

Chapter 1 : The Gospel () - IMDb

"The Esoteric Character of the Gospels" is an article published in three parts: in November-December , and in February , in the theosophical magazine Lucifer;

Never Accepted in His Hometown: The Trope Namer and the page quote-provider. And of course, "nice" goes without saying. Was tempted three times by Satan and rose from the dead on the third day afterward. When he preached forgiveness, Peter asked if he was supposed to forgive someone seven times, he said seventy times seven. When the guy known for using His powers for good turns and curses a fig tree after finding no fruit on it, causing it to wither and die, you know something serious is about to go down. This could have been invoked Foreshadowing as Jesus went to His death a few days later. Ditto with the merchants in the temple. He goes absolutely berserk when He sees them. He told His disciples, "Love one another as I have loved you. Jesus emphasizes love as the most powerful thing in the universe. Faith and Hope being the two runners-up. Taken Up to Eleven when Jesus said to love your enemies, and pray for those who persecute you. Jesus is praying at the Mount of Olives just before His arrest, and His sweat appears like drops of blood Luke Jesus was an Israelite descendant of Israel who lived in the Middle East. The most famous branch of Israelites are the descendants of Judas, commonly called Jews. There have been several branches of Judaism, now commonly referred to as either Ashkenazi or Sephardic Mizrahi, Yemenite, Kurdish, etc. In academic studies, beyond generally agreeing that "Jesus was Jewish", modern scholarship has not conclusively dealt with the question of what "being Jewish" then meant. This may be seen as Artistic License to help the viewers contextualize Jesus as a person who can identify with them; in African art he is often depicted as black, in Asian art he is given Oriental features, and so on. For those wondering, modern anthropologists think Jesus would have been a stocky black-haired man with features typical of native Galileans. Matthew showed Jesus as an Expy of Moses and cited a myriad of Old Testament prophecies to really drive the whole Messiah thing home. In a heated debate, Jesus once asked the Pharisees, "Which of you convicts me of sin? He still had the scars from His crucifixion after He rose from the dead, probably because the Apostles would not believe unless they felt them; something at least one of them Thomas outright stated. Screw the Money, I Have Rules! One example of his ethics. See the parable about the eye of the needle and some of the Seven Woes to the Scribes and Pharisees. He went along with being sentenced to death. He declined to even open his mouth in his own defense while on trial. Also the Pharisees were determined to kill Him regardless of the validity of what He or anyone else eg; Pontius Pilate said during the trial. His preferred method of teaching was telling Parables, usually with An Aesop included. Take a Third Option: One of His specialties. Or His message is one that can speak to all people across time. Too Good for This Sinful Earth: He was mocked and whipped before he was crucified. After the resurrection, he also stayed around for a bit before his ascension into Heaven. He often referred to himself as "the Son of Man," in a third-person kind of way, when he was prophesying or talking about his role as the Messiah. Some sins are unforgivable even for him, such as blasphemy against the Holy Spirit. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. You have heard that it was said "Eye for eye, and tooth for tooth. If someone strikes you on the right cheek, turn to him the other also. He was by no means an Extreme Doormat , however. He was always quick to call people out on their sinful attitudes and walk away from potentially explosive circumstances; it was only until Good Friday that He did not resist being arrested, tried, and then executed on false charges. To settle a dispute, Jesus wrote something in the ground that apparently blew them away and made everyone stop fighting. This is the only recorded instance of Jesus ever writing anything. The incident in question is recorded in John 8, when the people brought the woman who was caught in adultery in yet another attempt to trap Jesus by His own words. In the book of John, "I tell you the truth" or "Truly, truly I say to you. One of the repeated refrains of the Gospels was that the people reacted with what He said with amazement. He even announced His own eventual betrayal, crucifixion, and resurrection to his disciples, who were unsurprisingly alarmed and confused at His words. He then scattered the coins of the money changers and overturned their tables. He was also the

