

Vol. II Appendix II: Annotated 'First' Testament Concordance to, and Classical Legend References in, the 'Second' Testament Gospels

Based on:

Das Leben Jesu für das deutsche Volk bearbeitet (Leipzig: F.A. Brockhaus, 1864)

Available On-line at Google Books (January 2025)

Already in *Reimarus* two years earlier than *The Life of Jesus Examined for the German People*, Strauß reports Reimarus' judgment about the invocation of 'First' Testament material to 'prove' Christianity:

"Passages which are either not in Scripture at all, or are taken from apocryphal writings; passages which are wrongly translated, distorted by additions, omissions and alterations of words; passages which contain merely a figure of speech which, apart from the context, could also be applied to the events of the New Testament; passages which deal with quite different persons, things, times and histories, or in which only the heated imagination can find an allegorical, typical, mystical interpretation: Everything is just for the proof of Christianity, and yet it is then said of the interpretation: that Christianity occurred in order that what is written may be fulfilled." 369

18 items of general information on the structure of this document and Strauß' interpretive strategy:

1. Luke 24:44: "[...] everything written about me in the Law of Moses, in the Prophets, and in the Psalms, has to be fulfilled." Luke 24: 27: "[...] [S]tarting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself." (See also, Luke 22:27)
2. Material in "[]" is inserted by McGaughey.
3. Although Strauß usually provides only the "First" Testament citation without the actual text, most passages have been provided here.
4. "Critical" is used in Strauß' sense of "analytical" (διαίρεσις: divide a genus into its species, distinguishing between/among elements, separation of subject and predicate; hence, comparative), not "synthetic" (adding to phenomena the elements not given in the phenomena, directly, but necessary for experience and thought, in the first place).
5. The interpretive strategy of the Jewish people in the sense of immersion in their communal texts to draw out references to subsequent events belonged to the "way of thinking" at the time the gospels were written. (§58: 354)
6. Christians frequently sang the Psalms in worship (I Corinthians 14:26; Ephesians 5:19; Colossians 13:16; Acts 4:24–30). (§78: 490–491)

7. In addition to stories of cultural and national heroes and the schools of antiquity (Pythagoras, Plato, Aristotle, the Stoics, the Cynics, and the Essenes/Therapeutae), Jews and Jewish-Christians possessed their community's one book, the Greek *Septuagint*, to use to account for and "explain" experience, theologically (e.g., the "Chosen People" although an insignificant minority). This book consists of multiple texts generated over several hundred years that have employed earlier texts in the volume to ever-again come to terms with the events of each new age/situation.
8. Living in a world with a spectrum of religious traditions, usually tied to national/cultural identity (Egyptian transcendentalism, Greek Mythology [e.g., Apollo and Dionysius], Zoroastrianism and Manichaeism, Isis, Mithra, Roman hearth religion, [Samaritan] Gnosticism, and, by the end of the 2nd Century, even a hint of Hinduism and Buddhism), the framework for understanding experience, then, was "us" versus "them".
9. The motivation driving the gospel writers is: The Messiah had to have fulfilled all the prophecies of the "First" Testament remotely associated with the Messiah yet to come in an exemplary and superior fashion.
10. Not to be found in the "First" Testament are demon possession stories (§71: 426, §74: 446). Demon possession was the "fashionable" disease only with the Intertestamental Period. It was generally believed that the Messiah would have the power to cast out of demons. Jesus is portrayed not only as casting out demons in confirmation of messianic expectations, but he was also able to give his disciples the power to cast out demons.
11. Jump to the 16th Century: Mathematics has been a key strategy for understanding physical phenomena (Astrology/Astronomy) at least since Babylonian times with borrowings from India. Its most pragmatic effect was to aid sea and land travel. However, only with Copernicus (influenced by the Arab Islamic Astronomer Ibn al-Shatir?!), mathematics required denial of sense experience in order to understand *physical phenomena*, "properly". A mental, mathematical model demonstrates (logically) that the sun is not moving – contrary to any possible sense perception on this planet. Add Newton's law of gravity in the 17th Century, and the pathway opens to an entirely new way of understanding the world. This "new" world is grounded in the coherence of only indirectly perceptible, mathematical lawfulness. The scientist does not create her/his physical world, but that physical world requires an individual's mind for it to be understood. Based on the understanding of lawfulness, humanity magnifies its power to transform nature in ways that nature cannot do on its own, which is the necessary condition for the assumption of responsibility for its creative agency.
12. The most obvious shift in understanding the scriptural world, documented by Strauß, is that miracles are called into question because a miracle presupposes

the violation of physical lawfulness.¹ Strauß is not a medieval "Voluntarist"/"Occasionalist" (whatever God wills is "good" even if it violates the laws of nature) but stands in the tradition of "Intellectualism" (God must conform to His own, created, rational order). As if by miracle with the rise of the natural sciences, miracles cease to be miracles where there is physical lawfulness. Rather than the inexplicable being explained by a miracle, one seeks out (by means of experiment) how this particular, inexplicable event, can fit into the greater, coherent order of imperceptible lawfulness.

13. Strauß on the genesis of 'Second' Testament stories: "Of course, [Ernst Wilhelm] Hengstenberg [a Supranaturalist, biblical literalist Theologian] is of the opinion with respect to the symbolism of [...] Psalm [107:25–29] that Jesus actually performed the miracle of stilling the storm in order to give an actualized prophecy of protection by which to comfort his church in the face of all the hardships and dangers that should befall it down to the end of days. In general, Hengstenberg says that the symbolic acts of the Lord in the New Testament rest usually upon images of the Old Testament. So long as these so-called symbolic acts, as the case here, also are taken to include miracles, we find ourselves in complete agreement with Hengstenberg's statement even if we take it differently. Hengstenberg believes that such accounts are given by the Old Testament authors as images, and then they were actually performed by Jesus. Our belief in contrast is that such images have been condensed into actions that never actually occurred." (490–491)
14. In short, the central value (but by no means sole value) of Strauß' work is its demonstration of the genesis and development of miracle stories in the gospels

