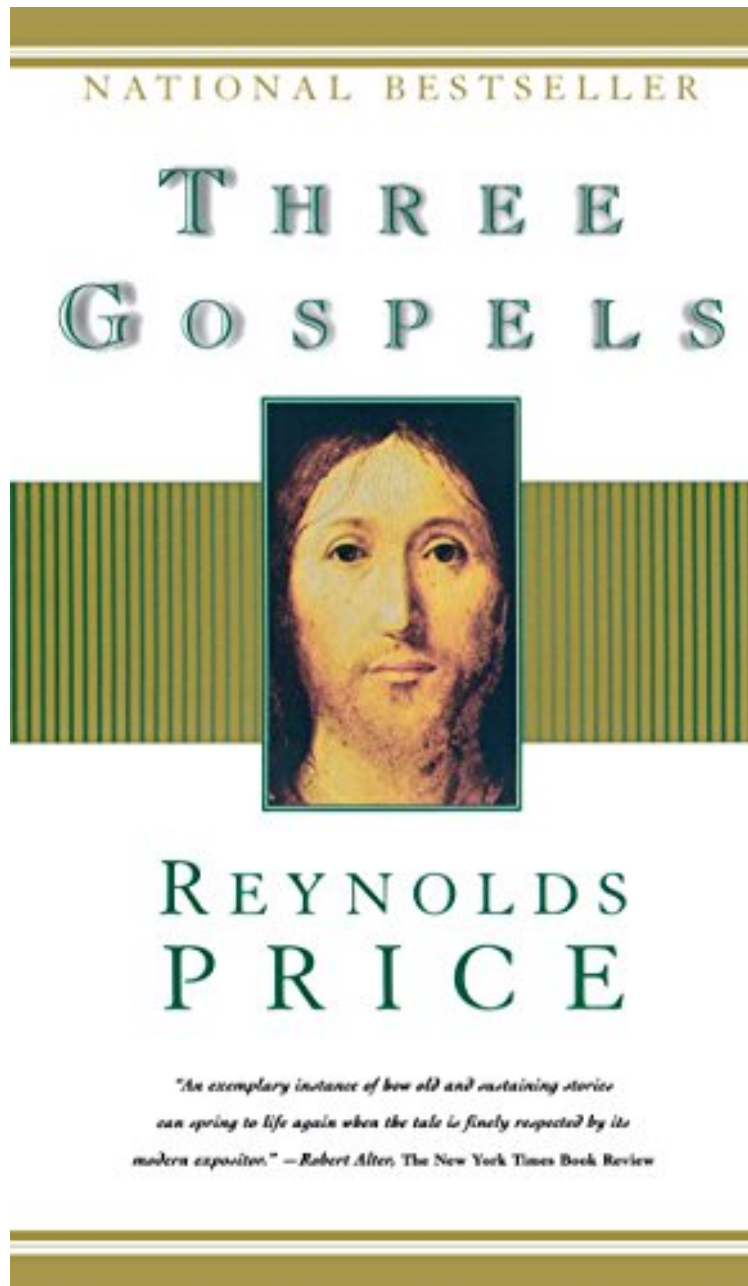


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## Three Gospels (English Edition)

Von Reynolds Price

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**Von Reynolds Price : Three Gospels (English Edition)** before purchasing it in order to gage whether or not it would be worth my time, and all praised Three Gospels (English Edition):

