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예수

JESUS

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Jesus (Hebrew: יֵשׁוּ Yeshu, Hebrew: יֵשׁוּעַ Yeshua, Ancient Greek: Ἰησοῦς Iesus[*], c. 4 BC [Ref. 1] – c. 33 AD [Ref. 2]), known by various names and titles such as Jesus Christ, Jesus of Nazareth, and Jasos, was a Jewish preacher and religious leader from Nazareth in Galilee in the 1st century AD, the founder of Christianity and an object of faith. As the central figure of Christianity, the world's largest religion, most Christian denominations believe that Jesus is the incarnation of Yahweh as the Son of God and the Messiah (Christ) as a descendant of King David as prophesied in the Old Testament.

Most ancient historians today accept the historical existence of Jesus. The accounts of Jesus' life are contained primarily in the four canonical Gospels of the New Testament. Scholarly discussions about the historical reliability of the Gospels and the actual appearance of Jesus vary, but because no records of Jesus' life exist outside the Gospels, there is some uncertainty about the historical reliability of the Gospels and whether the Jesus described in the Bible adequately reflects the historical Jesus.

According to the Gospels, Jesus was circumcised on the eighth day and baptized by John the Baptist as a young man. After fasting for forty days and nights in the wilderness, he began his public ministry. He later became a traveling teacher, interpreting the Law with divine authority, and was often called a rabbi. Jesus debated with the Jews about the way to follow Yahweh, healed the sick, taught in parables, and gathered

disciples, appointing twelve of them as his apostles.

He was subsequently arrested in Jerusalem, tried by Jewish religious leaders, and handed over to the Roman government, where he was crucified on the orders of Pontius Pilate, the governor of Judea. After Jesus' death, his disciples became convinced that he had risen from the dead, and the community they formed after his ascension developed into the early Christian church. This community expanded throughout the world and grew into what is now Christianity. Records of Jesus' teachings and life were initially preserved through oral tradition, which is believed to have formed the basis for the written accounts of the Gospels.

Christianity follows the Christian theology that Jesus was conceived by the Holy Spirit and born of the Virgin Mary, performed miracles, founded the Christian church, and was crucified as a sacrifice to atone for the sins of humanity. It also believes that Jesus was resurrected from the dead, ascended into heaven, and will return from heaven to judge the living and the dead.

Christians generally believe that Jesus is the one who reconciles people to God, and the Nicene Creed holds that Jesus will judge the living and the dead, which is connected to Christian eschatology regarding his second coming. In the Christian faith, the majority worship Jesus as the Son, the second person of the Trinity.

The birth of Jesus is celebrated annually on Christmas

Day, December 25th, his crucifixion on Good Friday, and his resurrection on Easter Sunday. The Common Era, the most widely used calendar system in the world, is based on the approximate time of Jesus' birth.

The Authority of Jesus

Jewish Rabbi:

Jesus was a Jew born in Bethlehem, baptized by John the Baptist, and began his own public ministry. He preached the gospel by word of mouth and was often called "Rabbi." He debated with the Jews about how to obey God, taught parables, and gathered supporters. He was arrested and tried by the Sanhedrin, then handed over to the Roman government, where he was crucified under the orders of Pontius Pilate, the governor of Judea, under intense pressure from the Jewish mob. After Jesus' death, his followers believed that he had risen from the dead, and the community formed by his followers became early Christianity.

The God of Christianity:

Christianity holds as its doctrine that "Jesus is a saint, born of the Virgin Mary, who performed miracles and founded the church to save mankind, died on the cross to atone for mankind's sins, was resurrected, went to heaven, and will return someday." The Nicene Creed believes that Jesus judges life and death both during his lifetime and after his death. Christianity believes that Jesus is both God and man, the Son of God, and

regards him as the second person of the Trinity, the Son.

