



Which Jesus

Gary R. Habermas



Which Jesus:

Which Jesus? John Wick Bowman, 1970 Since the turn of the century when two German scholars Albert Schweitzer and Johannes Weiss dared to oppose the established view of Jesus numerous writers have leaped at the opportunity to present their own ideas about his unique character and status Although each based his study on scientific observation they all arrived at most diverse results Was Jesus the apocalyptic Son of man or more of an existentialist rabbi Was he a Nazorean Messiah scheming a Passionplot or do the Dead Sea scrolls hold some clue to his Essene like characteristics Was one author close to truth when he labeled Jesus a zealot and a revolutionary Or far from being any of these did Jesus bring back the long forgotten teachings of the early prophets the spirit of whom as portrayed by the Chasidim a people who have pursued a biblical way of life from time immemorial And if Jesus did represent this Hebrew prophet line how can we redefine certain terms like Hebrew Christian tradition kingdom of God promised land Arguments from such twentieth century scholars as Schweitzer Wrede Bultmann Schonfield Brandon Bornkamm Allegro Cllmann and Manson are reexamined but the author makes no attempt to settle the arguments once and for all The book is purposely left open ended as Jesus continues to challenge men with the mystery of his own identity

The Life of Jesus David Friedrich Strauss, 1913 **The life of Jesus critically examined, tr. [by M.A. Evans]. Stereotyped ed., tr. by George Eliot** David Friedrich Strauss, 1898 **The Life of Christ: Seed time. The first conflicts. The crisis, chapters 1-2** Bernhard Weiss, 1894 **Christian Faith and Life**, 1926 Miracles and the Kingdom of God Myrick C. Shinall Jr., 2018-03-28 In the last decade or so scholarship on the miracles of Jesus has shifted from reconstructions of the historical Jesus to the questions of why and to what end early Jesus followers told stories about miracles Myrick Shinall contends that Mark and Q contain two distinct ways of remembering Jesus's miracles in relation to his proclamation of the kingdom of God He compares three cases of Mark Q overlaps which feature miracles the Beelzebul controversy the commissioning of the disciples and the testing or temptation narratives and finds that in Mark the miracles and the kingdom of God both point to Jesus identity as a divine figure whereas in Q Jesus and the miracles point instead to the coming kingdom of God Shinall further argues that these different views represent different strategies for creating group identities for Jesus followers strategies that came into conflict as the movement's identity coalesced At length he shows that the mix of high and low Christology in the Synoptic tradition requires reframing of the current debate over how early a high Christology developed in the nascent Jesus movement **The True Christian Gospel** Orlando A. Robertson, 2012-09-07 **Who was Jesus Christ?** Stanley Alfred Mellor, 1921 *The Risen Jesus and Future Hope* Gary R. Habermas, 2003 Always be prepared wrote the apostle Peter to give an answer to everyone who asks you to give the reason for the hope that you have Reading and digesting this book will help Gary R Habermas begins his apologetic for Christianity by demonstrating the historicity of the resurrection of Christ He then connects the resurrection to several key tenets of Christian theology through paths not only historical but also philosophical counseling and experiential The

resurrection Habermas shows is the central belief for every Christian whether that person believes it was an actual historical event or not But it is Habermas illustration that Jesus quite literally rose bodily from the dead that makes this book so unique The resurrection is not only the foundation for Christian belief past and present but also the basis for future hope What for instance does the resurrection of Jesus have to teach us about our own fear of death Habermas answers to this and other questions proves how essential the resurrection is to living a Christian life and gives us great hope for the future

The American Journal of Religious Psychology and Education ,1907 *The Indian Social Reformer* ,1925 *Echoes from Foreign Shores* Peyton L. Stanton,1892 **My Religion** graf Leo Tolstoy,1885 The Humanity of God John Wright Buckham,1928 **The Eclectic Magazine of Foreign Literature, Science, and Art** ,1904 **The unity and harmony in God's word, as found in the Bible, the world, and man** John Coutts (of Highbury.),1881 **The liturgical year, tr. by L. Shepherd. Continuation [by L. Fromage].** Prosper Louis P. Guéranger,1883 **A History of the New Testament Times** Adolf Hausrath,1880 History of Christian Doctrine George Park Fisher,1916 **Biblical Theology of the New Testament** Bernhard Weiss,1885

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