As for a summary of the document, this has already been covered but no quotes from the text have been provided up to this point. Of course, one of the most widely known verses in the Gospel of John is John 3:16 which does not need to be repeated here because any Christian would know it. Other notable passages include chapter 18 when Jesus is arrested, the raising of Lazarus in chapter 11 and the feeding of the five thousand in chapter six. Actual quotes that are noteworthy include John 6:20, when Jesus is walking on the water, when he says “It is I…do not be afraid.” Another one to point to is John 3:18, which obviously is just after John 3:16, but is the verse that notes that whomever is believed is not condemned. One set of passages and events that is NOT covered in John is the birth......

References

Gospel of John Verses 1-5

(Kysar 27) Scholars at times forget that the bible is not only a work of theology but also a work of literature.

Barnes also believes in this interpretation and its New Testament expression of the Trinity, "I am thinking, in particular, of the pivotal appeal to John 1:1-3 at de Trinitate 2.2.9, which resembles Tertullian's (and Hippolytus's) use of the Johannine prologue as the paradigmatic expression of the economy of the Trinity." (Barnes 239) Omerod also feels that the Augustinian explication of this passage, as well as the rest of the Gospel is fundamental to understanding it.

I do not think it is stretching things too far to suggest that Augustine is making connections between his exploration in the interior realm with fundamental Christian religious experience, mediated through Scriptures. e are to "seek his face evermore" (Ormerod 777)

One of the earliest supporters of this prologue was Pope Leo…..

Works Cited


Gilgamesh/Jesus

The Mesopotamian myth story of "Gilgamesh" and the Gospel of John in the New Testament are both stories of men, part God and part man, whose journeys lead them far across the Earth. Their trials are somewhat similar, yet their outlooks are very different. Gilgamesh, the protector of his people, and Jesus, the prophet of his people, may have lived differently, had they existed in the other's time. However, assuming that Jesus would have remained true to himself, as he was depicted in the Gospel of John, he would not have retained the walls of Uruk. This paper will examine the reasons for this concept.

First, Jesus held the belief that man's testimony to him was useless, as was any testimony given by himself about his actions, and that testimony about his life should only come from God. In John 2:25, the scripture states that "he did not need……

References


Deity of Christ in the Gospel of John

In John's Gospel, the term Son of God is used very frequently but people do not derive the spirituality of Jesus from this title, in fact they refer this title to the messianic position of Jesus. Such a belief has put forward a number of interesting questions, because according to John (20:30-31), in order to obtain an eternal life one needs to have a firm believe on the fact that Christ is the son of God. The question here arises, that what should be believed by the people about Christ if they want a gift of life? Or should the people consider Jesus as their God to get a gift of eternal life? The answers to all these questions are obvious implications of one's eternal fate (Wilson, 2006).

None of the other Gospels talk about the divinity of Jesus. According to the……

References


Introduction

While the Gospel of John bears some similarities to the Synoptic Gospels, as Barrett (1974) points out, it also sets itself apart in several unique ways by focusing on the mystical nature of Christ and the importance of the Church. Even the Synoptic Gospels offer differing details of the life and teachings of Christ, and in many instances, John agrees or is more in line with Mark, while Mark differs from Matthew and Luke. Still, Barrett (1974) affirms that “John's aim was not literal accuracy, and he therefore cannot be expected to show detailed respect for the wording of any source” (p. 228). John's aim, rather, was to illustrate the divine nature of Christ in a way that showed how the Son of God was infinitely unique in the history of the world—and how that uniqueness was to stay with the world through the sacraments of the Church.

The……

[Read More]

gospel of john prologue three interpretations

Words: 658 | Length: 2 Pages | Document Type: Essay | Paper #: 99129157 |

Boring notes that early church hymns were constructed around a core of theological content, and were largely instructional in nature. According to Boring, the Prologue was one such hymn, and was used in catechism. Boring also points out the historical and sociological function of the Prologue, which would have been to “bridge the minds of the Semitic and Hellenistic worlds,” through the central and unifying concept of logos. Both the Semitic and the Hellenistic worlds shared an appreciation for the power of the Word. Moloney (1989) points out that the Prologue presents Christ as the incarnation of the Word. Boring also points out that the Prologue emphasizes the first person plural to engender a sense of community among readers. From a theological standpoint, though, the Prologue also tackles the central mystery—and controversy—of the incarnation of Christ. Christ embodies the paradox of a God that is at once transcendent and immanent……

[Read More]

John 15 an Exegesis of John 15 1-27

Words: 1565 | Length: 4 Pages | Document Type: Essay | Paper #: 27878990 |

John 15

An Exegesis of John 15:1-27

John 15:1-27 recounts Christ’s last words to His disciples the night before His execution on Calvary. Beginning with His identification of Himself with the “true vine” and ending His exhortation that His disciples “bear witness,” Christ both states clearly and explicitly what union with Him is like and what those who are in union with Him can expect from the world. This paper will give a line-by-line exegesis of John 15:1-27.

