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*The Sayings of Jesus from Oxyrhynchus New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus The Other Jesus Twenty-five Agrapha Veritas Sayings of Jesus: Canonical and Non-Canonical Jesus After 2000 Years Jesus Tradition in the Apostolic Fathers Unknown Sayings of Jesus The Unwritten Sayings of Christ The Gospel According to Thomas Λογία Ἰησοῦ Canonical and Uncanonical Gospels What Jesus Didn't Say The Unknown Sayings of Jesus More Difficult Sayings of Jesus The Sayings of Jesus From Oxyrhynchus The Sayings of Jesus from Oxyrhynchus; New Sayings of Jesus and Fragment of a Lost Gospel New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus NEW SAYINGS OF JESUS & FRAGMEN Agrapha Hidden Sayings of Jesus New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus There is No Male and Female Apocrypha III. More difficult sayings of Jesus The Gospel According to Thomas Der Sohn in den synoptischen Jesusworten The Difficult Sayings of Jesus The Unknown Sayings of Jesus Unbekannte Jesusworte New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus New sayings of Jesus and fragment of a lost gospel from Oxyrhynchus The Apocryphal Jesus and Christian Origins Extracanonical Sayings of Jesus The Sayings of Jesus From Oxyrhynchus Twenty-five Agrapha The Unwritten Sayings of Christ UNWRITTEN SAYINGS OF CHRIST*

*This book contains the ancient Greek texts and English translations of the sayings of Christ discovered among other fragments at Oxyrhynchus. Excerpt from The Unwritten Sayings of Christ: Words of Our Lord Not Recorded in the Four Gospels Including Those Recently Discovered; With Notes The title of this short work may need a word of explanation. "The Unwritten Sayings of Christ" must be taken to mean "the Sayings of Christ" written, it is true, in various Christian writings, but not written in the Four Canonical Gospels, which are the official record of the life and teaching of the Lord. The "Agrapha," or "Sayings of Christ unrecorded in the Gospels," are, it is to be regretted, by no means widely known, and to many they are almost a sealed book. The endeavour in these pages has been to collect these "Sayings" together, including those which the latest research has brought to light; to give the authorities on which they lay claim to be genuine utterances of our Lord; to offer some explanation of, and notes upon, different "Sayings"; and to present the whole subject in a readable form. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. This dissertation reevaluates the tradition of Jesus' sayings in the Apostolic Fathers in light of the growing recognition of the impact of orality upon early Christianity and its writings. At the beginning of the last century it was common to hold that the Apostolic Fathers made wide use of the canonical Gospels. While a number of studies have since called this view into question, many of them simply replace the theory of dependence upon canonical Gospels with one of dependence upon other written sources. No full-scale study of Jesus tradition in the Apostolic Fathers has been published which takes into account the last four decades of new research into oral tradition in the wake of the pioneering work of Milman Parry and Albert Lord. Based on this new research, the present dissertation advances the thesis that an oral-traditional source best explains the form and content of the explicit appeals to Jesus tradition in the Apostolic Fathers that predate 2 Clement. In the course of the discussion, attention is drawn to the ways in which the Jesus tradition in the Apostolic Fathers informs our understanding of the use of oral tradition in Christian antiquity. The Gospel According to Thomas is a collection of 114 sayings of Jesus attributed to a certain Didymus Judas Thomas. For scholars, the text has much to offer for the study of early Christian literature, history, and theology. This enigmatic collection of sayings is part of a series of tractates in the Nag Hammadi Codices which were found in Egypt in 1945. Since the discovery of the Gospel According to Thomas, scholars have endeavoured to uncover the place of writing and the sources of these sayings, which in some cases are similar to those found in the synoptic gospels and other New Testament writings, as well as in several early Christian texts. Without neglecting nor negating this important historical research on the Gospel According to Thomas, this new introduction, translation, and commentary focuses on another aspect that has been given less attention in scholarship, that of a synchronic reading and interpretation of the text. The main question we have is: What does the Gospel According to Thomas actually mean? This document is a collection of Logia, a harvesting of about 114 "Sayings of Jesus" together with a prologue which stresses the esoteric character of the sayings and attributes their recording and preservation to the apostle Didymus Jude Thomas. Many of the sentences are identical with the Logia of the Synoptic Gospels or are closely related to them. Nevertheless, there are differences of detail which merit discussion and can often be elucidated as due to a particular source or tradition. The other sayings on the contrary*