1. Strauß summarized Reimarus' six criteria for judging a miracle in *Hermann Samuel Reimarus* 1862: 1) "If the reported miracle clearly contradicts itself or the circumstances, the report of it cannot be true. Contradictory things are impossible." 2) "If the miracles narrated belong to a system, i.e. if they all serve to prove one and the same thing (the divine mission of a man, the supernatural origin of his teaching), we have no need to enter into the circumstances of each one in order to falsify them and show how much truth there is in them. If there are some among them where we can clearly perceive the inner impossibility or the selfish intention of the fiction, they must all be false [...] At the least, if the system, the doctrine they are supposed to serve, is demonstrably false, they fall away with it by themselves." 3) "Convincing proof that a miracle really happened lies with the narrator. If he does not provide it, we are not obliged to believe him [...] *Affirmanti incumbit probatio* [proof rests upon the affirmative]." [Absence of disproof is insufficient.] 4) "If the miracles were not believed by eyewitnesses and contemporaries, it is obvious that they originated in later times in oral tradition or through the fiction of writers." 5) "Deviations of different narrators with regard to the same miracle invalidate their testimony at least to the extent that nothing certain can be built on it." 6) "If miracles themselves are such monsters that they completely reverse the nature of things, and yet neither enlighten the mind nor do any good, then they belong to the tales of the land of milk and honey [Cockaigne], which do not deserve to be seriously refuted. But if they diminish the respect for God and his perfections or offend natural and international law, they belong to the realm of the devil and are inventions of the most mendacious and wicked people that have ever been on earth." Strauß, *Hermann Samuel Reimarus*: 380–381.

in a world with basically one book to guide reflection by a minority community rarely in control over its own destiny.

15. Prototypes, not Prophecies: Biblical literalists claim that the 'New' Testament documents document Jesus of Nazareth's fulfilment of prophecies in the 'First' Testament. Ignoring the 'First' Testament tradition of prophecy grounded in Israel's injustices over against the poor and widowed, the 'New' Second' Testament tradition focused on the prophecies of future prognostication as proof of divine causal agency. Strauß illuminates the general interpretative strategy employed in the early Church, which was to build on prototypes found in the "Old" Testament to frame and articulate the meaning and significance of the "New" Testament experience. Especially by shedding light on the construction and further development of miracles stories in the gospels, Strauß clearly indicates the role of "Old" Testament prototypes for the "new" stories, but those prototypes were not limited to miracle stores. The scriptures are not merely capricious constructions of the gospel authors because they, in fact, contain particular, historical elements, but as general narratives they are "theology all the way down" as the "New" Testament authors shaped their accounts according to their theological conceptions – rather than presenting, disinterested, objective historical accounts of events.² Theology is taken here to consist of anthropomorphic analogies "according to human understanding" (κατ' ἀνθρώπων), not "according to absolute truth" (κατ' ἀλήθειαν).³
16. Strauß wrote in Pamphlet II of his *Streitschriften*: "The only question is whether [... the individual who invented and/or changed the gospel story] consciously and intentionally creates or expands the narrative. That the expansion can happen unintentionally, that illustrative features are added, numbers are determined or enlarged, that also by omitting mediating circumstances, by moving the times closer together, the natural can be given the appearance of the miraculous in the retelling, without the re-teller having a dishonest intention, or even the consciousness of a deviation from the truth; that, furthermore, through such changes, each of which is imperceptible in itself, the narrative can appear very substantially transformed in the third, fourth, tenth mouths, without any blame falling on a single one of the mediators: This, like everything else, can be denied, but it

2. Strauß emphasizes that "[...] even if the Old Testament and the sayings of its prophets are admitted as supernatural divine revelation, they do not lead us further than to a Messiah with certain marks and characteristics. We cannot know from the Old Testament that Jesus was this Messiah [with these select messianic characteristics that we chose to portray Jesus as the Messiah], but we must believe Jesus himself and the Evangelists who claim that those Messianic traits were realized in him; so that their credibility is supported in the Old Testament only in appearance by this line of argument [...]" Strauß, *Streitschriften*, II: 62–63. In other words, it is not the First Testament prophecy that proves Jesus is the Messiah but the theological conviction of the Evangelists that Jesus was the fulfilment of certain of the First Testament prophecies attributed to the Messiah, which governed the Evangelists' selection among the First Testament prophecies to apply to Jesus.

3. See Kant, See *Critique of Pure Reason* B 767–768.

can hardly be proven impossible. However, how not only the embellishment or reshaping of an originally historical basis, but also the formation from scratch of unhistorical legends about Jesus could proceed just as unconsciously and without evil intent, that I demonstrated in the second edition of my *LJ* in respect of such features, which lived in the Jewish Messiah expectation, and which therefore, as soon as Jesus was acknowledged as Messiah, were transferred of their own accord into his history [1. Volume, Introduction p. 96 ff; 1st ed.: 71 ff]. The same occurred with such narrations, which seem to have originated from figurative speeches of Jesus; about which one may compare the sections of my writing of Peter's netting of fish and of the cursed fig tree."⁴

17. Rather than engaging the scriptures as a text of descriptive, "*historical theology*" that establishes the historical "facts" that ground "faith," today the scriptures (and religion, generally) require a "*theology of history*" that *identifies the universal conditions and capacities* that allow for the experience of appearances in time, not beyond time. This is not a dogmatic "*theology of history*" grounded in a conservative or a liberal perspective, but a "*theology of history*" that is required for there to be a finite, eminent conscious experience in a world of appearances. Although for the "*theology of history*" the text cannot be read as history, this doesn't mean that there is no factual history that can be un-covered by exegesis. Scholarship can identify pericopes that *in all probability*, but never with certainty are an account an historical event at some time and place. The prohibitive, restricting limit of descriptive, "*historical theology*," though, is that there is not enough factual information to establish either what the actual teaching of Jesus was or to write a biography of him. Shifting to the "*theology of history*" means, furthermore, that the study of religion is concerned with far more than Departments of Religion and Theological schools serving only as 'travel agents' who book the destinations for their clients/students and need to know only as much as their clients about the journey and the process of booking. We need criteria for understanding that are *necessary*, not capricious and arbitrary, and, furthermore, are not declared to be *necessary* for the maintenance of a particular theological perspective. Rather, the criteria for a *theology of historical* understanding are *necessary* because without them there is no experience, understanding, and responsible agency in the world, whatsoever. Not only is the religious health of our children and students at stake, but the preservation of the very conditions of possibility for experience, understanding, and responsible agency is at stake. When it comes to the "*theology of history*," humanity acknowledges the inexplicability of the "givenness" of the universe as it seeks to apply responsibly its autonomous freedom for the husbandry of nature, respect for others, and creation of things that nature on its own could never achieve.