Leon Morris (1989) notes that “in the Old Testament the vine is often a symbol of Israel, sometimes of degenerate Israel” (p. 120). Thus, when John relates a scene in which Jesus says, “I am the true vine, and My Father is the Vinedresser. Every branch in Me that does not bear fruit, He prunes it so that it may bear more fruit”……

[Read More]

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Gnostics believed that they belonged to the “true church” of an elect few who were worthy; the orthodox Christians would not be saved because they were blind to the truth.

Part E -- Content - if we then combine the historical outline of the “reason” for John’s writings with the overall message, we can conclude that there are at least five major paradigms present that are important in a contextual analysis of John.

John 5:13 - I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. This seems to point that John saw a clear difference between those who believed in Jesus as the Son of God, but were unsure about eternal life. However, if we look back at other parts of his Gospel, we do find repetition of this theme. In John 1:5-7,.......
The Gospel of John presents Jesus to the reader in a way that makes Christ the central figure not just at the time but in all history. Christ is the logos—the Word from the beginning of time. As the faith community moved out of the synagogue, I can see how the Gospel of John helped to prepare the community for this move. Christ is depicted in the Gospel as instituting an entirely new religion—one based on love, charity, mercy and relationships. As Moloney (1998) states, “one becomes a child of God through a process of growth” (p. 38), and the abandonment of the synagogue may be seen as the young bird leaving the nest and branching out on his own. This was the growth the Church required and at the center of it was the idea of Christ as the God of all.

The Gospel...

[Read More]

John 5:1-9

[1] Some time later, Jesus went up to Jerusalem for one of the Jewish festivals. [2] Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. [3] Here a great number of disabled people use to lie—the blind, the lame, the paralyzed. [4] [b] [5] One who was there had been an invalid for thirty-eight years. [6] hen Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, ‘Do you want to get well?’ [7] ‘Sir,’ the invalid replied, ‘I have no one to help me into the pool when the water is stirred. while I am trying to get in, someone else goes down ahead of me’ [8] Then Jesus said to him, ‘Get up! Pick up your mat......

[Read More]

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John 14:31 a Difficulty in

He does not, however, say where the text came from.

Another main way of seeing the problem is to claim that the writer has used different sources to create his gospel. These sources preceded him in the Christian tradition, and may have included both the synoptic gospels and other non-canonical or lost texts. In putting different sources together, he has been forced to make decisions. When he relied on tradition and not his own account, he is not able to make a coherent well-flowing narrative. It comes out disjointed.

Schnackenburg proposes perhaps the most satisfactory solution. His view is that John 15-16, and John 17 separately, were later insertions to the text done by an editor. He accepts that there is some continuity of content in the discourses following 14:31, which makes chapters 15-17 appropriate. ut he accepts also that the transition is overly abrupt, and that the more original......

[Read More]

Bibliography
The Synoptic Gospels, which are the Gospels of Mark, Matthew and Luke, are called "Synoptic" because their patterns and stories show similar themes as well as differences. Placing them side by side, which has been done many times, can give a quick "historical" synopsis of Jesus' life. While the Synoptic Gospels use many of the same patterns and stories, each author stresses his own themes, particularly in describing Jesus' Passion: his suffering and death. Mark emphasizes Jesus' suffering. Matthew focuses on Jesus' kingship and the jealous plotting against him. Luke stresses Jesus' innocence and its recognition by several of Jesus' key oppressors. The Synoptic Gospels use common historical patterns and stories to convey their messages.

In contrast to the Synoptic Gospels, John's Gospel is less historical and more poetically, theologically developed. John's Gospel does not use the same patterns......

