Judaic Approaches To The Gospels

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In the Gospel, two narration lines are interwoven: the line of sexual love between people and the line of the highest Love for God. The former is considered as a prototype of the latter. The Gospel is written in artistic literary language and is rich in parables. It was not known to Russian-speaking readers until now. Three previous editions published in thematic collections were made by translators who did not understand the meaning of the text. The commentaries to the text of the Gospel are typed in small print. In the Judaic tradition, God was called Father. And Jesus suggested to His followers that they call only God “Father, not the earthly parent. Philip says that the true followers of Christ now have the True Father.
Here the Judaic [gospel] has thus: If you are in my bosom, and you do not do the will of my father in the heavens, I shall throw you away from my bosom. Marginal gloss at Matthew 10.16, miniscule 1424 (de Santos 48): Ἰν αὐτῷ ἐστίν ἐν τῷ Μέτῳ μου καὶ ἐὰν οὐκ ἔχῃς τὸ ὑπομένειν ὑπὸ τοῦ θεοῦ μου ἐν τοῖς οὐρανοῖς ἐκβαφήσω τό τινα ἐκ τοῦ Μέτου μου. The Judaic [gospel has]: Beyond serpents. Marginal gloss at Matthew 11.12, miniscule 1424 (de Santos 49): ἐξωθήσασθαι ἐπὶ καταληκτικοῖς ἐν χρόνοις ἐν τοῖς οὐρανοῖς. The Judaic [gospel has]: Snatched as plunder. Marginal gloss at Matthew 11.25, miniscule 1424 (de Santos 50): ἐκτίθησαι ἐξωθήσασθαι ἐπὶ καταληκτικοῖς ἐν χρόνοις. The Judaic [gospel has]: I give you thanks. The Judaic [gospel has]: And he delivered to them armed men, in order to be seated right before the cave and keep it day and night. TextExcavation 2019. Ben C. Smith, author and designer.

Approaching the Judaic context of the Gospel of Matthew requires a degree of care in attention to the sources used and the methods employed for the task. In this volume Basser provides readers with a lengthy preface that describes the history and nature of this ambitious project (pp. ix-xviii). This "relevance-based commentary" thoroughly reworks his The Mind behind the Gospels: A Commentary on Matthew 1-14 (Brighton, MA: Academic Studies, 2009) and includes his new work on Matthew 15-28. For the precise aim of this project Basser turns to After their unexpected encounter and divine assurances, the disciples go down to Jerusalem to evangelize, testifying to the incarnation and earthly works of their master and performed healings. The key subject of CTâ€™s Peter to Philip is the salvation of human beings, yet characteristically Gnostic discourse supplants what was congealing as the mainline Christian approach. The problem with the cosmos is the deficiency of the aeons through the Mother (Coptic: Maau recognizably Sophia), and the Arrogance issuing from her (called Authades in NHC VIII, 2, 135â€“6), who produces [material] bo