."

Next we'll see how Gnostic Apocalypse of Peter (170-220 ad) holds that an apostolic belief of Peter is that Simon was crucified and not Jesus



The Formation of the Early Church

Edited by
JOSTEIN ÅDNA

Wissenschaftliche Untersuchungen
zum Neuen Testament
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Mohr Siebeck

The apocalypse of Peter also held the basilides view of Simon being crucified. This also supports basilides having a apostolic chain going back to Peter who he supposedly got his view from.

A Variety of Docetisms

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In my monograph on Basilides I have argued that Irenaeus does not present here the authentic teaching of Basilides, but rather that of his followers. It is possible that Irenaeus is here dependent on an earlier heresiological source – such as Justin's *Syntagma*. Alternatively, Irenaeus may have read and summarized a Basilidean treatise that resembled Nag Hammadi treatises such as the *Second Treatise of the Great Seth* and the *Apocalypse of Peter* (see below).⁴⁰ The Basilidean source probably referred not only to 1 Cor 2:8, but also to Mk 15:21–24.⁴¹

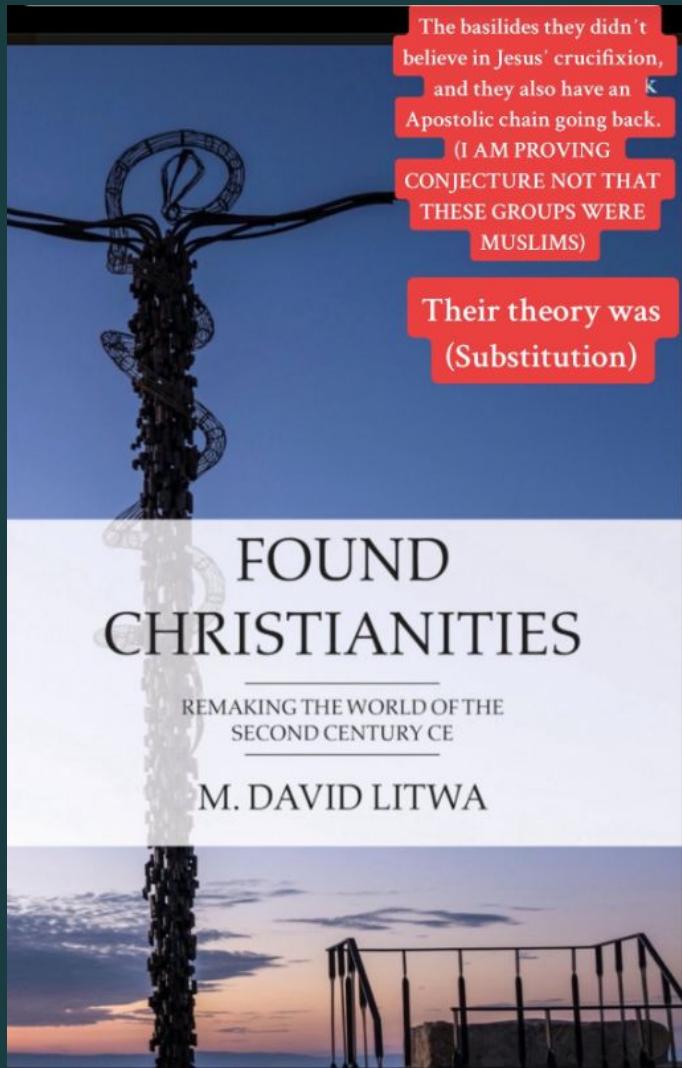
The most notable (and indeed, shocking) feature of this Christological conception is the polymorphy of Christ. Here I adopt the definition of the term "polymorphy" proposed by István Czachesz "... the ability to assume many forms either simultaneously or subsequently." Czachesz rejects definitions that distinguish "polymorphy" as designating a metamorphosis which allows a person to be seen simultaneously in different forms from a more general concept of "metamorphosis" as designating the ability to change consecutively into different forms. However, for Czachesz, whereas "polymorphy often implies several subsequent changes", "metamorphosis normally means that a character changes his or her form only once and then remains in that form for a longer sequence of narrative."⁴² Moreover, whereas polymorphosis is "an attribute of character", metamorphosis should be called an "actual instance of changing forms."⁴³ In our case, the Saviour on his way to the cross undergoes a metamorphosis – he exchanges his outer appearance with that of Simon Cyrene – and thus manages to deceive the powers that are about to crucify him.⁴⁴

2	Kαὶ kai	And	Conj
2	φέρουσιν pherousin	they bring	V-PIA-3P
3	αὐτὸν auton	Him	PPro- AM3S
3	ἐπὶ ¹ epi	to	Prep
3	τὸν ton	-	Art-AMS
4	Γολγοθᾶν Golgothan	Golgotha,	N-AFS
5	τόπον, topon	a place	N-AMS
6	ὅ ho	which	RelPro- NNS
7	ἐστιν estin	is	V-PIA-3S
7	μεθερμηνεύμενον* methermēneuomenon	translated,	V-PPM/P- NNS
8	Κρανίου Kraniou	of a Skull	N-GNS

Mark seems to believe Simon went to Golgotha instead of Jesus .
Mark 15:21-24:

A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. 22 They brought Jesus to the place called Golgotha (which means "the place of the skull"). 23 Then they offered him wine mixed with myrrh, but he did not take it. 24 And they crucified him.

The word Jesus is missing from the greek . Which means this was an intentional translation error . Reading from verse 21 up with just "him" makes it clear that Simon was the one crucified .



Basilides's Library

Origen claimed that Basilides published a gospel under his own name.²⁷ This allegation seems incorrect. First of all, none of the gospel materials Basilides dealt with are unique to him. Second, Basilides tried to situate himself in a tradition of apostolic succession running from Peter through Glaucias, whom Basilideans identified as an "interpreter" of Peter who evidently settled in Egypt.²⁸ (The Glaucias tradition is interesting in part because Eusebius later spread what appears to be a counternarrative: that Peter's "interpreter" was Mark, the earliest gospel writer and first "bishop" of Basilides's city, Alexandria.²⁹)

The point here is that Basilides did not claim personal authority for his form of Christianity, as we also saw from his preface to *Exegetica* book 13. Possibly, Origen's "gospel according to Basilides" was a text that Basilides edited for use in his own group. If so, Basilides resembled Marcion who also edited a gospel (evidently an early form of Luke) for use in his own churches (see Chapter 14).³⁰

Apparently, Basilides also claimed that he had heard secret traditions from Matthias. Matthias, in turn, had received these traditions privately from Jesus himself.³¹ This "Matthias" is a mysterious figure. He could be the apostle chosen to replace Judas Iscariot according to Acts 1. But writers of Basilides's time show no confirmed knowledge of Acts. Alternatively, Matthias could be the apostle of Jesus later claimed to be a gospel writer (usually referred to as "Matthew"). In either case, "Matthias" was apostolic, which means that Basilides claimed direct contact with an apostle. There are chronological difficulties here, but no ancient writer seems to have noticed them. Marcion and Valentinus also appealed to the teachings of Matthias (with no claim to direct contact),³² and writings attributed to Matthias became available in the course of the second century.³³

Basilides also valued Paul's writings, appealing – as we shall see – to a verse in Romans to support a theory of transmigration.³⁴ Basilides's son and disciple Isidore discussed Paul's directions about marriage in 1 Corinthians 7.³⁵ Later Basilideans

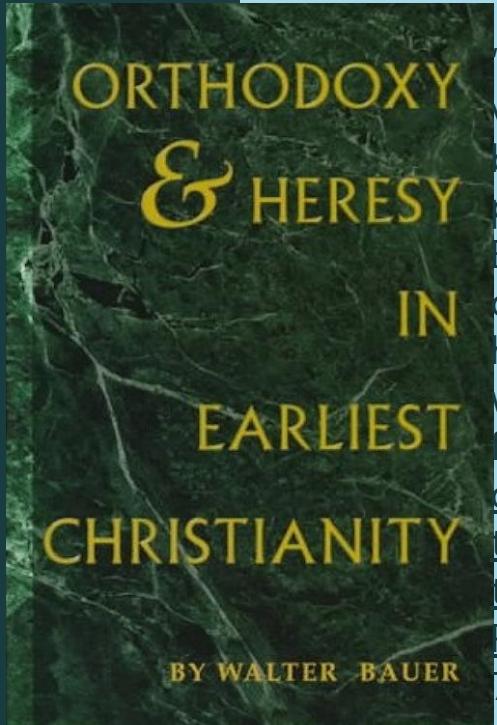
²⁷ Origen *Homilies on Luke* 1 = Löhr, *Basilides*, Testimony 10.

