

Das Substantiv *εὐαγγέλιον* bezeichnet ursprünglich nicht eine literarische Gattung, sondern die frohe Botschaft von Jesus Christus. Bei Paulus erscheint *εὐαγγέλιον* als

Die Knechtsgleichnisse Der Synoptischen Evangelien Studien Zum Alten Und Neuen Testament

Alfons Weiser



Die Knechtsgleichnisse Der Synoptischen Evangelien Studien Zum Alten Und Neuen Testament:

Die Knechtsgleichnisse der synoptischen Evangelien Alfons Weiser, 1971 **Studien zum Alten und Neuen Testament**, 1961 **Studien zum Neuen Testament: Grundsatzfragen, Jesusforschung, Evangelien** Ferdinand Hahn, 2006 Traditionsgeschichtliche Untersuchungen zu den synoptischen Evangelien Heinz Schürmann, 1968

Verkündigtes Heil Heinrich Baarlink, 2004 English summary This volume contains Heinrich Baarlink's studies and essays on issues which are still relevant in current Synoptic research and in many cases controversial. The author focuses on the two Lukan works which are still an enigma for many researchers. Heinrich Baarlink assumes that redactional criticism won't bring any further results unless the researcher directs his attention not only to the redaction of the traditions which have been handed down but also to the hidden theological structures which determine the technique which the evangelist used. The author shows that Luke was repeatedly guided by the words pertaining to the acceptable year of the Lord Luke 4:18. German description Der vorliegende Band enthält eine grossere Anzahl Studien und Aufsätze von Heinrich Baarlink zu Fragen die in der Synoptikerforschung nach wie vor aktuell und in vielen Fällen umstritten sind. Der Schwerpunkt liegt dabei auf dem lukanischen Doppelwerk. Jeder der Evangelisten verkundet das Heil Gottes; einer der Schwerpunkte des Matthäus ist das Erkennen des Willens Gottes. Bei Markus ist das Heil verborgen und zugleich offenbar im Kreuz Jesu. Dort entsteht das Bekenntnis in seinem ganzen Umfang und Jesu Tod als Lösegeld für viele ist der Schlüssel zum Verstehen der Christusbotschaft als Evangelium. Das Doppelwerk des Lukas stellt die Forschung auch nach fünfzig Jahren redaktionskritischer Arbeit noch immer vor ungelöste Rätsel. Das Ergebnis sind eine grosse Anzahl von Verlegenheitsauskünften in den Kommentaren. Heinrich Baarlink geht davon aus, dass redaktionskritische Arbeit nur dann zu weiteren Ergebnissen führen kann, wenn sich die Aufmerksamkeit des Forschers nicht nur auf die formale Redaktion überkommener mündlicher wie schriftlicher Tradition sondern mit Nachdruck auch auf die verborgenen theologischen Strukturen richtet, die die redaktionelle Kompositionstechnik bestimmen. Es zeigt sich, dass Lukas sich immer wieder durch das Schriftwort vom Gnadenjahr des Herrn (Jes 61:1 f in Lk 4:18 f) hat leiten lassen. So spannt er auf literarischer Ebene wiederholt den Bogen über eine heilsgeschichtlich relevante Periode, die sowohl die Zeit des irdischen Jesu als die der Kirche umfasst. Traditionsgeschichtliche Untersuchungen zu den synoptischen Evangelien Heinz Schürmann, 1968 Die vier Evangelien und das eine Evangelium von Jesus Christus Martin Hengel, 2008 English summary Why does the church have four different written Gospels although according to Paul there was only one orally proclaimed Gospel from the very beginning? Martin Hengel attempts to answer this question by showing how the collection of the four Gospels developed in the 2nd century and by tracing their origins. The reading of these four Gospels in addition to the texts of the Old Testament during the church service played a decisive role in the collection and the affirmation of these Gospels as part of the church canon. The author also deals with the authors of the Gospels and the time in which they were written. He bases his study on

