Bibelens autoritet – eksterne kilder

Josephus (37–100 e.Kr.), *Jewish Antiquities*, bog 18–20

1. Pilatus

Afsnit	Citat	Noter	Bibelsted
18.55	"Now Pilate, ***the procurator of Judaea*** (…)"	**STATHOLDER** Åbningen, hvor Pilatus omtales som landsfyrste/statholder i Judæa, der flytter sin hær fra Cæsarea til Jerusalem	**Luk 3,1** "(…) mens *Pontius Pilatus var* ***statholder over Judæa***" **Matt 27,2** "(…) og udleverede ham til ***statholderen, Pilatus***."
18.55-56 & 60-62	"It was for this reason that the previous procurators, when they entered the city, used **standards** that had no such ornaments [but] Pilate was the first to bring the images into Jerusalem and set them up, ***doing it without the knowledge of the people, for he entered at night***. "(…) He thereupon ordered a large number of *soldiers to be* ***dressed in Jewish garments****, under which they carried* ***clubs****,* (…)"	**ANSPÆNDT RELATION TIL FOLKET** Natlig indførsel af billederne, og folket der i dagevis beder ham i Cæsarea fjerne dem. Bruger penge fra templet til at konstruere en akvædukt. Jøderne = ikke glade ⟶ blodbad	**Luk 13,1** "På den tid kom nogle og fortalte ham om de galilæere, ***hvis blod Pilatus havde blandet med blodet fra deres offerdyr***."
18.57-59	"He refused to yield, since to do so **would be an outrage to the emperor**; (…)"	**"KEJSERENS DRENG"** Afslaget med henvisning til kejseren	**Joh 19,12** "Efter dette ville Pilatus løslade Jesus, men jøderne råbte: »*Løslader du ham, er du ikke* ***kejserens ven****. Enhver, som gør sig selv til konge, sætter sig* ***op imod kejseren***.«" **19,15** Skal jeg korsfæste jeres konge?« Ypperstepræsterne svarede: *»Vi har ingen anden konge* ***end kejseren****.«*

	”But they, casting themselves prostrate and baring their throats, declared that they had gladly welcomed death rather than make bold to transgress the wise provisions of the laws. Pilate, astonished at the strength of their devotion to the laws, straightway removed the images from Jerusalem and brought them back to Caesarea.”	**<u>EN STATHOLDER DER KAN BØJE SIG FOR PRES</u>** Omringningen af folket, deres modige svar, og at Pilatus giver efter	**Mark 15,15** ”*Pilatus ville* ***gerne gøre folkeskaren tilpas*** og løslod dem Barabbas, men lod Jesus piske og udleverede ham til at blive korsfæstet.” **Matt 27,24** ”*Da Pilatus så, at der ikke var noget at gøre, men at der tværtimod* ***blev uro****,* tog han noget vand, og i skarens påsyn vaskede han sine hænder og sagde: »Jeg er uskyldig i denne mands blod. Det bliver jeres sag.«” **Luk 23,4.14.22-25** ”Så *besluttede Pilatus, at* ***deres krav skulle efterkommes*****;** han løslod ham, de krævede, ham der var kastet i fængsel for oprør og drab. Men Jesus udleverede han, **så *de fik deres vilje***.”.

2. Herodes Agrippa I

Afsnit	Citat	Noter	ApG 12,19b.21-23
19.343-350		Sammenlign med **ApG 12,19-23**	
	"(…) Agrippa **came to the city of Caesarea**, (…)"		"(…) **Han rejste så fra Judæa til Cæsarea og opholdt sig dér**."
	"Here he celebrated spectacles in honour of Caesar, (…)"	*Ekstra*	
	" On the second day of the spectacles, **clad in a garment woven completely of silver** so that its texture was indeed wondrous, he entered the theatre at daybreak. There the silver, illumined by the touch of the first rays of the sun, was wondrously radiant and by its glitter inspired fear and awe in those who gazed intently upon it."		"På en fastsat dag **iførte Herodes sig sit kongelige skrud**, satte sig på tronen og holdt tale til dem."
	"Straightway his flatterers raised their voices from various directions—though hardly for his good—**addressing him as a god** […] »(…) if we have hitherto feared you as a man, yet henceforth we agree that you are more than mortal in your being.«"		"Da råbte folket: »**Det er en gud, der taler, ikke et menneske!**«"
	"The king **did not rebuke them nor did he reject their flattery as pious**"		"(…) **fordi han ikke gav Gud æren.**"
	"But shortly thereafter he looked up and saw an owl perched on a rope over his head.	*Ekstra*	
	"**At once,** recognizing this as a harbinger of woes just as it had once been of good tidings,[e] **he felt a stab of pain in his heart**."		"**I det samme** slog Herrens engel ham,"
	He was also gripped in his stomach by an ache that he felt everywhere at once and that was intense from the start."		"Og **han blev ædt op af maddiker**"
	"»I, who was called immortal by you, am now under sentence of death.« Exhausted after five. straight days by the pain in his abdomen, **he departed this life** in the fifty-fourth year of his life and the seventh of his reign"		"**og døde.**"