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich.  
mediocreVon YakPrice does not offer anything new to the scholarship on the Gospels or Jesus. He takes the side of claiming "tradition" gives us the most historically accurate answers in Christian history, but that claim is rather confusing. Price is correct in saying how stories may be accurately transmitted in 'oral cultures'; however he is severely flawed when he confuses that with the true historical accuracy of the actual texts themselves. Just because a text passes on with minimal corruption does not mean that the story itself is of the utmost historical accuracy. For example, he says, "Who was Mark, what did he know; when, where, and for whom did he write his gospel? The oldest surviving answer comes from Papias...Far from suggesting the possibility that Papias independently deduced the names of authors from anonymously circulated gospel texts, the passages quoted by Eusebius claim a direct transmission from disciples of Jesus to Papias" [he then quotes the fragment of Papias in Eusebius' Hist. Eccl.] "Eusebius, a careful and honest if not infallible scholar, also records that Jesus' disciple Philip (or perhaps Philip the evangelist, another early member of the Jesus sect) and Philip's daughters had settled in Hierapolis...." (pp. 61-62) He goes on and on. And even though he doesn't flat-out reject modern historical understandings, he sides with traditions of how we received the gospels (such as Mark was written down by a certain Mark, who sort of transcribed his gospel from the memories of Peter; and that various church fathers claimed a direct line to the very disciples). His evidence is wanting, and often times I find it self-contradicting. He insists upon things such as near-perfect internal consistency within Mark and John as proof for only one author (with possibly a few editors that only tweaked it) BUT elsewhere he applauds the J-writer of the Torah (I found that a bit amusing). Then to top it off, he admits in certain areas peculiarities but then seems to forget it in favor of "tradition". Example: p. 171 he dismisses Raymond Brown's belief that within John 21 there were probably two original stories combined and then says "As a reader who has known the story for more than fifty years, who has read it dozens of times and translated it, I continue to respond to what I see as a patently seamless web of story--the large amount that is said so quickly, the larger amount that goes unsaid." He states there is no seams but then pg. 172-173 he quotes "'Simon Peter got up and dragged the net to the land full of a great many fish--a hundred fifty-three and with so many the net wasn't torn.' So Peter gets up--from where? I may be crossing legitimate bounds, but here again I suspect the skipping movement of an old man's memory." He then gives a rather odd explanation that John (which he claims is an eyewitness writing Gosp. John as an eyewitness account) was merely distracted, but then when Peter popped up again in his line-of-sight, he remembers his existence again, and thereby mentions that he "got up". These are the sort of gaps/seams that lead scholars like Brown to make deductions of combined stories, but Price seems to be so bedazzled by the story that he rationalizes things like seams and then apparently denies they exist. He does this again, to a degree, when mentioning the 'fleeing nude' of Mark 14:51-52. While one may disagree with the ideas of someone like John Crossan's reconstructions of a proto-Mark in "The Historical Jesus", Price seems oblivious to Secret Mark and the quite probable origin of that nude-man from a nude-baptismal scene in Secret Mark. All in all, Price's book succeeds when it comes to considerations of the literary and linguistic nature, but historically he fails. Reading his literal rendition of Mark and John was interesting, as was his own invented gospel (which is not original either, for countless others have already done that). It was definitely not worth the full price of the book. I'm glad I bought it used.0 von 0 Kunden fanden die folgende Rezension hilfreich. This book should be required reading for any theology class.Von Ein KundeThe best thing about The Three Gospels, to me, is that Mr. Price's translation and exegesis adds to the mystery of Mark and John while making them real, everyday people at the same time. Mr. Price inspires a passionate study of the Gospels, not to disprove or make intellectual arguments, but to enter more deeply the divine mystery of Jesus's life, death, and resurrection. This book should be required reading for any theology program. Cynthia M. Pease0 von 0 Kunden fanden die folgende Rezension hilfreich. A fresh look at the life of Jesus and told by Mark and JohnVon Ein KundeHaving been away from the life of Jesus for almost 40 years, I found this book enthralling. It made me think about what Price calls "the Jesus sect" in a very different way. I recommend it to anyone who lost faith in a childhood Christianity but seeks something spiritual in their life.

KurzbeschreibungIn Three Gospels, the esteemed novelist, dramatist, scholar, essayist, and poet, Reynolds Price turned his attention back to a literary love he had discovered earlier in his career: translation. But for Reynolds that didn't mean abandoning his passion for writing original work; powerful and imaginative, Three Gospels offers eloquent translations of the Gospels of Mark and John as well as a gospel never before seen an original one written by Price himself. These stunning triumphs of imagination tell and retell some of the most iconic ancient stories in Price's unparalleled literary voice.From Publishers WeeklyHis prodigious output in all literary genres has made Price one of the preeminent men of letters in America. He has, for more than 20 years, studied Koine (common-language) Greek and, while teaching at Duke University, led seminars on the Gospels of Mark and John. Both experiences inform this three-part collection of two "plain translations" of the New Testament texts and an original modern Gospel. In his version, Price uses Mark's chronology and metaphoric details to paint a picture of Jesus as the Son of God who is aware of His mission of blood redemption. The introductions to each section convey Price's enthusiasm for the life of

Jesus, insights gleaned from his long study of the scriptures and some of the challenges he faced in bringing these ancient texts to life for contemporary readers. The author's unalloyed love of story and literary invention come across vividly in these crisp translations. Copyright 1996 Reed Business Information, Inc. From Booklist Esteemed novelist Price's abiding interest in the Bible as literature bears luscious fruit in his translations of the Gospels of Mark and John and in his own apocryphal gospel. His translations are the result of years of study of the form of classical Greek in which the Gospels were originally written and are underscored by Price's perception that "Jesus of Nazareth was a man above all else, merciful and welcoming." His prefaces to the translations overshadow the translated texts themselves. Each preface is a beautifully expressed commentary on what the reader is told in Mark and John and what is left out, the identities of Mark and John, how these two individuals knew what they knew of Jesus' life and career, where they wrote their accounts, and the particular nature of Jesus and God as represented in each narrative. Although there is so much to appreciate in these commentaries and in the translated texts, the best part of the book--the icing on the cake--is left to last: Price's own joyously written account of Jesus' life, based on all four Gospels, other early documents pertaining to Jesus, and Price's copious reading of the products of others' scholarly research. Not all admirers of Price's fiction will want to read his latest book; on the other hand, for readers unfamiliar with him but interested in biblical literature, it will provide an excellent introduction to his storytelling brilliance. Brad Hooper