Works Cited


John's Gospel is a strongly theological work. The basis for the Christology of John's Gospel is the Word. Also, John gives deep theological insights through the stories of the Samaritan woman at the well, the man born blind and the rising of Lazarus from the dead. John's account of the Passion is also deeply theological and quite different from the accounts of the other gospels. Finally, John uses many motifs to highlight the divinity of Christ. It is clear that John's gospel is not merely an historical account of Jesus' life on earth; rather it is a skillful examination of the theology of Christ and Christianity.

The Christology of John's gospel based on the prologue.

The basis for the Christology of John's Gospel is found immediately in the prologue's first sentence: "In the beginning was the Word, and the Word was with God, and the Word was God" (King James......
As Spong has closed his career as a formal minister, retiring from the bishop position in 2000 have has become even more controversial than ever before:

Spong believes in a transcending reality at "the very heart of life" that presses toward life and wholeness. He describes God as the "Ground of Being" and "universal presence" that undergirds all life and is present in all that is. He regards heaven as a symbol standing for "the limitlessness of Being itself," describes Jesus as "a God presence" whose burning awareness of God made him a doorway to divine reality, and believes that the divine source of life calls human beings to live fully, love wastefully, and have the courage to be. Spong describes his project in classic liberal terms -- walking the "razor's edge between orthodox overbelief and losing the 'Christ experience'..."I do so not because I reject the church, but because……

Works Cited


John 5:1-9

At first glance the text of John 5:1-9 is relatively simple and straightforward: Jesus is again in Jerusalem for a festival, and he stops by a pool that has healing properties. There he meets a sick old man who has been plagued with paralysis for years, yet when Jesus tells him to stand and walk the man finds that he is cured. Even a slight consideration of this passage prior to any scholarly commentary reveals a certain positioning of this narrative within the New Testament at large, calling up certain motifs and considerations that help to inform a proper understanding of Jesus and his role. The man seems to be put upon not only by his disease but by his community, as no one will help him to the pool and they even apparently jump in front of him in order to be healed. That Jesus picks……

Ibid. 1890.


Ibid.
There are several incidents contained within the various Gospels in which Jesus performs a miracle and cures someone; and John 5:1-9 recounts one of these stories. The incident happens on an unnamed holy day in the city of Jerusalem, which also corresponds to the Sabbath. The place is a pool with five pillars, or colonnades, near a spot commonly known as the "sheep market," sometimes the "sheep gate," or "Bethesda" in Hebrew, and it is here that Jesus cures a man who had been infirmed for thirty-eight years. The pool was famous for curing the first person to enter after it had been disturbed by an angel who occasionally entered the pool. But because the man had no one to help him enter the pool, he never had been the first to enter, and thus never cured. After asking the man "would thou be whole?," Jesus instructs the......

John 5:1-9

Works Cited


John Gotti's Last Stand

John Gotti, whose reputation for evading long prison sentences notwithstanding his mob-related crimes (including implication in the murders of a number of people), was finally convicted of thirteen crimes on April 2, 1992. His story is a fascinating one as he ascended from a lowly street criminal to the head of the Gambino crime family; this paper provides some biographical details of Gotti but in the main this paper focuses on the evidence and witness testimony that finally put Gotti away for good.

A Brief look at Gotti's Life

Gotti was born on October 27, 1940, the fifth of thirteen children that were born to an Italian immigrant father and mother -- according to FBI files. Gotti was a street gang participant at the age of 12 and was known to be missing toes. The cause of his missing toes? He reportedly was attempting......

Resurrection Jesus Considered Signs Gospel Jesus' Resurrection

Jesus' resurrection as one of the 'signs' in the Gospel
There is much controversy with regard to the resurrection of Jesus and concerning whether or not it should be considered a sign in the Gospel of John. In order to determine if the resurrection should be considered a sign, one must focus on the set of details accompanying this particular event. The resurrection's significance, its purpose and the body that performed it all need to be taken into account so as for one to be able to gain a more complex understanding of the episode. The resurrection stands as a symbol for the concept of new life, as rebirth is one of the most important ideas that one can possibly think of when considering Jesus Christ.

