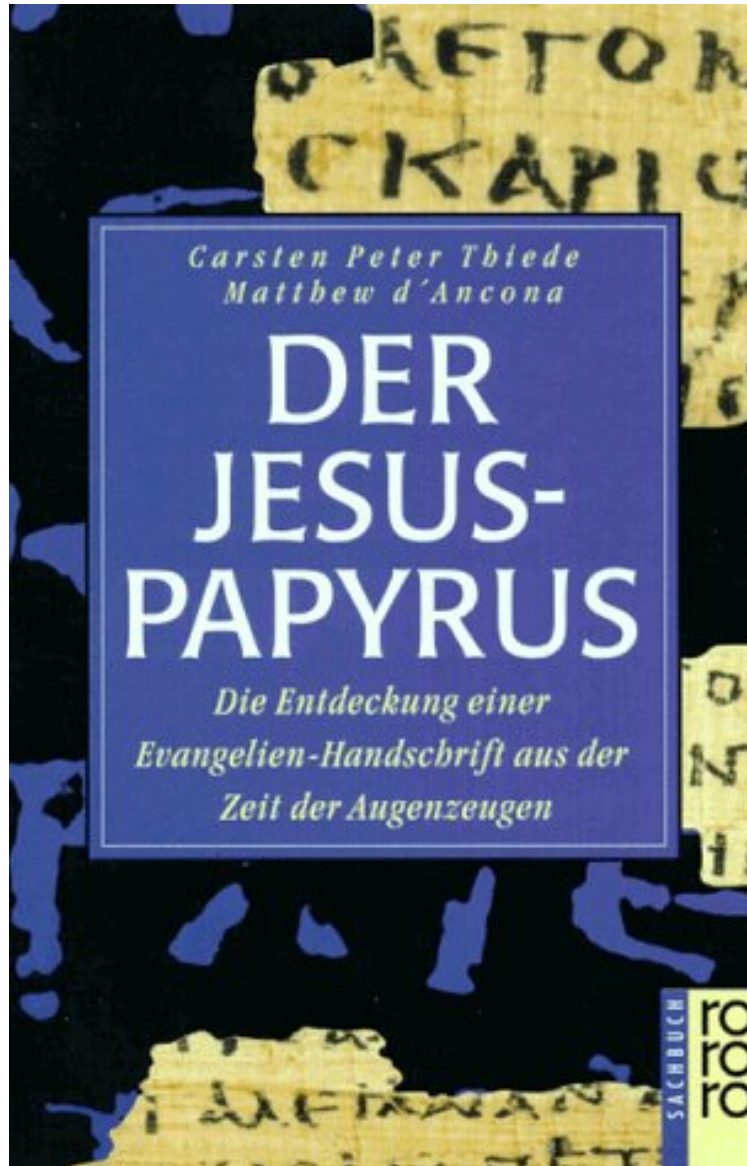


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Der Jesus-Papyrus

Von Carsten P. Thiede, Matthew D'Ancona
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Von Carsten P. Thiede, Matthew D'Ancona : Der Jesus-Papyrus before purchasing it in order to gage whether or not it would be worth my time, and all praised Der Jesus-Papyrus:

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich.
WahrheitsfindungVon IndianerAnfang 1995 hatte der deutsche Papyrologe in einer Oxforder Bibliothek
Papyrusfragmente einer Kodex-Handschrift des Matthus-Evangeliums entdeckt und eine Neudatierung auf ca. 70 nach

Christus vorgenommen. Dieses Buch, nicht immer leicht zu lesen, trotzdem sehr informativ und die Anstrengung lohnend, erzählt davon, wie die Handschrift entstand, wie sie erworben wurde und wie es zu ihrer falschen Datierung kam. Der Leser wird dabei hineingenommen in die wissenschaftliche Auseinandersetzung, in den Streit um die Datierung des NT und mit welchen (manchmal sehr unwissenschaftlichen) Vorbehalten die Autoren bei ihrem Bemühen um Wahrheitsfindung zu kämpfen hatten. Für den an der Materie interessierten durchaus sehr empfehlenswert.

Produktbeschreibungrororo, Hamburg, April 1997, broschiert, 311 Seiten. Lediglich minimal vergilbt, sonst wie ungelesen.

Pressestimmen "New Testament scholarship may be revolutionized by three old scraps of papyrus no bigger than postage stamps." --Richard N. Ostling, Time

Kurzbeschreibung In 1901, the Reverend Charles B. Huleatt acquired three pieces of a New Testament manuscript on the murky antiquities market of Luxor, Egypt. He donated these papyrus fragments to his alma mater, Magdalen College in Oxford, England, where they sat in a display case and drew very little attention. Nearly a century later, the fragments--part of the Gospel of Matthew and thought to date from a.d. 180-200--were reevaluated by scholar Carsten Peter Thiede. His research showed the bits of papyrus to be significantly older, written about a.d. 60. But what is all the fuss about? How can three ancient papyrus fragments be so significant? How did Thiede arrive at this radical early dating? And what does it mean to the average Christian? Now readers have authoritative answers to these pivotal questions, in a book written by Thiede himself and by Times of London journalist Matthew d'Ancona, who originally broke the story to the public. Indeed, the Magdalen Papyrus corroborates three traditions: Saint Matthew actually wrote the Gospel bearing his name; he wrote it within a generation of Jesus' death; and the Gospel stories about Jesus are true. Some will vehemently deny Thiede's claims, others will embrace them, but nobody can ignore THE JESUS PAPYRUS.

Klappentext In 1901, the Reverend Charles B. Huleatt acquired three pieces of a New Testament manuscript on the murky antiquities market of Luxor, Egypt. He donated these papyrus fragments to his alma mater, Magdalen College in Oxford, England, where they sat in a display case and drew very little attention. Nearly a century later, the fragments--part of the Gospel of Matthew and thought to date from a.d. 180-200--were reevaluated by scholar Carsten Peter Thiede. His research showed the bits of papyrus to be significantly older, written about a.d. 60. But what is all the fuss about? How can three ancient papyrus fragments be so significant? How did Thiede arrive at this radical early dating? And what does it mean to the average Christian? Now readers have authoritative answers to these pivotal questions, in a book written by Thiede himself and by Times of London journalist Matthew d'Ancona, who originally broke the story to the public. Indeed, the Magdalen Papyrus corroborates three traditions: Saint Matthew actually wrote the Gospel bearing his name; he wrote it within a generation of Jesus' death; and the Gospel stories about Jesus are true. Some will vehemently deny Thiede's claims, others will embrace them, but nobody can ignore THE JESUS PAPYRUS.