The origin of the Western calendar:

Although the exact date of Jesus' birth is unknown, December 25th, which was mentioned as the birth of Jesus by early Christian bishops such as Evodius, Alexander, and Augustine, is celebrated as Christmas in Christian cultures. Jesus' sacrifice is commemorated as Good Friday, and Jesus' resurrection is commemorated as Easter. The Common Era (CE), the era commonly used by countries around the world today, is believed to be the year Jesus was born, and the time before Jesus was born is called BC. South Korea has been using the CE since January 1, 1962.

Life:

The canonical Gospels (Matthew, Mark, Luke, and John) are the most important sources for understanding the life and message of Jesus. However, the Gospels are not the only sources of Jesus' life. Other parts of the New Testament also recount key events in Jesus' life. For example, 1 Corinthians 11:23-26 records the Last Supper, and the Acts of the Apostles recounts Jesus' early ministry and the prophecy of John the Baptist. Also, Acts 1:1-11 describes the ascension of Jesus in more detail than the canonical Gospels. The

Pauline epistles, written before the Gospels and especially those whose authorship is not in dispute, also quote Jesus' sayings and teachings several times. Some groups in early Christianity had separate accounts of Jesus' life and teachings that were not included in the New Testament. These accounts include the Gospel of Thomas, the Gospel of Peter, the Gospel of Judas, the Epitaph of James, and many other apocryphal New Testament documents. However, most scholars conclude that these documents were composed much later and are less reliable than the canonical Gospels.

Comparison of the Gospels:

The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels. These Gospels share similarities in content, narrative development, language, and paragraph structure, leading to numerous parallel passages. Scholars generally agree that the Gospel of John bears no direct literary connection to the Synoptic Gospels. The Synoptic Gospels and the Gospel of John share key events, including Jesus' baptism, transfiguration, crucifixion, and interactions with his disciples. However, some events, such as the Transfiguration and Jesus' exorcism, are not recorded in John's Gospel. They also differ in the way some events, such as the cleansing of the temple, are described. The Gospel of Mark portrays Jesus as the Son of God and a miracle worker who demonstrates the

coming of the kingdom of God, focusing on his actions rather than his teachings. Furthermore, Jesus is portrayed as a servant of both God and humanity. The Gospel of Matthew emphasizes Jesus as the fulfillment of Old Testament prophecy and Lord of the church, portraying him as the descendant of David, the king, and the Messiah. It emphasizes its connection to Jewish tradition and law, and contains many Old Testament quotations. The Gospel of Luke portrays Jesus as a savior with both divine and human natures, and as one who shows compassion to the poor and the marginalized. He is emphasized as a friend of sinners and the outcast, and as someone who came to seek and save the lost, and it includes famous stories such as the parables of the Good Samaritan and the Prodigal Son. The prologue of the Gospel of John describes Jesus as the Word of God (the Logos) incarnate. As the Logos, Jesus is depicted as having existed eternally with God, participating in all creation, and being the source of humanity's moral and spiritual nature. Jesus is portrayed not only as greater than the human prophets of the past, but as someone whom no prophet can surpass. He is presented not only as the Word of God, but as the Word of God itself. In the Gospel of John, Jesus publicly reveals his divine role, being described as the Bread of Life, the Light of the World, and the True Vine. The New Testament authors showed little concern for recording Jesus' life in absolute chronological order or for making it harmonize with contemporary secular history. As John 21:25 notes, the Gospels were not intended to be a comprehensive account of all the

events of Jesus' life. The Gospels were written within the theological context of early Christianity, and chronological order and precise chronology were secondary factors. In this regard, it is noteworthy that the Gospels devote about a third of their text to the events of Jesus' last week in Jerusalem, namely the Passion. Although the Gospels do not provide the precise dates or details that modern historians demand, they do allow us to paint a broad picture of Jesus' life.