Bibliography:
Scholars have repeatedly stated that the gospels of Matthew, Mark, and Luke are linked together by various similarities. As such, the three writings have been united under the entitlement Synoptic Gospels. The majority of literary investigations rely on equivalences in content, style, and order of events being similar and frequent in the Synoptic Gospels to such extend that they appear vastly separated from John's. Cursive analyses of the gospels have defined the questioning of the interrelationship between the three as problematic. There are those who claim various priorities, such as Matthew's preceding Mark's and vice versa, while other scholars, specifically Christians, avoid addressing the matter. The latter deny the existence of a literary interrelationship and maintain strong beliefs that the three gospels were written independently. From a religious point-of-view, there would be no need to explain or emphasize on similarities because of the gospels’ divine nature. Our goal for this......

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Jesus' Testimony to the Pharisees in John

The Gospel of John reveals a number of “I AM” assertions made by Jesus Christ. They are bold declarations through which Christ makes a powerful point, namely that he IS divine. However, the language that Jesus uses also conveys a message about the mystery of His Person. He uses words and formulas that are deeply meaningful for the Hebrews to whom He speaks. "I AM" after all is more than a mere subject followed by a predicate. It is the name of God as He called Himself when He spoke it to Moses in the Old Testament. Therefore when Jesus says to the Jews, "before Abraham was, I AM" (John 8:58), he is deliberately equating Himself with the God of the Old Testament by using the language of that God.

At its most basic level, Jesus' "I AM" assertion in John 8:58......

Bibliography


As with the Gospel of Mark's theme of impending darkness and suffering, what is the Good News? Is there a message of joy here? How do you talk to your parishioners about embracing the cross, even as we approach life with joy and hope?

Darkness and suffering are recurrent themes throughout the Bible. God's love is offered as a resolution to the suffering endemic to human existence. The Gospel of Mark's unique apocalyptic vision simultaneously presents the Good News to teach the truth about Jesus as the Son of Man. Depending on how the text is read and interpreted, there is certainly a message of joy embedded within the Gospel of Mark. I would therefore communicate the key themes related to the Son of Man, the identity of Jesus, and the means to salvation while disseminating the Good News to parishioners.

The beauty of the Gospel lies in its fantastic…… [Read More]

How would the image of Jesus, the Noble Shepherd, have spoken to the Johannine community in their Greco-Roman context? The image of the Noble Shepherd is anchored in time and geographic space, speaking directly to John's audiences. A seemingly simple image and concept, the Noble Shepherd actually reveals the complex social hierarchies in Greco-Roman societies. Moreover, the Noble Shepherd embodies the ideals and ethics that defined the Greco-Roman community. Critical to the Noble Shepherd is the "noble death," a death defined by self-sacrifice and which has its ultimate manifestation in martyrdom (Neyrey, 2007). The death of the Noble Shepherd is voluntary and conscious, and ironically shows how individuals can achieve eternal life through a death that is filled with political meaning. Moreover, the Noble Shepherd is the epitome of a just and kind leader, the humble counterpart to a King. The Noble Shepherd is more closely tied to the earth…… [Read More]

Significant Narratives
These cover some important episodes in Jesus; life and ministry that are notable excluded from John. These include the institution of the Lord's Supper (Matt 27: 17-25; Luke 22: 7-14; Mark 14: 12-20), the Transfiguration (Matt 17: 1-13; Mark 9: 2-13; Luke 9: 28-36), and the Temptation of Jesus (Mark 1: 12-13; Matthew 4: 1-11; Luke 4: 1-13)

These provide examples of Jesus casting out demons (Matt 8: 28-34; Mark 5: 1-17; Luke 8: 28-37)
Synoptic Problem

The Gospel mainly consists of the first four New Testament books in the Bible but it's only the first three that are considered to have synoptic problem i.e. Matthew, Mark and Luke. These books literally relate the story of Jesus in similar ways including the order of material, the stories told, sayings of Jesus, and using the same words in similar accounts resulting in the fact that they are referred to as the Synoptic Gospel. The difference now comes in the Gospel of John where the story of Jesus is shown in different format; events are viewed differently and with its own unique language and approach. Due to the different view and description of events, the book of John is not included in the Synoptic problem. Generally, a principle of only scripture had to be practiced as the cornerstone of reformation and practice of church and it should......

Works Cited:


Gospel of Christ to Hinduism

For this reason, it is important to identify the most basic differences between Hinduism and Christianity (Christian response to Hinduism (http://contenderministries.org/hinduism/christianresponse.php)).

While Hindus believe in a Creator the truth behind that creator is that there are many Gods within the Brahman. The Christian faith provides one Lord, one God and one true creator.

