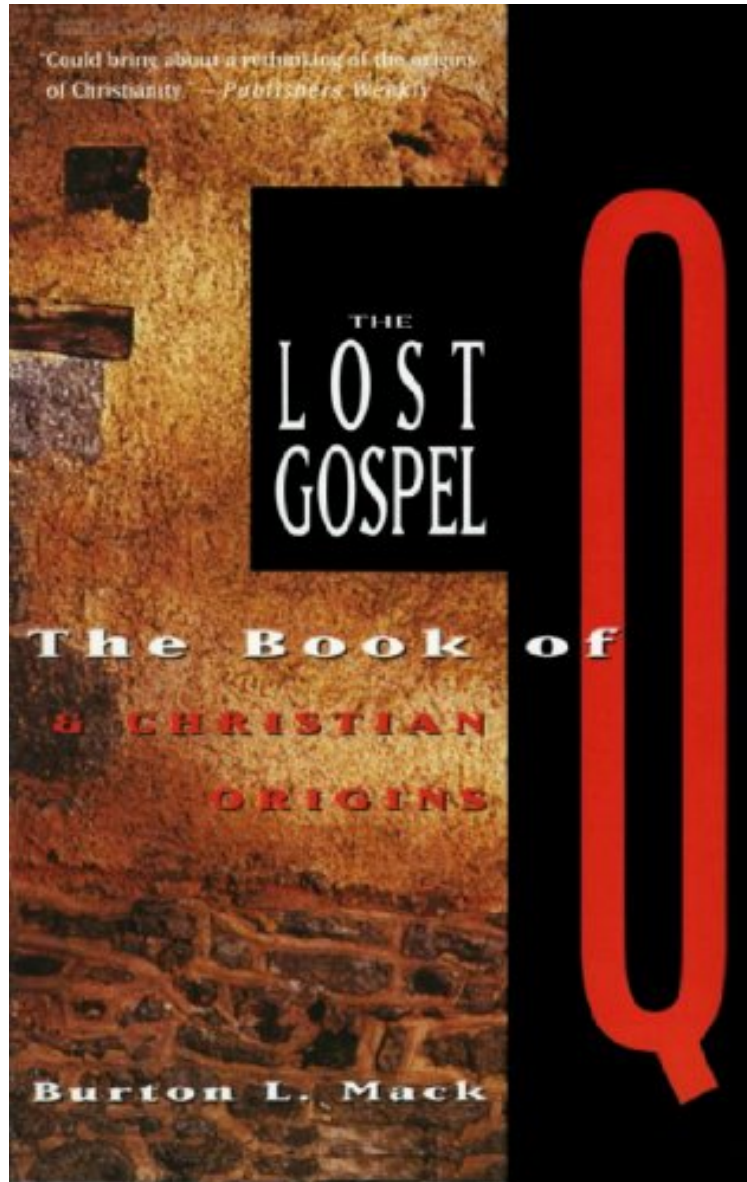


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## The Lost Gospel: The Book of Q and Christian Origins

Von *Burton L. Mack*

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**Von Burton L. Mack : The Lost Gospel: The Book of Q and Christian Origins** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Lost Gospel: The Book of Q and Christian Origins:

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich.  
Christianity: Man-made after allVon Anon.The ideas in this book support a conclusion that can also be arrived at

without them, namely that the New Testament as we know it is the result of different groups of people, who lived in different time periods and social circumstances, had different objectives for writing what they wrote, and whose collective efforts are best characterized (as this book does) as the making of the Christian myth. Compared to such a view, the idea that The Bible is "the infallible word of God" and that those who "believe" in it "have it right" while everyone who doesn't "has got it wrong", seems quite antiquated and naive. Indeed, when the Christian myth is recognized as just that, it becomes the equal of other religious myths, and the peoples who adhere to them, equal among equals. When the notion disappears that the Christian myth provides the ultimate context, the ultimate explanation, and ultimate destiny of mankind, perhaps then this world will have a better chance of becoming a paradise of sorts for its inhabitants. (Reflected in this book in the two biggest issues facing Christianity and its effective role in the world today: 1) "The long-standing practice of Christian mission with its implicit claim to know what is best for other people." and 2) "Problems concerning the use and abuse of power. ...we have not been able to imagine a social system capable of adequate constraints on the abuse of power, much less a society in which the exercise of power is rewarded for its programs in support of human well-being. Unfortunately, the Christian gospel does not seem to help, generating as it has the messianic vision of a powerful superhero to right the world's wrongs".) See also: "For Christ's Sake", by Tom Harpur (McClelland Stewart; ISBN: 077103945X)- "Ishmael", by Daniel Quinn (Bantam Books; ISBN: 0553375407)- "The Story of B", by Daniel Quinn (Bantam Books; ISBN: 0553379011)