4. Strauß, "Die Herren Eschenmayer und Menzel" (1837). In *Streitschriften* II.: 58–59.

18. Strauß represents a major, if incomplete, step on the path toward the "theology of history" that one finds at what Immanuel Kant called the "core" of all religions.

Genealogies:

Chapter 1:

The Mythical Pre-History of Jesus

First Group of Myths

Jesus, the Son of David (§ 52: 323 ff.)

I & II Kings; I & II Chronicles: Descendants of David down to Zerubbabel, who led the Jews back from Babylon (§53: 324–325)

Genesis 5; 11, conclusion of Ruth, I Chronicles 1; 2: Ascendance of David back to Adam (§53: 325)

Jesus as the Messiah, Born in David's City (§55: 333 ff.)

Bethlehem:

Micah 5:2 (333): "But you, O Bethlehem [...], who are little among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days."

Critical Note: Bethlehem (Matthew: emphasizes Jewishness) is in Judea;

Nazareth (Luke: emphasizes Greek) is in Galilee (334)

Jesus as the Messiah is, like David, inducted

by a Prophet into his Office (§56: 340 ff)

Jesus as Messiah, like David ("every king can be called an anointed one or Messiah" [§62: 373]), inducted by a Prophet:

Spirit upon a new Leader: 1 Samuel 16:13; Isaiah 11:1 ff., 61:1; Joel 3:1 ff. (§56: 342)

Spirit: fire (Matthew 3:1)

Dove (Gen. 1:2) over the "face of the deep" hovering like a dove (§56: 342)

Dove as symbol of blessing in the Noah account: Gen. 8:8–12 (§56: 342)

Voice of blessing: Psalm 2:7 ("You are my son, today I have begotten you.") (§56: 343); Isaiah 42:1 ("Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him, he will bring forth justice to the nations.") (§56: 344)

Critical Question: "If Jesus was conceived originally by the Holy Spirit, why need the Spirit descend upon him later?" (§56: 345)

Second Group of Myths

Jesus as Son of God (§57: 347 ff.)

Isaiah 7:14 ("Therefore the Lord himself will give you a sign. Behold, a young woman [term is not "virgin"] shall conceive and bear a son, and shall call his name Immanuel" ["God is with us"]) (§57: 349)

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Critical Note: Typical in Greek world where gods are 'born,' connection between the Messiah and Virgin Birth is not pre-Christian Jewish (§57: 349)

Traditions of Divine Conception:

Pythagoras (Apollo) (§57: 350)

Plato (Apollo) (§57: 350)

Alexander the Great (Zeus) (§57: 350)

Augustus (Apollo) (§57: 350)

Critical Note: With Jesus, though, all sensuousness eliminated (§57: 350)

Angel of the Lord is Gabriel: Daniel 8:16; 9:21; Tobias/Tobit 12:15) (§57: 351)

Paradigm of disbelief over conception of a child: Abraham (Gen. 17:17), Sarah (Gen. 18:12–15), and Public (Gen. 21:6) (§57: 352)

The conception of Samson:

The barren wife of Zorah to whom an angel appeared to say, "Behold, you are barren and have no children; but you shall conceive and bear a son" (Judges 13:3) (§57: 352); [see: "the boy shall be a Nazirite to God from birth to the day of his death." (13:7)]

Appendix: Announcement of the Birth of the Precursor (§58: 352 ff.)

Samuel as paradigm of anointing of "King"/Messiah:

Off-spring of the House of Levi (I Chron. 7:26 ff.); presumably because later practice required the anointing to be performed by a Levite (I Kings 1:39) (§58: 352–353)

Mother of the man anointing the Messiah is to be a descendant of Aaron and namesake of Aaron's wife (Exodus 6:23) (§58: 353)

Prototype for Mary being related to the mother of the man who anointed Jesus:

The claim that the Messiah comes from the priestly class according to the order of Melchizedek (Psalm 110:4) (§58: 353)

As with Sarah, the mother of John the Baptist was long unable to conceive (Luke 1:7) (Gen. 18:11) (§58: 353)

Prototype for the announcement of Elizabeth's pending conception in the temple (Jerusalem) Luke 1:8–13): Samuel's birth was announced as his parents were on a pilgrimage to the holy mountain of Shiloh (I Samuel 1:3; 1:17) (§58: 353)

Prototype of an angel announcing the pending birth, missing in the Samuel story, is found in the account of the barren mother's conception of Samson (Judges 13:13) (§58: 353)

Name of the angel (Gabriel) in Luke's account found in Daniel 8:16; 9:21) (§58: 353)

Prototype of objection to the announcement of a pending conception because of the age of the parents: Abraham and Sarah (Gen 17:17; 18:12) (§58: 354) [see also account of the birth of Samuel (I Samuel 1:5)]

Genealogies:

Prototype for question "How shall I know this?" from Zechariah: Abraham's question in Abraham's vision (Genesis 15:8) (§58: 354)

Prototype for being struck dumb until the prophesized event occurred (Daniel 10:15–16) (§58: 354)

Prototype for the angelic determination of the name of the child: Ishmael (Genesis 16:11) and Isaac (Genesis 17:19) (§58: 354)

Prototype for avoiding wind and strong drink during pregnancy (Judges 13:4, 7, 14) (§58: 354)

Prototype of the prophecy that the child will hold a high office (Judges 13:5, 24 ff) (§58: 354)

Prototype of song of praise in Samuel story (I Samuel 2:1 ff) (§58: 354); songs of praise to compare: Luke 1:47 with I Samuel 2:1; Luke 1:49 with I Samuel 2:2; Luke 1:41 with I Samuel 2:3 ff; Luke 1:52 with I Samuel 2: 8; Luke 1:53 with I Samuel 2:5; Luke 1:48 with I Samuel 1:11, 67 ff) (§58: 356)

Prototype of "twins" in the womb struggling with one another in Rebekah account of Esau and Jacob (Genesis 25:22) and John the Baptist's stirring in Elizabeth's womb upon meeting the pregnant Mary (§58 352 ff.)