²⁸ Clement, *Strom.* 7.106.4–107.1 = Löhr, *Basilides*, Testimony 5. See further Marksches, "Das Evangelium des Basilides," in Marksches and Schröter, eds., *Antike christliche Apokryphen in deutscher Übersetzung*, Vol. 1/1.460–65.

²⁹ Eusebius, *HE* 3.39.15, partly transmitting Papias.

³⁰ Winrich Löhr, "Editors and Commentators: Some Observations on the Craft of Second-century Theologians," in *Pasca Nostrum Christus: Essays in Honour of Ramiero Cantalamessa*, ed. Pier Franco Beatrice and Bernard Pouderon (Paris: Beauchesne, 2016), 63–84.

³¹ Ref. 7.20.1 = Löhr, *Basilides*, Testimony 7.



"We may leave aside at this point the very clear traces of heresy that can be found in Antioch during the period between Basilides and Origen. But it should be recalled in this connection that Syrian Antiochian heretics also had access to a gospel which suited their own approach and for which they claimed the authority of Peter, just as Basilides asserted that he had received revelations through Glaukias, an interpreter of Peter (Clement of Alexandria Strom. 7.[17.] 106.4)."

Eusebius claim is a deliberate change

Peter/Mark of Papias versus Peter/Glaucias of Basilides

Michael F. Bird

Some argue (e.g., Joel Marcus, *Mark 1-8*, 23) that the appeal to Mark as the interpreter of Peter is a deliberate rejoinder to the claim by some Gnostic figures that Basilides was taught by Glaucias the interpreter of Peter (Clement, *Strom.* 7.106). However, I would point out: (a) Imitation is a great means of admiration, but hardly an effective form of refutation. (b) The Peter-Glaucias tradition itself may have been influenced by the Peter-Mark tradition rather than vice-versa. As Birger A. Pearson ('Basilides the Gnostic', in *A Companion to Second-Century Christian 'Heretics'*, eds. A. Marjanen and P. Luomanen Leiden: Brill, 2005, 4) writes: 'The Peter-Glaucias tradition (whoever Glaucias was) can possibly be seen as a Basilidian counter to the Peter-Mark tradition current in Alexandrian ecclesiastical circles'. (c) The aetiological stories of the genetic relationship

We can see here some scholars hold the opinion that the Mark-Peter Interpreter chain was a strategic moveset of Eusebius to counter Apostolic claims

Eusebius and Empire

Constructing Church and Rome
in the *Ecclesiastical History*

James Corke-Webster

Dying as Christians

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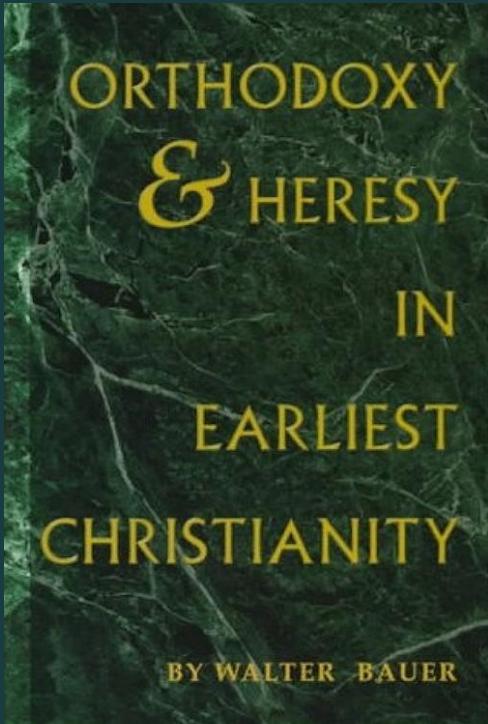
version he had read (*HE* 5.21.5).⁴⁵ Eusebius seems to have omitted stories where martyrs engage in extended apologetic debate with Roman officials.⁴⁶ Moreover, what Eusebius highlighted instead is also telling – he noted how Apollonius was 'a man proclaimed among those of the faith for his education and his philosophy (*epi paideiai kai philosophiai*)' (*HE* 5.21.2). The same criteria hold true for material outside the *Collection*. In the alternative recension of the tale of Potamiaena and Basilides, preserved in Palladius' *Lausiac History*,⁴⁷ there is prominent dialogue between Potamiaena and the judge. In Eusebius' version, there is no sign of it (*HE*

Schisms and Christian Councils

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the Pauline letters, we know Eusebius was aware of it (e.g., *Acts* 15.2–29; *Galatians* 2.1–10). But the tension between members of the apostolic generation to which it testified would have undermined the most important building block of Eusebius' picture of Christian unity. He therefore ignores *Galatians* 2.11). Eusebius thus erased conflict between Paul and Peter, the two most important apostles, transferring it instead to an otherwise unknown Cephas, quickly forgotten. Moreover, later, Eusebius happily recorded that Peter was the first bishop at Antioch (*HE* 3.36.2), a tradition whose only New Testament basis was precisely the problematic *Galatians* passage (also in Origen, *Hom. Luc.* 6.4), since there it suited his purposes, namely establishing apostolic succession. Eusebius was therefore not preserving what he believed to be a true tradition about two men, Peter and Cephas;⁴⁸ he simply mentioned it when it helped him smooth over church conflict and abandoned it in a different context where the single Peter-Cephas was more useful.

Eusebius claim is a deliberate change



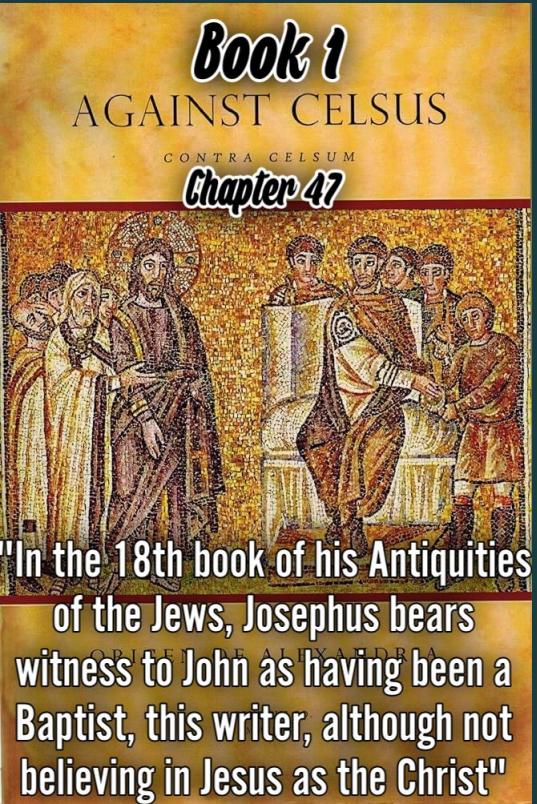
What reason would someone like Basilides have had to fight against the "church" in Alexandria at the time of Hadrian (see above, 48-53)? It seems to have satisfied him to rally his believers around the *Gospel of Basilides*,^{40/} by means of a commentary to provide the firm foundation and the correct interpretation of this gospel,^{41/} in contrast to the other gospels current in Egypt -- *Gospel of the Hebrews*,¹ and *Gospel*,¹ of the Egyptians,¹ -- and to enrich the liturgical life of his communities through psalms and hymns.^{42/} Isidore, his "true son and disciple" (Hippolytus *Ref.*, 7.20) added an ethical treatise as well as some other things.^{43/} It was up to orthodoxy to take the initiative in the struggle, because it needed first of all to gain a foothold in the area where Basilides was firmly entrenched. So Agrippa Castor composed a polemical writing against Basilides, which Eusebius calls a "devastating refutation by a highly renowned author" (EH 4.7.6). Whether he had personally seen it or had only heard of it in some roundabout way is an open question. He does not quote it verbatim, [[171]] but uses the formula: Agrippa Castor says that Basilides did or taught such and such (EH 4.7.7). Thereby he deals with the subject in an extremely superficial manner and also damages his presentation by presuming to claim the following already for the reign of Hadrian: "Now at this time very many churchmen fought for the truth and triumphantly defended the apostolic and ecclesiastical teaching with great acumen . . ." (EH 4.7.5; see above, 149-158).

