

# Historical Injil



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# WHAT IS Q?

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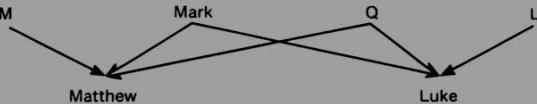
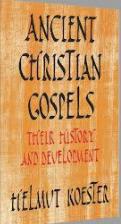
Matthew reproduced 90% of Mark, and Luke more than half of it, both in language nearly identical with that of Mark

Significant amount of material in Matthew and Luke which could not have been obtained from Mark. Since the later evangelists worked independently, an additional source must be assumed for these 170 verses. To explain this phenomenon, scholars called upon a hypothetical source called Q

This document must be at least as old as Mark but was unknown to Mark. It consisted mainly of teaching material and lacked the stories of Jesus' birth, death, and resurrection

Q has 2 large redactional stages as evident from the next slide

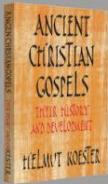
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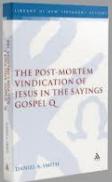
Q Source is now the modern day Scholarly Consensus (Daniel Smith)

Scholars have known for over 100 years the gospels are from anonymous writers not the eyewitnesses. (Bart Ehrman Forged) Q is derived from literary necessity, not because it sounds pleasing.

## SON OF MAN REDACTION IN Q



the redactor of Q revised several original sayings of Q to serve for [Jesus] as the son of man. Since these sayings are never paralleled in the [Original] Gospel of Thomas, it is evident the author had no knowledge on the final redactor version of Q with the son of man



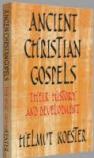
the prominent belief is that the Q community originated the tradition which identified Jesus as the son of man. These references are not thought to be traditional but references eventually associated with Jesus in the later developing tradition



Q community added to the original and may also have put into the mouth of Jesus son of man sayings. The MOST PROMINENT interpretation is that Jesus speaks as the son of man as someone DISTINCT FROM HIMSELF

The Modern Scholarly Consensus now is that the Son of Man Sayings of Jesus come from a redactional stage of Q 2007+ Prior to this, the most prominent belief was that it was authentic but referring to a distinct future figure who is not Jesus. Both fields are a positive to the Islamic narrative.

## "ORIGINAL" GOSPEL OF THOMAS



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the gospel of Thomas has 2 main redactional stages, original Thomas, which uses Q as a source material. And Gnostic Thomas which uses original Thomas as a source material and redacts material onto it. The Original Gospel of Thomas predates Mark clearly by its cruder, less developed christology, and lack of eschatological sayings of the son of man of Jesus. (as seen in last slide this proves Thomas used an earlier tradition of Q that did not yet have son of man redactions)

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DeConick estimates the dating of the oldest version of thomas (original, or "kernal") to 30-50 ad

the Christology in Kernal is very old, PRE DATING Q. In Kernal (oldest version) Jesus is GODS PROPHET

DeConick determines the validity of Kernal based off strict methodology which nonbiasly distinguished none of the Q variants can be found in the redaction material of Thomas. (This means that the Gnostic author didn't have access to Q, only the original author did)

DeConick uses literary and historical higher critical independent methodology to determine multiple compositional layers to Thomas with the earliest dating to 30-50 and predating Q theology. Our Discussion will focus here

## EARLY THEOLOGY OF Q & THOMAS



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Q cannot be seen as a teaching supplement for a Pauline thought. Q's theology is fundamentally different. They did not believe in a salvific crucified & resurrected Messiah



[oldest community] believed Jesus is God's Prophet, who disappeared but is alive with the community. Not a salvific resurrected Christ.



