

Q *Thomas Reader*

John S. Kloppenborg

Marvin W. Meyer

Stephen J. Patterson

Michael G. Steinhauser



Q Thomas Reader

James McConkey Robinson



Q Thomas Reader:

Q-Thomas Reader John S. Kloppenborg, 1990 Includes Coptic text and English translation of the Gospel of Thomas and an English translation of the Q passages in the Gospels of Matthew and Luke as presented in Q parallels John S Kloppenborg 1988 **Q Thomas Reader**, 1988 *The Gospel of Thomas*, 2004 In 1945 a Coptic document containing sayings attributed to Jesus was discovered deep within an ancient Egyptian cave This lost gospel the Gospel of Thomas was written at the same time as the canonical Gospels of Matthew Mark Luke and John and is now considered one of the greatest religious discoveries of the twentieth century It contains 150 sayings approximately half of which are found in the New Testament the other half of which are found only here These new sayings offer an original perspective on Jesus message Most notably they emphasize that the Kingdom of Heaven exists right before us in this present moment and all that we have to do is recognize it This edition includes an extensive foreword by Andrew Harvey as well as commentary that explains biblical terms

philosophical concepts and historic contexts **The Case Against Q** Mark Goodacre, 2002-02-01 The resurrection of Jesus is thoroughly explored using extra canonical sources to fill in the blanks Original **The Gospel of Thomas** Simon James Gathercole, 2014-05-22 In this new commentary on the controversial Gospel of Thomas Simon Gathercole provides the most extensive analysis yet published of both the work as a whole and of the individual sayings contained in it This commentary offers a fresh analysis of Thomas not from the perspective of form criticism and source criticism but seeks to elucidate the meaning of the work and its constituent elements in its second century context With its lucid discussion of the various controversial aspects of Thomas and treatment of the various different scholarly views this is a foundational work of reference for scholars not just of apocryphal Gospels but also for New Testament scholars Classicists and Patrologists

Jesus in Q Ky-Chun So, 2017-04-06 JESUS IN Q is about the Sabbath and the theology of Jesus There are several books about the Sabbath with regard to the Gospel of Matthew Mark Luke and John but nothing regarding Q This book is designed to address the relation to the Sabbath in Q which makes it remarkable amongst other Sabbath related books with reference to the Synoptic Gospels Considering the rabbinic writers and the early fathers who have used generally in a free way the sayings of Jesus drawn from the Gospels and or oral tradition this book examines the apologists and the extracanonical writers whose writings constitute a well defined literary genre and witness a progressively more bookish use of the sayings of Jesus This book understands the extracanonical documents in early Judaism as a prerequisite for understanding the appearances of Jesus **From Quest to Q** James McConkey Robinson, 2000 On June 30th 1999 James M Robinson formally retired from his position as Arthur Letts Jr Professor of Religion at Claremont Graduate University At this juncture in his life

Peeters Publishers is proud to be the publisher of a festschrift *From Quest to Q* dedicated to Robinson and his monumental contributions to the field of Q studies or the Sayings Gospel Q The Festschrift is divided into four sections following an introduction written by Asgeirsson The first section of the Festschrift entitled *From Source to Document* opens with a tribute

to the jubilee whose very work within the International Q Project has indeed transformed the hypothetical source into a document using a papyrological model It is followed by two essays one on the genre of the document Q and the other on the impact of Old Testament citations or allusions in Q or more specifically the Temptation Story in Q The second section on Founder and Fashion visits in three essays the questions of the character of Jesus Whom may he be likened to what factors in the social environment of the followers of Jesus colored his manners and view of life In a third section Topos and Topics four essays deal with diverse theological motifs in Q From the breaking up of traditional family relationships to the question of the poor this section also includes the motif of Son of man and the geographical topos Nazara The last section Q in Redaction deals with several aspects of the redaction of Q in the Gospels of Matthew and Luke Finally in this section two essays deal with parallel motifs in Q the Gospel of Thomas the Synoptic Gospels as well as the Gospel of John The contributors from Europe and the United States have all worked within the field of Q Studies and together comprise some of the most prominent names among junior and senior scholars in the field

The Sayings Source Q and the Historical Jesus Andreas Lindemann, 2001 Papers presented at the 49th Colloquium Biblicum Lovaniense held at the Faculty of Theology of the Katholieke Universiteit Leuven 25-27 July 2000

How to Ruin Your Education and TV Viewing Spencer D. Gear, 2022-03-31 What will you do as a parent if your fourteen year old comes home from school and says You and the teachers have been telling me Columbus discovered the Americas You've lied to me because that isn't true There are no such things as facts and I decide the meaning of what is written in my textbooks I'm the one who chooses the interpretation of any writing including history and the stories of Columbus How are you going to answer especially in light of what the Encyclopaedia Britannica states about Columbus This book examines how historical Jesus scholar John Dominic Crossan has dismantled education TV viewing by application and religious studies with his postmodern deconstruction of the text His theme is I formulate it here as I see it Texts and interpretations are out of the mind of Crossan Using a hypothesis testing technique the author challenges Crossan's perspective that Jesus's resurrection was an apparition and not a bodily resurrection Even though he calls on others to First read the text that is not what he does The philosophical crusher has found him out to be contradictory in his assessment of history in his autobiography and his own writings on the historical Jesus