recipient of scourging being flogged with whips that had metal barbs attached to them so as to flay the skin by Roman soldiers on the way to his crucifixion. With Us or Against Us: Either one accepts Him or rejects Him. The Church Fathers, not knowing when his birthday actually was, reasoned that since Jesus was a holy man, he would have died on the same day he was conceived to make a perfectly round number to his life. So since the Church calendar states Jesus was crucified on March 25, he must have been born on December 25th, neatly replacing the pagan festivals. Some astronomers suggested his real birthday was the 17th of June. Of course, given the sheer number of pagan and Jewish festivals, it would be hard to come up with a date that had not been used by some religion before. Got pregnant miraculously, as she was a virgin. Is engaged to Joseph at the time she becomes pregnant with Jesus. Ascend to a Higher Plane of Existence: The Catholic and Orthodox churches believe she was bodily taken up into heaven at the end of her life as part of an event called the Assumption or Dormition. The difference lies in whether they believe she actually died first or not. The Orthodox and some Catholics hold that she did hence Dormition, "falling asleep" i. Protestants rejected this account due to the event not mentioned in the scripture. Although her appearance is not mentioned or commented on at all not even in passing, Catholics always describe her as being extraordinarily beautiful. In Catholicism and Orthodoxy. Gabriel explains that God can do anything. The most feminine figure in Christianity. Chosen by God out of many different young women to be the mother of Jesus. It Sucks to Be the Chosen One: Has to watch her son be humiliated and killed, and cannot do anything about it. To those who believe that she became Queen of Heaven at the end of her earthly existence. Many Christians honor her greatly, as her son did, because of that very humility. Well, literally but the trope varies by the gospel. In the Gospel of John she moves Jesus to perform his first miracle, turning water into wine at a wedding party. Fortunately, the Archangel Gabriel shows up in a dream to set the record straight. Mum Looks Like a Sister: All we know about her is that she was a young peasant girl who was engaged to Joseph and with her consent experienced a Mystical Pregnancy. Averted; there are at least two other women named Mary in the New Testament alone. She is, after all, His mom. Because of that, Catholics and Orthodox believe that her prayers are more powerful, that God will never turn down a request from her. However, for Protestants, the relationship between her and Jesus is merely surrogate mother and son, and the latter occasionally rejected her request. Also, among those that believe she was dedicated by her mother to live and work in the Temple, she was fed and cared for by angels. Considered by some to be the Trope Codifier, due to being seen as the perfect mother figure as the mother of Jesus and the spiritual mother to His followers. She is popularly depicted as beautiful and graceful, humble, chaste, wise, and altruistic, being held up as the perfect woman, and many Christian especially Catholic and Muslim girls are encouraged to be more like her. Put on a Bus: To those who believe she was simply floated up to Heaven at the end of her Earthly life, instead of dying. Something About a Rose: Roses are a flower associated with her, notably the most iconic prayer about her is the rosary meaning "rose garden". Take Care of the Kids: As he is dying on the cross, Jesus entrusts her to the care of the beloved disciple, usually identified as John. To Catholics and Orthodox. In fact, they actually pretty much call her this, citing the above incident as support. Goes hand in hand with Mum Looks Like a Sister. Traditionally depicted wearing blue robes This is generally the origin of this trope. In that she becomes pregnant and gives birth while still a virgin. Catholics and Orthodox believe that she remained a virgin her whole life, and also has powers of intercession for such things as healing. What Happened to the Mouse? Catholic and Orthodox traditional teachings fill in the gaps, as noted above.

Chapter 2 : II. The Character of the Gospel (â€œ) - Asbury Bible Commentary - Bible Gateway

This volume examines characterization in the four Gospels and in the Sayings Gospel Q. Peter in Matthew, Lazarus in John, and Jesus as Son of Man in Q are examples of the characters studied.

Love is taking the initiative to build up and meet the needs of others without expecting anything in return. It is allowing tranquility to be our tone and to control our equanimity. This will be fueled by our harmonious relationship with God so we can hand over control of our heart, will, and mind to Him. Once we make real peace with God, we will be able to make and maintain peace with others. This enables us to forgive the insignificant things that are done to us. It is understanding our fallen nature and tendency to think we are better than we are, and our striving to lift up ourselves above others and God. It is admitting that others, and more importantly God is responsible for our achievements. Humbleness will enable us to be a teachable person who is willing to have the attitude of submission and servant-hood, one who confesses sin and remembers how Christ served us! It seeks the best, just, equitable solution, even if it hurts us. It is the ability to react, knowing that God is in control, that He who is in me is greater than he who is against me. It is the commitment to help form the character in others. This is not to be feared but embraced, even when it hurts! This trait will allow us to earn trust by being accurate with facts and situations. It will allow us to continue in our commitments even if it means personal sacrifice. This is an aspect of worship, expressing to God and others how they have benefited our lives by showing their support and benevolence. It does not seek what we do not need for gratification, and does not find happiness in the shallow things of life. It is the wise use of stewardship and the attitude that all I have belongs to God and knowing we are the caretakers for His purpose. It does not allow us to be contaminated nor interfere with others in our growth and relationship in Christ. It will enable us to push forward in the direction that we are called because He is governing. It makes us realize we are not responsible for the resultsâ€”only the obedience. It makes personal priorities secondary to the needs of God and others. This will enable us to make good judgments and decisions. It will enable us to convey a deep feeling of love and concern that moves us to meet their distresses, struggles, and needs. It will carefully choose our words, attitudes, and actions to be right for any given situation, thus avoiding words and actions that could result in adverse consequences. It is also recognizing the authority and direction from others, such as the pastor and church, so we can create winning situations. This allows us to give to, and value others with respect. It is something that we should never lose. Let us maintain our enthusiasm and not become just a subculture or routine! It is vowing to honor and be the best with what God has given of spiritual and material things. It is giving serious respect, attention, and thought to what we say and do. Sound mind is being bold since God gives us strength. It will allow one to keep his word and do his best even when no one else is looking. It is strength under control, which yields personal rights and expectations to God. With God, it is trust of His timing, and not giving Him a deadline. That is, devoting our life, Spiritual gifts, abilities, and call so it can bring out the best in people and situations. Our meaning of life will have eternal treasure and results. To love others we have to love ourselves as Christ implies for us to. Self-hatred is not Biblical! Self-Acceptance will allow us to accept unchangeable physical features and situations that God has made, to allow us to focus on the more important things in life such as character. It is our obedience, not our numbers or measurements! It is not a personal attack, rather it is a means to get our attention to make us better, more useful, stronger, and to understand what takes place in others. It is the opportunities we have to live, serve, learn, and grow. In so doing, if we invest wisely, we will produce eternal treasures. If not, it will go to waste.

Chapter 3 : 60 Character Traits of Christ | Seek This Jesus

All 4 gospels focus on the story of Jesus. The Gospels are where we find all the famous Bible stories about Jesus. Because each Gospel is about the same main character, they all share several elements.