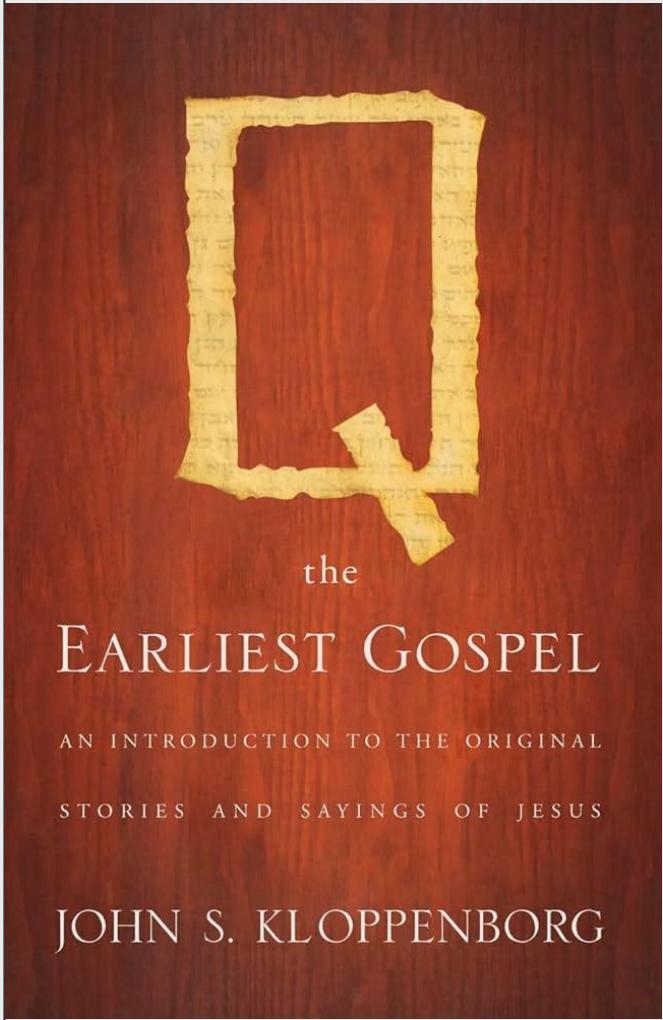
Q knew Jesus to have died and had a "strategy" for dealing with his death, limiting it to assumption-related disappearance with the hint he is living continuously. They did not believe in a salvific resurrected Christ



Matthew and Luke preserve Q for us, but DO NOT share the Q theology, as Q originally held Jesus referring to the son of man of Daniel 7 as someone DISTINCT from him in the future

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Scholars have now established that the earliest Christians from the Q and Thomas communities both would of had Islamic theology even with Jesus' Crucifixion. The earliest Christians rejected that Jesus was resurrected despite knowing groups that emerged who did believe it.



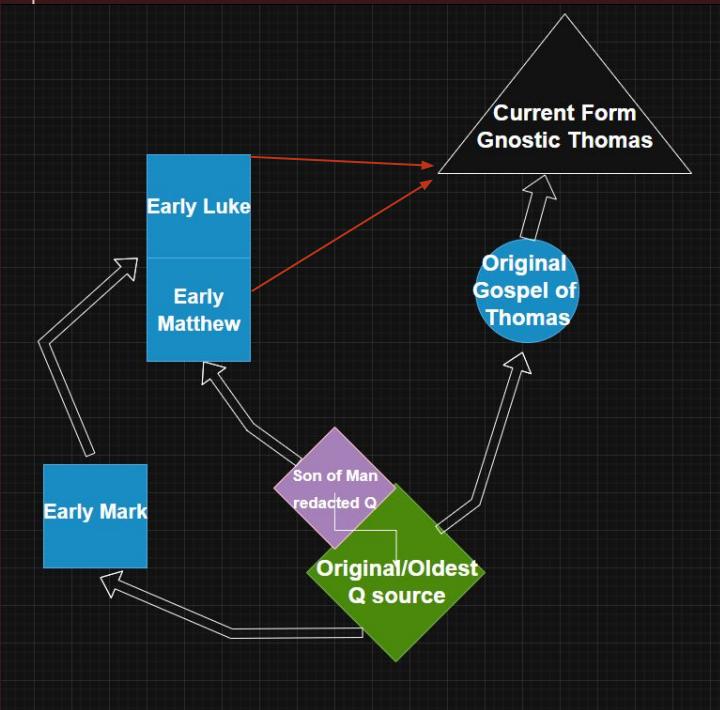
ready for the coming of the Son of Man. As I have already noted, Q's example is one of a person preventing the coming of a thief by being ready; yet, the very next saying (v. 40) describes a situation that one cannot prevent by vigilance. In this respect, Thomas's use of the analogy is much more natural: just as one can guard against a housebreaker, one can also guard against the intrusions of "the world." But both applications of this analogy appear to be secondary developments, Q in the direction of future eschatology, and Thomas in the direction of asceticism against the world. It would be very difficult to derive Q's application from Thomas or vice versa.