The Gospel of Matthew and the Sayings Source Q Frans Neirynck, Joseph Verheyden, R. Corstjens, 1998 The present Bibliography covers the research on the Gospel of Matthew and on the Gospel Source Q from 1950 to 1995 The new volume has adopted the model of the previously published *The Gospel of Mark A Cumulative Bibliography 1950-1990* It contains about 15 000 entries and is arranged alphabetically by name of author the author's works are given in chronological order Each entry includes the complete bibliographical references information about reprints new editions and translations and summary indications of the content Gospel passage subject The companion volume furnishes detailed Indexes of Gospel Passages and Subject matters related to Mt and to Q All indexes are prepared by J Verheyden The Bibliography completes

the series of Leuven repertories on the Gospels published in BETL 82 John 1988 88 Luke 1989 and 102 Mark 1992 *The Composition of the Gospel of Thomas* Simon J. Gathercole, Simon Gathercole, 2012-03 This groundbreaking study argues that the Gospel of Thomas was written in Greek and influenced by New Testament writings **The History and Topographical Survey of the County of Kent** Edward Hasted, 1782 *Rhetoric, Scripture and Theology* Stanley E. Porter, Thomas H. Olbricht, 1996-09-01 Rhetoric Scripture and Theology aptly describe the contents of this collection of essays from the 1994 Pretoria Rhetoric Conference The conference marked a significant dialogue among scholars gathered from many nations to consider how rhetoric engages with the study of scripture and theology South Africa provided a suitable context for such discussion Although the contributors are not only from South Africa the addressing of issues pertinent to a South African context shows through in many of the essays Those that do not address particularly South African issues raise equally important issues regarding the topic of rhetoric and its relation to contemporary theological discourse **Judging Q and saving Jesus - Q's contribution to the wisdom-apocalypticism debate in historical Jesus studies.** Llewellyn Howes, 2015-12-31 Judging Q and saving Jesus is characterised by careful textual analysis showing a piercing critical eye in its impressive engagement with the secondary literature and sharp insightful critique This book takes the stance that the hypothetical document Q can be reconstructed with sufficient precision and that this enables biblical scholars to study with confidence its genre and its thematic and ideological profile The genre issue is central to the book's overall structure and the alternative proposals are discussed at length and with sophistication The author's inference is that Q's macrogenre is sapiential with occasional insertions of apocalyptic microstructures and motifs This finding embodies progress in Historical Jesus studies An opposing trend has been to label Jesus an apocalypticist so that the great either/or of contemporary Jesus scholarship has been either eschatological or not an alternative that dates back to Albert Schweitzer The author finds that generally and even when used apocalyptically the term Son of Man tends to support arguments best understood as sapiential in outlook This is consistent with the sapiential genre of the document as a whole This finding is supported by the close and careful exegesis of Q 6 37 38 on not judging He reconstructs the original wording of this saying on not judging and explores the idea of weighing in judgment psychostasia determining in the end that the saying is entirely sapiential

Apocalypticism in the Synoptic Sayings Source Olegs Andrejevs, 2019-11-11 Back cover Recently reconstructed by scholars Q is one of the New Testament's earliest source documents Olegs Andrejevs performs a new literary critical narrative and philological analysis of a number of Q passages supplementing it with recent advances made in the study of Jewish apocalyptic literature **The Lost Gospel Q** Marcus Borg, 1999-03-15 Presents the original teachings of Jesus written by his contemporaries and early followers **Beyond Vengeance and Protest** Oliver Nwachukwu, 2005 Publisher's description Beyond Vengeance and Protest takes a fresh look at the Book of Revelation from the point of view of blessing If John wrote Revelation to tell the Christian communities that he had seen the Lord and to encourage them to persevere the

macarisms underscore his conviction of God's vindication of the righteous who suffer now. With the sevenfold macarisms expressing hope in God's grace, John lays grounds for action by positing the good for which the contrary must be rejected.

The Jesus Sayings Rex Weyler, 2008-03-18 A high energy assessment of the actual teachings of Christ written by a co-founder of Greenpeace International challenges misconceptions attributed to the canonical gospels while drawing on modern scholarship to offer insight into his message as based on New Testament source materials. **Contested Issues in**

Christian Origins and the New Testament Luke T. Johnson, 2013-01-11 In *Contested Issues in Christian Origins and the New Testament* Luke Timothy Johnson offers a series of independent studies on a range of critical questions from the historical Jesus to sexuality and law. *Birth of Christianity* John Dominic Crossan, 1999-04-01 John Dominic Crossan explores the lost years of earliest Christianity, the years immediately following Jesus' execution. He establishes the contextual setting through a combination of literary, anthropological, historical, and archaeological approaches. He challenges the assumptions about the role of Paul and the meaning of resurrection and forges a new understanding of the birth of the Christian church. Here is a vivid account of early Christianity's interaction with the world around it and of the new traditions and communities established as Jesus' companions continued their movement after his death.

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