The bible instructs man to worship and love only one God.

Hear, O Israel: The Lord our God, the Lord is one." Deuteronomy 6:4

And call upon me in the day of trouble; I will deliver you, and you will honor me." Psalm 50:15

In the Hindu faith each person is nothing more than a manifestation of the Brahman. It is something that can create great stress with the belief that one is on earth because in a previous life they were not worthy.

The Christian faith believes that God created all mankind with free will. He......

References

Jesus' healing of the Centurion's servant

The biblical text of Jesus healing a Centurion's servant is recognized for the numerous ways in which it can be interpreted and for being a significant pillar of faith in the Christian world. The story is particularly intriguing because it involves a Centurion turning to Jesus in order to get help and because it is one of the only two biblical accounts involving Christ performing a miracle meant to help Gentiles and in the presence of these people.

This text......

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This is evidenced in the first chapter's list of Jesus' lineage, recalling similar lists in the Old Testament, tracing the line of Israel. Second is the nativity gospel, or story of the hero's extraordinary origins, along the lines of Moses' story of persecution and salvation from death as a baby from Genesis. Jesus' Sermon on the Mount is a didactic illustration of the role of Jesus as teacher to his followers. Jesus also teaches his disciples and others through parables, through miracles, and by quoting and interpreting scripture in a prophetic style. The final genre of the Gospel of Matthew is that of the Passion story, the narrative present in all of the gospels, of Jesus' death and resurrection.

Atmosphere: The atmosphere of the Gospel of Matthew is of a world of great hypocrisy. There is a tension between the exterior world and the interior world. Jesus teaches his followers……

Jesus the Four Gospel Books in the

The four gospel books in the New Testament are the principal foundation of the information regarding the life of Jesus. These books include Matthew, Mark, Luke and John. The four books tell the story of the life of Jesus, but from different perspectives. Christian faith depends on the four gospel books that narrate the historical life of Jesus. As a result, if the provisions in these four books are a correct historical account of Jesus, then the faith of Christians is practical. Moreover, if indeed Jesus rose on the third day from the departed, the claim that Jesus is the Son of God is rational. If the claim that Jesus taught the people many things highlighted in the four gospel books, then believing in Him is the only means through which Christians can have everlasting life. Although the gospel books particularly Matthew, Mark and Luke demonstrate the synoptic problem,……

References List


Collaboration Work With John Cage

John Cage was a revolutionary artist that transcended his time and his generation. He was a man that refused to limit himself or his work in any way. Being a musician myself, I was certainly very appreciative of his radical and uncompromising musical style and his unique willingness to take great chances in his work. However, after further research I have realized that I had only come to regard a small sliver of Mr. Cage's true mastery. While my musical penchants drew me specifically to his melodic concoctions, I was unaware of his other talents in the genres of poetry, painting, printmaking, philosophy and composition. Through extensive examination of his remarkable and groundbreaking works in these artistic arenas, I began to realize Mr. Cage's genuine and complete genius. The vast scope of his artistic capacity did make it a bit difficult to decide on which……

Bibliography


Christian Gospel Is Typically Met
Words: 588  |  Length: 2 Pages  |  Document Type: Essay  |  Paper #: 74517409  |

This is not necessarily a bad thing, as this might mean that these individuals acknowledge the fact that Christian messages are powerful and refrain from falling victim to prejudice when it comes to being a believer. Acting without considering matters at first can have a damaging effect on individuals because they might fall victim to producing incorrect interpretations of the gospel.

4. People who use intellectual principles in rejecting Christianity are motivated by ration and by their unwillingness to accept unfounded matters. It seems irrational for an intellectual individual to accept the concept of a person dying and coming back to life. Non-religious people who are guided by intellectual principles support science and feel that it directly contradicts religion. They tend to interpret the gospel literally and thus feel that it is similar to a work of fiction. Seeing the overall history of Christianity and the way that many individuals……

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Marks Gospel Mark's Gospel the Gospel of
Words: 614  |  Length: 2 Pages  |  Document Type: Essay  |  Paper #: 59722891  |

Mark's Gospel

The Gospel of Mark is one of the most important Gospels in the New Testament. It is considered so important because it provides a canonical account of the life of Jesus, and narrates the Ministry of Jesus from his baptism from John the Baptist all the way to the death and resurrection. (Bright, 2006) The gospel focuses on the last week of the life of Jesus in Jerusalem. It deals mainly with the attempts of Jesus to perform miracles while maintaining a sense of secrecy about his own divinity, and after he predicts the events that are about to unfold, his disciples misunderstand the immanency of Jesus' demise.