Birth Date:

"A.D. (Anno Domini)," used to mean "after the Common Era," refers to the period after the birth of Jesus. The distinction between "B.C." and "A.D." was first used by the 6th-century theologian Dionysius Exiguus to calculate the date of Easter, a method later incorporated into the Gregorian and Julian calendars. While this calculation of the birth date of Jesus Christ continues to be used today, the general consensus in academia is that the year of his birth was not AD 1. Because Jesus Christ was born in Nazareth, a rural village in Galilee, northern Palestine, accurate historical records of his birth are scarce. Today, estimates of the date and place of Jesus' birth are based on the Gospel accounts, and scholars generally estimate that he was born between 2 and 4 BCE. Matthew 2:1-16 describes the year Jesus was born when a star in the east appeared in the sky and King Herod ordered the murder of all newborn boys under the age of two,

causing their families to flee to Egypt. Luke 2:1-2 describes the year Augustus ordered a census and Joseph went from Nazareth to Bethlehem. There are two views on whether the census mentioned in the Gospel of Luke was conducted around 4 BC or around 6 AD. Luke records in Luke 2:1-7 that a census was conducted in Palestine at the time of Jesus' birth by order of Augustus, the first emperor of the Roman Empire, and that Quirinius was the governor of Syria at the time. There is a view that it is historically true that Quirinius was governor around 4 BC, based on an inscription discovered in Rome in 1764 that mentions a BC governor named Quirinius. Therefore, it is generally believed that Jesus was born around 2 to 4 BC. The 'Star of the East' later became known as the 'Star of Bethlehem'. The 17th-century German astronomer Johannes Kepler argued that this was related to the phenomenon of Jupiter and Saturn being in the same position relative to the equinoxes in an 800-year cycle, and from this he estimated the period to be 7 BC.

Place of Birth:

Jesus Christ was born in Bethlehem, as recorded in the Gospels of Luke and Matthew, but he grew up in Nazareth, the hometown of his parents, Joseph and Mary. As mentioned in the Gospels of Mark and John, he was called "Jesus of Nazareth" by the people of his time because he was conceived while his parents, Joseph and Mary, were in Nazareth, and after being born in Bethlehem, he returned to Nazareth to grow up and live there until he became an adult. The story of the

birth in a manger is recorded only in the Gospel of Luke, and Luke says that the reason Jesus was born in a manger in Bethlehem was because Jesus' family left their hometown of Nazareth in Galilee and went to Bethlehem, which was near Jerusalem in Judea in the southern region of Palestine, because of a census. The reason is that Joseph of Nazareth and Jesus' mother, the Virgin Mary, were descendants of King David, so they could register the census in Bethlehem, the hometown of King David. Matthew records that Jesus was born in Bethlehem, David's hometown, as prophesied in Micah and Isaiah, and that later, Jesus' family went to Egypt to escape the threats of Herod I. Matthew records that Jesus was born in Bethlehem, as prophesied in Micah and Isaiah that the Messiah would be born in Bethlehem, David's hometown. He also records that Jesus' family later went to Egypt to escape the threat of Herod I, but when they heard that Herod I, commonly called Herod the Great, had died, they returned to Nazareth instead of Bethlehem and lived there. Therefore, it is generally interpreted that Luke described the process of how he came to go to Bethlehem, and Matthew added an explanation focusing on the fact that it was the fulfillment of prophecy, so they are both consistent records.

Before Public Life:

Genealogy:

According to Jesus' genealogy, the Gospels of Matthew and Luke record his birth. According to both

Gospels, Jesus was born to Mary of Nazareth. According to the genealogy, Jesus' father, Joseph of Nazareth, was a carpenter, and his mother was Mary of Nazareth, also called the Virgin Mary. According to the Gospel of Luke, Mary was related to Elizabeth, who gave birth to John the Baptist (Luke 1:36). The biblical account of Jesus' conception and birth shows that before Mary conceived Jesus, she was announced by the archangel Gabriel that she would give birth to a child (Luke 1:26-38). Then Mary confessed to her fiancé, Joseph, that she had conceived Jesus through the Holy Spirit. Joseph, though deeply religious, found this difficult to accept. However, he received a revelation from the archangel Gabriel in a dream, and he married Mary. Afterward, Mary gave birth to Jesus (Matthew 1:18-25). The Gospels of Matthew and Luke record the physical genealogy of Jesus. According to them, as mentioned above, they emphasize the fact that Joseph was a descendant of King David. While Matthew traces Joseph's ancestors back to Abraham, Luke extends the genealogy even further back to Adam. The two Gospels reveal a slight difference here: Matthew counts 28 generations from David to Joseph, while Luke records that Joseph was the 42nd descendant of David. Theologians explain the discrepancies in the two genealogies by saying that the evangelists Matthew and Luke each took the genealogy of Joseph and Mary, respectively. The Church Fathers, who shaped the theology of the ancient Church, also stated that Mary was a descendant of David, and the Church's tradition agrees with this.