0 von 0 Kunden fanden die folgende Rezension hilfreich. Provocative, but potentially dangerous! Von Robert J. Ellwood Jr. The Lost Gospel: The Book of Q Christian Origins Burton L. Mack Perhaps there should be a disclosure as a preface to all books discussing the New Testament and early Christian development. The author should state their own perspective be it, atheist, conservative, liberal, Catholic, Jewish, etc. It would make it easier for the reader to critically evaluate the text. I realize that some authors genuinely attempt an objective evaluation but most appear to have a theological or philosophical axe to grind. Such a disclosure would be an aid for the general reader such as myself. Therefore the reader should know that my comments are colored by my faith, Catholicism. I will let the reader judge whether in spite of my faith I have judged this book fairly. Although I do not agree with the thesis of the book, I found it provocative and stimulating. Mack's description of the development of New Testament analysis since the enlightenment to the present day was particularly informative. Scholars noted the similarity among Mark, Matthew Luke. How the gospels related to one another, specifically which one was written first became known as the synoptic problem. Mt historically had the position of first gospel. Upon critical analysis scholars noted almost all of Mk appeared in both Mt Lk therefore it must have been written first. After all why would the later gospels delete gospel material, but it made much more sense to add material. Thus developed the two-source theory. Mt Lk each had available two written sources that they each used in their own way. One was Mk. The other was Q. Q represents a body of gospel material that does not appear in Mk, but does appear in Mt Lk. Although scholars are not in total agreement, the common explanation is that Q is an abbreviation for quelle, German for source. This may have been derived from Redenquelle (sayings source). Or the designation may have been an arbitrary one. In any event this source material is distinctive in that it for the most part consists of short sayings of Jesus. Some of the sayings are difficult to accept since they are demanding imperatives and anti social. Also, there is no mention of the death or resurrection in Q. In the realm of current biblical scholarship the Q theory is middle of the road. Deviating from the middle of the road are scholars who have attempted not only a reconstruction of the Q text, but also theorized its development in various stages. In my opinion Mack falls off the road when he starts from this point to conceptualize the type of community, who would have listened to the sayings, remembered them and transmitted them as a collection of sayings. Essentially, Mack's thesis is that since the sayings made no mention of the death and resurrection of Jesus Christ, the resurrection never happened. The community was attracted to Jesus because they related to the anti social and unconventional tenor of the sayings. He was, and we have heard this before, just a teacher specifically a Cynic. As noted earlier the sayings are difficult to take and Mack may be right in that they probably appealed to the marginal and unconventional in society. Who could have been attracted to prescriptions such as, "leave to dead to bury the dead" or "whoever does not hate his father and mother will not be able to learn from me". Mack refers to the early movement as the Jesus movement, since there was no hint of the divinity of Jesus and therefore the community was not Christian. Later the Christians appropriated Q for their own use as appears in the canonical gospels. Mack's book is dangerous in that it appears to be a scholarly analysis of the early church, but it makes little attempt to be objective. It will appeal to the anti Christian. I think of it as tabloid scholarship or multi cultural apologetics. By the way I would have preferred at least some footnotes. I will indulge myself and state simply the fundamental flaw of Mack's thesis is that he takes Q as gospel. The title of Lost Gospel should have been an early warning sign. Q is not a gospel it is a theory. The reconstructed text is speculation and the layers of development more speculation. If we did not have Mark's Gospel what kind of reconstructed text would scholars like Mack construct? But we do have Mark and we can see how both Mt Lk changed, adapted, and redacted his written gospel. We are not even sure whether Mt Lk had the same version of Q available to them. Perhaps there is no mention of the resurrection or death of Jesus in the Q sayings because it was taken for granted as an article of faith. Or maybe it was part of the early sayings but in each case the evangelist disregarded references to it because it would be dealt with later in the narrative. Q was a building block