If we want to understand the origin of the pastoral Epistles, we must remember that just as the gospel of John began its existence as a heretical gospel, so Paul also enjoyed the favor of the heretics to a great extent. Marcion simply represents a high point, and is by no means a unique

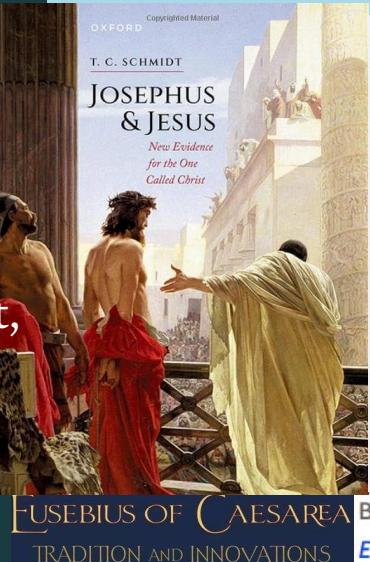
Just because the Gospel of Basilides may be recognized heretical today, doesn't mean it always was viewed as such, and a heretical origin does not necessitate its false, as the Gospel of John began as a heretical Gospel.

Eusebius insertion in Josephus Testimonium Flavianum

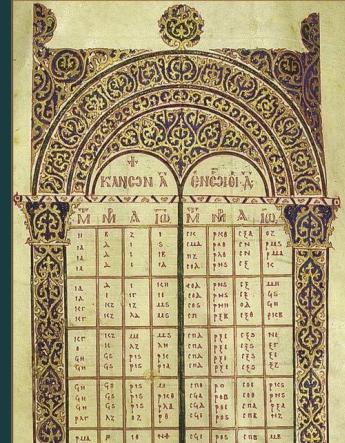
In 250 AD Origen states Josephus



Did not believe Jesus as the Christ, however Eusebius in 325 AD states the opposite, a very clear interpolation of his historical testimony popularly used today.



EUSEBIUS OF CAESAREA
TRADITION AND INNOVATIONS

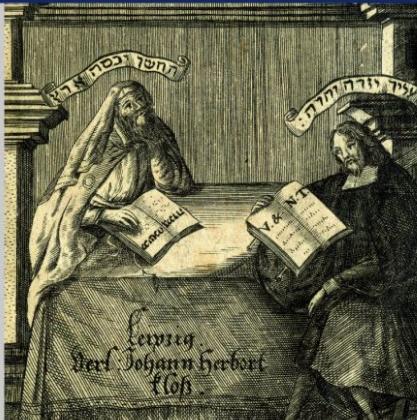


A small but vocal group of scholars contends that the *Testimonium Flavianum* is largely or completely a forgery and that the forger was none other than the very first person to cite the *Testimonium Flavianum*: Eusebius of Caesarea (c.313 CE). He was, they say, in the habit of changing the words of others, making him a prime suspect. Their central argument, however, turns on three phrases in the *Testimonium Flavianum* which are supposed to exhibit the stylistic hallmarks of Eusebius and no one else. In this appendix each of these claims is held under the light of close examination. The results reveal that Eusebius was particularly exacting in his quotations and is therefore an unlikely candidate for forging the *Testimonium Flavianum*. All this is notwithstanding the fact that the *Testimonium Flavianum* gives little sign of forgery anyway, as Chapters 1–4 demonstrate.

But that isn't what Olson argues (in the 2013 anthology *Eusebius of Caesarea: Tradition and Innovations*). Olson's point is not that Eusebius faked a speech. His point is that Eusebius lied about it. And he did so to authenticate a document (functionally, an affidavit) that he forged. Even Allen admits this: Eusebius invented "fake witnesses" to authenticate his Licinian speech text (p. 115). That is exactly what we are saying the *Testimonium* itself is. It first appears in the historical record when (coincidentally) it serves to authenticate a narrative Eusebius was promoting (three different times, across three different books!)—it's just this time, his fake witness is Josephus. Eusebius does this a lot (see *How To Fabricate History: The Example of Eusebius on Alexandrian Christianity*). So we should not act surprised.

Eusebius Interpolation of Josephus Flavius Oldest Historical Testification of Crucifixion

New Perspectives on Jewish-Christian Relations



Elisheva Carlebach / Jacob J. Schacter

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LOUIS H. FELDMAN

AUTHENTICITY OF THE TESTIMONIUM FLAVIANUM

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ago, James Carleton Paget surveys ninety-seven books and articles.² Alice Whealey has written an entire volume on this subject, and in her bibliography she lists one hundred and fifty books and articles.³ The topic has still not been exhausted.

The first person, among writers whose works have survived, to quote the *Testimonium Flavianum* is the early-fourth-century church father Eusebius, who makes use of this source in three of his works: *Demonstratio evangelica*, *Historia ecclesiastica*, and *Theophania*. There are slightly different wordings in the three citations, leading to the question of whether Eusebius himself may have altered the exact formulation of the text. One wonders, furthermore, why the church, beset by so many and such bitter theological controversies, and with such vocal leaders taking part in these controversies, did not insist on the exact language of the crucial statements of creed as they appear in Josephus. In particular, we may wonder why the church, confronted as it was with the very question of whether Jesus ever lived (as seen in Justin Martyr's *Dialogue with Trypho*'s answer to this charge in the middle of the second century, two centuries before Eusebius),⁴ did not seize the opportunity to reply. Nothing could have been a stronger argument to disprove the charge that Jesus had never lived than a citation from Josephus, a Jew and a highly respected historian who was born only a few years after Jesus' death and both of whose major works—the *War* and the *Antiquities*, in parallel accounts of this period—are filled with information about Rome.⁵ He was honored with a statue in Rome, and sage on James (*Antiquities* 20.200). The version of the *Testimonium* his works were collected in a library in the city.⁶ It is also noteworthy in the *Antiquities*, if it was known to Origen, apparently that Josephus was held in high regard among Christians, primarily because most of the Christian Scriptures were identical with the Jewish

Bible and because Josephus presents in his *Antiquities* an extremely detailed paraphrase of the Bible.⁷

Nevertheless, there are eight Christian writers who lived before Eusebius and who mention Josephus, yet make no reference to the *Testimonium* in their works: Theophilus of Antioch, Minucius Felix, Julius Africanus, Hippolytus, Origen, Methodius, Pseudo-Eustathius, and Pseudo-Justin.⁸ The fact, if it is a fact, that no ante-Nicene Christian is known to have used Josephus's works in apologies directed to Jews is certainly surprising in view of the charge, as seen in *The Dialogue with Trypho*, that Jesus never lived and in view of the eagerness of Christians to convert Jews. To be sure, this is an *argumentum ex silentio*; but when the number of writers is so great and when these are writers who are very much involved with theological questions, especially questions regarding the nature of Jesus, the omission is striking.