There is not enough space to consider each of Thomas's overlaps with Q, but it is perhaps sufficient to quote Helmut Koester's conclusions:

It can be said with confidence that the Q parallels in the Gospel of Thomas always represent, or derive from, more original forms of those sayings. Not only is there no trace of redactional features of Q in these sayings of the Gospel of Thomas, but they are also either core sayings of the respective sections of Q in which they occur or free sayings added at a later state of the development of Q.<sup>16</sup>

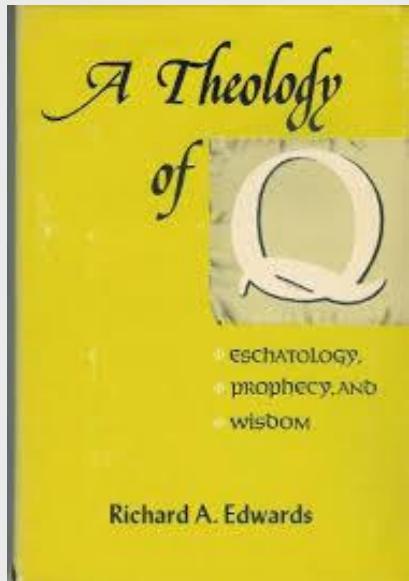
Koester's key point is that Thomas nowhere displays any knowledge of those elements in Q which are likely editorial: a criticism of "this generation," the use of Deuteronomistic theology, allusions to the fate of Sodom. Thomas famously lacks any of the Son of Man sayings that Q employs to describe the future role of the son of Man as a figure who will come suddenly with destruction and judgment (Q 12:8–9; 17:23–37). Thomas's only Son of Man saying (86) has a parallel with Q 9:58, which describes the present state of the Son of Man as homeless.

Kloppenborg determines all Son of man sayings are at the redactional stage of Q. and also agrees with Thomas preserving some pre synoptic Original Q statements prior to editorial redactions in Q. Still some redactional Q verses make there way into it. Ofc this is at a later accretion as Deconick would say



Q is a constantly evolving text, Thomas has a **written** dependency on the earliest stage of Q. Mark has a **oral** dependency on a later stage of Q, but not as late as Matthew/Luke. Matthew/Luke depend on a Written source of Mark, As well as a written collective sayings of Jesus. Which is assigned as the "Son of man redaction Q" For being a late recession of Q that is no longer only authentic sayings of Jesus. The Synoptics and Early Thomas are Independent of each other, but Gnostic Thomas has a dependency on the latter Synoptics.

# No Manuscripts Hypothesis



Papyrus 137 (designated as  $\text{p}^{137}$  in the Gregory-Aland numbering system) is the earliest surviving manuscript of the Gospel of Mark. It is a late 2nd or early 3rd century fragment of the first chapter of the Gospel of Mark (verses 7–9 on the recto side and 16–18 on the verso side.)

Wikipedia  
[https://en.wikipedia.org/wiki/Papyrus\\_137](https://en.wikipedia.org/wiki/Papyrus_137)  
Papyrus 137 - Wikipedia



Edwards says "once gospels like Matthew and Luke came out, copyists had little need for copying Mark. Which is why we see it almost go extinct with very little copying. Which is why our oldest fragment is dated so late." So we don't expect them to continue using collective sayings gospels when they have transformed them into narratives. But the fact is, we know a collective sayings pre synoptic text did exist because of Thomas dating. To suggest it was entirely made in 140 ad entirely synoptic dependant has been entirely ruled out as foolish by today's standards.

