



A Life of Jesus

Sh?saku End? , Richard Schuchert (Translator)

[Download now](#)

[Read Online](#) 

A Life of Jesus

Sh?saku End? , Richard Schuchert (Translator)

A Life of Jesus Sh?saku End? , Richard Schuchert (Translator)

A simple and powerful retelling of the life of Christ as seen through the eyes of a Japanese novelist.

A Life of Jesus Details

Date : Published March 1st 1989 by Paulist Press (first published 1973)

ISBN : 9780809123193

Author : Sh?saku End? , Richard Schuchert (Translator)

Format : Paperback 179 pages

Genre : Religion, Theology, Christianity, Cultural, Japan, Fiction, Christian, Novels, Spirituality,
Biography Memoir, Literature

 [Download A Life of Jesus ...pdf](#)

 [Read Online A Life of Jesus ...pdf](#)

Download and Read Free Online A Life of Jesus Sh?saku End? , Richard Schuchert (Translator)

From Reader Review *A Life of Jesus* for online ebook

Andrew Hall says

A unique, original, rapturous vision of the life and love of Jesus Christ. It is just one novelist's perspective in his fiftieth year of life, but it is an accumulation of his life experience pursuing the Christ. May it inspire us to pursue Him with such fervor also.

Charlie Canning says

While there are many things to like about Endo Shusaku's *A Life of Jesus*, the one that stands out is the great love the author has for his subject matter. In the final series of chapters on the passion and death of Christ, Endo writes: "This third act is the climax to the entire Bible, and for a scribbler of novels like me in Japan this particular drama never goes stale, no matter how many times I read it. I never get away from the opinion that the scenes in the passion and death of Jesus, portrayed in the Gospels, are more effective by far than most of the classic tragedies in literature."

Endo's method in his own rendering of "the greatest story ever told" calls to mind the historical novels of the Silk Road by Inoue Yasushi. Because there were so few primary texts to draw from, Inoue traveled to the vast reaches of Western China to meditate on the landscape. This allowed him to fully imagine what the Silk Road was like. Endo did the same in the Holy Land, visiting all the places where Jesus was said to have been, meditating on desert, river, lake and town. The result is an atmospheric life of Christ that adds color and nuance to the Gospels.

Kiel says

I read this book for two reasons. One was that it's a popular book from a Japanese author about Jesus. This is significant for many reasons. One being that Japan is less than 1% Christian. This book is older now, but Endo wrote it as a help to Japanese people to understand and empathize with Jesus from their cultural perspective, so I really read it for that insight. I'm quite familiar with the life of Jesus, but living in Korea, I don't know enough about what Korean culture specifically, or Asian culture more generally, find most appealing about him. I know it's different from the West in at least some ways. I wanted Endo to shed whatever light he could on that cultural note in his telling. Secondly, I wanted to read this because another book he wrote, "Silence," about Jesuit missionaries being persecuted in Japan a long time ago, is being made into a movie by Martin Scorsese soon, starring Liam Neeson. So I wanted to see what this guy had to say about Jesus. The reason I came away disappointed is because he was heavily under the influence of German higher criticism. He quoted Bultmann a lot, as well as other mid-century German textual critics of the Bible. In the end, he didn't believe in a real resurrection of Christ, but instead a very humanistic interpretation I've read in other liberal theology, that Jesus' legacy rose in the lives of his followers such that it lived in them, and in that way, he was resurrected. Along the way, I didn't feel like I gleaned much cultural insight from him either, so I left feeling pretty disappointed and sad. If he's one of the few Japanese authors who wrote about Jesus, I can't be surprised Jesus isn't a bigger deal there. I have several friends who are missionaries in Japan, and I pray that they will lovingly teach and correct this where it is found.

Bethany says

A good intro to Jesus as seen through the gospels for the newcomer, and a good review for the church-attending Christian. The book goes through the life of Jesus, mostly summarizing the gospels and providing some historical context, some scholarly research, and some speculative details (which the author identifies as his own). I thought that this would be more of a novel-style narrative since the author is a novelist but it read more like a history.

Dale says

A Worthy Read

First published in 1973.

Shusaku Endo was a rare thing - a Christian from Japan. He also grew up mostly away from Japan in China and spent a considerable amount of his young adult life in France. When he was in Japan, he was different because of his religion. When he was in France, he was different because of his ethnicity.

