

LOST CHRISTIANITIES

The Battles for Scripture and
the Faiths We Never Knew

BART D. EHRMAN

Lost Christianities

Joseph B. Tyson



Lost Christianities:

Lost Christianities Bart D. Ehrman, 2005 Focusing on key historical texts a biblical authority offers a revealing look at the early church and the intense struggle to form the canon of the New Testament 11 halftones **Lost Christianities** Bart D. Ehrman, 2005-09-15 The early Christian Church was a chaos of contending beliefs Some groups of Christians claimed that there was not one God but two or twelve or thirty Some believed that the world had not been created by God but by a lesser ignorant deity Certain sects maintained that Jesus was human but not divine while others said he was divine but not human In *Lost Christianities* Bart D Ehrman offers a fascinating look at these early forms of Christianity and shows how they came to be suppressed reformed or forgotten All of these groups insisted that they upheld the teachings of Jesus and his apostles and they all possessed writings that bore out their claims books reputedly produced by Jesus s own followers Modern archaeological work has recovered a number of key texts and as Ehrman shows these spectacular discoveries reveal religious diversity that says much about the ways in which history gets written by the winners Ehrman s discussion ranges from considerations of various lost scriptures including forged gospels supposedly written by Simon Peter Jesus s closest disciple and Judas Thomas Jesus s alleged twin brother to the disparate beliefs of such groups as the Jewish Christian Ebionites the anti Jewish Marcionites and various Gnostic sects Ehrman examines in depth the battles that raged between proto orthodox Christians those who eventually compiled the canonical books of the New Testament and standardized Christian belief and the groups they denounced as heretics and ultimately overcame Scrupulously researched and lucidly written *Lost Christianities* is an eye opening account of politics power and the clash of ideas among Christians in the decades before one group came to see its views prevail *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew and Lost Scriptures: Books That Did Not Make It Into the New Testament* BART D. EHRMAN, Bowman and Gordon Gray Professor of Religious Studies Bart D Ehrman, 2004-09-02 This unique set combines two of Bart Ehrman s most popular works on the early Christian church *Lost Scriptures* and *Lost Christianities* and gives readers a vivid picture of the range of beliefs that battled each other in the first centuries of the Christian era **Lost Christianities** Bart D. Ehrman, 2003 **Lost Christianities** Bart Ehrman, *Lost Scriptures* Bart D. Ehrman, 2005-09-15 *Lost Scriptures* offers an anthology of up to date and readable translations of many non canonical writings from the centuries after Christ texts that have for the most part been neglected or lost for nearly two millennia Here is an array of remarkably varied writings from early Christian groups whose visions of Jesus differ dramatically from our contemporary understanding Ehrman has included a general introduction plus brief introductions to each piece *Lost Scriptures* gives readers a vivid picture of the range of beliefs that battled each other in the first centuries of the Christian era It is an essential resource for anyone interested in the Bible or the early Church *Found Christianities* M. David Litwa, 2022-02-24 M David Litwa tells the stories of the early Christians whose religious identity was either challenged or outright denied In the second century many different groups and sects claimed to be the only Orthodox

or authentic version of Christianity and Litwa shows how those groups and figures on the side of developing Christian Orthodoxy often dismissed other versions of Christianity by refusing to call them Christian. However, the writings and treatises against these groups contain fascinating hints of what they believed and why they called themselves Christian. Litwa outlines these different groups and the controversies that surrounded them, presenting readers with an overview of the vast tapestry of beliefs that made up second century Christianity. By moving beyond notions of gnostic, heretical, and orthodox Christianity, Litwa allows these lost Christianities to speak for themselves. He also questions the notion of some Christian identities surviving or perishing, arguing that all second century Catholic groups look very different to any form of modern Roman Catholicism. Litwa shows that countless discourses, ideas, and practices are continually recycled and adapted throughout time in the building of Christian identities, and indeed that the influence of so-called lost Christianities can still be felt today.