The case of Origen, who died in 253 and who was very much a controversial figure in the theological disputes of the early church, is of special importance. He not only refers to Josephus, but cites five passages (18.4ff., 55ff., 110, 130, 116ff.) from book 18 of the *Antiquities*, where the *Testimonium* occurs, without citing the *Testimonium* itself. In *Commentary on Matthew* 10:17, he explicitly states that "the wonder is that though he did not admit our Jesus to be Christ, he nonetheless gave witness to such righteousness in James," and in *Contra Celsum* 1:47 he writes that "he [i.e., Josephus] disbelieved in Jesus as Christ," whereas the *Testimonium* explicitly declares that "he was the Messiah." Few have doubted the genuineness of Josephus's information about Rome.⁹ He was honored with a statue in Rome, and sage on James (*Antiquities* 20.200). The version of the *Testimonium* in his works were collected in a library in the city.⁶ It is also noteworthy in the *Antiquities*, if it was known to Origen, apparently that Josephus was held in high regard among Christians, primarily because most of the Christian Scriptures were identical with the Jewish had no reason to claim that Josephus did not accept Jesus as Christ.

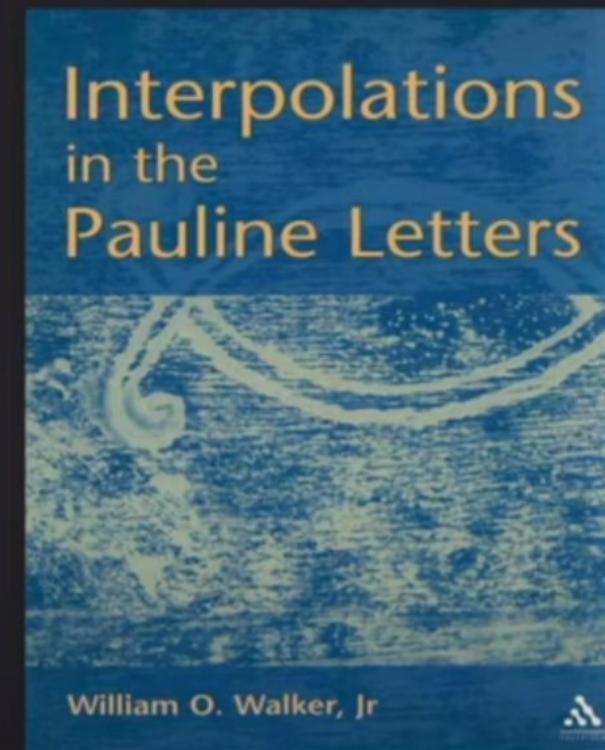
Even after Eusebius, 4 Christian writers referenced passages from Josephus, but none mentioned this "Flavianum Testimonium" crucifixion passage.

Moreover, the Extant Manuscript comes not before the 11th century. As Louis H. Feldman states

In general, when the manuscript tradition is unanimous or near unanimous, we follow it. The *Testimonium Flavianum* appears in all the extant manuscripts of the *Antiquities*, but the earliest of these dates from only the eleventh century. The *Testimonium*, moreover, appears in all the numerous manuscripts of the Latin translation that was made under the direction of Cassiodorus in the sixth century. One should also bear in mind that Eusebius, the first writer to quote the *Testimonium*, quotes the *Testimonium* in three of his works, each time with

Even after Eusebius, we find four Christian writers in the fifth century who know the works of Josephus but who do not cite the *Testimonium*: Orosius, Philostorgius, Theodore of Mopsuestia, and Augustine. It is not until Isidore of Pelusium and Sozomenus in the fifth century that we find clear citations of the *Testimonium*.¹⁷

Scholar William O. Walker says it's widely agreed upon that there are additions to *testimonium flavianum* in order to make a non Christian attestation to the crucifixion .



1. *The a priori Probability*

29

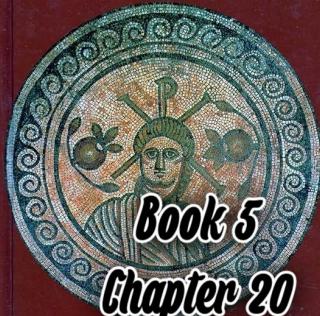
might be desired. It is widely agreed, for example, that material was added to the Greek text of Flavius Josephus in order to create a non-Christians testimony to the messiahship and resurrection of Jesus¹⁷ (indeed, some scholars attribute this material to Eusebius, the fourth-century Bishop of Caesarea and eminent church historian).¹⁸ Similarly, the late-second-century critic, Celsus, charged that Christians had added interpolations to the *Sibylline Oracles* in order to provide pagan support for the truth of the Christian religion, and this charge is regarded as 'more than justified' by most modern scholars.¹⁹ Indeed,

Apostolic Dilemma

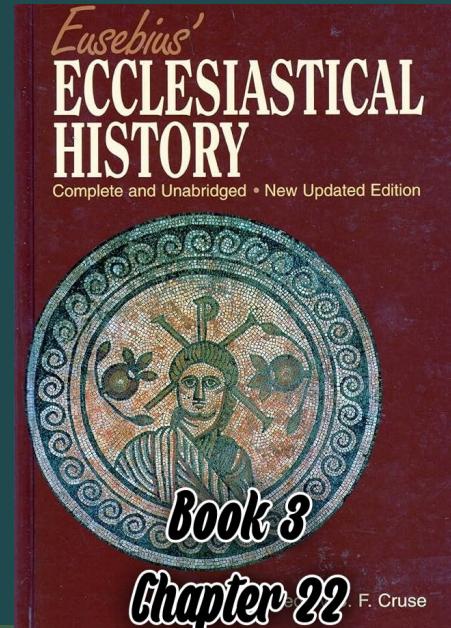
Church Traditions hold that figures like Ignatius and Irenaeus are Apostolic Successors of Disciple John without any first hand evidences, and rely on

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“Irenaeus wrote several letters against those who were disturbing the sound ordinance of the Church at Rome... in which he shows that he himself had been acquainted with the first successors of the apostles.”



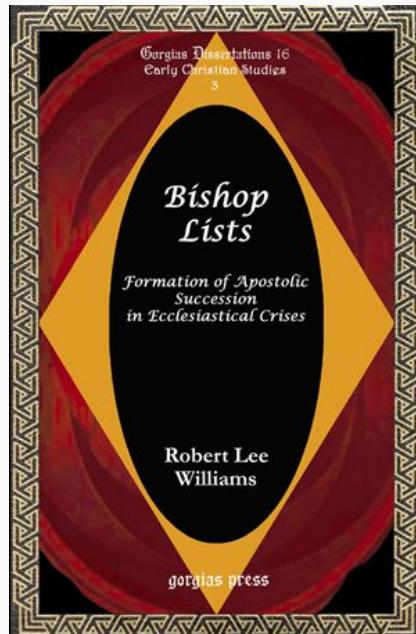
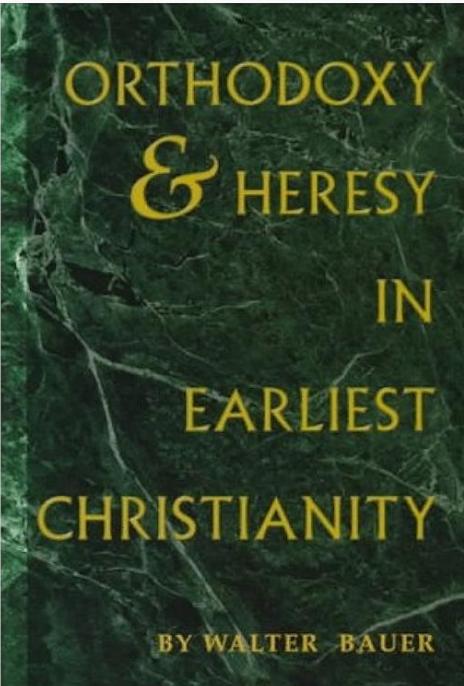
First Explicit Mention of Succession (325 ad)

32

“At this time Ignatius was known as the second bishop of Antioch”

Irenaeus Claims Apostolic Succession Through Polycarp, however none of Polycarp's surviving writings indicate he was one. Our oldest testimony of Irenaeus having Apostolic Succession also comes from Eusebius who we've already deemed unreliable. This means Irenaeus' claim of Apostolic Succession is just as valid as Basidilius' claim on Apostolic Succession. And just as valid as Ignatius, who was first declared an Apostolic Successor 200 years after he lived. As he himself never claimed it.