The Possibility of a Literary-Critical Approach to the Gospels In addition to investigating them as to their sources, the conditions of their production or their relation to history, the gospels can be studied as literary works. The categories appropriate to the study of narrative literature in general can be applied to the gospels. Such a literary analysis of the gospels has been undertaken by scholars in recent years. Literary-Critical Analysis of the Gospel of John As a narrative, the Gospel of John can be analyzed by the application of categories normally reserved for the study of fictional narrative. The following analysis is based on R. A similar treatment of the Gospel of Mark is undertaken by D. Michie Mark as Story: An Introduction to the Narrative of a Gospel 2. Character Focus A narrative has a main character, a person whose story is told; in the case of the Gospel of John, the main character is Jesus. All the other characters in the gospel have a place in the gospel only insofar as they have some relation to Jesus, the main character. But notice that as a main character Jesus is no ordinary human being; the reader is told this from the very first in 1: Setting The setting of the gospel is Palestine Galilee, Samaria, and Judea in the first-century CE; the author, however, unlike Luke, does not give precise temporal references by referring dating events by explicit reference to tetrarchs, Roman governors, or notable historical events. His geographical references, however, are more precise. The episodes of the Gospel of John take place in various geographical locations: Narrator Every narrative has a narrator, one who tells the story; the narrator is the voice of the implied author, who, although not a character in the narrative, nevertheless does not exist apart from the narrative. The narrator of the Gospel of John serves as the voice of the implied author although this is not always the case in every narrative. The implied author should be distinguished from the real author. The narrator provides the reader with information about the author; from this information we infer his identity, but only so far as the real author wishes to disclose himself through the narrator. The implied author, in other words, is an idealized creation of the real author speaking through the narrator. In the Gospel of John, the narrator is undramatized, which means that he is not a character in the story. Consistent with the nature of a gospel as "the kerygmatic record of the words and deeds of Jesus," the narrator takes a post-resurrection stance, and attempts to make the reader understand the life of Jesus from this standpoint. The narrator, in other words, has a retrospective standpoint, which none of the characters in the story share. The following are examples: The retrospective standpoint of the narrator is not only superior because he can view the parts from the framework of the whole, but also because he stands in the time of the giving of the Spirit see 7: Naturally, the narrator is intrusive: He deliberately intrudes into the narrative to ensure that the reader understands properly. Example of narrative intrusions include: The narrator provides translations 5: The narrator identifies characters 6: The narrator provides chronological and geographical information 6: The narrator intrudes to correct the false understanding of the events by the characters in the narrative for the sake of the reader or to prevent misunderstanding of the real significance of what is happening or being said: He who comes from heaven is above all. The narrator interprets the Old Testament predictively: The narrator is able to anticipate with his intrusive comments many of the themes contained in the farewell discourses of Jesus ; this is an advantage to the reader, insofar as he or she, unlike the disciples, has been prepared for what Jesus has to say: The giving of the Spirit 7: Exclusion from the synagogue 9: The narrator is also omniscient, which is what we would expect from what we have seen so far; without omniscience the narrator would not hold too much authority for the reader. To be an omniscient narrator means that he has access to the minds of the characters in the narrative: The narrator is also omnipresent, meaning that there are no restrictions on his spatial access to events: He can jump from one place to another, be in two places at once, and have access to vantage points to which the characters are denied. For example, he can be present at the trial of Jesus and present with Peter at his three denials In the writing of a narrative an author must communicate to the reader the passage of time; narrative time is how the narrator as the voice of the implied author communicates the passage of time in a narrative. Narrative time is different

