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Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Front matter -- Table of Contents -- Abbreviations -- Introduction to the Problem: Narrative Elements in the Double Tradition -- 1. Historical Overview: The Genesis of a False Dichotomy -- 2. Are You the One to Come? On the Relationship between John the Baptist and Jesus (Matt 11.2-6, 7-11//Luke 7.18-23, 24-28) -- 3. The Obedient Son of God: The Temptation and the Passion (Matt 4.1-11//Luke 4.1-13) -- 4. From Nazareth to Capernaum: The Beginning of the Galilean Ministry (Matt 4.12-16; Luke 4.14-31 a) -- 5. The Early Galilean Ministry (in and around Capernaum) -- 6. The Later Galilean and Judean Ministries -- 7. The Passion Narrative -- 8. Narrative Elements in the Double Tradition: Conclusions and Implications -- Bibliography -- Index of Scripture References -- Index of Other Ancient Sources -- Index of Modern Authors -- Index of Subjects
Sommario/riassunto	For a long time mainstream gospel scholarship has assumed that the so-called Q material (the "double tradition") in Matthew and Luke represents a document or tradition that was almost exclusively orientated towards the sayings of Jesus of Nazareth, with little interest in a narrative about him. This book argues, on the contrary, that the narrative material in the double tradition existed from the very beginning within a coherent Jesus narrative that ran from his baptism

to his passion. Far from being inserted by Matthew and Luke into the framework of Mark, the double tradition is structured on the very same narrative framework as the Gospel of Mark (a framework that predates Mark). Conventional dichotomies in gospel origins, the historical Jesus, and the history of early Christianity are thus drawn into question. Lange Zeit ist die Forschung zu den Evangelien davon ausgegangen, daß das sog. Q-Material im Matthäus- und Lukasevangelium eine Quelle oder eine Tradition darstellt, die fast ausschließlich an den Logien Jesu von Nazareth interessiert war, kaum dagegen an Erzählungen über ihn. Die vorliegende Studie zeigt demgegenüber, daß das Erzählgut in Q von Anfang an existierte, und zwar innerhalb einer Jesus-Erzählung, die von seiner Taufe bis zur Passion reichte. Dieser Erzählrahmen gleicht demjenigen von Markus, ist aber älter. Matthäus und Lukas haben das Q-Material keineswegs in den Erzählrahmen von Markus eingefügt. Die bisherigen differenzierten Forschungspositionen zur Entstehung der Evangelien, zum historischen Jesus und zur Geschichte des frühen Christentums stehen dabei zur Diskussion.