Scholarly views on the earliest “Apostolic Successors”



FOREWORD TO THE SECOND GERMAN EDITION

In earliest Christianity, orthodoxy and heresy do not stand in relation to one another as primary to secondary, but in many regions heresy is the original manifestation of Christianity. In the present work, Walter Bauer^{1/1} has developed this thesis in a consistent fashion, and not only has called into question in a fundamental way the traditional understanding of the development of church history and the historical foundation of ecclesiastical-orthodox self-understanding, but at the same time has indicated new directions for ecumenical discussion. The unfavorable political situation was, above all, responsible for denying the book a wider influence. Thus in the field of international scholarship, W. Bauer is known far less for being the pioneer of the approach to

“Early lists of bishops, identified by Walter Bauer as “literary propaganda,” mark critical points in the development of the doctrine of the apostolic succession of bishops.”

There is no credibility to the Apostolic Successors, as the concrete evidence for them is just as equal as the evidences for gnostic Apostolic chains like Basidilies claim of succession. The only reason Christians today take these figures as reliable is because they coincide with pauline beliefs today

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A REAPPRAISAL OF ORIGEN AND EGYPTIAN CHRISTIANITY IN BAUER'S ORTHODOXY AND HERESY

 Stanley N Helton

In *Orthodoxy and Heresy in Earliest Christianity*, Walter Bauer argued that heresy preceded orthodoxy in many locations and that the imperialistic ambitions of the Roman church both propagated and controlled “orthodoxy.” In contrast to this theory, Origen (AD 185–254)

Bauer holds the Apostolic succession of figures like Ignatius and Irenaeus are literary propaganda to support their heresy as orthodoxy

Is Tacitus a Reliable Source?

ELIMINATING WITNESSES

Evidence for the
crucifix ?



TACITUS

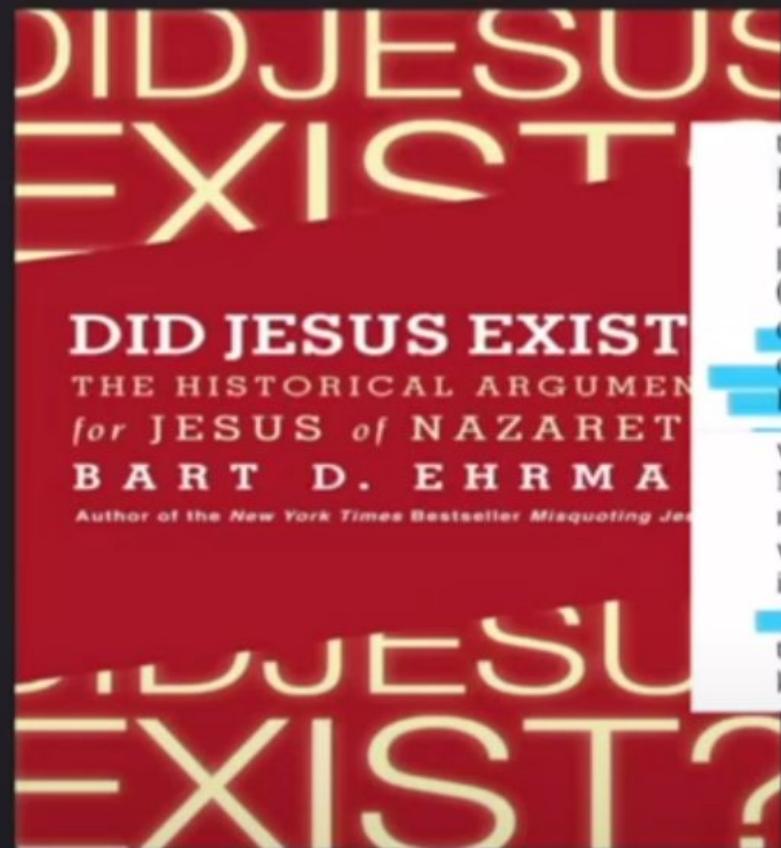
- Roman Senator & Historian.
- Gives an historical account of the Caesars, verifying the ministry of Christ in his annals of Nero.
- Lived from A.D. 56 to 120.

"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 Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired."

— Annals 15.44



Bart Ehrman also says Tacitus is not helpful and was not an independent source , only going of rumours he heard.



though his comment is, Tacitus is precisely wrong in one thing he says. He calls Pilate the "procurator" of Judea. We now know from the inscription discovered in 1961 at Caesarea that as governor, Pilate had the title and rank, not of procurator (one who dealt principally with revenue collection), but of prefect (one who also had military forces at his command). **This must show that Tacitus did not look up any official record of what happened to Jesus, written at the time of his execution (if in fact such a record ever existed, which is highly doubtful). He therefore had heard the information. Whether he heard it from Christians or**

want to think there are *any* references to Jesus in our early sources outside the New Testament, and so when they find any such reference, they claim the reference was not original but was inserted by Christians. But surely the best way to deal with evidence is not simply to dismiss it when it happens to be inconvenient. Tacitus evidently did know some things about Jesus.

At the same time, the information is not particularly helpful in establishing that there really lived a man named Jesus. How would Tacitus know what he knew? It is pretty obvious that he had heard of Jesus, but he was writing some

Another Christian scholar , Robert E. Van Voorst also say Tacitus was no independent source.

Jesus Outside the New Testament

*An Introduction
to the Ancient Evidence*

Robert E. Van Voorst

JESUS OUTSIDE THE NEW TESTAMENT

The most likely source of Tacitus's information about Christ is Tacitus's own dealings with Christians, directly or indirectly. While Tacitus does not speak of any experiences with Christians, in two periods of his life he could well have acquired a knowledge of them. The later period was when Tacitus was governor of the province of Asia. At the same time, his close friend Pliny the Younger was governor of the

Nicholas Peter Legh Allen Says this regarding Tacitus :

Clarifying the Scope
of Pre-5th Century C.E.

Christian Interpolation in Josephus'

Antiquitates Judaica (c. 94 C.E.).

NPL Allen
23445653

Thesis submitted for the degree *Doctor Philosophiae* in Greek
at the Potchefstroom Campus of the North-West University

If we disregard the glaring warning signs contained in this passage, including the preposterous reference to Pontius Pilate's execution of someone called Christus,⁶⁴ and naively accept (as does Meier and company), that this passage is authentic, it still does not supply the historian with any tangible evidence for the historical existence of Jesus (of Nazareth) in the early part of the first century C.E. As stated, and taken at face value, this information is at best a second-hand account that could be equally based upon hearsay and/or popular/traditional folklore.