from story time, since the actual events may be out of order in the narrative sequence. In the Gospel of John the sequence of events in the narrative are identical to the sequence of events in the story. Likewise, the speed of a narrative can differ from the speed of the story; the author may spend more time describing an event that occurs in a relatively short time in story time and vice versa. Examples of such differences include: In the Gospel of John, the narrator informs the reader of three Passover festivals 2: There is an unspecified feast referred to in 5: The speed of the narrative slows down as the reader progresses through the gospel: Every story has a plot. Plot is the structure of the action in the narrative with a stress on the causal relations between the episodes. In other words, plot is the interpretation of the events of a narrative by their being placed in a specific sequence, a context, a narrative world, which defines their meaning. In the Gospel of John, the plot is given to the reader from the beginning in 1: But to as many as received him, he gave to them power to become children of God, to those who believe in his name. Revealing himself to his own, he is accepted by some, but rejected by enough that he ends up being crucified. The climax of the story is the resurrection: Through the resurrection God guarantees that Jesus was who he said he was: Since the story is told by an omniscient narrator, the climax does not surprise the reader at all, although it does surprise the characters in the story. When the literary critic talks of characters and characterization in the gospel, he or she is not passing judgement on the historicity of the characters or the events in which they are involved. Rather, he or she is simply examining how the characters function in the narrative, especially how they contribute to the advancement of the plot. The main character or protagonist of the gospel is, as was said, Jesus: As a main character, Jesus is static, since there is no development in his character. He does not change even in face of opposition; he knows early on that his destiny is to die. A correlative to the character of Jesus, who never figures directly in the drama, except as the one who raises Jesus from the dead, is God the Father; He is the One who sent Jesus e. God is the causative substratum of the story. The characters other than Jesus in the narrative tend to be categorized as belonging to one of two opposing groups, each representative of a type of response to Jesus, the main character. The disciples, first introduced as a unit in 1: Likewise, the disciples in spite of their closeness to Jesus misunderstand constantly see 2: The twelve are nonetheless true disciples, in spite of their lack of faith and their misunderstanding. A crisis for the disciples arises in chap. The twelve are distinguished from the larger group of disciples about which we hear little. Not every reference to the Jews is negative e. When the reference is negative, it denotes those who reject Jesus. The role of the "Jews" is established early in the narrative 5: A functionally equivalent for the "Jews" is the "world. There is a third group in the gospel, "the crowd. In addition to these three groups of characters, individual characters appear in the narrative. These characters are individuals only insofar as they are related to Jesus; their characterization is incomplete, because of their subordination to the protagonist. Individual characters function in one or more of three ways: A series of diverse individuals with whom Jesus interacts serves this purpose well see, Nicodemus [3], the Samaritan woman [4: To establish the background for the plot and to advance the plot see, John the Baptist; Judas, Pilate 3. To represent alternative responses to Jesus. Jesus is constantly misunderstood in the Gospel of John by both his opponents and his followers. A metaphor is a figure of speech in which one thing is spoken in terms appropriate to another thing; a term is transferred from the object it ordinarily designates to an object it designates only by implicit analogy. Irony has three components to it: It is a contrast between appearance and reality 2. A confident unawareness of the victim of irony that appearance is only appearance i. The comic or tragic effect of this unawareness of the difference between appearance and reality. Unlike the *dramatis personae*, the reader is able and is invited by the implied author to the higher level that Jesus occupies and view the events from that perspective. There are two types of irony in the gospel: The result is usually tragic, but the effect is comic at times, when the one who misunderstands eventually does e. This is irony that results from meaning-laden action. The fundamental dramatic irony of the Gospel of John is that the Jews reject the Messiah for whom they were eagerly awaiting. The plot of the gospel naturally gives rise to a dualism: The primary dualism is between Jesus and those to whom he came; both are two different orders. A secondary dualism emerges as the plot unfolds and individuals belonging to those to whom Jesus came begin to respond to Jesus either positively or negatively. Some of the dualistic pairs that occur in the gospel are as follows: World and not world 5.

Chapter 4 : Characters and Characterization in the Fourth Gospel (Part Four) | PEJE IESOUS

Whyte, Alexander - Luke, the Beloved Physician in Bible Characters Hobart, William K. - The Medical Language of St. Luke: a Proof from Internal Evidence that 'The Gospel According to St. Luke' and 'The Acts of the Apostles' were Written by the same Person, and that the Writer was a Medical Man pp. Advanced.

Huntsman, and Shon D. Deseret Book, , 67” Ludlow is an associate professor of ancient scripture at Brigham Young University. Peter was no longer ready to engage others in defense of his Master, but he still followed to see what would happen while most of the other Apostles fled from the Garden of Gethsemane and abandoned their Master. Through the narrative study of earlier episodes, it becomes apparent that Peter often acted out of fear, ignorance, and impulsiveness”characteristics also revealed in the denial scene. Narrative approaches, previously common in the field of literature, spread to biblical studies in the s. Although biblical narrative critics commonly focus on the creation of the biblical stories, treating them as they would a work of fiction, [2] a narrative approach can still be used from a faith perspective. Rather than focusing so much on the creativity of the author assuming the author mostly made up the stories , the emphasis can be on the selection of material in the portrayal of episodes and characters. Thus each Evangelist had a pool of stories from which to select, arrange, shape, and proclaim his witness of Jesus Christ. Each had a different audience which affected the choices he made and the themes he developed. They did not make up these events and characters ex nihilo, but they fashioned powerful stories from either their own experiences or the experiences of others preserved in oral and written sources. An example of producing a narrative critical study on the figure of Peter in the Gospels was done by Richard J. This study focuses on the characterization of Peter and how he was portrayed in the various episodes selected by each Gospel writer. Characterization Characterization is a term narrative critics use for how a figure is developed through the course of a story. This term seems out of place in the usual devotional reading of scripture, but how the characters are depicted may give us insights into what we should learn from their experiences. Some questions one can ask about the characterization of Peter include details about his personal life, his qualities, his relationship with Jesus, and his development over time. There is a hierarchy in the disclosure of information about characters in the Bible: Robert Alter, a well-known Hebrew Bible narrative scholar, outlined this hierarchy from least to greatest reliability based on who or what is revealing details about characters. There is a scale of means, in ascending order of explicitness and certainty, for conveying information about the motives, the attitudes, the moral nature of characters. In the middle categories, we can weigh the statements from the characters themselves and from others. In the case of Peter, most of his characterization is in the lower categories”his actions”or on inference from his dialogues with others. But rather than relying on the interpretation of only this one episode, it may be useful to examine some earlier episodes in the Gospels leading up to the denial to see how Peter is portrayed. In this way, we discover what each Evangelist wants us to learn about him and particularly his relationship with Jesus. To look at the development of the relationship between Jesus and Peter leading up to his denial, we will analyze the characterization of Peter in several Gospel episodes separately and draw comparisons across the Gospels. Initial Introduction of Peter The Gospels are extremely brief in their introduction and description of Peter. What Alter has stated about the Hebrew Bible seems to pertain to the Gospels as well and to many other narrative sections of scripture since they are not usual biographies or histories: How does the Bible manage to evoke such a sense of depth and complexity in its representation of character with what would seem to be such sparse, even rudimentary means? Biblical narrative offers us, after all, nothing in the way of minute analysis of motive or detailed rendering of mental processes; whatever indications we may be vouchsafed of feeling, attitude, or intention are rather minimal; and we are given only the barest hints about the physical appearance, the tics and gestures, the dress and implements of the characters, the material milieu in which they enact their destinies. In short, all the indicators of nuanced individuality to which the Western literary tradition has accustomed us”preeminently in the novel, but ultimately going back to the Greek epics and romances”would appear to be absent from the Bible. When Jesus finishes teaching, he tells Simon to let his nets out in the deep. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. The Gospel