Family:

There is theological disagreement over whether Jesus had any family other than Mary and Joseph. In modern Protestant New Testament studies, there is a trend to deny Mary's lifelong virginity, and interpret Jesus' brothers as Jesus' biological brothers born to Mary and Joseph after Jesus' birth. The basis for this is the record in Luke 2:7 that "her firstborn", the record in Matthew 1:25 that "Joseph did not know her until she had given birth to her firstborn son," and the passage in Matthew 13:55-56 that mentions the names of Jesus' brothers and the existence of Jesus' sisters. On the other hand, the Eastern Orthodox Church, the Catholic Church, the Oriental Orthodox Church, and some Anglican High Church sects, which believe in the perpetual virginity of Mary, interpret the brothers of Jesus recorded in the Bible as relatives or cousins. This is because even today in the Middle East, the word "brother" is used to include cousins. Also, when recalling the scene in the Gospel of John where Jesus entrusts his widowed mother to the disciple John, it is difficult to limit Jesus' brothers to "real brothers." If James, Joseph, Simon, and Judas, the "brothers of the Lord" who led the early Christian church in Jerusalem, were Jesus' own brothers, and Joseph and Mary had other biological children besides Jesus, there would be no reason for Jesus, crucified in the Gospel of John, to entrust his mother to John in front of his relatives. Since Jesus' mother had no other children, it is natural to interpret that Jesus entrusted the care of his mother, who would be left alone, to his beloved disci-

ple. Little is known about Jesus' childhood, but a few passages in the Gospel of Luke, which contain the theological intent of the evangelist Luke to explain the human nature of Jesus, give us some insight into Jesus' childhood. When Jesus was twelve years old, his parents went up to Jerusalem to celebrate Passover, the Jewish holiday of liberation. After the service, Jesus stayed in Jerusalem, but his parents, unaware of this, went a day's journey and wandered around looking for him. Three days after finding him, they met him again in the temple in Jerusalem. He was talking to the rabbis, the teachers of the law, about this and that, and they were all amazed at his understanding and his answers. When his parents asked him why he was there, Jesus replied, "Didn't you know that I must be in my Father's house?" This shows that Jesus recognized Yahweh as the Father of himself and all mankind (Luke 2:41-51). It is presumed that Jesus, who continued to grow up in Nazareth, learned the trade of carpenter, following in Joseph's footsteps. Shusaku Endo believes that the carpenter mentioned in the Gospels was a wandering laborer. In fact, when Jesus quoted the prophet Isaiah during a synagogue service in his hometown of Nazareth in Galilee and preached that he would live as a Messiah who would stand in solidarity with the suffering people, the people of his hometown were amazed at his wisdom, but pointed out that he was a man of humble occupation, saying, "Isn't this man the son of Joseph (the carpenter)?" (Luke 4:16-22), which shows that being a carpenter was likely a humble occupation. Luke briefly describes Jesus' childhood as "growing in wisdom and stature, and in

favor with God and man" (Luke 2:52).

John the Baptist:

After Jesus had grown to a certain age, he left Nazareth and became a priest. Later, he went to John the Baptist, who had already gone out into the wilderness to baptize, as the voice of the Lord had said. When John the Baptist saw Jesus, he asked why he had come to be baptized, when he himself needed to be baptized. But Jesus, desiring to fulfill all righteousness through this, was finally baptized. After being baptized in water, as soon as he came up out of the water, the Holy Spirit came down from heaven, and a voice from heaven said, "You are my beloved Son; with you I am well pleased." Although some theologians claim that the biblical reference to the baptism of Jesus was intended to assert supremacy in the struggle between the followers of the prophet John and Christianity, most churches that observe the ecclesiastical calendar as their religious tradition celebrate the day on which Jesus began his public life by being baptized by John the Baptist as "Baptism Sunday of the Lord."