Birth of Jesus (§59: 356 ff.)

Angel appearing to shepherd(s) to announce revelation:

Moses (Exodus 3:1 ff) (§59: 357)

David called from shepherding (Psalm 78 :70 ff; I Samuel 16 :11) (§59: 357)

Roman Legends: Cyrus and Romulus raised by shepherds (§59: 357)

Angels appearing at night:

People of Israel comforted in darkness (Isaiah 8:21–9:1) (§59: 357)

Isaiah announcing to Ahaz the coming birth of a child to "a young woman" [not a "virgin"] (Isaiah 7:14) (§59: 358)

Whereas it is the father, Jacob, who "kept the saying in mind" with respect to Joseph (Genesis 37:11), it is Mary "kept all these things, pondering them in her heart" (Luke 2:19) (§59: 358) (§56: 390)

Jesus, the Incarnated Word of God (§60: 358 ff)

Double creation (Genesis 1:27 and 2:7 ff) (§60: 360):

[God created analogously to the way that human beings do. The act of creation is that God thought a system of ideas (the Logos/Sophia) followed by the second creation achieved by arranging the materials and initiating the proper sequences for the creation of a physical copy of the ideas. Double creation is the activity of an anthropomorphic deity and called in the High Middle Ages "Intellectualist" whereas in Strauß' time it was called "Rationalist" (Paulus, Schleiermacher, Bretschneider, and de Wette). Even God as creator of His ideas (Logos/Sophia) cannot create/act contrary to His rational (that is, lawful) order. Rationalism/Intellectualism was challenged in the High Middle Ages by Nominalists who viewed ideas as abstractions drawn out of phenomena and "named" (hence, Nominalism) by

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finite consciousness. Rather than the central and first act of creation being "ideas" (Logos/Sophia), for Nominalists the central act of creation was also accounted for by a different anthropomorphic analogy: exercising of the will. Because God is perfect, whatever He wills is perfect – even if it is contrary to any rational/lawful order. This school of theism was called "Voluntarist"/"Occasionalist" (will) in contrast to "Intellectualist" (ideas/law).

[Rationalists/Intellectualists take their anthropomorphic model of creativity from Plato's description of the world by the "Demiurge" in the *Timaeus*. Voluntarists/Occasionalists take their anthropomorphic model of creativity from Aristotle, who in his *Nicomachean Ethics* describes agency as always aiming toward the good. Whereas humanity is finite and its "aiming toward the good" is a matter of cultivating habits of moral virtue (seeking the "mean" between excess and deficiency), God always hits the mark of the good because He is perfect.

[In part, Strauß' radicality is that he rejects BOTH anthropomorphic theological options. On the one hand, he rejected the Rationalists of his day who tried to account for the miracles in the gospels as mistaken perception on the part of a public unaware of physical lawfulness and tended toward spiritualism (Justinus Kerner and Strauß' own father) and romantic mysticism (F.W.J. Schelling, Eduard Mörike, and Schleiermacher) as they focused on the "ultimate" origin/ground of experience rather than this world of "copies and shadows". On the other hand, he rejected Voluntarism/Occasionalism because it would undermine all human understanding of phenomena. If Voluntarism/Occasionalism were correct, events could occur capriciously by divine agency rather than having to always conform to a rational order/lawfulness.

[In his 1835 *Life of Jesus*, Strauß was a Hegelian. Within a decade he was disenchanted with Hegelianism. In the 1860s his circle of friends "returned to Kant," and Strauß did so in part, as well. However, although "on the way" to Kantian understanding of religion, I maintain that he did not fully grasp the Kantian theological model that stands as an alternative to Rationalism/Intellectualism and Voluntarism/Occasionalism.]

Philo's double creation [in *de opificio Mundi* 16, 75] (§60: 360)

[Strauß maintains that Alexandrian Jewish theology did not personify the Logos. (361) However, Paul Heinisch in *Der Einfluss Philos auf die älteste christliche Exegese. (Barnabas, Justin und Clemens von Alexandria)* (Münster: Verlag der Aschendorffschen Buchhandlung, 1908): 211, points out that for Clement Moses "is seen to be the prototype of the Messiah [...] the 'living law' [...]" Henry Chadwick in "St. Paul and Philo of Alexandria" in *Bulletin of the John Rylands Library* 48 (1966): 301 and note 8, points out that "[...] the language that he [Philo] uses about Moses is incarnational." David T. Runia in *Philo in Early Christian Literature* (Minneapolis: Fortress Press, 1993): 67, speaks of Philo's "incarnational

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language used of Moses; above all the language of Colossians reminds us strongly of Philo". See Philo of Alexandria, *de Vita Mosis* I: 29,48, 60–62, II: 10]

Paul: Jesus is the second Adam, the image of God, who in heaven stands over against the earthly Adam (I Corinthians 15:5 ff; II Corinthians 4:4) (§60: 360) Colossians 1:15–17: "He [the Son of God] is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible [...] all things were created through him and for him. He is before all things, and in him all things hold together." (§60: 361)

Job 28:12 ff speaks of "wisdom" [Sophia = Logos] as the "place of understanding" "is hid from the eyes of all living [...] 'We have heard a rumor of it with our ears.' God understands the way to it, and he knows its place [...] Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (60: 362)

Wisdom 8 and 9, writes Strauß, that wisdom here "[...] even if it was not the intention of the author, can be thought of as a personification." (§60: 362)

[Proverbs 3:13–20: "Happy is the man who finds wisdom (*Sophia* here plays the role that *Logos* plays in Philo and the Fourth Gospel), and the man who gets understanding, for the gain from it is better than gain from silver and its profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. *She is a tree of life to those who lay hold of her*; those who hold her fast are called happy. The Lord by wisdom founded the earth; by understanding he established the heavens; by his knowledge the deeps broke forth, and the clouds drop down the dew." (emphasis added)]

Third Group of Myths

Jesus, the Other Moses (§62: 368 ff.)

Mortal Danger and Rescue as Consequence of the Star of Bethlehem

Seutonius (69–140 CE): The theme of mortal danger and miraculous rescue of a child designated for great things is one of the fundamental themes of hero legends. (§62: 368)

Prototype of the star (Numbers 24:17) (§62: 372)

The Messiah was not merely the star of Jacob, he was "light" (Isaiah 60:1) (§63: 374) [Isaiah 60:19–21: "The sun shall be no more your light by day, and for brightness shall the moon give light to you by night; but the Lord will be your everlasting light, and your God will be your glory [...] Your people shall all be righteous; and they shall possess the land for ever [...]]