of John gives an introduction of Jesus to Peter, but again gives little description of who Peter is. Here Peter first hears about Jesus from his brother Andrew, who had become a follower of John the Baptist. And they were fishermen. Jesus does not explain here why he is giving this name to Peter. The other Gospels will begin using the name Petros for Simon or occasionally combined "Simon Peter" but without an explanation of what it means or where it came from except that Jesus gave him the name. On the one hand Peter shows a normal human perspective of doubt and fear, yet on the other hand he manifests tremendous faith. The Gospel of John omits this episode. In fact, Peter is only mentioned in the Gospel of John in one episode between his call and the Last Supper, that of the Bread of Life sermon. From this episode we see the power and authority bestowed upon Peter in his new calling as an Apostle and his placement at the head of the Twelve. This preeminence of Peter will be common in many other group settings. The last phrase gives insight from the narrator about what the disciples were feeling "fear" and why: According to the text, Peter was initially successful in walking on the water, but when his attention was diverted to the billowing wind and waves surrounding him, he began to sink: Jesus was there with his stretched forth hand to catch Peter, rescuing him. After Jesus taught a parable about the Pharisees, Peter stepped forward and asked Jesus to declare unto the disciples this parable see Matthew Still, Jesus proceeded to explain the meaning of the parable to Peter and the others. Luke also records an instance when Peter asked for clarification regarding a parable. Jesus did not reproach Peter; nor did he directly answer his question, but further elaborated on the significance of the parable, especially in the context of the last days. In a similar vein but in reverse order, Matthew records an instance when Peter asked him for clarification about forgiveness, which then led to Jesus teaching through a parable. Jesus saith unto him, I say not unto thee, Until seven times: Confession of Faith Peter next shows up in the synoptic Gospels in an episode that shows the height of his spirituality, but is then followed by a strong rebuke from the Savior. And I will give unto thee the keys of the kingdom of heaven: Volumes have been written on this passage and its significance in Christianity. The Greek term is also used in some situations without a negative connotation of reprimanding someone, but where Jesus admonished or charged others not to tell about his messiahship or miracles see Matthew Mount of Transfiguration The Mount of Transfiguration episode affords an opportunity for Jesus to separate Peter, James, and John from the other disciples to participate in a special spiritual experience. From a narrative perspective this pericope has some of the greatest differences among the Gospels in the retelling of an experience related to Peter. Rich Young Man Following the encounter between Jesus and the rich young man, Jesus told his disciples how hard it was for those that trust in riches to enter into the kingdom of God see Matthew The disciples were astonished wondering who would be saved, but Jesus assured them that with God all things are possible Matthew Matthew also adds an additional future blessing for the Twelve: Washing of Feet John is the only Gospel that includes the report of Jesus washing the feet of the Apostles. Then Peter, to declare his loyal discipleship and desire to remain with Jesus, swings completely in the other direction, requesting his entire body be washed: Jesus reassures him that this foot washing would be sufficient and pronounces the group clean except Judas. Matthew and Mark closely parallel each other as they describe Jesus and his Apostles walking toward the Mount of Olives after the Last Supper. Perhaps to humble his chief Apostle, Jesus prophesied that even that night before the rooster would crow twice, Peter would deny him three times see Mark Peter will be severely humbled before the next dawn. In Luke and John, the dialogue is between Jesus and Peter instead of to the broader group of Apostles, despite their presence in the same setting. At the end of the Last Supper and the institution of the sacrament in the Gospel of Luke, Jesus directly addresses Peter: But I have prayed for thee, that thy faith fail not: Ye shall seek me: Peter queried where the Lord was going. Jesus began to feel sorrowful and very heavy Matthew The Joseph Smith Translation in Mark makes an interesting change to the text here, putting some of the emotions on the Apostles, not on Jesus: And the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah. And Jesus knowing their hearts, said to his disciples, Sit ye here, while I shall pray. And he taketh with him, Peter, and James, and John, and rebuked them, and said unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch. Joseph Smith Translation, Mark It is not clear why Peter was singled out here, perhaps because of his leadership status or in response to his strong declaration of loyalty in the preceding episode that already seems to be eroding here in the garden

with his lack of watching out for Jesus. Jesus encouraged them to watch and pray, lest they enter into temptation, and then he returned to pray more to the Father. Luke does not record multiple prayers; see Luke. After returning, Jesus found them sleeping again and the narrator explains why no. Jesus prayed a third time and then told them they could sleep on see Matthew. As recorded in all four Gospels, Peter drew his sword and cut off the ear of a servant of the high priest see Matthew. In the Gospel of Matthew, Jesus essentially tells Peter to stand down. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In this moment, even with armed soldiers around him, Peter had no qualms about fighting to defend his Master, but Jesus had to restrain his ardent Apostle and teach about the higher purpose for which he was there. As the trial of Jesus proceeded inside the palace of the high priest, Peter was approached consecutively by three people claiming that he was with Jesus of Nazareth. The Gospel of John identifies the first accuser as the person watching the gate and letting Peter gain entrance into the complex before he warms himself by the fire. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. Now he affirms that he has no ties with Jesus. He does not even know him!