Torture and Temptation:

After being baptized by John the Baptist, Jesus is said to have gone alone into the wilderness, fasted for forty days, and then ascended to a high place where he was tempted three times by the devil.

The first temptation was to turn stones into bread, but Jesus countered with the scripture, "Man does not live

by bread alone, but by every word that comes from the mouth of God."

The second temptation: tempting Jesus to jump from the pinnacle of the Temple in Jerusalem. This time, Satan tried to persuade him with an unusual verse from Psalms: "He will assign his angels to minister to you; in their hands they will bear you up, so that you will not strike your foot against a stone." But Jesus resisted with the words, "Do not put the Lord your God to the test."

The third temptation: He showed him all the kingdoms of the world and offered him, "All these I will give you, if you bow down before me." Jesus refused, citing the biblical verse, "Worship the Lord your God, and serve only him." Satan then departed, and angels flew to his aid. However, Satan's temptations were not completely over, and he was constantly watching for an opportunity to exploit them. New Testament scholars interpret the temptation as a temptation to follow the path of the glorious Christ, not the suffering Christ. In other words, since the content of the temptation was all about satisfying the desire for honor, they interpret it as a temptation to follow the path of the Christ who would receive respect and praise from people.

Public Life:

Miracles:

According to the Gospel of John, Jesus' first miracle was turning water into wine at a wedding in Cana.

At the time, it was customary for Jews to serve wine at weddings, but at this wedding, a problem arose when the wine ran out in the presence of Jesus and his disciples. Knowing this, the Virgin Mary, the mother of Jesus, asked her son, Jesus, to resolve the matter. Jesus then ordered the servants to fill six jars with water. When the servants did as they were instructed, Jesus gave the water to the master of the banquet. There, he found the water had been turned into wine. When the disciples saw this, they believed in Jesus. (John 2:1-11) When Mary said that the wine had run out at the wedding feast, Jesus said that it was not yet his time. In Christianity, wine symbolizes the blood of Jesus, and the relationship between “time” and “wine” that Jesus spoke of is interpreted as wine symbolizing the blood that Jesus himself shed when he was sacrificed on the cross.

The Sermon on the Mount:

When Jesus first gathered his disciples and a large crowd to see him, he preached to them from atop a mountain, reportedly a hill north of the Sea of Galilee, between Tabgha and Capernaum. This sermon is recorded in chapters 5 through 7 of the Gospel of Matthew. The most famous of these sermons is Matthew 5:3-12, the Beatitudes, which teach about the blessed.

“Blessed are you who are poor, for the kingdom of God is yours.

Blessed are you who hunger now, for you will be filled.

Blessed are you who weep now, for you will laugh.

Blessed are you when people hate you, when they cast you out, when they insult you and slander you because of the Son of Man.

Then rejoice and be glad, for your reward is great in heaven, for that is how their ancestors treated the prophets.

But woe to you who are rich, for you have received your consolation in full.

“Woe to you who are full now, for the days will come when you will go hungry!

Woe to you who are smiling now, for the days will come when you will mourn and weep!

Woe to you who are spoken of by everyone, for that is how their ancestors treated the false prophets.”

—Luke 6:20-26, New International Version

In addition, the Lord's Prayer, a prayer taught by Jesus to his disciples and still used in Christianity today, is introduced along with groundbreaking content such as loving your enemies, helping them in secret, and not criticizing when you are not criticized.

Miracles:

The Gospels contain numerous accounts of Jesus' miracles, many of which claim to have healed the sick.