Promoter: Prof PJ Jordaan

May 2015



*Secondly, Tacitus didn't even mention the "Crucifixion",
All he did was mocked Christians worshiping a god, who go the "ultimate
punishment".
Scholars mention it can be interpreted in many different ways.*

GUNNAR SAMUELSSON

Crucifixion in Antiquity

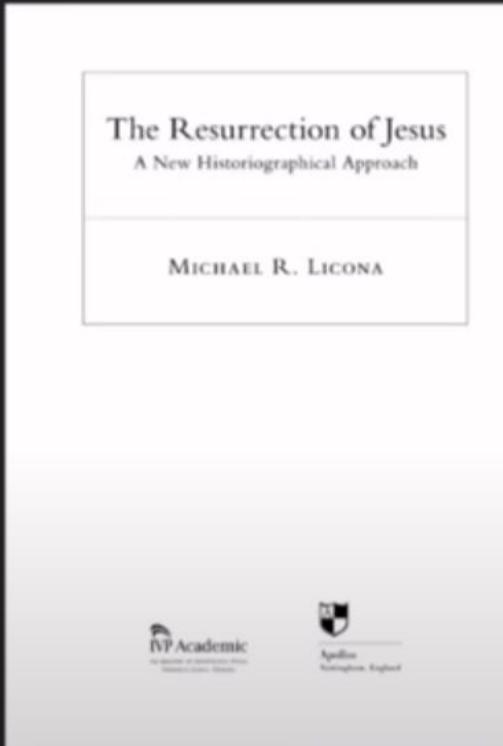
2nd edition

Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe
310

Mohr Siebeck

Nothing in the text suggests that Tacitus connects the punishment [*supplicio*] of Jesus with the attaching to *cruces* [*crucibus adfixi*] of the Christians.⁶³ It is thus difficult to argue that the punishments are the same. The only possible argument in favor of interpreting both punishments as one and the same is a general assumption that a *summum supplicium* by definition is crucifixion.⁶⁴ The problem is, however, that Tacitus does not offer any negative or strengthening attribute to the noun in the quoted text above. It is just referred to as "a punishment." On the other hand, when he describes the punishment of Jews under Quadratus (*Ann. 12.54*) and mentions a capital punishment, he uses there a different, and stronger, terminology (*capite poenas*). The label "ultimate punishment" [*novissima exempla*] at the end of the text appears to cover not only the attachment to *cruces*, but also the fate of being killed by dogs as well as being burnt in Nero's gardens.

Little is known about him , no one knows where he got his information from , weather it was unreliable or reliable . At most Mara informs us what some people of his day believed or know about Jesus faith . And for that reason Mike Lincoln labels him as not very useful.



Eliminating Mara Bar Serapion

Historical Sources Pertaining to the Resurrection of Jesus

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very time?"¹⁹¹ Little is known of Mara, and one can only speculate pertaining to whether he had been a witness to Jesus' execution or received his information from another source and, if so, who that may have been. At most, Mara informs us what some people of his day believed or knew about Jesus' fate. I assign it a rating of *not useful*.

Scholar Richard carrier says this regarding Pliny the younger :

On the Historicity of Jesus
Why We Might Have Reason for Doubt



Richard Carrier

8. Extrabiblical Evidence

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about him (not even the name 'Jesus'), and says nothing pertinent to establishing historicity.⁹⁹

At best, we might assume these Christians repeated to Pliny material from the Gospels (at least some of those had been in circulation by then), but as such this is not independent evidence and therefore useless. Pliny's procedure involved no independent fact-checking, and from his behavior and attitude, we can conclude his effort would have been typi-

Theirs obv much more sources, but by now it's clear their all second hand sources and not reliable

THE POST-MORTEM VINDICATION OF JESUS IN THE SAYINGS GOSPEL Q

DANIEL A. SMITH



While the Q does not contain any explicit information on a passion narrative, crucifixion, or resurrection, Smith holds

2. *The Death of Jesus in Q*

The fact that Q nowhere explicitly mentions Jesus' death, much less includes anything related to the narrative passion traditions, raises the question of whether knowledge of Jesus' death can be properly inferred from Q.¹⁰² Two different approaches have been attempted. The first takes seriously Q sayings which could imply knowledge of Jesus' death on the part of their tradents. The second approach is to argue from Q's polemical material, or its material about persecution, back to a knowledge of Jesus' death. Both approaches may be strengthened if coupled with the *a priori* observation that it is highly unlikely that the framers of Q were unaware that Jesus had met a violent end.

1. *Resurrection in Q*

It should first of all be noted that Q makes no explicit reference to the resurrection of Jesus. In a way, this is not surprising: if Q did not contain a passion narrative, why should it mention Jesus' resurrection? But the gospels for which resurrection theology is of paramount importance also make reference to Jesus' resurrection during their accounts of his ministry.¹⁰³ Nevertheless, resurrection *per se* is not outside the scope of Q, for a general resurrection is a central part of the belief structure evidenced by Q, Jesus' resurrection as an individualized means of post-mortem vindication and exaltation does not figure in Q at all, certainly not explicitly.¹⁰⁴ So again the question is raised: how should the silence of Q be evaluated?

The foregoing discussion on the death of Jesus in Q clarified the difficulties involved in claiming either that Q could not have known about certain interpretations of Jesus' death or that such were presupposed (but not mentioned or appealed to) by its tradents. The same concerns relate to the question of

That it is highly unlikely the framers of Q were unaware of the 'violent end' of Jesus. From here I am not arguing that the crucifix event never took place, but we can see clearly the framers of Q did not find any of these events important enough for their message to be included. Showing their core message of Jesus differs.

THE POST-MORTEM VINDICATION OF JESUS IN THE SAYINGS GOSPEL Q

DANIEL A. SMITH



development occurred in the first place. On the other hand, the fact that 'absent master' parables were redactionally associated with coming Son of man material, an association which is consistent with the assumption motifs of disappearance/absence and eschatological return, could suggest that 'death-assumption-return' was the 'given' christological schema, at least at the later stage(s) in Q's composition. This in turn could suggest that a belief in Jesus' 'assumption' led not only to the redaction of Q 13.34-35 (along the lines proposed here) and to the redaction of Q 12.39-46 and Q 17-19, but also, at a prior level, to the belief that Jesus was going to come again as the Son of man. If the Q group knew of a pre-Markan tradition or rumour about an empty tomb or a missing body, a more obvious conclusion to draw than resurrection would be assumption, as *Chareas* 3 illustrates. Given the currency of ideas connecting assumption with eschatological function it would then be a short step to thinking about Jesus as the non-earthly and coming Son of man, the locus of the community's soteriological hope and the paradigm of their eschatological vindication. Such a scenario is admittedly conjectural, and conclusions that focus mainly on literary activity have better support.

This leads to the second question: how different is Q? On the compositional level, it is not necessary to suppose either that the Q group presumed that Jesus had risen from the dead (but did not for whatever reason allow that to influence their compositional activity), nor conversely that they were completely isolated from groups that understood Jesus' ongoing significance in terms of resurrection. For on this level, the use of certain linguistic or theological manoeuvres is simply that, and it may be that assumption language presented itself as a suitable way to deal with the problem of Jesus' post-mortem vindication in terms of his future eschatological significance. But then why is it that some early Christian texts (like the letters of Paul) attend exclusively to traditions about the appearances of the risen Christ, while others (as argued here for Q and for Mk 16.1-8) attend exclusively to Jesus' disappearance? Need these textual data have resulted from originally independent traditions circulating in isolated groups?

One approach is to suggest, as Kloppenborg did for a 'salvific' understanding of Jesus' death, that it is more likely that the Q group was unaware of such views rather than that they knew but avoided them.³ According to Kloppenborg, within Q the sayings of Jesus (on the one hand) are validated both by a testing sequence (Q 4) and by presenting him as speaking for/as Sophia (Q 7.35; 10.21-22),⁴ but 'assumption' in Q does address the problem of Jesus' death, though it emphasizes less the meaning of his death (as salvific) and more his future eschatological role. Thus 'the conclusion to be drawn is not that Q was oblivious to the issues of the death and vindication of Jesus but that Q's approach was significantly different from those of Paul

Gospel of Thomas (30-140 AD (Redactional Stages))

Mainstream scholarly consensus pushes back Thomas before Mark by 10 years and has no mention of

The Passion narrative,
Crucifixion, or
Resurrection. Once again
I'm not stating the
Crucifixion event never
happened, its just clear
the author of Thomas did
not find it important for
his message of the Gospel

August 23, 2021 | Religion

Bentley Layton—

The Gospel according to Thomas ("The Gospel of Thomas") is an anthology of 114 "obscure sayings" of Jesus, which, according to its prologue, were collected and transmitted by St. Didymus Jude Thomas. The sayings do not appear within a biographical narrative about Jesus, although some of them individually contain elements of dialogue or an abbreviated setting. Instead, Jesus' sayings in the Gospel of Thomas are unconnected and in no particular order. They claim to be timelessly true, like sayings of ancient sages or proverbs spoken by heavenly Wisdom; accordingly, their speaker is called "the living Jesus," that is, the Jesus of eternity. Historical framework is irrelevant to the message of the Gospel of Thomas, for the salvation that it proclaims is not the future reign of god on earth, to be ushered in by a messiah, but rather the recognition of one's true nature and acquaintance with oneself, leading to immediate repose and rendering "death" (that is, the realm of human affairs) trivial. "The kingdom is inside of you... When you become acquainted with yourselves... you will understand that it is you who are children of the living father." Except for a reference to taking up one's cross in saying 55, Jesus' suffering, death, and resurrection are not discussed; his role here is purely that of a teacher of wisdom. The Gospel of Thomas is thus a Christian gospel in which the crucifixion of Jesus has no importance.