This re-telling of the Jesus' life emphasizes this idea of being an outsider. Jesus is never what people want him to be. John the Baptist's followers want him to continue to teach like John the Baptist. His early followers want him to perform miracles all of the time. His later followers want him to overthrow the king and drive out the Romans. Meanwhile, Jesus is teaching lessons about love and forgiveness that no one seems to want to hear.

Endo's Jesus is a melancholy man - who wouldn't be when your main message is ignored and everyone wants to you be something you can't be?

Endo chooses to pass over most of the miracle stories of Jesus because ...

Read more at: <https://dwdsreviews.blogspot.com/2018...>

Ben Smithmedhin says

Endo's *A Life of Jesus* is aesthetically pleasing, yet reads like a Jefferson Bible because of its distortion of Jesus' life. The book was meant for a Japanese audience, and I was looking forward to how Endo would recontextualize the Gospel. But his biography is disrespectful to the testimonies of the early church because it mixes the research for the historical Jesus with a half-hearted invitation for Japanese readers to believe, which is unconvincing. Examples:

"Jesus could not accomplish the miracles the crowds pleaded for... That is why eventually the crowds called him a 'do-nothing'" (80).

"The figure cited of five thousand men is perhaps the evangelist's hyperbole..." (65)

"Lord, to whom shall we go? You have the words of eternal life;" but this response may not have been delivered actually at that time, and the choice of words may be no more than a reflection of the kerygma emanating from the primitive Christian Church, all of which is later development" (75).

"From this place in the text begins the famous miracle story about the resurrection of Lazarus, but we are free to think that 'Lazarus' symbolizes the dead, namely the Jews who were as yet unaware of the God of love" (97).

Relating to Jesus' forty-day fast: "While Jesus did his spiritual exercises in solitude not far from the Qumran monastery, the monks pressed him to an ideological showdown... the temptation that the devil presented to Jesus in the wilderness comes down to this: Pursue earthly salvation for the people, and in return I promise to give you the fullness of power on earth-- all of which, couched in other words, was precisely what the Essenes in the Qumran monastery were pursuing for their own future" (27).

"Where Mark and Matthew have written that the whole earth shook when Jesus died, and that the high curtain split in two, the evangelists are not recording events which actually happened, but they are rather expressing the lamentation of the disciples and their consternation at the death of Jesus" (154).

The book comes across as an attempt to discredit the miracles of Jesus, but by the end he is making the case for the resurrection. What's worse is that Endo seems to be a Marcionite, always contrasting Jesus' "God of love" with the John the Baptist's "God of judgment."

Ben Larson says

Excellent.

Jeff says

After reading Endo's "Silence" I wanted to see what he might have to say about the life of Jesus. For those who are unfamiliar with Endo, he is one of Japan's best known novelists of the 20th century. That he is a Christian writing in and for a culture that has for centuries been resistant to Christianity is an interesting and important piece of his story. This book which was first published in 1973 now feels a bit dated. Endo's references to Bultmann and Bornkamm contribute to that sense in a day when N.T. Wright and J. Dunn and others have provided some helpful new light on the life and work of Jesus. Still, this is a worthwhile read, specifically for the Japanese Endo's understanding of Jesus' aims.

Zen Cho says

Picked this up as a possible gift for a Christian friend and read it because I might as well. I found it quite interesting, though maybe being a Christian Westerner would have made it more surprising? Dunno. Sometimes he gets a bit repetitive about e.g. transformation of Jesus' disciples from no-good cowards into fearless leaders of the church, but he is trying to make a point after all.

Mark says

'All the same, and I have said it again and again, my own position remains what i have already set forth in drawing a distinction between a fact and a truth in the Bible. In this case too, the Bethlehem nativity might not be a fact, but for me it is the truth'

This paragraph comes on the final page of this life of Christ by Shusaku Endo a japanese catholic novelist or maybe that is a catholic japanese novelist or maybe again a japanese novelist who happened to be a catholic. I belabour the point because i think this is at the heart of Endo's work. He was a man proud of his heritage and sought to find a way of bringing the two into some form of co-operation. This book is a part of that attempt.

Endo the novelist creates an eminently readable account of the life of Jesus in which he imagines the figure of Christ walking and preaching and sharing his ultimately rejected creed of love above all things. He speculates and illustrates and shines his own particular light on that time in our history. 'heartbreaking loneliness carved his face in lines that made him look older than his years, and still the disciples failed to understand.'