Lost Christianities Bart D. Ehrman, 2003 *Lost Christianities* Jon Leven, Teaching Company, 2002 Twenty-four lectures on the history and varieties of Christian doctrines in the early church *Revival of the Gnostic Heresy* J. Morris, 2008-11-24 In this rigorous and provocative study, Joe E. Morris argues that the basic tenets and practices of Fundamentalism are those of ancient Christian Gnosticism. Drawing on extensive research and careful analysis, Morris aligns the two religious phenomena point by point, tenet by tenet. Along the way, he provides insights into the key hermeneutic of Fundamentalism: inerrancy of Scripture, highlighting the multiple problems with the positions of literal and inerrant interpretation, their impracticality and unfeasibility, and their contradiction with their own conservative doctrine, namely the Incarnation of Jesus Christ. This groundbreaking book dramatically recasts our understanding of the history of Christianity and gives important context to modern-day religious debates. [The Quest for Early Church Historiography](#) Jeremiah Mutie, 2022-09-09 *The Quest for Early Church Historiography* explores how early church historiography underwent a significant shift, beginning with the thought of Ferdinand Christian Baur (1792-1860), a shift that eventually culminated in the current extreme historiographies of such scholars as Bart D. Ehrman (1955). Through the tracing of this historiographical trajectory, this work argues that rather than seeing these current historiographies as having suddenly appeared in the scholarly scene, a better approach is to see them as the fruit of this long trajectory. Of course, as the work has sought to demonstrate, this trajectory is itself full of turns and twists. But the careful reader will hopefully be able to see the intrinsic connections that are demonstrably evident. *Text and Story* Peter R. Rodgers, 2011-09-22 Did the Jesus of St. Luke's Gospel come to heal the brokenhearted (4:18)? Did Mark's Jesus call his disciples to prayer and fasting (9:29) and did he cry from the cross, "My God, my God, why have you persecuted me?" (15:34)? Did St. Paul write to the Romans that God works all things together for good for those who love him (8:28)? Did the author of Hebrews declare that Jesus died apart from God (2:9)? These statements are found in the manuscript tradition of the New Testament but are not included in our standard printed editions or translations. Peter Rodgers argues that these and other textual variations should be reconsidered. After reviewing ten

important verses using the traditional areas of text critical inquiry manuscript evidence internal criteria such as style and transcriptional probabilities Rodgers turns our attention to important but neglected narrative features indicated by quotations allusions and echoes of the Old Testament These references to the story told in the Scriptures of Israel shed new light on the passages considered offering fresh material and greater perspective for making judgments about the original text

The Intolerance of Tolerance D. A. Carson, 2012-01-31 Carson traces the subtle but enormous shift in the way we have come to understand tolerance over recent years from defending the rights of those who hold different beliefs to affirming all beliefs as equally valid and correct He looks back at the history of this shift and discusses its implications for culture today especially its bearing on democracy discussions about good and evil and Christian truth claims from publisher description

Demythologizing Jesus of Nazareth: Was Jesus a Historical Or Mythical Person? , Marcion and Luke-Acts Joseph B. Tyson, 2006 An investigation into the motives behind writing the canonical versions of Luke and Acts Building on recent scholarship that argues for a second century date for the book of Acts Marcion and Luke Acts explores the probable context for the authorship not only of Acts but also of the canonical Gospel of Luke Noted New Testament scholar Joseph B. Tyson proposes that both Acts and the final version of the Gospel of Luke were published at the time when Marcion of Pontus was beginning to proclaim his version of the Christian gospel in the years 120-125 c e He suggests that although the author was subject to various influences a prominent motivation was the need to provide the church with writings that would serve in its fight against Marcionite Christianity Tyson positions the controversy with Marcion as a defining struggle over the very meaning of the Christian message and the author of Luke Acts as a major participant in that contest Suggesting that the primary emphases in Acts are best understood as responses to the Marcionite challenge Tyson looks particularly at the portrait of Paul as a devoted Pharisaic Jew He contends that this portrayal appears to have been formed by the author to counter the Marcionite understanding of Paul as rejecting both the Torah and the God of Israel Tyson also points to stories that involve Peter and the Jerusalem apostles in Acts as arguments against the Marcionite claim that Paul was the only true apostle Tyson concludes that the author of Acts made use of an earlier version of the Gospel of Luke and produced canonical Luke by adding among other things birth accounts and postresurrection narratives of Jesus

The Gnostics David Brakke, 2012-09-03 Who were the Gnostics And how did the Gnostic movement influence the development of Christianity in antiquity Is it true that the Church rejected Gnosticism This book offers an illuminating discussion of recent scholarly debates over the concept of Gnosticism and the nature of early Christian diversity Acknowledging that the category Gnosticism is flawed and must be reformed David Brakke argues for a more careful approach to gathering evidence for the ancient Christian movement known as the Gnostic school of thought He shows how Gnostic myth and ritual addressed basic human concerns about alienation and meaning offered a message of salvation in Jesus and provided a way for people to regain knowledge of God the ultimate source of their being Rather than depicting the Gnostics as heretics or as the losers in the

fight to define Christianity Brakke argues that the Gnostics participated in an ongoing reinvention of Christianity in which other Christians not only rejected their ideas but also adapted and transformed them This book will challenge scholars to think in new ways but it also provides an accessible introduction to the Gnostics and their fellow early Christians **Nexus**