Gold and Frankincense (Isaiah 60:6) (§62: 375)

Bringing of gifts to a king who brings liberation from oppressors as well as justice (Psalm 72:10) (§62: 375)

Myrrh (Psalm 45:9) (§62: 375)

Genealogies:

"The account in the first gospel of the Magi and their star is the consequence of the combination of two messianic prophecies: Balaam and Deutero-Isaiah. From Balaam comes the star and that those who see it are astrologers; from Deutero-Isaiah comes the trait that they follow the star and brought gifts, gold and incense – to which the evangelist added myrrh from Psalm 45:9." (§62: 375)

Magi go First to Jerusalem

Prototype could be the Isaiah passages above (§63: 375–376)

Herod as the "second Pharaoh," who would have killed the designated child along with the others – were not a higher power to have intervened (Exodus 2:1) (§63: 376)

Murder of children (Jeremiah 31:15) (§63: 379)

Path to rescue leads out of the country (Exodus 2:15) (§63: 379–380)

Moses took his wife and children back to Egypt (Exodus 4:20) (§63: 380): Joseph assumes the role of Moses Matthew 2:20 ff) (§63: 380)

God "calls his son" out of Egypt (Hosea 11:1) (§63: 380):

"Granted, the passage speaks of the son of God; but God's Son was the Jewish-Christian exegesis of the Messiah Jesus; therefore, had God called his son out of Egypt, so must Jesus (and as a child in accordance with Hosea) have been in Egypt." (§63: 380)

Matthew is eager to demonstrate the fulfilment of prophecies by the accounts of Jesus' life (§63: 381)

Examples: Joseph's going to Bethlehem (Micha 5:1), a "righteous branch of David"

(Isaiah 11:1, Jeremiah 23:5, 33:15, Zachariah 3:8, 6:12) (§63: 381)

Aside: Jesus in the Temple (§64: 381 ff.)

Luke 2:52: "And Jesus increased in wisdom and in stature, and in favor with God and Man" (Judges 13:24; [I Samuel 2:16]) (§64: 384)

Jesus, like Moses and Samuel, Engaged His Higher Calling Early (§64: 387 ff.)

As August according to legend is said to have been laid in a cradle on the ground floor of the house by his nanny only to be missing the next morning and found at the highest point of the house (a tower), the story evokes a connection to his having been conceived by the Sun God, Apollo. That Jesus as a child is said to have disclosed his wisdom in his "father's house," the temple, is from the same genre. (§65: 387)

Similarly, Cyrus, raised secretly as a child of a shepherd, was revealed to be the son of the king by the way he played the role of the king with his young friends. (§65: 387)

According to Josephus, Moses' wisdom was unusual for his age, and Philo reports that Moses did not play with children's toys but only engaged in serious activities so that at an early age he demonstrated his wisdom as greater than his teachers. (§65: 388)

Similarly, Samuel (I Samuel 1:25) was a child the first time he was called in the night by Jehovah (3:1 ff) (§65: 388)

Genealogies:

At the age of 12 both Solomon and David were said to have issued wise judgments (§65: 388)

The Messiah Jesus Resisted the Temptation
to which the People Succumbed in the Wilderness
under Moses Leadership (§66:391 ff.)

Prototypes for Satan's testing of Jesus:

Hercules, Abraham (Genesis 22), and David (I Samuel 17) passed the test of temptation (§66: 391)

Israel failed (391); Israel was tested for 40 years in the wilderness to see if it would adhere to the Sinai law (Deuteronomy 8:2) (§66: 31)

Paul viewed "all this" as an example and warning in the end times (§66: 391)

David was "tempted" by Satan to hold a census of Israel (I Chronicles 22:1) (§66: 392–393)

In the Babylonian Talmud, Satan tests Abraham, and in the Prolog to Job, Satan tests Job (§66: 393)

1st Temptation of Jesus – Hunger (40 day fasting in the desert) (Matthew 4:1–4):

Israel complained in the wilderness over hunger (Exodus 16) and demanded meat (Numbers 11) (§66: 394)

Moses fasted 40 days on Sinai (Exodus 34:28; Deuteronomy 9 :9); similarly, Elijah on his way to Mt. Horeb/Sinai (I Kings 19:8) (§66: 394)

Deuteronomy 8:2–3: "And you shall remember all the way which the Lord your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments, or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know that *man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord.*" (emphasis added) (§66: 395)

Passage from Deuteronomy quoted by Matthew 4:4 (§66: 395)

2nd Temptation of Jesus – Test God by throwing himself from the temple (Matthew 4: 5–7) (§66: 395):

Jesus answer is a reference to Deuteronomy 6:16: "You shall not put the Lord your God to the test, as you tested him at Massah" (when they complained over lack of water Exodus 17) (§66: 395)

Paul warns against testing God (I Corinthians 10:9 ff.) compare with Exodus 17:1 ff and Numbers 21:4–5 (§66: 395)

Ahaz doesn't want to put God to the test (Isaiah 7:12) (§66: 395)

Israel "tested God" in the wilderness demanding food and water (Psalm 78:18.20) (§66: 395)

Israel demanded meat in the wilderness (Numbers 11) (§66: 395)

Genealogies:

God will provide protection that no evil will cause harm to "He who dwells in the shelter of the Most High" (Psalm 91:1, 11–16) (§66: 395)

In answer to the question "Who shall ascend the hill of the Lord? And who shall stand in his holy place?" (Psalm 24: 3), the answer is given "He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully. He will receive blessing from the Lord, and vindication from the God of his salvation" (Psalm 24:4–6) (§66: 395–396)

3rd Temptation of Jesus – Idol Worship (Matthew 4:8–10) (§66: 396):

Prohibition against graven images: Paul I Corinthians 10:7 (Exodus 32:6) [Exodus 20:4]) (§66: 396)

Prohibition against worshipping other gods (Deuteronomy 6:13 ff) (§66: 396)

Chapter 2: The mythical History of Jesus' Public Life (402)

First Group of Myths

Jesus and his Predecessor (403)

Second Group of Myths

Jesus and His Disciples (§69: 409 ff.)