Mark's Gospel does not discuss Jesus' birth or his life before his baptism. It simply refers to Jesus as the man from Galilee. The baptism of Jesus is portrayed as an interesting affair where Jesus' position had not……

[Read More]

Work Cited


Epistle of John Is Unlike
Words: 1046  |  Length: 3 Pages  |  Document Type: Term Paper  |  Paper #: 18701177  |

"This Epistle is marked by contrasts -- light and darkness, life and death, saint and sinner, love and hate, Christ and antichrist." (346) the messages are of complete totality, in that they build upon the idea of being either a follower or a sinner and that from the knowledge of the lord and redemption through confession, any son of Satan can become a son of God and live within the fold and love of the lord eternally. John makes clear that his word is not a word of teaching, as the word of the lord is known by his followers, instead it is the word of a reminder of the grace of the lord and the destiny of those who follow him, to live within his love and guidance for eternity. "I have not written unto you because ye know not the truth, but because ye know it, and that……
American Gospel the Book American
Words: 914 | Length: 3 Pages | Document Type: Book Report | Paper #: 63709592 |

Another drawback of the book is that it didn't have much perspective of what it has meant to be pluralistic or worldly in the context of the rest of the world. During the American Revolution, a country with no official religion was an odd idea. It was a general concept that the world had always been governed by a King by Grace of God, and in return protected God's true religion from heretics and blasphemers (esterlund, 2006).

In addition, the author did not discuss the major difference between the "divisive arguments about God and politics" in the late eighteenth century and today. Thus, without state support, religion flourished in the United States, and now as today is the most religious nation in the world. The strength of Americans' religious faith enlightens the determination of a "public religion" that even now continue to worry unbelievers and secular thinkers (esterlund, 2006).

Works Cited

Sharing the Gospel This Is
Words: 396 | Length: 1 Pages | Document Type: Essay | Paper #: 67686125 |

If, in witnessing to a Hindu, such efforts can be directed towards them and their people, then their own personal love can be brought out and they may be led to follow Christ. Because of the diversity and complexity of their beliefs, sometimes, the simple promises of the truth of Christ and of salvation through him will assist in helping them to understand that Christianity has only these simple beliefs to follow instead of the complexity of Hinduism.

Begin with the book of John in the New Testament in a simple version such as the New International Version (NIV). Start with Chapter 1 and emphasize mostly the passages concerning Salvation. Remember Hindus don't know Christ. You must introduce Him to them on a personal basis. Also, use 1 John 5:13 to explain that salvation is based on God's grace and not on works.

Make your spirit humble in your. . . .

Bibliography
I just wanted to be silent with you.” Yet after that simple moment of stillness, silence, and mutual understanding, the young man and his spiritual mentor had a new bond of understanding and oneness in Christ, because of their mutual acknowledgement of need and fulfillment. This shows how the presence of God through the presence of another human being, or the stillness cultivated in one’s own soul can be an effective form of self-teaching and teaching others, as effective as a more open and obvious discussion of doctrine. Westerhoff does not discount more conventional communal religious practice, but he regards such moments of silence that take place as essential in getting the maximum benefits from spiritual worship during a ceremony. In short, one cannot be a ‘once a week’ or ‘once a year’ Christian, the simplest, apparently secular acts of life must have a sense of connection to a larger……

References


In reference to the World View, answer the following questions from the Bible and the Gospels:

What are some ways the Christian Gospel is perceived in our culture?

Our culture perceives the gospel just like everything else that it comes into contact with; it is twisted from what is true. The work of Satan has invaded many areas, for instance, education and the media and this has allowed more alteration of the correct gospel. The gospel clearly indicates that some people will not see the gospel properly as stated in Romans 11:8 and 2nd Corinthians 4:4. Due to this, believers are not properly understood and therefore people expect us to be flawless if the Bible is really correct about us.

What are some specific moral reasons people may reject the Christian Gospel?

The gospel is rejected......