This use by Endo of his imagination is supremely effective and cleverly ties in with little anomalies of detail that we have in the scriptures.

Endo the catholic forgets that not all his readers will be as familiar with scripture and the history of religion and prophecy as he is and therefore he assumes a good deal of prior knowledge which as a result might make the book rather obscure for many readers.

Endo the japanese intellectual, seeking to educate and ally heritages and cultures becomes very repetitive as he again and again attempts to lay groundwork for future reflection. This can be annoying as the drip drip drip occurs not just in chapters divided by many pages but in pages divided by just a few paragraphs.

On a number of occasions he recognizes his repetitive streak; 'as i have said many times' is actually a phrase which he writes many times. Is this humour? I don't think so no, just poor editing. You do not get the impression that Endo re-read much and perhaps allowed inspiration to cloud judgement a number of times here.

His oft repeated phrase with which I, as a believer would wholeheartedly agree, probably would not convince many outside of belief for obvious reasons.

'Faith far and away transcends the trivialities of non-essential fact, and because in the depths of their hearts the believers of that generation wished them so, the scenes are therefore true '.

This is one of the major difficulties with the book it seems to me. If he was writing it so as to share his own faith then his opinions and visions sparkle and shine from the page and i think the book is a lovely entry into this writer's mind but if he is attempting to bring others nearer to a sense of God rather than enabling them to see his own faith journey then i think it would fall down; simply because it is too much based on nothing more than his novelists mindset.

Having said all that I found it a fascinating off centre view which serves to shed light on this person who has had and indeed continues to have a profound affect in the lives of millions of people. Many years ago I remember reading Kazantzakis' book 'The Last Temptation of Christ' and being struck by the different light it shed on the person of Christ for me. It was not that of the traditionally accepted orthodox view but that served to enrich my ideas simply because it reminded me of how ridiculous it would be for us to assume we had Jesus sorted, that we could claim we had discovered and understood everything there was to discover or understand about Him. Endo's book, to a lesser extent, does much the same.

His account of Jesus' arrest and trial is an interesting exercise in imagination and re-construction and though Endo continually points out it is just that, it serves to enliven and re-invigorate a picture which, for the believer, can too easily become 'samey' and dry.

His final chapter though, entitled 'the Question', is the one I found most fascinating and inspiring. Endo asks the simple question 'How were a cowardly, traitorous bunch of gobshites....I paraphrase....transformed into men of courage and inspiration ? Was it by guilt, their own insight or something momentarily electrifying which turned everything previously held upside down ?

He is a Christian himself so you can probably guess his explanation. The chapter would not convert or change the opinion of someone who does not believe in resurrection into believing but as I read I genuinely do not think that was his intention.

This is a paragraph I found so lovely about halfway through the book.

'The God of love, the love of God -the words come easy. The most difficult thing is to bear witness in some tangible way to the truth of the words. In many cases love is actually powerless. Love has in itself no immediate tangible benefits. We are therefore hard put to find where the love of God can be, hidden behind tangible realities which rather suggest that God does not exist, or that He never speaks, or that He is angry'.

Endo's point was that the whole of Jesus' ministry was putting that difficulty centre stage and answering it by His life, death and continued action of faith in His father. Once again, I do not think it would convince anyone who was not already convinced but it is a sincere reflection. It puts different shading on the story as if a two dimensional picture suddenly has the third dimension added and light and shade enhances and changes a previously well known and perhaps overly familiar canvas.

I for one, as a believer, found it moving and thought provoking and therefore a goodread

Lee says

He had some interesting takes on Jesus, I had not heard or thought of before. In general, he is fairly liberal, skeptical of miracles, but also takes a fair amount of the text of the gospels literally. While he does engage in some speculation, he does so drawing upon texts and what is said and not said in them. He shows great familiarity of the four gospels and paints an interesting picture of Jesus drawing upon them and comparing them.

eeuwige metgezell te zijn voor alle ongelukkigen" En daarin misschien wel de grootste eye-opener.

Keith Mantell says

A thought-provoking read. The description of the Bible lands brings them to life. The analysis, whilst not proof, does give an interpretation of the motives of the disciples and their apparent transformation from fearful followers to people who traveled the empire and risked death to proclaim their message.