Elijah called his Servant and Successor Elisha (I Kings 19:19 ff) (§69: 409)

Third Group of Myths

Jesus as Miracle Worker (§71: 425 ff.)

Healings of the Blind (§71 425 ff.)

Isaiah 35:5–6: "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy" (§71: 426)

In the Isaiah passage, there is no mention of healing lepers, but Elisha healed a leper (§71: 427)

Both Elijah and Elisha raised the dead (§71: 427)

Driving out of demons is also not found in the Isaiah passage or in the legends of the prophets "because in earlier times possession by demons was not the order of the day [...]" (§71: 426; see §74: 446)

Spiritual and Real factors in the Miracles: "What is said of healing of the blind, deaf, and lamed in the Isaiah passage has nothing to do with miraculous rehabilitation but somehow figurative and spiritual; in contrast the deeds of Elijah and Elisha are real miraculous works, and it was the real miraculous works that the later Jewish people expected of the Messiah." (§71: 427, see §74: 446)

In the passage attributed to Jesus (Matthew 11:5): "[...] the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dear are raised up, and the poor have good news preached to them," "without question its original meaning as well as the healings and raisings from the dead were understood only morally and spiritually, as the effect of the preaching of the gospel to the poor; the evangelical legend took them to be real, as actual physical miracles [... although] in

Genealogies:

the fourth gospel the originally spiritual character of these miracles again came to the fore." (§71: 427)

Healings of the Lame (§72: 432 ff.)

Isaiah 35:6 and 3 ("Strengthen the weak hands, and make firm the feeble knees") offer the "First" Testament scriptural expectation of the Messiah (§72: 432–433)

In I Kings 13:4 ff, the affliction of the hand is first a punishment followed by a divine restauration of the hand whereas in the gospels the affliction is simply given and the miracle heals it. Nonetheless, Matthew 12:10 (Mark 3:3; Luke 6:6) uses the same language of the withered hand as in I Kings 13:4 "so that the imitation is difficult to misconstrue". (§72: 436)

Tacitus (d. 120 CE) tells of Vespasian's healing of a blind man and a man with a withered hand. (§72: 4536–437)

Healings of Lepers, Deaf, and Dumb (§73: 441 ff.)

Isaiah 35:5–6 (§73: 441; see as well §72: 432–433)

God afflicts Moses with a leprous hand only to restore it as a sign for the Hebrews in Egypt that he is sent from God (Exodus 4:6–8) (§72: 441)

Moses' sister, Miriam was afflicted by God with leprosy. Only with the appeal to Moses and his appeal, in turn, to God resulted in the healing of the leprosy after seven days of isolation from the community (Numbers 12:1–15) (§73: 441)

Referred to by Luke 4:27 is the healing of Naaman, commander of the Syrian army, of leprosy by Elisha (II Kings 5:1 ff) (§73: 441–442)

No healing of lepers in John's gospel (§73: 444)

Healing of deaf as proclaimed by Isaiah 35:5–6 (§73: 444, see §72: 432–433)

Healings of Possessed (§74: 446 ff.)

"First" Testament prophets did not speak of demon possession (§74: 446, see §72: 426)

"[...] belief in demonic possession and the power of the Messiah over them is particularly Jewish and Jewish-Christian [...]" (§74: 454–455)

Matthew 11:4 refers to the blind, the lame, lepers, the deaf, and resurrection of the dead, but not to demon possession

Matthew 17:14–21, Mark 9:14–29, Luke 9:37–43 report that the disciples were unable to heal an epileptic boy, but Jesus did. Elisha sent his servant, Gehazi, to lay Elisha's staff on a dead child, but the child "did not awake". Elisha came and raised a boy from the dead himself (II Kings 4:32–35) (§74: 451–452)

Demon and demonic refers "in classical Greek usage as by the evangelist John himself said (John 10:20) is equivalent to insane or mad" (§74: 452)

Involuntary Healings and Healings Across a Distance (§75: 455 ff.)

Naaman, commander of the Syrian army, suffered from leprosy, and Elisha sent a messenger to him saying that he should wash in the Jordan seven times. Naaman did and was healed (II Kings 5:10–14) (§75: 463)

Raising of the Dead (§76: 463 ff.)

Genealogies:

Not included in Isaiah 35:5–6, but both Elijah (I Kings 17:17 ff) and Elisha (II Kings 4:18 ff) raised persons from the dead (§76: 463–464)

A future resurrection of the dead is prophesied in Daniel 12:2; Pharisaic Judaism taught a future resurrection (II Maccabees 7) (§76: 464)

The Sadducees denied resurrection (§76: 464)

Whereas the prophet required repeated effort to raise the dead (I Kings 17:17 ff and II Kings 4:18 ff), Jesus simply took the hand of a child and restored her to life (Matthew 9:18 ff) (§76: 465–466)

Elijah and Elisha raised a boy from the dead, Jesus both a boy and a girl (§76: 468)

Resurrection of Lazarus (§77: 470 ff.)

John is unaware of the two resurrection stories (in addition to the Lazarus story) in the synoptics (§77: 476)

Lazarus story is John's creation (481); although Luke has a story of the poor Lazarus (Luke 16: 19 ff)) (§77: 481)

Lake Stories (§78: 486 ff.)

Jehovah "rebuked" the Red Sea (Psalm 106:9): Synoptics use the same Septuagint word (Matthew 8:26; Mark 4:39; Luke 8:24) for "rebuked" (§78: 489–490)

"He [Jehovah] spoke, and raised the stormy wind, which lifted up the waves of the sea. They mounted up to heaven, they went down to the depths; their courage melted away in their evil plight; they reeled and staggered like drunken men, and were at their wits' end. Then they cried to Jehovah in their trouble, and he delivered them from their distress; he made the storm be still, and the waves of the sea were hushed." (Psalm 107:25–29) (§78: 490)

Multiplication of Loaves and Fishes (§79: 496 ff.)

