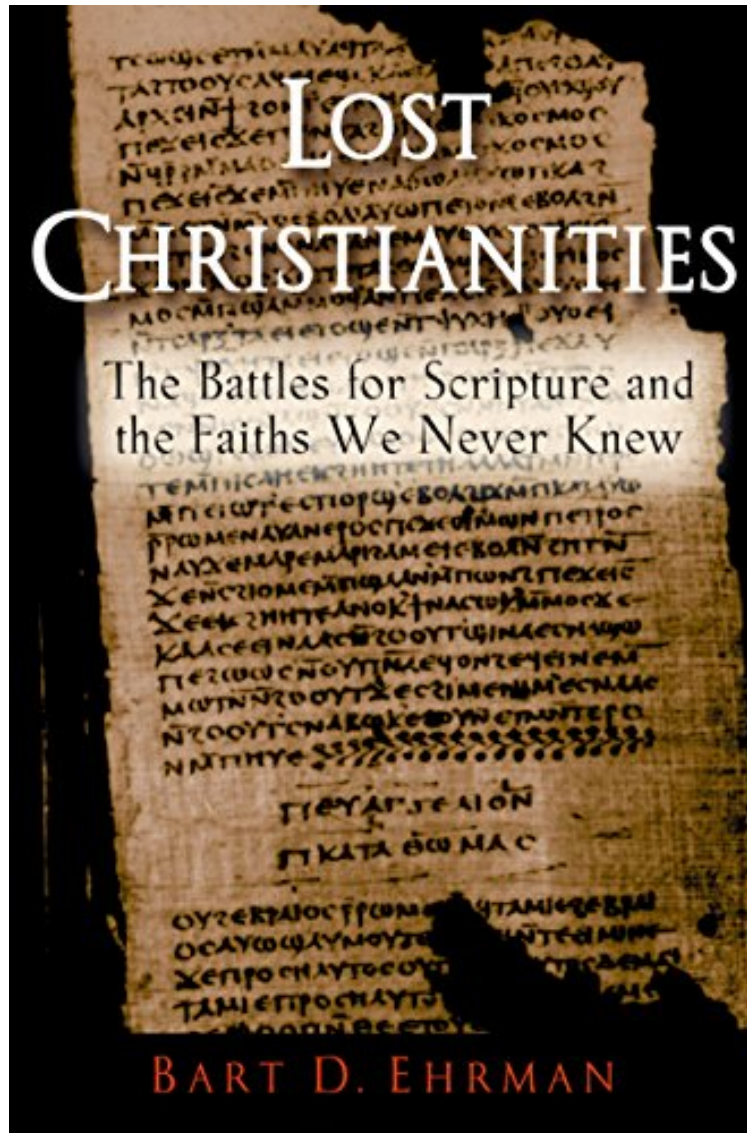


(Free and download) Lost Christianities: The Battles for Scripture and the Faiths We Never Knew

Lost Christianities: The Battles for Scripture and the Faiths We Never Knew

Von Bart D. Ehrman

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Von Bart D. Ehrman : Lost Christianities: The Battles for Scripture and the Faiths We Never Knew before purchasing it in order to gage whether or not it would be worth my time, and all praised Lost Christianities: The Battles for Scripture and the Faiths We Never Knew:

Kundenrezensionen Hilfreichste Kundenrezensionen 5 von 5 Kunden fanden die folgende Rezension hilfreich. Die Wahrheit der Sieger Von Michael Dienstbier Frage: Wer hat entschieden, welche Schriften ins Neue Testament

aufgenommen und welche als Hresie verdammt werden? Bart Ehrman, einer der fhrnden Kpfe der Geschichte des frhen Christentums, stellt die Schriften vor, die es nicht ins NT geschafft haben. Des weitern analysiert er die Kmpfe zwischen den zahlreichen Ausrichtungen des Christentums und legt dar, warum ausgerechnet die Gruppe, die er "proto-orthodox" nennt, den Kampf um die Wahrheit" fr sich entscheiden hat. "Lost Christianities" behandelt die Texte, die 1947 nahe Jerusalem gefunden wurden und als "Dead Sea Scrolls" bekannt sind, sowie die Dokumente, die 1945 in dem gyptischen Dorf Nag Hammadi entdeckt wurden. Besonders faszinierend ist das Thomas-Evangelium, welches aus 114 Aussprchen von Jesus besteht. Hier wird die Welt nicht als Gottes Schpfung sondern als kosmische Katastrophe dargestellt. Nach dieser Sicht ist der gttliche Geist gefangen in einer materiellen Hlle, dem menschlichen Krper. Um diesen Zustand zu entkommen, muss der Mensch erkennen, dass er ein Gefangener ist. Jesus hat die Rolle des "bringer of knowledge", der den Menschen den Weg ins Reich Gottes offenbaren will. "Knowledge" ist das englische Wort fr "gnosis", weshalb das Thomas-Evangelium auch als gnostisches Evangelium bezeichnet wird. Im Folgenden werden christliche Gruppen vorgestellt, die Jesus als entweder rein menschlich oder rein gttliches Wesen betrachteten (und nicht als beides wie die Proto-Orthodoxen"), oder Gruppen, die zwei, 30 oder gar 365 Gtter anbeteten. Fazit: eine super Darstellung des frhen Christentums, die die Frage beantwortet, warum Millionen von Menschen Christus als Messias und Gottes Sohn betrachten, der fr ihre Snden am Kreuz gestorben ist, und eben nicht als einen "bringer of knowledge", welcher die Erlsung nicht durch seinen Tod sondern durch Wissen herbeifhren zu versuchte. "Lost Christianities" sollte Pflichtlektre fr alle sein, die im Namen ihrer Wahrheit versuchen, die Welt mit allen Mitteln zu bekehren. Denn die Wahrheit, die wir heute kennen, ist mitnichten absolut, sondern lediglich die Wahrheit der Sieger eines langen Kampfes.