These miracles reflect the theological intent of the Gospel writers, who sought to prove Jesus' Messiahship. In other words, Jesus' healings were not mere miracles; they were self-proving proof that he was the Messiah. For example, the depth of Jesus' healing ability is not at the level of other doctors, or even of humans. The Gospel of Mark tells the story of Jesus healing a woman suffering from hemorrhage, saying that the woman had suffered from the illness for 12 years, but the doctors could not cure her. Now in the crowd was a woman who had suffered from a hemorrhage for twelve years. She had suffered under many doctors and had spent everything she had, yet nothing seemed to help and her condition had only gotten worse. When she heard about Jesus, she followed him in the crowd and touched his cloak, thinking that if she could just touch his cloak, she would be healed. As soon as he touched her, the woman knew for herself that her bleeding had stopped and that she was healed. Immediately Jesus, aware that power had gone out from him, turned and looked around at the crowd, saying, "Who touched my clothes?" (Mark 5:25-30) The Gospel of Mark also portrays Jesus as a healer of the people suffering from mental illness by reporting stories of Jesus feeling compassion for people suffering from mental illness due to the imperialistic rule of the Roman Empire, that is, the violent rule and economic exploitation that the Roman Empire carried out in its colonies to maintain Pax Romana, and healing them with the power of God. They came to the other side of the lake, to the region of the Gerasenes. As Jesus was getting out of the boat, a man with an unclean spirit came out

of the tombs and met him. He had lived in the tombs, and no one could bind him anymore. Chains were of no use. They had often put him in stocks and chains, but he would always tear the chains apart and break the stocks. No one could subdue him. Day and night he would wander through the tombs and mountains, screaming and beating himself with stones. When he saw Jesus from a distance, he ran and fell before him. He cried out in a loud voice, "Why do you have anything to do with me, Jesus, Son of the Most High God? Please don't torment me!" For whenever Jesus saw an evil spirit, he would command it, "Come out of him, you unclean spirit!" When Jesus asked him, "What is your name?" he answered, "Legion, because there are so many of you." And they begged him not to send them out of their region. And they begged him not to send them out of their region. Now there was a herd of pigs feeding there on the hillside, and the evil spirits begged Jesus, "Send us into the pigs so that we may go into them." Jesus gave them permission, and the evil spirits came out of the man and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the sea and drowned in the water. The pig herders ran off to the town and countryside to report what had happened. The townspeople came out to see what had happened. When they reached where Jesus was, they saw the man who had been possessed by the legion of demons sitting there, fully clothed and in his right mind. They were terrified. Those who had seen this told the townspeople how the demon-possessed men had been cured and what had happened to the pigs. Then the townspeople begged Je-

sus to leave their region. As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him, but Jesus would not let him. Instead, he said to him, "Go home and tell your family how much the Lord has done for you and how much mercy he has shown you." Mark 5:1-19.

Debating with the teachers of the law:

According to the evangelist Luke, Jesus debated with the scribes in the Temple in Jerusalem at the age of twelve. Even as an adult, Christ continued to debate with the scribes, and the parable of the Good Samaritan also stems from this debate. When a lawyer asked Christ, "Who is a true neighbor?" Jesus gave the parable of a man who had been robbed and fallen on the road. The priest and the Levite saw him and passed by, but a Samaritan took care of him and left him at an inn, asking them to look after him until he returned. Then, when asked who was a true neighbor, the lawyer replied, "The one who helped the man who had been robbed."

The Entry into Jerusalem and the Last Supper:

According to the Bible, Jesus, knowing his death was imminent, went up to Jerusalem with his disciples. Upon arriving in Jerusalem, Jesus was warmly welcomed by the people, who regarded him as a political revolutionary. Indeed, the Bible says, "Many spread their cloaks on the road, while others cut branches from the trees and spread them on the road." The branches were palm branches, cultivated by those who had

been reduced to tenant farmers due to the tyranny of the Jewish religious authorities. However, since Jesus came to die for the salvation of mankind, he did not ride on their popularity, but gave bread and wine to his disciples at the Last Supper, gave thanks, and explained the meaning of his death. This is called the Institution of the Body and Blood of Christ, and in the Anglican Church, the Orthodox Church, and the Roman Catholic Church, it is called the Eucharist, the Holy Eucharist, the Holy Communion, and the Holy Supper. The priest officiates the sacrament to commemorate the sacrificial death of Jesus.