the fact that Mark was the first to write a Gospel It is very probable that Matthew who wrote the later Gospel was familiar with the earlier Gospel according to Luke and that he used this The numerous minor agreements between Luke and Matthew against Mark make it reasonable to suppose this hypothesis to be correct This is the substantially enlarged German version of the English book *The Four Gospels and the One Gospel of Jesus Christ* translated by John Bowden published by SCM Press in the year 2000 German description Warum besitzt die Kirche vier verschiedene schriftliche Evangelien obwohl es nach Paulus von Anfang an nur ein mundlich verkundigtes Evangelium gab Martin Hengel beginnt seine Untersuchung mit der Verteidigung der Vierer Sammlung durch Irenaus und die teilweise abweichende Haltung des Clemens Alexandrinus Es folgen die Zeugnisse des 2 Jh s sowie das Problem der handschriftlichen Überlieferung Besonders beachtet werden Hinweise auf ihre Autoren die Reihenfolge ihrer Entstehung ihre Überschriften und ihr Gebrauch im Gottesdienst Die Papiasnotizen richten den Blick auf das erste und zweite Evangelium Ihr ungewöhnlicher Titel geht auf Markus zurück Er schrieb das Urevangelium und schuf damit eine neue literarische Gattung Eine entscheidende Rolle bei der Sammlung und Durchsetzung der kanonisch gewordenen Evangelien spielen ihre Lesung im Gottesdienst neben den Texten des Alten Testaments Wesentlich war auch die Entstehung vorbildlicher Gemeindebibliotheken in einflussreichen Gemeinden wie Rom und die Verwendung der Codexform die auf erste kleinere Sammlungen von Jesustradition in eNotizbüchern zurückgehen kann Alle vier Evangelien sind kerygmatische Geschichtsschreibung ihr Vorbild ist letztlich die heilsgeschichtliche Erzählung im Alten Testament Dass die Kirche vier verschiedene Evangelien akzeptierte drückt theologisch die Einheit in der Vielfalt ihrer Verkündigung aus In einem Postskriptum behandelt Martin Hengel die Fragwürdigkeit der Q Hypothese und die partielle Abhängigkeit des späteren Matthäus vom früheren Lukas die sich auch aus den minor agreements ergibt Anstatt von einer Q Quelle sollte man besser von einer vielfältigen Logientradition sprechen die allen drei Synoptikern vorlag

Traditionsgeschichtliche Untersuchungen Zu Den Synoptischen Evangelien Heinz Schürmann, 1968

Urchristliche Wundergeschichtlichen Erforschung der synoptischen Evangelien Gerd Theissen, 1974 *Die Evangelien und die Apostelgeschichte* Andreas Lindemann, 2009 English summary In the four chapters contained in this work Andreas Lindemann presents 16 studies of the Gospels and the Acts of the Apostles In the first chapter he interprets central texts in the Gospel according to Mark The second chapter deals with the Q source parallel texts in the Gospel of Luke and Acts speeches miracle stories meal stories and texts about Christian life in Jerusalem and the beginnings of the mission to the Gentiles In the third chapter the author focuses on theological problems in the Gospel of John the relationship of the community to the world the significance of Moses and of biblical law The book concludes with studies on the question of a theology of the synoptic gospels the theological exegesis of miracle stories and the image of Jesus in the gospels in particular regarding Jesus relationship to the people outside of Israel Each chapter contains a survey of the recent discussion of the topics since the first publication of the studies The intention of the exegetical work is to show how it can contribute to

theology and to church life German description Andreas Lindemann versammelt 16 exegetisch theologische Aufsätze zu den Evangelien und zur Apostelgeschichte die während seiner Forschungs und Lehrtätigkeit an der Kirchlichen Hochschule Bethel entstanden Im ersten Kapitel legt er wichtige Texte des Markusevangeliums aus Im zweiten Kapitel geht es um Grundfragen der Auslegung der Logienquelle Q um parallele Reden und Erzählungen im Lukasevangelium und in der Apostelgeschichte um das Bild der Anfänge des christlichen Lebens in Jerusalem und der Anfänge der Heidenmission Die Studien zum Johannesevangelium im dritten Kapitel fragen nach dem Verhältnis der Gemeinde zur Welt und nach dem Verständnis des Gesetzes Im vierten Kapitel werden übergreifende Themen der Theologie und Hermeneutik erörtert so zur Frage einer Theologie der synoptischen Evangelien zu neueren Tendenzen in der Auslegung neutestamentlicher Wundererzählungen und zum Jesusbild der Evangelien insbesondere im Blick auf Jesu Verhältnis zu Menschen aus der Volkerwelt Jedes Kapitel wird mit einem Überblick über Aspekte der neueren Forschung eingeleitet **Studien zum Alten und Neuen Testament** ,1972

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