This leads us to question if the Jewish Christians before the Gospel of Mark believed in the suffering for our sins, and the resurrection of Christ after his true death.

Q and GOT are proof of an Islamic following of Jesus in early Christianity

ANCIENT CHRISTIAN GOSPELS

THEIR HISTORY AND DEVELOPMENT

HELMUT KOESTER

2.3 The Synoptic Sayings Source

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On the other hand, the Synoptic Sayings Source is an important piece of evidence for the continuation of a theology of followers of Jesus that had no relationship to the kerygma of the cross and resurrection. It is evident now that this was not an isolated phenomenon. The opponents of Paul in 1 Corinthians 1–4, the *Gospel of Thomas*, the *Dialogue of the Savior*, and the opponents of the Gospel of John in the Johannine community¹ all shared this understanding of the significance of Jesus' coming. This in itself does not establish a date for the redaction of Q. There is, however, one feature in the redaction of Q which ties this document to a particular geographical area, namely, the expectation of the coming Son of man and the use of this term as a christological title. The redactor of Q shares this title of Jesus with apocalyptic traditions used by the Gospels of Mark and John. It occurs nowhere else in early Christian literature, and it is most probable that there is only one common origin for its emergence.

As long as one assumes that the Gospel of Mark was composed in Rome and John's Gospel in Ephesus, the explanation of their common dependence upon traditions using this title is difficult to explain. It is much more likely that all three documents—Mark, John, and Q in its final redaction—originated in the same geographical area, namely, western Syria or Palestine.² More important than the precise geographical location is the question of the religious ferment that triggered this novel interpretation of the role of Jesus as a coming figure of the apocalyptic drama. The Judaic War of 66–73 CE is usually the event which one associates with such ferment. But there may have been other events during the decades before the Judaic War that could have triggered a more intense apocalyptic expectation.³

Mark 13:14 and 14:62 (cf. 13:26) point to the Book of Daniel⁴ as the scriptural text which was seminal for the development of the apocalyptic expectation of Jesus as the coming Son of man. But it is difficult to be more precise about the date.

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2 The Collection of the Sayings of Jesus

Just as the departure of Wisdom or of her envoy does not constitute a change in the urgency of the message, so too Jesus' death would not be seen as a crisis of his proclamation. The disciples are already called to follow in the steps of Jesus, in their discipleship (Q 9:57–62) as well as in their task to carry on his proclamation (Q 10:2–12). Jesus' departure would make this call even more urgent. The ages have already begun to turn through Jesus' announcement. Any emphasis upon Jesus' suffering, death, and resurrection would be meaningless in this context. Thus Q can not be seen as a teaching supplement for a community whose theology is represented by the Pauline kerygma. Q's theology and soteriology are fundamentally different.

The gospel of Thomas shows an early tradition of Q prior to any importance of a Crucifixion or Resurrection, which evidently proves Q's theology comes from a non pauline background where the law and salvation were not key concerns. And that later redactors in influence with each other put Mark John and Q into their final redaction narrative style we see today.

Paul engages in polemics of Crucifixion in 45 ad

Galatians 3:1 ✓
New International Version ✓

Faith or Works of the Law

3 You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly **portrayed** as crucified.

Paul is clearly trying to persuade the Galatians into believing in his theology in the crucifixion as we can see expressed throughout the chapter and exegesi

Jamieson-Fausset-Brown Bible Commentary Barnes' Notes on the Bible

Before whose eyes Jesus Christ hath been evidently set forth, crucified among you; whenas Christ hath been plainly preached before you, and his death, with the blessed end and effects of it, hath been so made known amongst you, as if you had seen him crucified. Or else Christ may be said to be crucified amongst them, because it was in their time, so as they could not but hear of it, and there was **no more reason for them to doubt of the truth of the thing, than if he had been crucified** in their country.

Crucified among you - That is, represented among you as crucified. The words "among you," however, are lacking in many manuscripts and obscure the sense. If they are to be retained, the meaning is, that the representations of the Lord Jesus as crucified had been as clear and impressive among them as if they had seen him with their own eyes, The argument is, that they had so clear a representation of the Lord Jesus, and of the design of his death, that it was strange that they had so soon been perverted from the belief of it. Had they seen the Saviour crucified; had they stood by the cross and witnessed his agony in death on account of sin, how could they doubt what was the design of his dying, and how could they be seduced from faith in his death, or be led

Orthodox Exegesis (390 ad)

Galatians 3.1 was to be understood even by the early church as a persuasion to stop believing in their perversion of the suffering of Christ.

THE HOMILIES ON THE GOSPEL OF ST. JOHN

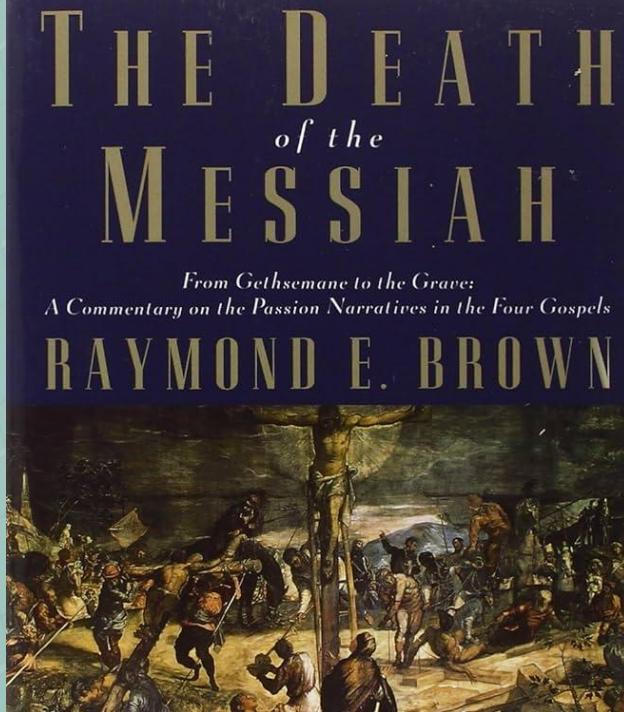
ST. JOHN CHRYSOSTOM

Homily 3

Ver. 1. "Before whose eyes *Jesus Christ* was openly set forth, crucified."

Yet was He not crucified in Galatia, but at Jerusalem. His reason for saying, "among you," is to declare the power of *faith* to see events which are at a distance. He says not, "crucified," but, "*openly set forth crucified*," signifying that by the eye of *faith* they saw more distinctly than some who were present as spectators. For many of the latter received no benefit, but the former, who were not eye-witnesses, yet saw it by *faith* more clearly. These words convey both praise and blame; praise, for their implicit acceptance of the *truth*; blame, because *Him whom they had seen, for their sakes, stripped naked, transfixed, nailed to the cross, spit upon, mocked, fed with vinegar, upbraided by thieves, pierced with a spear; (for all this is implied in the words, "openly set forth, crucified,") Him had they left, and betaken themselves to the Law, unshamed by any of those sufferings.* Here observe how *Paul*, leaving all mention of heaven, earth, and sea, every where preaches the power of *Christ*, bearing about as he did, and holding up His cross: for this is the sum of the Divine *love* toward us.