[Read More]

Bibliography


Despite the general strength of this book there are some weaknesses. Since the focus of this book is personal evangelism, he lacks the cohesive discussion of how organized evangelism should occur and how it fits within the holistic paradigm. By only talking about the personal evangelizing efforts, we do not have enough insight into what Metzger believes we should act as a body. By ignoring this aspect of evangelism, Metzger fails to give the significance of having a solid congregation of believers to support the newly converted and lend their strengths to the development of the Whole Person.

There are many other books that deal with the theme of evangelism. One such book is John Blanchard entitled "Is Anybody Out There?" This book differs from "Tell the Truth" in that it is less a directional book rather than a book that seeks to answer questions related to the scripture. This……
Sign Miracles

Not all miracles are signs; signs are a special type of miracle. "Yet all miracles are not signs, for signs convey some distinct teaching in addition to their display of power," (Anderson, n.d.). As Morris (1989) puts it, a sign is that which "points beyond itself," (p. 2). Moreover, a sign is "not self-contained, not an end in itself," (p. 2). Whereas a miracle may stand alone as an example of Christ's glory, a sign is that which points toward something else -- it "has a meaning that is fulfilled elsewhere than in the miracle," (Morris, 1989, p. 2). Therefore, signs serve a special function in the Bible. They point not only to the power of Christ but also to underlying meanings in the events that give cause for deeper contemplation and analysis. The word in Greek for sign is semeion, which is used 17 times in the……

References


Jesus in Looking to Find

The Gospel of Luke, as has been mentioned here, is very similar to that of Mark in its narrative and in describing Jesus, the man. This is an element of the Gospels about which authors Nickle and Brown agree. There is, too, a strong belief that the Gospel of Luke was written by a "missionary colleague of the Apostle Paul (Nickle, 1980, p. 125).” The Book of Luke is the most extensive and detailed account of the life of the historical Jesus of any other book in the Bible. "hen this Gospel is joined by its companion volume, Acts and Apostles, they together make up about twenty-seven percent of the New Testament (Nickle, 1980, p. 125).” The most distinctive characteristic of the Book of Luke, is that it is sequenced with Acts and Apostles (Nickle, 1980). Luke is unique in that his book goes beyond the life of Jesus, into……

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It is this selfsame Holy Spirit that will serve to convict within the unbeliever and to work within that individual until that person comes to the point of opening the inner door for the Christ and then urging the same individual forth into fulfilling the 'Great Commission' of spreading Christ to the world. In the fulfillment of this commitment inclusive of "baptizing them in the name of the Father, the Son, and the Holy Spirit" the three faces of God's person are revealed and authenticated. Just as when Jesus entered the waters to be baptized and entered into communion with God the Father and God the Son was baptized of the God the Holy Spirit in the Gospel of John is clearly characterized in the evidence provided by John of the words Jesus spoke.

This one book of the ible explains clearly to believers and followers of Christ that the……

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Step-by-Step with the Bible (Nd) Online available at http://www.mbay.net/~jmejia/chapt32.htm


The child is born, grows up, and breaks off from the mother and eventually the mother ages: "I wither and you break from me," says Wright. Unlike the metaphor of John, where the branch dies and becomes kindling, Wright's independent child continues to "dance in living light," and the child becomes a fertile "fruit" itself, rather than something dead like kindling. The child's autonomy is presented as something positive, although painful for the mother.

Wright's conscious or unconscious echoing of the Gospel of John as the child "breaks" and "becomes light" suggests that women are capable of allowing their offspring to feel the joys of maturity the God of the Gospel of John frowns upon such a sense of independence from God. The Gospel says that humanity can do nothing without God, and that humans only bring forth fruit when they "abideth" in God.

Wright's mother is not entirely self-sacrificing………
Chris's biblical statement "I am the light of the world." Specifically, it will describe the events that surround the "I am" statement, how the "I am" statement relates to the revelation of God in the Old Testament, and how the statement reveals the deity of Christ. The semantics of the Bible are awesome. Since it was written in ancient tongues, they can be translated in many ways, and so it is with this passage where John repeats Christ's words, "I am the light of the world." Light can mean many things to many people, but here, light really means love, and Christ is a reflection of God's love of all the people of Earth.

A "I am" also has many contextual meanings in the Bible, and together, these words affirm Christ as a deity and the Son of God. Thus, Christ not only affirms his own place and purpose on Earth,……

References


son of Christ (a fact which would soon become apparent after his ensuing crucifixion and resurrection) (Musser, 2013). Thus, this action symbolizes the fact that believing in and following Christ will lead to spiritual fulfillment.