are "extra-canonical". Among these are certain "agrapha" which are already known or can now be recognised in ancient or mediaeval literature from patristic, gnostic, Manichean or even Catharist sources. In particular the sayings written in Greek, which are found in more or less mutilated form in three papyri from Oxyrhynchus appear with certain variations but assembled and arranged in similar manner in three different parts of "The Gospel according to Thomas". It is probable that extracts from apocryphal gospels such as the "Gospel according to the Hebrews" and the "Gospel according to the Egyptians" are also preserved in it. Besides this, the collection comprises many Logia which are quite new and have never before been seen. Excerpt from *New Sayings of Jesus and Fragment of a Lost Gospel: From Oxyrhynchus* The present edition of the *New Sayings of Jesus and Fragment of a Lost Gospel* is printed with some alterations, principally by way of abridgement, from the forthcoming publication of the two texts in *The Oxyrhynchus Papyri*, Part IV, nos. 654 and 655, where a fuller discussion of the more technical points will be given, as well as collotype reproductions of both fragments. The Logia discovered in 1897 (αἰ'ια ἰησοῦ, Sayings of our Lord) are reprinted from the revised text and translation given in *The Oxyrhynchus Papyri*, Part I, no. 1. About the Publisher *Forgotten Books* publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. *Forgotten Books* uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. "Our subject is the lost sayings of our Lord, or--to give them their Greek name--the "the agrapha," which means literally the "unwritten sayings," saying which are not recorded in the four Gospels. As a matter of fact, we possess a not inconsiderable number of sayings which have come down to us outside the canonical Gospels, a fact of great importance not only for the study of the Gospels themselves, but also for the Church and its message . . . "How does it come about, we immediately ask, that there are such things as sayings of Jesus outside the Gospels? Why were they left out of our Gospels? How did these two parallel streams of tradition arise, sayings in the Gospels and sayings outside them?" --from chapter 1 *A fresh translation of previously unknown or little known sayings of Jesus, drawn from a rich array of ancient sources. Marvin Meyer's Definitive Translation of the Gospel of Thomas* revealed to a delighted readership profound and provocative sayings of Jesus that are now considered authentic. In this intriguing new collection, he goes beyond the Gospel of Thomas and the New Testament to cull the most significant sayings of Jesus from all the texts of the ancient world -- Christian and non-Christian. Jesus stories and traditions spread far and wide over the first centuries of Christianity and appear in fragments in Islamic hadith and Gnostic texts. Here Meyer draws from these and other sources, including the fragmentary Gnostic Gospel just discovered in Berlin. He presents wise and important sayings of Jesus that are very early and true to Jesus' teachings. From the absorbing introduction and explanatory notes that put the sayings into perspective, to the compelling selection and original translation, this beautifully packaged book will have broad appeal to all those who love the Gospel of Thomas and the Gospels of the New Testament. It is widely recognized by New Testament scholars that many of the sayings and actions attributed to Jesus in the gospels cannot be factually traced to him. The gospels, written many decades after the death of Jesus, are composites of hearsay, legends, and theological interpolations, reflecting the hopes and beliefs of the early Christian community more than the actual teachings of the Galilean prophet. Despite these difficulties, Gerd Lüdemann shows in this fascinating analysis of early Christian documents that the tools of historical research can succeed in reaching at least a close approximation of some of the original words and deeds of Jesus. Unique in its comprehensiveness, *Jesus After 2000 Years* covers the canonical gospels, as well as the more recently discovered Gospel of Thomas and apocryphal Jesus traditions. Lüdemann concludes with a short life of Jesus in which he pieces together in narrative form what can be known about Jesus based on the historical evidence. Also included is an index of all authentic sayings and actions of Jesus. For all those with an interest in Christian origins, this volume is an invaluable resource. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. Sixteen studies by leading New Testament scholars on the canonical and non-canonical Sayings of Jesus. Source, form, textual, redaction, and literary criticism are brought to bear on selected passages, resulting in significant advances in the examination of the sayings tradition. Excerpt from *The Sayings of Jesus From Oxyrhynchus: From Oxyrhynchus* The addition of one more item to the literature which has gathered round the famous Oxyrhynchus Sayings does not, in itself,

*need any apology; for large as that literature is, it has not solved all the theology, but from another to lie on the vague border land which parts theological from ancient literature in its broadest sense. I need hardly say that I prefer the latter. In this little study, therefore, I have regarded the fragments as remains of early Christian literature rather than as a theological document: the distinction, if fine, is real, and may serve to deliver me from the charge of exercising myself in great matters which are too high for me. To multiply restorations of fragmentary texts is a process of doubtful benefit. Owing to accident my reconstructed text was drawn up before I had seen and weighed the restorations suggested by others; and though later study has led me considerably to modify my first draft, it has not prevented me from retaining certain supplements which take a new direction. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. 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As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. Translates sayings of Jesus from other texts of the ancient world and not found in the Gospels Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy. We're familiar with the Jesus portrayed in the New Testament, but many people are surprised to learn that a wealth of stories and traditions about Jesus have always existed alongside the usual Biblical sources. Judaism, Islam, and Buddhism—among other religions—have created their own tales about Jesus, sometimes out of necessary self-preservation and reaction to the claims of the church, but more often through thoughtful and artistic adaptation. The Other Jesus explores these varied traditions and offers a fresh exploration of Jesus—new perspectives that challenge long-accepted beliefs about his place in history and his impact on other religions. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. From the National Book Critics Circle Award-winning author comes the gripping true story of a sensational religious forgery and the scandal that shook Harvard. In 2012, Dr. Karen King, a star religion professor at Harvard, announced a breathtaking discovery just steps from the Vatican: she'd found an ancient scrap of papyrus in which Jesus calls Mary Magdalene "my wife." The mysterious manuscript, which King provocatively titled "The Gospel of Jesus's Wife," had the power to topple the Roman Catholic Church. It threatened not just the all-male priesthood, but centuries of sacred teachings on marriage, sex, and women's leadership, much of it premised on the hallowed tradition of a celibate Jesus. Award-winning journalist Ariel Sabar covered King's announcement in Rome but left with a question that no one seemed able to answer: Where in the world did this history-making papyrus come from? Sabar's dogged sleuthing led from the halls of Harvard Divinity School*

to the former headquarters of the East German Stasi before landing on the trail of a Florida man with an unbelievable past. Could a motorcycle-riding pornographer with a fake Egyptology degree and a prophetess wife have set in motion one of the greatest hoaxes of the century? A propulsive tale laced with twists and trapdoors, *Veritas* is an exhilarating, globe-straddling detective story about an Ivy League historian and a college dropout—and how they worked together to pass off an audacious forgery as a long-lost piece of the Bible.

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