3 von 3 Kunden fanden die folgende Rezension hilfreich. Variety is the spice of this and the next life! Von Peter Uys This exploration of early Christianity is conducted in three parts: Forgeries Discoveries, in which four intriguing texts are examined as representative of the wide variety of fabricated narratives in religious history; Heresies Orthodoxies, an investigation and comparison of the divergent beliefs of various early Christian movements like the Ebionites, Marcionites, different Gnostic groups and the Proto-Orthodox; Winners Losers, that considers the conflicts that unfolded between the above-mentioned movements, focusing on the role of the Proto-Orthodox and how the New Testament came to be accepted in its present form. The book opens with an alphabetical list of the major Christian Apocrypha under discussion, with dates and contents, under the headings Gospels, Acts, Epistles Related Literature, and Apocalypses Related Literature. In the Introduction, the author mentions the diversity within modern Christianity and compares it with the situation in the first three centuries, which was equally, if not more, bewildering. The Gospel of Peter is discussed in chapter one; this Docetic document was discovered in 1886. The next deals with the Acts of Paul and Thecla plus some other apocryphal acts which were popular in antiquity. It seems Thecla was a popular heroine that inspired the ancient equivalent of Barbra Cartland-type pulp fiction. The Gospel of Thomas is considered in chapter 3, as well as the discovery of the The Nag Hammadi Library, whilst the last chapter of this section tells the story of Morton Smith and the secret "gospel" of Mark, a modern-day mystery. The fascinating second part opens with a discussion of heresies and orthodoxies on the nature, teachings and significance of Jesus of Nazareth. It is clear that all the various forms and movements, no matter their vast differences, trace their lineage back to him. See the book How On Earth Did Jesus Become A God? by Larry Hurtado to understand how early this devotion started and how astonishing it was in the view of the Mother Religion, strict monotheistic second-temple Judaism. Chapter 5 takes a closer look at the polar opposites in early Christianity; Ebionites and Marcionites. The first were Jewish followers of Jesus who adhered to Torah, believed in one God, considered Jesus to be completely human and distrusted the Apostle Paul. On the other hand, the Marcionites claimed there were two gods, utterly rejected the Old Testament, saw Jesus as completely divine and Paul as the only true apostle. What is known about the various Gnostic beliefs is discussed in the next chapter under the headings Nag Hammadi Library, Origins Tenets of Gnosticism as well as some texts like the Gospel of Truth. Ehrman briefly discusses apocalyptic Judaism and Middle Platonism as two roots of Gnosticism. An interesting and sympathetic book on this movement that includes a chapter on Marcion, is Gnosticism: New Light on the Ancient Tradition of Inner Knowing by Stephan A Hoeller. The large tent of the Proto-Orthodox is explored in chapter seven, including its relation to the Jewish and prophetic traditions and the theological developments that led to the Nicene creed. Antisemitism was inherent in Marcionism whilst amongst the Proto-Orthodox it appears in the writings of Justin Martyr, Tertullian and Melito of Sardis in a virulent form. Our Hands Are Stained with Blood by Michael L Brown and Why the Jews? The Reason for Antisemitism by Dennis Prager provide more info on this phenomenon in early Christianity. The final part looks at the winners and losers with regard to the nature of the internecine conflicts and the strategies that proved effective in the long struggle for dominance. The winners determined the structure, creeds and canon of Constantine Christianity that triumphed in Europe. Here the author engages with the classical view of orthodoxy and analyses the assaults on orthodoxy by scholars like H Reimarus, FC Baur and Walter Bauer. The victory was won in a battle of words and Ehrman also provides some examples of Ebionite and Gnostic attacks on Proto-Orthodoxy. Polemical treatises, personal slurs, forgeries and falsifications were used as weapons by all sides. Chapter 10 includes examples of Anti-Adoptionistic (Anti-Ebionite), Anti-Separationist (Anti-Gnostic) and Anti-Docetic (Anti-Marcionite and Anti-Gnostic) alterations to the New Testament text by the Proto-Orthodox. The penultimate chapter investigates the formation of the New Testament over 300 years whilst the last one