Chapter 5 : Characters and Characterization in the Gospel of John: Christopher W. Skinner: T&T Clark

The gospel of Luke is the first of a two-part account of Jesus' life and the emergence of the early Christian church. The second part is the book of Acts. Luke records more of Jesus' healings than either Matthew or Mark, and is a vivid storyteller.

However, when we line up each Gospel, we can see that the character development of Judas differentiates from one Gospel to the next. When turning Jesus in, Mark shows Judas doing it in his own will but not expecting a reward. And when they heard it they were glad, and promised to give him money. And he sought an opportunity to betray him. To me, this seems very passive and casual, which is why I was surprised when reading the other accounts of this same event in the other Gospels. Some scholars believe Judas was an overly zealous disciple who truly believed Jesus could save the kingdom, but did not see him as an evil character. However, in this story I think he is still portrayed as a betrayer, and even though Jesus gives no sign of knowing that it is specifically Judas, he still knows that one of his disciples will betray him. Mark does, however, mention Jesus saying that the scriptures will be fulfilled. In Matthew, Judas develops into a more evil character because he actually asks for money in exchange for turning Jesus in. White states that by Judas blatantly asking for money, he is not such a good character anymore, but rather a disloyal and greedy friend. But how then should the scriptures be fulfilled, that it must be so? The point of this, as we will find out by reading on, is to make Jesus look like the most high, and the most good. Instead, Jesus becomes all-knowing and divine and he knows that Judas is going to kiss him and betray him. Luke adds on by Jesus healing the ear of the high priest whose ear was struck off by a man standing with Jesus, an interesting scene that was not mentioned in Mark or Matthew. Acts takes over to explain the death of Judas later on, after Jesus was resurrected and ascended. This goes to show that Judas still does not feel guilty for betraying Jesus, and his death is an accident instead of an intended killing. This passage makes Judas look like a complete monster. When Jesus identified himself, the disciples literally fell back. John does not mention any fulfillment of the prophecies at this moment, but White points us to an earlier chapter where Jesus says that he knows Judas will be the one if we draw from other clues about Judas in this story to betray him. The prophecy is still important here, even if it is not mentioned at the same time as the other Gospels. Overall, the story of Judas is a great representation of how early Christian storytellers chose to write their own pieces. I think that they were trying to make sense of everything and everyone that came in contact with Jesus. It is especially difficult when they were not even at the scene. By adding and omitting different quotations or details, and even changing the way a character develops, this all contributes to the story of Jesus in a way that each storyteller thought was best-fitting. However, we can see clearly that the fulfillment of the prophecy is the goal of each piece, the important aspect of oral tradition. It is interesting to note how unique each Gospel is in the way they depict this, even though they are all telling the same story. It makes me wonder what was going through the minds of each storyteller as they wrote their own piece.

Chapter 6 : The Four Gospels / Characters - TV Tropes

- *Characterization in the Gospels: Reconceiving Narrative Criticism*. This book, one of the few devoted to an important strand of narrative criticism, includes studies of Peter in Matthew, Lazarus in John and Jesus as So.

Retrieved February 8, Andrew in the leading role. What they were is uncertain. Fabricius supposes that Merinthus and Cerinthus are the same person and that Cerinthus was changed into Merinthus by the way of banter or reproach. Although Epiphanius makes them into two different persons, yet in the heresy of the Cerinthians, he professes himself uncertain. Retrieved June 18, Archived from the original PDF on March 5, Retrieved June 11, The gospel purports to be an old manuscript found in an old Alexandria Library giving a graphic and detailed account of Jesus as a friend of Jesus. The gospel states that Jesus did not die on the cross but died six months later. The gospel references the Essenes a lot and is allegedly written by an elder of the Essene order who was a close friend of Jesus. The document was discovered in a building in Alexandria but since then the document has disappeared. This information was retrieved from 4Enoch. The gospel is in the form of thirteen lectures. The book contains Zoroastrian themes along with Christian themes. Steiner states that the Gospel can be read at Akashic Record. From the Akashic Record. The Gospel of Jesus. He said he found the manuscript at the St. Unlike other biblical hoaxes Mendes presented the manuscript. The manuscript was written in Old Latin that the Romans had used. However the manuscript was quickly proved to be a hoax as it was written by Mendes. The gospel is an infancy Gospel attributed to the Apostle Peter. It was originally written in Latin by Mendes but was eventually translated into French by Mendes. He claimed to get it from various eastern mysterious sources. The book was first published in with the title Yehoshua Nazir; Jesus the Nazarite; life of Christ. The book is accepted as scripture by the Mazdaznan followers. The text is available on the Internet Text Archive. The gospel was allegedly inspired by the Aquarian Gospel. The book is a collection of records about Jesus retrieved from the ancient monasteries of the Essenes and the Rosicrucian Order. Lewis allegedly went with a staff of researchers through Palestine and Egypt visiting holy sites and obtaining information. The book states that Jesus entered priesthood and secret priesthood and talks about the doctrines and secret facts about the resurrection. A preview of the book can be read on Amazon. The book has not been translated into English and the full text in German is available at the internet text archive under the title:

About Characters and Characterization in the Gospel of John. This volume examines characters in the Fourth Gospel and provides an in-depth look at different approaches currently employed by scholars working with literary and reader-oriented methods.