each evangelist used for their own respective literary and theological purpose. Mack ignores these possibilities. Now my Catholicism will show through. I accept the resurrection as fact. Assuming for arguments sake that some gospel material was the creation of the early church, what historical facts can we rely? Mack would probably say none. I offer the following. Jesus lived and taught. He died a scandalous death. His close friends deserted him at the cross and cowered in the upper room. Who can blame Peter for his denial, after all he may have thought he was next. The early church would not have painted such an unflattering portrait of its leader Peter and the disciples unless it was true. Also these facts are attested in several traditions. But we know that Peter did come out of the upper room and eventually died, as did James, Stephen and others for the faith. What could have made such a radical change in their behavior? I believe that each one experienced the Risen Jesus in a way we refer to as the resurrection. After the resurrection, they each began to recall, remember and evaluate the teaching of Jesus. From its beginning the gospel proclaimed was Christian. Now there was reason to remember and transmit those weird Q sayings because they were from Jesus, not because of their intrinsic value. Or to put it another way, how many persons would have died for an everyday Cynic. If one examines the earliest layer of the sayings source Q1, there doesn't appear to be that much that would have been worth remembering. Not much to have distinguished Jesus from any other itinerant teacher. This is more compelling when one assumes that Mack is correct when he describes the Q community as anti-social and rootless. Why would they have bothered to remember the sayings and why even transmit them? Jesus was crucified (I assume Mack would acknowledge that if not based on the canonical gospels at least based on Josephus and Tacitus) but Mack offers no compelling explanation why he was crucified if he was a Cynic philosopher and appealed only to the marginal Q community. The only thing that makes sense for me is that the sayings were remembered because of the death and resurrection. Not only do I reject the thesis, but I am offended by the pretense of scholarship. A good scholarly text acknowledges the level of uncertainty about facts upon which the scholar will use in arguing their position. Each fact is critically evaluated and a reasoned judgment is made as to its utility in the thesis. Mack simply asserts facts to support his position with no mention that the fact itself is subject to some dispute. For example, my Harper Collins Study NRSV Bible, introductory notes to Mark state it was most likely written in the late 60's. Mack dates it 75-80 AD based solely upon his dating of the hypothetical Q3. Most of what I have read dates the Gospel of Thomas 2nd century. Mack asserts it was written 90 AD because it fits his theory. It is one thing to explore the Hellenistic influence in Galilee, but to totally ignore the Jewish roots of Jesus is ludicrous. When Mack looks for a model that best explains the anti-social sayings of Q1, he ignores the model of OT prophet and adapts the model of Cynic sage. When he needs to explain the "kingdom of God" von O Kunden fanden die folgende Rezension hilfreich. Searching for Scholarly, Objective Answers? Keep Searching. Von Marietta E. Cameron I am a person who sincerely questions the infallibility of the Bible. However, this book serves to make one briefly wonder if there is some truth to those anti-Christian conspiracy theories. This book claims that Q had three editions. The author does not present the methods used to determine which "sayings of Jesus" from Matthew and Luke belong to which edition of Q. From what I see, the complete book of Q presented seems to be only the common material from the gospels of Matthew and Luke. It is possible that there was more material in the actual Q document that was not referenced by either Matthew or Luke. And it is possible that some common "sayings" material did not come from Q. This text makes no comment on such obvious possibilities. The author makes numerous claims about the motivations of the writers of Q without presenting or referencing any evidence that supports his claims. For example, while the author does effectively demonstrate that some of Jesus' sayings follow the Cynic tradition, he leaps to the conclusion that the original "Q people" considered Jesus as a cynic sage. Another major shortcoming is the author's tendency to present certain viewpoints as facts rather than interpretations or theories. For example, he states as fact that the marketplace children had "rejected the Jesus movement" using as his basis the Matthew 11:16 and Luke 7:31 passages where Jesus uses an analogy featuring teasing marketplace children. I must admit that was an interpretation I had not encountered before and in the context of the surrounding verses the author's interpretation is a little far-fetched. My main complaint is not that the idea of the marketplace children rejection is far-fetched, but that the so-called rejection is presented as a fact not as an interpretation. The book is thought-provoking. It raises some serious questions that deserve some sincere, objective answers. If one is searching for "scholarly", objective answers maybe there are some good books that will provide those types of answers. This is not one of them. Keep searching.

**Kurzbeschreibung** The first book to give the full account of the lost gospel of Jesus' original followers, revealing him to be a Jewish Socrates who was mythologized into the New Testament Christ. **Kurzbeschreibung** The first book to give the full account of the lost gospel of Jesus' original followers, revealing him to be a Jewish Socrates who was mythologized into the New Testament Christ. **Synopsis** A book which tells the story of the discovery of the Gospel source known as 'Q', the earliest collection of the sayings of Jesus. The book presents a challenge to the popular perception of the early followers of Jesus and the origins of Christianity.