

Paul and Jesus

How the Apostle Transformed Christianity

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Week Two

September 24, 2023

Chapter One: Christianity Before Paul

(pg 23 -47)

James the Just, brother of Jesus, the leader of the Jerusalem Church. Not Peter - Not Paul. *The Brother of Jesus* by Butz last fall. "Jerusalem Church Christianity" lost with the death of James (A.D. 62) and the destruction of the Temple (A.D.70).

Paul's version of "Christianity" is dominant by the second century (due to edited "New Testament" writings in Greek). By the fourth century Jewish Christianity is heresy.

Pauline – and not pre-Pauline - tenets of New Testament theology (Christology):

- Forgiveness of sins through the blood of Christ, Gods divine son sacrificed on a cross.
- Receiving the Holy Spirit and the gift of eternal life by faith in Jesus' resurrection.
- Glorified heavenly reign with Christ when he returns in the clouds of heaven.

The Jewish "Christianity" of James, Peter, John predating Paul:

- Continued to live as observant Jews – Kingdom of God movement.
- Worshiped at the Temple or in local synagogues
- Remembered and honored Jesus as their martyred Teacher and Jewish Messiah.
- Kingdom of God Movement of John the Baptist and Jesus.
- No divinized Son of God, or Dying and Rising Savior.
- No ritual of Baptism. No sacred meal "body & blood" as guarantee of eternal life.

Early followers of Jesus were Jews. "Christianity" never appears in the New Testament.

Remembering James (pg 29): The author of Acts knew, but was not willing to state, that James took over leadership of the movement after Jesus' death. Acts marginalizes James. Even Peter drops out after Chapter 9. Luke-Acts used Mark, some Q, as sources, but edited freely. In Luke, James is redacted. Luke-Acts is pro-Roman, anti-Jewish, and post A.D. 70: Pilate is a reasonable and just ruler. Jesus' "sightings" all in Jerusalem (now a Roman city), not Galilee (represents Jesus' Jewish origins and hot-bed of anti-Roman activity).

Acts first mentions James, without any introduction, as the undisputed leader in Jerusalem. Paul is required to explain his preaching to Gentiles in Asia Minor. *The Brother of Jesus* by Butz last fall. In the *Gospel of Thomas*, and in other sources, Jesus appoints James as his successor of the entire "Christian" movement functioning as a proto-Christian Sanhedrin. Clement of Alexandria (second century) confirms the succession of James. Later (fourth century) also Eusebius.

Josephus (and nowhere in the New Testament) records James' death by high priest Ananus and the Sanhedrin. *The Brother of Jesus* by Butz last fall.

Recovering the Lost Christianity of Jesus (pg 38): What is notable about the letter of James is the ethical content of its teaching is directly parallel to the teachings of Jesus from the Q source (pg 42). James is the most direct possible link to the Jewish teachings of Jesus, and our most direct link to the historical Jesus. The difficulty we face is that Paul's influence within the New Testament is permeating and all pervasive. James' letter, although the most neglected document in the New Testament, speaks positively of the enduring validity of the Jewish Torah, embodies the ethical teachings of Jesus (Q), and disputes Paul's teaching of "salvation by faith alone." (pg.42 Teachings). James finally accepted into the New Testament canon (Tabor is wrong-*Constantine's Bible*).

Didache "The Teaching of the Lord through the Twelve Apostles to the Nations." (pg 44-46) Handbook for Christian converts – Christian ethics through teachings of Jesus (Q source), as perpetuated by James.