Psalm 107:4–9 also gives an account of God satisfying the thirst and feeding His people in the wilderness: "Some wandered in desert wastes, finding no way to a city to dwell in; hungry and thirsty, their soul fainted within them. Then they cried to the Lord in their trouble, and he delivered them from their distress; he led them by a straight way, till they reached a city to dwell in. Let them thank the Lord for his steadfast love, for his wonderful works to the sons of men! For he satisfies him who is thirsty, and the hungry he fills with good things." (§79: 496–497)

Strauß refers to a rabbinic saying based on Deuteronomy 18:15 ("The Lord your God will raise up for you a prophet like me [Moses] from among you, from your brethren – him you shall heed."): "as with the first savior so with the last savior, one expected especially from the Messiah a new distribution of manna." (§79: 497)

Elijah miraculously increased amounts of flour and oil for a widow (I Kings 17:7–16) (§79: 497)

Elisha performed food miracles, especially (II Kings 4:42–44): "A man came [...] bringing the man of God bread of the first fruits, twenty loaves of barley, and fresh ears of grain in his sack. And Elisha said, 'Give to the men that they may eat.' But the servant said, 'How am I to set this before a hundred men?' So he repeated, 'Give them

Genealogies:

to the men that they may eat, for thus says the Lord, "They shall eat and have some left." So he set it before them. And they ate, and had some left, according to the word of the Lord." (§79: 497, 505–506)

In the wilderness with Moses, the people of Israel not only were miraculously provided manna but also quails (Exodus 16:13 ff) (§79: 498)

The people of Israel complained that there was little hope for sufficient provisions for such a large number in the wilderness, and God told Moses to tell the people "you shall see whether my word will come true for you or not" (Numbers 11:21–23) (§79: 500)

Water to Wine (§80: 506 ff.)

Whereas God provided water for the people of Israel in the wilderness (Exodus 17, Numbers 20), Jesus spoke rather of wine, provided a miraculous quantity of wine, and fulfilled the role of the groom providing for his guests (Matthew 9:17, 11:18 ff, 11:26, 29; John 3:29; Revelation 19:7, 21:2,9, 22;17 (§80: 506)

Only in the gospel of John, though, do we have the miracle of turning water into wine (§80: 508)

Curse of the Fig Tree (§81: 513 ff.)

Reference to the fig tree in the "First" Testament associated with apostasy (Hosea 9:10: "Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree, in its first season, I saw your fathers"; Micah 7:1–2: "Woe is me! For I have become as when the summer fruit has been gathered, as when the vintage has been gleaned: there is no cluster to eat, no first-ripe fig which my soul desires. The godly man has perished from the earth, and there is none upright among men" (§81: 513)

Fourth Group

The Transfiguration and Entrance of Jesus into Jerusalem (516)

The Transfiguration (§82: 516 ff.)

"In a Jewish text we read with respect to the story of Exodus 34:29 ff: "See, Moses, our teacher, happy memory, who although a mere man took on such a radiant countenance because God spoke with him face-to-face that the Jews dared not go near him" (§82: 516–517)

Gospel writers drew on the stories of Moses (Exodus 24:1 ff and 34:29 ff) (§82: 518)

Moses took three men (Aaron, Nadab, and Abi'hu) aside with him although only Moses came "near to God" (Exodus 24:1–2, 9) (§82: 518)

Six days Moses was enshrouded by a cloud on Mt. Sinai (Exodus 24:15–16) (§82: 518)

As Moses came down from Mt. Sinai, he was filled with anger over the apostasy of the people of Israel (Exodus 24:14) at the influence of Aaron (Exodus 32:21–24), Jesus encountered a possess child, and his first reaction is displeasure over the inability of his disciples to exorcise the demon. (§82: 518)

Several elements in the Transfiguration story are found in the Mosaic account on the mountain itself (Cloud: Exodus 19:16, 24:16, 18) (§82: 518–519)

Genealogies:

The address to the disciples has parallels in Isaiah 42:1 ("Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him, he will bring forth justice to the nations" and Psalm 2:7 ("I will tell of the decree of the Lord: He said to me, 'You are my son, today I have begotten you.'") (§82: 521)

The command to heed Jesus' words is paralleled in Deuteronomy 18:15 ("The Lord your God will raise up for you a prophet like me [Moses] from among you, from your brethren – him you shall heed – ") (§82: 521)

Entrance into Jerusalem (§83: 522 ff.)

According to Daniel 7:13, the Messiah is to "come on the clouds of heaven" (§83: 523)

According to Zachariah 9:9, the Messiah will ride into Jerusalem on a donkey (§83: 523)

Exodus 4:20 reports: "So Moses took his wife and his sons and set them on an ass, and went back to the land of Egypt [...] (§83: 523)

Matthew had a source for his "two donkey" in Zachariah 9:9 from mistaking the doublet of Hebraic poetry⁵ and in Exodus 49:11 ("Binding his foal to the vine and his ass's colt to the choice vine he washes his garments in wine and his vesture in the blood of grapes") (§83: 523)

5. In Pamphlet III of the *Streitschriften*, Strauß acknowledges that in the second edition of the *LJ* he removed his discussion of the two donkeys in Matthew 21:2–3 from the first edition of 1835 not because it made "[...] a mockery of the Holy One [Jesus] but lacked consideration for the weak." Strauß, "Die Evangelische Kirchenzeitung" in *Streitschriften zur Verteidigung meiner Schrift über das Leben Jesu und zur Charakteristik der gegenwärtigen Theologie*, III Heft. Hildesheim: Georg Olms Verlag, 1980: 29. In the first edition of the *LJ*, he attributed the translation error of Zachariah 9:9 to Matthew's author, who had to have misunderstood the role of doublets in Hebrew poetry. See Strauß, *Das Leben Jesu kritisch bearbeitet* (1st ed. 1835), 2 Bände (Darmstadt: Wissenschaftliche Buchgesellschaft, 2012) II: 290. Consequently, the author of Matthew could not have been an eye witness of Jesus' entrance into Jerusalem.