Before the crucifixion:

The Jewish chief priests, who viewed Jesus as a threat because of his criticism of them, conspired with Judas Iscariot to have him arrested. Jesus knew the full details of how Judas Iscariot had betrayed him to the Jewish chief priests. That's why he had said at the Last Supper that one of his disciples would betray him. After being arrested, Jesus was tried by the Sanhedrin, the Jewish governing body, and then by Pontius Pilate. Regarding this, the Gospel of Luke describes Pilate as being convinced of Jesus' innocence and wanting to release him, but being pressured by the Jews, he was crucified (Luke 23:14-25). However, considering Pilate's position as governor, it is possible to view Jesus as being crucified according to his will. For example, when Jesus was crucified, the inscription on his cross read, "King of the Jews (INRI)," which meant national leader against the Roman Empire, and the power that

executed Jesus was the public authority of the Roman Empire. Moreover, Jesus was a celebrity who was supported by the people enough to be cheered when he entered Jerusalem, so he was a person of interest to Pilate. In other words, some interpret Luke as depicting the Roman governor Pilate as supporting Jesus but having him crucified reluctantly, keeping in mind the church's relationship with the Roman Empire. On the other hand, Meyer's study of Pilate shows that Pontius Pilate's protector, or patron, at the time was Sejanus, who plotted against the emperor and was removed from power in A.D. 31. Thus, Pilate's position was likely greatly weakened around A.D. 33, the very time when Jesus was most likely crucified. Therefore, it is understandable that Pilate would have wanted to avoid further embarrassing his relationship with the emperor by angering the Jews of his time. This means that the Gospel account is likely the most accurate. As a result, Jesus was executed by crucifixion, a cruel method of execution, along with two robbers. Before being crucified, Jesus carried the cross on his back up the hill of Golgotha, where he was beaten and tortured. The cross referred to here refers to the cross-beam, not the cross-shaped frame. As Jesus was being dragged to the execution site, after being beaten so severely that he collapsed, Simon from Cyrene carried the cross in Jesus' place.

1. Jesus prayed, "Father, forgive them! They do not know what they are doing."

2. Jesus answered, "Surely you will be with me in par-

adise today.”

3. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, here is your son.” Then to the disciple, “Behold, your mother.” From that time on, the disciple took her into his home.

4. About three o'clock Jesus cried out with a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"

5. Jesus, knowing that all was now finished, said, "I thirst." This fulfilled the prophecy of Scripture.

6. 'When Jesus had tasted the vinegar, he said, 'It is finished.' And he bowed his head and gave up his spirit.'

7. 'And Jesus cried out with a loud voice, 'Father, into your hands I commit my spirit!' And he gave up his spirit.'

After Death:

According to the Bible, the Christian scripture, Jesus "was crucified and buried, and three days later he rose again, blessed his twelve disciples, and ascended into heaven before many of his disciples." Below is

the account of Jesus' resurrection and ascension as found in the Bible.

마태오 복음서	마르코 복음서	루카 복음서	요한 복음서
비어있는 무덤 (28장 1-7ㄹ)	비어있는 무덤 (16장 1-7ㄹ)	비어있는 무덤 (24장 1-7ㄹ)	비어있는 무덤 (20장 1-10ㄹ)
부활하신 예수께서 막달라 마리아와 다른 마리아에게 나타나심 (28장 9-10ㄹ)	부활하신 예수께서 막달라 마리아에게 나타나심 (16장 9ㄹ)		부활하신 예수께서 막달라 마리아에게 나타나심 (20장 11-18ㄹ)
	예수께서 두 제자들에게 나타나심 (16장 12ㄹ)	예수께서 두 제자들에게 나타나심 (24장 13-31ㄹ)	
예수께서 열 한 제자들에게 나타나심 (28장 16-20ㄹ)	예수께서 열 한 제자들에게 나타나심 (16장 14-18ㄹ)	예수께서 제자들에게 나타나심 (24장 36-50ㄹ)	예수께서 제자들에게 나타나심 (20장 19-31ㄹ); 예수께서 제자들에게 다시 나타나심 (21장 1-22ㄹ)
	예수께서 하늘로 올라가심 (16장 19ㄹ)	예수께서 하늘로 올리워 가심 (24장 51ㄹ)	
사도행전			
예수께서 부활하신후 40일 동안 사도들에게 나타나심 (1장 3ㄹ)	예수께서 사도들과 함께 머무시며 그들에게 성령 세례를 받을 것이라고 말씀하심 (1장 4-5ㄹ)	예수께서 제자들에게 "성령이 너희에게 오시면 너희가 성령을 받아 예루살렘과 온 유대와 사마리아와 땅 끝까지 이르러 내 증인이 될 것이다." 라고 말씀하심 (1장 8ㄹ)	예수께서 하늘로 올리워 가심(1장 9ㄹ)