Jesus was able to fulfill this symbolism by providing spiritual nourishment……

References


Yet, before one can understand Johnson's call for a taking back of the feminine Christ, one must first understand how the feminine Christ was lost. The starting point is with the ministries of Christ and to the point of his resurrection. This short period of time is the only time that Jesus himself was in charge of defining his philosophy, although even he recognized the fact that history would define him and not himself.

Jesus' ministry involved numerous acts of kindness, preaching and forgiveness. Many of these acts are seen as miracles, or "Signs" as the Gospel of John refers to them. These included exorcisms, walking on water, turning water into wine, and raising people from the dead. According to the Gospel of John, Jesus' ministry lasted for a period of three years. The major event of the ministry phase was the giving of the Sermon on the Mount, where……

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In conclusion, the “miracle” associated with the raising of Lazarus from the dead as described in the Gospel of John holds some very key elements for the true Christian. First, it confirms that Jesus Christ was indeed capable of performing "miracles" that not only helped his fellow people but also supported his divine nature as the one and only "Son of God." ut most importantly, the resurrection of Lazarus and the eventual raising of Jesus Christ from the dead and his ascent into heaven reinforces the faith of all believers that someday they too will follow in His footsteps to become one with God and thus conquer death to live eternally as Jesus himself had promised in the Gospels of the New Testament.
Christianity was in its infancy when the New Testament was created, and it would have been important to the leaders of the Christian community to inspire some level - even a lot - of fear of retribution for failing the community and their faith.

This is supported by Joseph Gaer (1952), whose book the Lore of the New Testament, provides the insight into the stories of the New Testament, and those stories are frightening to people whose change in direction from religious paganism, to a monotheistic following is relatively new. For instance, as concerns Judas Iscariot, the New Testament has Jesus casting Satan out of the demonically possessed Judas when they meet.

Satan took possession of the sick boy and, as he was accustomed to, the boy tried to bite the person nearest to him. But as soon as he touched Jesus, Satan jumped out of the possessed boy in......


According to Burton Mack's analysis of the synoptic gospels, A Myth of Innocence: Mark and Christian Origins, the Gospel of Mark was likely written in 70 CE in Syria. The Gospel of Mark tells the story of a Jesus who is not born in an overly divine fashion in the sense that it contains no story of Mary's impregnation by the Holy Spirit nor Jesus persecution by Herod. Nor does it contain an extensive Judaic linage of the figure of Jesus, or extensive sermons, like the book of Mark. Instead, it begins with Jesus' baptism as a teacher by the hands of John the Baptist.

According to Mack, the Jesus of Mark's envisioning is an angry, rather terse parable-teller and speaker of wisdom literature, designed to be obscure in meaning than easily understood. He is a man whom stands outside of conventional, Judaic society and......
Jesus Just Jesus -- the

The tempting figure of Satan serves as a much more prominent actor in the film's plot, not simply causing Jesus to suffer for forty days and forty nights in the desert, nor show Jesus all he will have if he abandons his father, but has an abiding visual presence, offering Jesus a view of paradise that is something to be created upon earth, with human physical desires and a human, physical body that Jesus must ultimately give up to fulfill his destiny. This Satan does not tempt Jesus with visions of power, or another dark kingdom as he does in the gospels, but with the tempting nature of human life on earth as good in and of itself -- a theme that is not present in any of the gospels, perhaps because Matthew, Mark, Luke, and John took a less salutary view of earthly life, given the circumstances the Gospel......
Perhaps John wrote the words of his *Gospel himself. Or perhaps someone else recorded the stories that he told. It does not matter. We know that the 4th *Gospel contains John's memories and ideas about Jesus. The purpose of John's *Gospel. John wanted his readers to believe 'that Jesus is the *Messiah, God's Son' (John 20:31). That is why he wrote his *Gospel. When we believe all of this, we have his *eternal life in us. 'Light' is another important word in John's *Gospel. He used it 21 times. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. The Gospel of John, is the fourth gospel in the canon of the New Testament, traditionally ascribed to John the Evangelist. Like the three synoptic gospels, it contains an account of some of the actions and sayings of Jesus, but differs from them in narrative structure, ethos and theological emphases. The purpose is expressed in the conclusion, 20:30-31: '... these Miracles of Jesus are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may