This post takes a look at character studies in the past 10 years. Characters and Theories Present Over the past decade, there has been a surge of interest in the characters of the Fourth Gospel, [1] and in the past six years alone, no less than eight monographs have appeared, most of which advance a specific method for approaching Johannine characters. In , Philip Esler and Ronald Piper drew on social-identity theory to examine the siblings of Bethany. Three more monographs on Johannine characterization were published in . The first to appear was my revised dissertation, *John and Thomas: Many characters seem to grasp important insights about Jesus but fail to believe or understand in other key areas. More than any other recent scholar, Bennema has demonstrated a concern for developing a comprehensive theory of character*—a topic to which he returns in my forthcoming volume. In his dissertation, Nicolas Farelly used narrative analysis to examine the faith and comprehension of five Johannine disciples—Peter, Judas, the Beloved Disciple, Thomas, and Mary Magdalene. This practice compares two real-world groups by comparing ideal or extreme representatives from each group. This practice, argues Martin, creates a two-level drama in which it is possible to see both the superiority of one literary type and apply this superiority to the group the character in question represents. These more recent studies have given way to a concern for developing a theory of character as it applies to the characters of the Fourth Gospel. In his monograph, *Jesus and the Eyewitnesses*, [10] Bauckham argued that the canonical gospels are best understood against the background of ancient historiography in which the best historical practice was to rely on eyewitness testimony *au0topsia*. Challenging the form-critical position that the gospel material about Jesus circulated in oral form for a lengthy period in the church before it was recorded by the evangelist, Bauckham asserts that the gospels were based largely on eyewitness testimony; he also contends that John was actually composed by an eyewitness—John the elder rather than one of the twelve. He insists that reliance on eyewitnesses played a determining role in securing reliable Jesus tradition in the first decades of the early church. Narrative-critical approaches to the gospels of the NT stand on the shoulders of the substantive contributions of source, form, and redaction criticisms. Thus, it is commonly affirmed that the canonical gospels developed over time as part of a lengthy process of compiling written and oral material source and form criticism , editorial activity redaction criticism , and creative shaping of the received stories narrative criticism. This process results in a set of theologically stylized narratives with historical roots; these narratives reflect sophisticated storytelling, internal unity, and a theology unique to the individual account. If, as Bauckham contends, eyewitnesses are responsible for the content of the gospels, this would rob the individual evangelists of the creativity that seems to be a characteristic element of each canonical account of Jesus. For example, in the Gospel of John, characters consistently misunderstand the mission and message of Jesus. Whereas this is a component elsewhere in the Synoptic tradition, it is a driving motif in Fourth Gospel characterization. Eerdmans, , pp. Mohr Siebeck, , pp. *Style, Text, Interpretation* Louvain: Peeters, , pp. *Society of Biblical Literature*, Skinner, *John and Thomas: Wipf and Stock*, *Ambiguous Characters in the Gospel of John* Louisville: Westminster John Knox, *Sheffield Phoenix Press*,

Chapter 8 : The Gospel of Luke

Gospel writers who have a high esteem for the female leaders in the early church community point to Mary as a model of discipleship. Joseph - Mary's husband. Joseph is a direct paternal descendent of the great King David, which makes Jesus an heir to the Davidic line.

Written by the same author and for the same purpose, both were addressed to a Christian named Theophilus and were designed for the purpose of presenting to him a complete and well authenticated narrative of the early history of the Christian movement. In the introductory paragraph of the gospel, Luke tells us that many lives of Jesus were written on the basis of eyewitness reports. He does not find these narratives satisfactory in all respects and so has set himself the task of examining the records and writing a new account that will establish for all interested parties the certainty of the things about which Christians were instructed. Luke evaluated the materials he wanted to use and then supplemented them in whatever manner seemed to him to be the most appropriate. In writing his gospel, he did not simply piece together bits of information that he gathered from different sources; rather, his own contributions include selecting and organizing these materials, along with whatever interpretation was necessary to make a complete and unified narrative. We can be quite certain that Luke made use of at least three different sources: The Gospel of Matthew may have existed by the time Luke wrote his account, but nothing indicates that Luke knew anything about Matthew or made any use of it. Luke was a companion of Paul, and he was quite familiar with the different interpretations of the life of Jesus held by different groups within the Christian community. His purpose was to minimize the differences between the various groups and thus promote harmony within the church. He was aware, too, of the criticisms concerning Christianity that were being made by people who were outside the church, and he especially wanted to make an effective reply to those who claimed that Jesus was a revolutionist and hence an enemy of the Roman government. By giving to his readers an authentic account of the life and teachings of Jesus, Luke could show that the charges made against Jesus were false. Luke possessed rare ability as a writer, and it has often been said that his gospel is the most appealing of all those in the New Testament. In the opening chapters of the gospel, Luke relates a number of stories having to do with the birth and childhood of Jesus, including the announcements made to Zechariah and to Mary concerning the births of John and of Jesus, and the story of the shepherds watching their flocks at night who came to worship the newborn child. We also have accounts of the journey of Joseph and Mary to Bethlehem and of the child being wrapped in swaddling clothes and placed in a manger "because there was no room for them in the inn. These stories are not reported in the other Gospels, and we cannot be sure whether Luke learned about them from an older source or from oral traditions. When Jesus was twelve years old, he went to Jerusalem with his parents to attend the Feast of Passover. On the way home, when his parents discovered that he was not with them, they returned to the Temple and found him involved in a profound discussion with prominent Jewish rabbis. After the introductory chapters, Luke follows the outline of events as they are recorded in the Gospel of Mark. Occasionally, he leaves out some material and substitutes an item of his own. If he and Matthew both used the same source Q, evidently Luke used more material from it than did Matthew. In Luke alone we find the parables of the Good Samaritan, the Publican and the Pharisee who went to the Temple to pray, the rich man and Lazarus, the lost coin, the prodigal son, the unjust steward, the rich fool who would tear down his barns and build greater barns in order that he might store his goods, and the story of Zacchaeus, who climbed a tree in order that he might see Jesus. Jesus was not trying to raise opposition to the Roman government, nor was he lacking in sympathy or understanding of those whom the Jews regarded as foreigners. For example, although many Jews looked with disfavor on the Samaritans, Luke emphasizes that of the ten lepers whom Jesus healed, only the one who was a Samaritan expressed his gratitude for what Jesus had done. And again in the parable of the man who fell among thieves on the road to Jericho, a Samaritan befriended the man and saw to it that he was given proper care. Throughout his gospel, Luke emphasizes the fact that Jesus was a friend not only to Jews but to Samaritans and to so-called outcasts from different races and nationalities. Here, we have a report of Jesus sending out the "seventy" to carry the message of the kingdom to different places. The number "seventy" is