Non-Christian sources:

The historian Tacitus, in his Annals (Book 15, Chapter 44, Section 2), written around 110 AD, describes how on July 19, 64 AD, Emperor Nero accused Christians of being the arsonists of a fire in Rome and persecuted them. In describing this, Tacitus wrote that the name 'Christians' (which he wrote in Latin as Chrestiani) originated from the execution of Christ by Pontius Pilate, the procurator (Pontius Pilate is commonly called a procurator, but Palestine was a province governed by procurators, not procurators) during the reign of the Emperor Tiberius, and that 'this wicked superstition' continues to spread. Also, Pliny the Younger, who

was serving as governor of Bithynia, a province of the Roman Empire, wrote in a letter to Emperor Trajan around 112 that the Christians in Bithynia regarded Christ as a god and sang hymns. The biographer Suetonius, who wrote his *Lives of the Emperors* (*De vita caesarum*) around 120 AD, records in a section called “Life of Claudius” that Emperor Claudius expelled the Jews from Rome in AD 49 for causing unrest at the instigation of Chrestus. The prevailing theory is that Chrestus here refers to Jesus Christ. Incidentally, the story told by Suetonius also appears in the Acts of the Apostles. According to Luke, Aquila and Priscilla, a Jewish couple who immigrated to Corinth due to Emperor Claudius's decree expelling the Jews, worked alongside Paul, a tentmaker like themselves. Josephus, who was a commander of the Jewish independence army in Galilee and surrendered to the Roman army when the tide of war turned, wrote about the stoning of James, the brother of Jesus, in his *Jewish War* (written around 75 AD). The Talmud and Sanhedrin of Judaism record that Jesus was executed on the day before Passover because he used magic to deceive the Israelites and cause them to apostatize.

1st-Century Religious Movements:

Scholars believe that the religious context of the early first century re-examined the life of Jesus.

The Pharisees were influential figures in the 1st-century Jewish community. According to the Gospel of Matthew, the Pharisees were people who strictly inter-

preted and observed the Law. Descendants of the tribe of Levi, expelled from the Temple after the construction of the Second Temple, they were the only Jewish sect to survive the 70-year Roman-Jewish War, and they began a Judaism without a temple.

The Sadducees were particularly powerful in Jerusalem. They recognized only the Pentateuch and rejected the Pharisees' belief in afterlife punishment, bodily resurrection, angels, and the soul. The aristocracy, centered around the Jerusalem Temple, maintained their status, collaborated with the Roman Empire, and enjoyed vested interests. Naturally, they were conservative in their political ideology. After the destruction of the Temple in the fall of Jerusalem in 70 AD, those who survived were absorbed into the Pharisees.

The Essenes were descendants of the progressive Levites who were expelled after the construction of the Second Temple. They maintained a competitive relationship with the Pharisees in the Temple, and were a progressive Jewish sect that viewed the Jerusalem Temple as a corrupted place. They lived in monastic communities. As ascetic eschatologists, they are not directly mentioned in the New Testament, but are indirectly introduced through the Zealots. The Zealots were a radical community of Essenes. Due to their anti-Roman Empire stance, they were completely eradicated by the Roman army after the Fall of Jerusalem in 70 AD.