Critics Claim because there is no Manuscript of Q, or even Kernel Thomas, It must just be a theory that is not true. But for reasons discussed, we don't expect copying past the 1st century. And we have 0 manuscripts in the 1st century of any gospel. One would then have to propose a 1st century authorship is just hypothetical.

# Contents of the Injil

## Logion 20.1

<sup>1</sup>The disciples said to Jesus, 'Tell us, what is the Kingdom of Heaven like?'

NHC II 2.36.26–27

<sup>1</sup>Περὶ ἡμερήσιος οὐκ εἰπεν τοῖς μαθηταῖς εἰς τοῦτον τὸν οὐρανὸν εἰπεν εἰναὶ

ATTRIBUTION  
Accretion.

## Also found in Q

### INTERPRETATIVE COMMENT

Development is obvious by the rhetorical introduction to the mustard seed parable, a question posed by the disciples similar in style to that found in the accretion, L. 18.1. It was probably added to the Kernel parable, L. 20.2–4, sometime between 60 and 100 CE. Since the parable itself does not appear to reflect later Christian interests, there is no reason to think that it was not already present in the Kernel. The introductory clause, however, raises concerns about the community's expectations of the Kingdom. For this reason, I find it likely that L. 20.1 accrued in the Gospel in order to explain the non-event. Thus the community reasoned, 'Did not Jesus say that it was like a mustard seed, not a cosmic event?' In this way they offered a new hermeneutic for an originally eschatological parable

## Logion 20.2–4

<sup>2</sup>He said to them, 'It is like a mustard seed,<sup>3</sup> smaller than all seeds, <sup>4</sup>But when it falls on cultivated soil, it puts forth a large branch and becomes a shelter for birds of the sky.'

**He said to them. It is like a mustard seed, smaller than all seeds. But when it falls on cultivated soil, it puts forth a large branch and becomes a shelter for birds of the sky**

ATTRIBUTION 48.29 The Quranic Author knows the Kernel saying.

## 48.29 The Quranic Author knows the Authentic Parables Of Jesus

Muhammad is the Messenger of Allah. And those with him are firm with the disbelievers <sup>1</sup> and compassionate with one another. You see them bowing and prostrating <sup>2</sup> 'in prayer', seeking Allah's bounty and pleasure. The sign 'of brightness can be seen' on their faces from the trace of prostrating 'in prayer'. This is their description in the Torah. <sup>3</sup> And their parable in the Gospel is that of a seed that sprouts its 'tiny' branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters <sup>4</sup>—in this way Allah makes the believers a source of dismay for the disbelievers. <sup>5</sup> To those of them who believe and do good. Allah has promised foraiveness and a great reward.

The Quran identifies the authentic parable and attributes it as a prophecy of the Sahaba.

# Contents of the Injil

64

Jesus said,

A person was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests. "The slave went to the first and said to that one, "My master invites you." "That one said, "Some merchants owe me money; they are coming to me tonight. I have to go and give them instructions. Please excuse me from dinner." "The slave went to another and said to that one, "My master has invited you." "That one said to the slave, "I have bought a house, and I have been called away for a day. I shall have no time." "The slave went to another and said to that one, "My master invites you." "That one said to the slave, "My friend is to be married, and I am to arrange the banquet. I shall not be able to come. Please excuse me from dinner." "The slave went to another and said to that one, "My master invites you." "That one said to the slave, "I have bought an estate, and I am going to collect the rent. I shall not be able to come. Please excuse me." "The slave returned and said to his master, "Those whom you invited to dinner have asked to be excused." "The master said to his slave, "Go out on the streets and bring back whomever you find to have dinner."

The Prophet SAW has angels explicitly make him fulfill this authentic Parable.

See also Matthew 22 parallel

## The Prophets foreknowledge on the Parable

Some angels came to the Prophet (ﷺ) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Paradise and the call maker is Muhammad; and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).