especially significant: In the Jewish Torah, the number refers to all the nations of the earth. In the story that describes the conversation between Jesus and Zacchaeus, we have the statement "For the Son of Man came to seek and to save what was lost. Matthew traces the ancestry back to Abraham, who is regarded as the father of the Hebrew people; Luke traces it back to Adam, the father of all humanity. As two men are walking to the village of Emmaus, Jesus joins them, but the men do not recognize Jesus until he sits at a table with them and blesses the food that they are about to eat. Later, Jesus meets with the eleven disciples in Jerusalem and overcomes their suspicions by showing his hands and feet to them. They cook some fish, and Jesus partakes of the food with them. Then follows a farewell discourse to the disciples, during which Jesus gives them instruction concerning what they should do. Afterward, they go together as far as Bethany, and after blessing the disciples, Jesus departs from them. Analysis If the Gospel of Matthew could be called the Jewish gospel because of its leanings toward ideas that were typically Jewish, there is an equal amount of evidence for calling the Gospel of Luke the Gentile gospel. Actually, neither gospel is purely Jewish or purely Gentile in its account of the life and teachings of Jesus, but it is fairly obvious in the case of each of them that the authors were influenced by the point of view with which they were associated. Luke was a companion of Paul, who came to be known in Christian circles as the Apostle to the Gentiles. He emphasized the idea that all humans are sinners and in need of salvation. Jesus was, for him, the supreme example of what the power of God can do in a human life. This point of view evidently made a deep impression on Luke and is reflected throughout the various parts of his gospel. When Jews and Gentiles are contrasted in Luke, often the Gentiles are presented in the more favorable light. For example, in the story of the Publican and the Pharisee, both of whom go to the Temple to pray, only the Publican is commended for the attitude that he expresses. Following his journey into the northwest country, Jesus pronounces woes on Capernaum and other Jewish communities and states, "But it will be more bearable for Tyre and Sidon at the judgment than for you. Paul has often been referred to as a Christian mystic because of his conviction that salvation comes only by a union of an individual and God. But Jewish apocalypticism regarded the coming of the kingdom as a future event, when the Son of Man would descend from heaven. In the Gospel of Luke, we find a blending of these two ideas. The nearness of the event is not stressed as much, and Luke recognizes that there is a sense in which the kingdom is already present. When Jesus was accused of casting out demons because he was exercising the power of a greater demon, he replied, "But if I drive out demons by the finger of God, then the kingdom of God has come to you. When Zacchaeus stands up and says, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay it back four times the amount," Jesus replies, "Today salvation has come to this house. As nearly as we can determine, the Gospel of Luke was written toward the end of the first century, probably between the years 85â€“90 A. By this time, Christianity was fast becoming a worldwide movement. Starting in Jerusalem, it spread to the surrounding territory and reached as far west as the city of Rome. With the increasing numbers of Christians, the movement not only attracted attention but encountered opposition from several different quarters. Rumors circulated to the effect that the founder of the movement was a dangerous character who was trying to overthrow the Roman government. Luke was a peacemaker, and he was anxious to show that Jesus was not the type of person that these critics supposed Jesus to be. Therefore, Luke takes particular pains to point out that Jesus had no quarrel at all with the Roman government. Pilate finds no fault in Jesus, and a Roman centurion declares Jesus innocent. He was the friend of the poor and the outcast and had no political ambitions of his own and no intention of trying to interfere with the orderly processes of government. Jesus never failed to commend those who had a humble and contrite heart, and it made no difference whether they were Jews or Gentiles. What Jesus taught was now accepted to be in harmony with what the church believed. Many of the statements attributed to Jesus were now interpreted in light of what had happened already, implying that at least some of his statements were intended as definite predictions of what was going to occur.

Chapter 9 : The Character of Judas | jesus and the gospels

Characters in the Gospels How many of these people from the books of Matthew, Mark, Luke and John do you know?

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Clues appear on the next page. 1 2 3.