As we known, John was the only present at the crucifixion ,(John 19:25–27) while the other disciples ran or were hiding(mark 14:50), which raises question . A single first hand witness isn't enough proof . And some scholars such as Raymond brown suggest that John didn't write John, however even if he did write John, it's not enough proof. Not to mention there were also people doubting the crucifix at the same century . At Paul's time and after .



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The Perspective of This Commentary

1. Is There History Underlying the Gospel Passion Narratives?

If this origin is true, what relationship have the Gospel reports to what actually happened in Jesus' lifetime? One can focus that question by asking about the historical implications of insisting on the narrative form of the passion. Opposite ends of the spectrum of contemporary Christian attitudes toward the Bible often agree that the language of "narrative" (or of "story") means that what actually happened becomes irrelevant. For that reason ultraconservatives tend to distrust stress on narrative and ultraliberals tend to embrace it. I see no need for such a dichotomy between acknowledging the narrative form of the passion and maintaining a respect for historical issues.

I have already said that I do not think of the evangelists themselves as eyewitnesses of the passion; nor do I think that eyewitness memories of Jesus came down to the evangelists without considerable reshaping and development. Yet as we move back from the Gospel narratives to Jesus himself, ultimately there were eyewitnesses and earwitnesses who were in a position to know the broad lines of Jesus' passion. He was accompanied in his minis-

Gospel of John written by multiple authors

From John 21.24 we see it clearly written that multiple authors are testifying to what John said and writing the gospel

22 Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." **23** Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

24 This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

CONTRADICTIONS IN GOSPEL NARRATIVE CRUCIFIX

	Event	Mark	Mathew	Luke	John
i.	When was He arrested?	On Passover (15 Nisan)			Preparation day (14 Nisan)
ii.	Time of trial by Jewish leaders	Night		Morning	Night
iii.	Carrier of the cross	Simon of Cyrene		Jesus	
iv.	Crucifixion Time	9 a.m.	None		Midday
v.	Robber's speech	Abusive to Jesus		One abusive and one like a believer	None
vi.	Followers present at the crucifixion	Some women		All those who knew Jesus	Four women and one disciple
vii.	Sign of Jonah	None	Likened to Jesus's time in tomb	Not likened to Jesus' experience	None

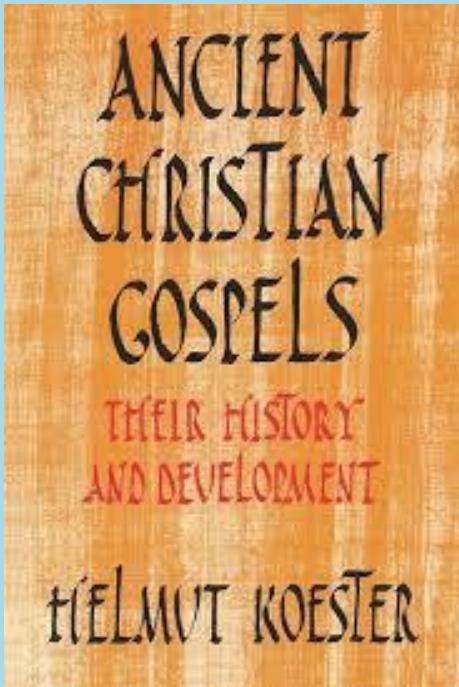
In the Gospel of Matthew Jesus makes a prophecy to not drink wine until he's in God's kingdom (Mt 26:29)

Yet the person on the cross portrayed by john drank wine (Jn 19:29)

Scholars acknowledge the contradiction.

The large amount of textual discrepancies between the Gospels in these events we see do raise concerns on the validity of the events as it would logically most probably conclude that the textual discrepancies found, is due to the writers trying to insert their own theological impression on the events without having access to any previous collections sayings text like Q.

Academia acknowledges all structural and redactional problems found within the passion and resurrection narratives.



3.4.4.1 *The Problem of the Sources of John*

The question of the sources used by the author of the Fourth Gospel is debated, but written sources were no doubt used. Various theories have been proposed.² The text of the Gospel shows a number of seams at which the author inserted new materials or his own comments into an older document; in many instances, it is evident that the author is adding secondary interpretations to older written or oral materials.³ But the style of the writing is uniform throughout (even including the secondary appendix chapter 21) so that it is very difficult to determine the exact extent of the source in each single instance. Moreover, it is not possible to understand this work as the product of a single author who artfully brought together several sources, composing them into a new literary work. Whatever older written documents served as sources for this composition had already gone through a process of interpretation and commentary in the preaching, liturgy, teaching, and internal debates of the Johannine community—a process that

3.4.3 INTEGRITY OF THE TEXT

It does not appear that the text of the Gospel of John as it is extant in the oldest manuscripts has preserved the text of the autograph without changes. John 21, though belonging to the older stages of the transmission of the text, is certainly a later appendix.⁵ After the story of Jesus' appearance before the disciples and Jesus' word to Thomas

the accusers and the people.

The stories of the appearances of Jesus after his resurrection (John 20:11–29) have no parallels in Mark or in the other gospels;⁴ they belong to the special traditions of the Johannine community.⁵

A closer scrutiny of the four canonical Gospels reveals that even here the theological definition of a gospel genre has its problems. The structure of the Gospel of Matthew is controlled by five major and a number of smaller speeches of Jesus into which the traditional sayings materials have been gathered; the passion narrative, i.e., the central piece of the "kerygma," is no longer a fundamental structural element of Matthew's Gospel. The same could be said about the Gospel of Luke, which presents the events of Jesus' life and ministry in the form

What we can take away from this

<p>Jewish Christianity was prominent in the 1st century (Alan F. Segal)</p>	<p>Not all the suffering deniers Ignatius referred to in his letters were referred to Docetists, but rather Judeo Christians (Matti Myllykoski)</p>	<p>Jewish Christians in 110 ad accuse Ignatius of having a corrupted Gospel according to the original scripture to which he cannot disprove. (Rev. J.H. Strawley, D.D.)</p>	<p>Lots of Jewish Christians held that Jesus was not Crucified, Basilides, F.R. of James, A.O.P, G.O.T, Q.</p>	<p>Multiple Scholars hold Basilides claim on apostolic succession was strategically counter-narrated by Eusebius to promote orthodoxy (Michael F. Bird)</p>
<p>Early Christian Gospels did not find it relevant to include a passion, death, and resurrection narrative, indicating they didn't hold those messages important for their message of Jesus</p>	<p>With all this in mind We also clearly see that this would induce the majority belief of Christianity in the 1st century, even in the first generation of Disciples, That Jesus did not suffer on the cross</p>	<p>We also clearly see that the early Christian's did not find it relevant to add the passion narrative or crucifixion account as seen in Q and G.O.T. indicating Christian's main message of Jesus was not him suffering on the cross for our sins</p>	<p>Based off Philadelphians ch 8 it is clear Ignatius is unable to refute the Judeo Christian claims that the original scriptures they have access to do not have any of the events and instead relies on faith</p>	<p>It is clear the prominent Christianity in the 1st century is much closer aligned to Islamic theology than current day Christian thought regarding salvation, the suffering of Christ, his death, and the resurrection event (not existing).</p>

Questions to take away

How do we know the Bible is True?

If the oldest (majority of) Christians didn't have the crucifixion or resurrection events in their Bible and refused to believe in them.

How can we trust Apostolic Succession?

If there's no conclusive proof other than much later responses by unreliable historian Eusebius, and heretics the same time where making the same claims.

How do we know the Crucifixion and Resurrection Happened?

If the earliest Gospel writers didn't feel the need to add it to their main message, and the earliest Christians denied it of taking place.

Why did the earliest Gospels not include his Resurrection

If it was a miraculous event over 500 eye witnessed viewed, and why didn't Jesus tell them to believe Jesus died for their sins, so they could include his death in the gospels.

Who taught Christianity from 45-110 ad?

If the majority of Christians from its earliest beginnings denied the crucifixion and resurrection of Christ, which teachers taught them that?