Reference

: Sahih al-Bukhari 7281

Interestingly, without having any access to this verse the Prophet Muhammad SAW angels recall this Parable he's never heard, and state the callmaker is about Muhammad. How could he one, recite a parable hes never heard or read, and two be able to theologically fit it with him?

# Contents of the Injil

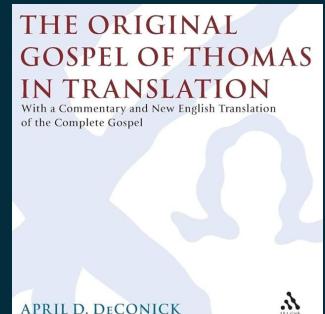
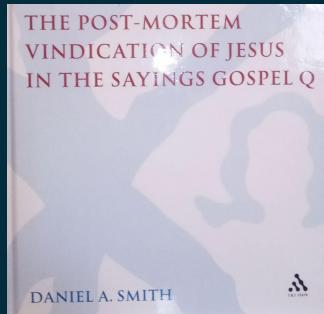
## Logion 65.1-7

**J** He said, \* A creditor owned a vineyard. He leased it to some farmers so that they would work it and he would collect the produce from them. 2 He sent, has servant so that die fanners would give him the produce of the vineyard. 3 They seized his servant They beat him, a little more and they would have killed him. The servant returned and he told his master. ^The master said, "Perhaps {[they]} did not recognize [[him.]]." 5 He sent another servant The farmers beat that one too. 'Then the master sent his son. He said, "Perhaps they will be ashamed in front of my son." 7 Those farmers, since they knew that he was the heir of the vineyard, seized him and killed him.

### *INTERPRETATIVE COMMENT*

This narrative is used rhetorically in the Kernel Gospel to speak of the most unworthy people of all. They are like the tenant farmers who killed the owner's son. This narrative appears to have been interpreted metaphorically as a reference to those who rejected Jesus' message and killed him, since we find immediately attached to the narrative, a proof text commonly used by the Christians for this purpose (L. 66). The presence of this narrative and its interpretation suggests that, even as early as the Kernel Gospel, the community knew about Jesus' death and taught an interpretation of it comparable to the first Christian Jews in Jerusalem. He was the rejected cornerstone mentioned in the ancient prophecies referencing Psalm 118.22, the 'rejected stone which has become the head of the corner' (Acts 4.11; Mark 12.10-11; Matthew 21.42; Luke 20.17; 1 Peter 2.5-6).

As Daniel Smith and April Deconick both say the Q and Thomas communities knew of Jesus death, but interpreted it as him disappearing and being alive in the community. As we see in the previous parable the servant whom they understood as Jesus is only sent back to the Father not truly dead.



# Contents of the Injil

66

Jesus said, "Show me the stone that the builders rejected: that is the keystone."

Mark independently links it with the parable of the vineyard, Mark 12. Which is about the Kingdom of God. Which is about Islam. Furthermore the Prophet SAW without access to this verse associates himself as that cornerstone. There is no reason to think Mark has an incorrect view on the events of Jesus. Because Thomasine community is not interested in a story.

**In the Synoptics independently attested by Mark This Cornerstone is referenced only AFTER the tenants are destroyed and given to another. Which is destroyed 70 ad. And given to another in 622 ad according to Daniel 7&9**

Sahih al-Bukhari 3535

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."

9 "What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. 10 Haven't you read this passage of Scripture:

11 "The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes!"

## Conclusions for Part 2

Earliest Christian communities do not believe Jesus died on the cross or was resurrected, but only appeared so.

Earliest Christians had gospels with no mention of Jesus ever predicting he would die for the sins of mankind as shown in Thomas.

Earliest Gospel did not have Jesus saying he is the son of man of Daniel 7.

The Synoptic Gospels, are texts that presuppose redacted Q source material as authentic such as the son of man quotes.

Some Jewish Christian communities had access to written gospels before the synoptics even were written. KEEP IN MIND FOR PART 2