Strauß was a defender of the 'Griesbach Hypothesis' that viewed Matthew as containing more history than the other gospels. (See "Schriften über den Ursprung des ersten kanonischen Evangeliums" in *Charakteristiken und Kritiken. Eine Sammlung zerstreuter Aufsätze aus den Gebieten der Theologie, Anthropologie und Aesthetik* (Leipzig: Verlag von Otto Wigand, 1839): 279 and *LJEGP*: 97; see 489, as well.) However, he also agreed with Griesbach that there were prototype 'original gospels' from which the gospel authors drew. (See Strauß, *Ibid.*: 85–87; see 520 and 540.) Strauß' conviction that Matthew is the first written gospel rests on the 'Jewish-nationalistic' character of Matthew (see Strauß, *ibid.*: 116) and suggests that its author was closer to the sources (see Strauß, *ibid.*: 600–601. Strauß takes this 'Jewish-nationalistic' character of Matthew to indicate its author's characteristic theological 'tendency' and distinguishes its theological tendency from those of the other gospels. (See Strauß, *ibid.*: 114–115.) Nonetheless, that Matthew is taken by Strauß to be closer to 'history' than the other gospels by no means leads to the conclusion that it is an 'historical' account of the ministry of Jesus. Strauß quotes Reimarus: "[...] among all the writers of the New Testament there is none who mistreats the words of Scripture more violently than Matthew. For I [Reimarus/Collins] may freely say that there is not one of them who was concerned with the events with his natural mind who applies such fantasies as Matthew attributes to them." Strauß, *Hermann Samuel Reimarus*: 369

Genealogies:

Chapter Three

The Mythical Story of the Suffering, Death, and

Resurrection of Jesus (527)

First Group of Myths

The Meal in Bethany and the Passover Meal (527)

The Meal in Bethany and the Anointing of Jesus (§84 527 ff.)

The Passover Meal and the Introduction of the Eucharist (§85: 533 ff.)

John 19:37 ("And again another scripture says, 'They shall look on him whom they have pierced.'") to be compared to Zachariah 12:10 ("And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born.") (§85: 541)

Washing of Feet, including Prophesying Betrayal
and the Denial of Jesus (§86: 542 ff.)

Second Group of Myths

Gethsemane Soul Searching and Arrest (547 ff.)

Gospel of John's Take on the Story (§87: 547 ff.)

Arrest of Jesus (§88: 555 ff.)

Third Group of Myths

Examination and Judgment of Jesus (559 ff.)

The Trial before the High Priest
and Denial by Peter (§89: 559 ff.)

Death of the Betrayer (§90: 563)

II Samuel 17:23: "When Ahithophel saw that his counsel was not followed, he saddled his ass, and went off home to his own city. And he set his house in order, and hanged himself [...]" (§90: 564)

Zachariah 11:13: "Then the Lord said to me, 'Cast it into the treasury' – the lordly prince at which I was paid off by them." (§90: 565)

Psalms 109:18: "He used to wrap curses round him like a cloak, let them soak right into him like water, deep into his bones like oil." (§90: 567–568)

Psalms 69:23: "may their eyes grow dim, go blind [...]" (§90: 567)

Trial before Pilate and Herod (§91: 568 ff.)

Fourth Group of Myths

Crucifixion, Death, and Burial of Jesus (575)

The Crucifixion (§92: 575 ff.)

Isaiah 53 (taken to be account of rejection, persecution, and suffering of the Messiah) (§92: 578, 581–582)

Psalms 22 begins with "My God, my God, why hast thou forsaken me?" and proceeds with lamentation (§92: 578, 579–580, 580–581)

Genealogies:

Psalm 69 a cry for salvation (§92: 578)

Words from the Cross (§93: 583 ff.)

Psalm 22:1: "My God, my God, why hast thou forsaken me?" (§93: 583)

Psalm 31:5: "Into thy hand I commit my spirit; thou hast redeemed me, O Lord, faithful God" (§93: 584)

Isaiah 53:12: "Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors" (§94: 585)

Miracles at Jesus' Death (§94: 587 ff.)

Murder of Caesar and eclipse of the sun (§93: 587)

Tearing of the Veil of the Temple: Legends concerning the breaking open of closed gates are told of Caesar, Claudius, Nero, and Vespasian (§93: 587)

Paul in II Corinthians 3:13–18 refers to Exodus 34:33–35 (§94: 588)

Earthquake image echoes Elijah's experience on Mt. Sinai (I Kings 19:11–12); though here the earthquake is connected to the opening of graves (§93: 589)

Piercing the Side of Jesus with a Lance (§95: 591–592a)

Zachariah 12:10: "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born." (§95: 591–592)

Of the Pascal Lamb, Exodus 12:46: "In one house shall it be eaten; you shall not carry forth any of the flesh outside the house; and you shall not break a bone of it." (§95: 593; see 595); breaking of legs of the crucified was common Roman practice; when not applied to Jesus, the substitute was the lance pierce (§95: 593)

Jesus' Burial (§96: 596 ff.)

Isaiah 53:9 (s. 1 Peter 2:22 – *Glaubenslehre* Vol II, 191 and sinlessness): "And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth." Jesus must be buried in the grave of a rich man. (§96: 597)

Isaiah 22:16: "What have you to do here and whom have you here, that you have hewn here a tomb for yourself, you who hew a tomb on the height, and carve a habitation for yourself in the rock?" is directed to an over-confident one whereas Isaiah 33:16 ("This man will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him, his water will be sure") is addressed to a just one. (§96: 596–597)

Daniel 6:17: Daniel was sealed into the den by a stone on which the king's signet was placed. (§96: 600)

Jonah 1:17: "[...] the Lord appointed a great fish to swallow up Jonah; and Jonah was in the belly of the first three days and three nights." (§96: 600) – [a prototype, but Jesus was "dead" only two nights.]

Genealogies:

Fifth Mythic Group

Jesus' Resurrection and Ascension (601 ff.)

Resurrection (§97: 601 ff.)

Ascension (§98: 612 ff.)

40 days after the resurrection (§98: 612, 615): echoes the 40 years in the wilderness by the people of Israel under Moses.

Psalm 110:1: "The Lord says to my lord: 'Sit at my right hand, till I make your enemies your footstool'" referred by Mark 16:19 (§98: 617)

Daniel 7:13: "I saw in the night visions, and behold, with the clouds of heaven there came one like a sone of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed." (§98: 617–681)

Raised to God: Enoch (Genesis 5:24), Elijah (II Kings 2:11; I Maccabees 2:58) (§98: 618–699)

Overlooked Theme by the Second Testament Authors

Deuteronomy 24:16 and Ezekiel 18:20: No one can be punished as a substitute for another! (Strauß, *Glaubenslehre*, Vol. II: 295)