3. Johannes Døberen

Afsnit	Citat	noter	Bibelsted
18.116-119	”But to some of the Jews the destruction of Herod’s army seemed to be divine vengeance, and certainly a just vengeance, for his treatment of **John, surnamed the Baptist**. For **Herod had put him to death**, though **he was a good man** and had exhorted the Jews to **lead righteous lives, to practise justice towards their fellows and piety towards God**, and so doing to join in **baptism**. […] When others too joined **the crowds** about him, because they were aroused to the highest degree by his **sermons**, Herod became alarmed. Eloquence that had so great an effect on mankind might lead to some form of sedition, for it looked as if they would be guided by John in everything that they did. Herod decided therefore that it would be much better to strike first and be rid of him before his work led to an uprising, than to wait for an upheaval, get involved in a difficult situation and see his mistake. Though John, because of Herod’s suspicions, was brought in chains to Machaerus, the stronghold that we have previously mentioned, and there put to death, yet the verdict of the Jews was that the destruction visited upon Herod’s army was a vindication of John, since God saw fit to inflict such a blow on Herod.		**Døberens virke** **Matt 3,1-12; Mark 1,2-8; Luk 3,1-18** Johannes Døberens prædikener, følgere, formaninger, Taler til magthaverne. **Mark 6,20** Herodes’ (ære)frygt for Johannes **Matt 21,23-27** Om Johannes’ dåbs autoritet. Anerkendt som profet blandt jøderne. **Matt 11,7-15; Luk 7,24-28** Johannes’ rolle og betydning **Joh 5,33-35** Jesus siger, at Johannes var en brændende og skinnende lampe, og at folk i en tid glædede sig over hans lys. — **Døberens henrettelse** **Luk 3,19-20; Matt 14,3-5; Mark 6,17-20** Johannes irettesætter Herodes for hans ægteskab med Herodias og andre onde gerninger, og Herodes lader ham spærre inde. Herodias vil have ham dræbt, men Herodes beskytter ham, fordi folket anså Johannes for profet. **Matt 11,2-6; Luk 7,18-23** Johannes fængsles **Matt 14,6-12; Mark 6,21-29** Johannes henrettes

4. Jakob (Jesu bror)

Afsnit	Citat	noter	Bibelsted
20.197-203	”(…) a man named James,[a] the brother of Jesus who was called the Christ, (…)”	Magttomrum i Judæa pga. landsfyrsten Festus’ død (Albinus afløser) Ananus (Annas i NTs søn), der er saddukæer (”more heartless than any of the other Jews”), er yppersteпræst og udnytter magttomrummet til at stene/henrette Jakob og andre gennem den øverste jødiske forsamling (Sanhedrinet). Rom og andre blev ikke glade for dette. Ananus afsættes efter blot 3 måneder.	**Gal 2,9** Jakob anses for at være en ”søjle” sidestillet med Peter og Johannes **ApG 15** Jakob leder sandsynligvis mødet i Jerusalem og kommer med afsluttende vurdering. Autoritet. Forfattet **Jakobs brev**

5. Jesus (Testimonium Flavianum)

Afsnit	Citat	noter
18.63-64	“About this time there lived **Jesus**, a **wise man**, if indeed one ought to call him a man. For he was one who **wrought surprising feats** and was a **teacher** of such people as accept the truth gladly. **He won over many Jews and many of the Greeks**. He was the Messiah. When **Pilate**, upon hearing him accused by men of the highest standing amongst us, had **condemned him to be crucified**, those who had in the first place come to love him did not give up their affection for him. On the third dayc he appeared to them restored to life, for the prophets of God had prophesied these and countless other marvellous things about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.”	Stor enighed i at der er en række senere tilføjelser fra senere kristne. Josefus var en dedikeret jøde. Giver stadig et stærkt detaljeret grundlag for Jesu historiske person.