Yuval Noah Harari,2025-09-16 1 NEW YORK TIMES BESTSELLER From the author of *Sapiens* comes the groundbreaking story of how information networks have made and unmade our world Strikingly original A historian whose arguments operate on the scale of millennia has managed to capture the zeitgeist perfectly *The Economist* This deeply important book comes at a critical time as we all think through the implications of AI and automated content production Masterful and provocative Mustafa Suleyman author of *The Coming Wave* For the last 100 000 years we *Sapiens* have accumulated enormous power But despite all our discoveries inventions and conquests we now find ourselves in an existential crisis The world is on the verge of ecological collapse Misinformation abounds And we are rushing headlong into the age of AI a new information network that threatens to annihilate us For all that we have accomplished why are we so self destructive *Nexus* looks through the long lens of human history to consider how the flow of information has shaped us and our world Taking us from the Stone Age through the canonization of the Bible early modern witch hunts Stalinism Nazism and the resurgence of populism today Yuval Noah Harari asks us to consider the complex relationship between information and truth bureaucracy and mythology wisdom and power He explores how different societies and political systems throughout history have wielded information to achieve their goals for good and ill And he addresses the urgent choices we face as non human intelligence threatens our very existence Information is not the raw material of truth neither is it a mere weapon *Nexus* explores the hopeful middle ground between these extremes and in doing so rediscovers our shared humanity *Forbidden Texts on the Western Frontier* Tony Burke,2016-01-28 North American study of the Christian Apocrypha is known principally for its interest in using noncanonical texts to reconstruct the life and teachings of Jesus and for its support of Walter Bauer's theory on the development of early Christianity The papers in this volume presented in September 2013 at York University in Toronto challenge that simplistic assessment by demonstrating that U S and Canadian scholarship on the Christian Apocrypha is rich and diverse The topics covered in the papers include new developments in the study of canon formation the interplay of Christian Apocrypha and texts from the Nag Hammadi library digital humanities resources for reconstructing apocryphal texts and the value of studying late antique apocrypha Among the highlights of the collection are papers from a panel by three celebrated New Testament scholars reassessing the significance of the Christian Apocrypha for the study of the historical Jesus *Forbidden Texts on the Western Frontier* demonstrates the depth and breadth of Christian Apocrypha studies in North America and offers a glimpse at the achievements that lie ahead in the field *Criminalization in Acts of the Apostles* Jeremy L. Williams,2023-10-26 *Acts of the Apostles* presents Roman officials and militarized police criminalizing prosecuting and incarcerating a movement of Jesus followers This book brings *Acts* into conversation with ancient and

modern understandings of crime by tending to laws and by exploring how different writers portray the criminalized

Scripture and Scholarship in Early Modern England Nicholas Keene, 2017-03-02 The Bible is the single most influential text in Western culture yet the history of biblical scholarship in early modern England has yet to be written There have been many publications in the last quarter of a century on heterodoxy particularly concentrating on the emergence of new sects in the mid seventeenth century and the perceived onslaught on the clerical establishment by freethinkers and Deists in the late seventeenth and early eighteenth century However the study of orthodoxy has languished far behind This volume of complementary essays will be the first to embrace orthodox and heterodox treatments of scripture and in the process question challenge and redefine what historians mean when they use these terms The collection will dispel the myth that a critical engagement with sacred texts was the preserve of radical figures anti scripturists Quakers Deists and freethinkers For while the work of these people was significant it formed only part of a far broader debate incorporating figures from across the theological spectrum engaging in a shared discourse To explore this discourse scholars have been drawn together from across the fields of history theology and literary criticism Areas of investigation include the inspiration textual integrity and historicity of scriptural texts the relative authority of canon and apocrypha prophecy the comparative merits of texts in different ancient languages developing tools of critical scholarship utopian and moral interpretations of scripture and how scholars read the Bible Through a study of the interrelated themes of orthodoxy and heterodoxy print culture and the public sphere and the theory and practice of textual interpretation our understanding of the histories of religion theology scholarship and reading in seventeenth century England will be enhanced

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