ponders the significance of it all, considering with sadness the remnants of what was lost and the question of tolerance and intolerance. The text is enhanced by black and white photographs of illustrated pottery sherds (ostrakons), manuscripts, works of art, places and inscriptions. The book concludes with notes arranged by chapter, a bibliography of seven pages and an index. There is nothing in *Lost Christianities* that disturbed or offended me as a believer. Some other books on early Christianity that I have found illuminating include *The Authentic Gospel of Jesus* by Geza Vermes and *Understanding the Difficult Words of Jesus: New Insights From a Hebrew Perspective* by David Bivin. As regards a few widely diverse modern strains of Christianity, I recommend the interesting works *Serpent-handling believers* by Thomas Burton, *Yeshua the fullness of Yahweh* by Lester McCracken and *Kabbalah of Yeshua* by Zusha Kalet.

0 von 0 Kunden fanden die folgende Rezension hilfreich. Solider Ehrman
Von Christian Friedl
Ehrman ist im Grunde immer gut (mit Ausnahme des Buches über den historischen Jesus, das ihn beinahe wider Willen als Jesus-Myther verrt). Der einzige Grund, warum es nur 4 Sterne sind, ist, dass mich der Inhalt der diversen Christentümer letztendlich doch nicht so rasend interessiert.

Kurzbeschreibung
The early Christian Church was a chaos of contending beliefs. Some groups of Christians claimed that there was not one God but two or twelve or thirty. Some believed that the world had not been created by God but by a lesser, ignorant deity. Certain sects maintained that Jesus was human but not divine, while others said he was divine but not human. In *Lost Christianities*, Bart D. Ehrman offers a fascinating look at these early forms of Christianity and shows how they came to be suppressed, reformed, or forgotten. All of these groups insisted that they upheld the teachings of Jesus and his apostles, and they all possessed writings that bore out their claims, books reputedly produced by Jesus's own followers. Modern archaeological work has recovered a number of key texts, and as Ehrman shows, these spectacular discoveries reveal religious diversity that says much about the ways in which history gets written by the winners. Ehrman's discussion ranges from considerations of various "lost scriptures"--including forged gospels supposedly written by Simon Peter, Jesus's closest disciple, and Judas Thomas, Jesus's alleged twin brother--to the disparate beliefs of such groups as the Jewish-Christian Ebionites, the anti-Jewish Marcionites, and various "Gnostic" sects. Ehrman examines in depth the battles that raged between "proto-orthodox Christians"--those who eventually compiled the canonical books of the New Testament and standardized Christian belief--and the groups they denounced as heretics and ultimately overcame. Scrupulously researched and lucidly written, *Lost Christianities* is an eye-opening account of politics, power, and the clash of ideas among Christians in the decades before one group came to see its views prevail.

From Publishers Weekly
What if Marcion's canon--which consisted only of Luke's Gospel and Paul's letters, entirely omitting the Old Testament--had become Christianity's canon? What if the Ebionites--who believed Jesus was completely human and not divine--had ruled the day as the Orthodox Christian party? What if various early Christian writings, such as the Gospel of Thomas or the Secret Gospel of Mark, had been allowed into the canonical New Testament? Ehrman (*The Orthodox Corruption of Scripture*), a professor of religion at UNC Chapel Hill, offers answers to these and other questions in this book, which rehearses the now-familiar story of the tremendous diversity of early Christianity and its eventual suppression by a powerful "proto-orthodox" faction. The proto-orthodox Christians won out over many other groups, and bequeathed to us the four Gospels, a church hierarchy, a set of practices and beliefs, and doctrines such as the Trinity. Ehrman eloquently characterizes some of the movements and Scriptures that were lost, such as the Ebionites and the Secret Gospel of Mark, as he outlines the many strands of Christianity that competed for attention in the second and third centuries. He issues an important reminder that there was no such thing as a monolithic Christian orthodoxy before the fourth century. While Ehrman sometimes raises interesting questions (e.g., are Paul's writings sympathetic to women?), his book covers territory already well-explored by others (Gregory Riley, *The River of God*; Elaine Pagels, *Beyond Belief*), generating few fresh or provocative insights.

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Ehrman's racy style is gripping ... and he offers a vivid picture of what different groups believed and why. The Church of England Newspaper
The strengths of this book are multiple. It brings together discussion about a range of significant texts; it builds a wider historical frame in which to understand such writings; it is appreciative of the diversity of Christianity and seeks to hear those voices that have hitherto been too often marginalized; and, it is extremely readable while remaining a significant work. This book should be read by all those who are keen to appreciate more fully the multifaceted nature of Christianity prior to the fourth century. The Expository Times