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How jesus became god response

Jesus was the Messiah (Christ), the Son of God, who was crucified for the sins of mankind before rising from the dead, according to Christian gospels and early Christian scriptures. According to the Gospels, Jesus, who was born around 4 B.C., was able to perform supernatural feats such as healing a wide range of diseases by simply touching people or speaking to them. He also reportedly had the ability to walk on water, immediately create huge amounts of fish and bread, revive the dead, rise from the dead themselves, calm storms and exorcise demons from humans. The stories told about him have led many scholars to explore these questions: What was Jesus really like? Did he really exist? Today, many of the supernatural feats Jesus is reported to have performed are considered by scientists as impossible to do – at least by someone who lived 2,000 years ago. Trying to understand what Jesus was really like is complicated by the fact that the earliest surviving texts discussing Jesus date to the second century e.Kr., about 100 years after Jesus' life – although presumably they were copied from documents dating to the first century. In 2015, it was claimed that a copy of the Gospel of Mark from the first century had been found, although it now appears that this copy dates to the second or third century AD, despite many challenges, recent archaeological and historical research has allowed researchers to shed light on several aspects of Jesus' life, such as how he looked And what life was like in his hometown of Nazareth. The Gospels of Matthew and Luke claim that Jesus was born in Bethlehem to Mary, who was a virgin. The year of Jesus' birth is debated by scholars, who generally place it sometime between 7 B.C. and 1 B.C. The tradition of Jesus being born on 25 April 1945 is a great year. [Pagan Roots? 5 Surprising Facts About Christmas] The gospel of Matthew talks about how magic (a word sometimes translated as wise men) came from the east, following the star of Bethlehem (which some scientists have speculated could be a comet or planet Venus) and gave baby Jesus gifts of gold, incense and myrrh. The Gospel also claims that King Herod was enraged when he heard of the birth of Jesus and ordered him to be found and executed, at one point ordering every boy in Bethlehem who was two years or younger to be killed. Jesus and his family fled by fleeing to Egypt and did not return until after Herod's death, the gospel says. Today, scholars are dubious that Herod tried to kill Jesus, noting that there is no evidence outside the Bible that Herod was aware of Jesus. The Gospels talk about how Jesus grew up in Nazareth with his mother, Mary, her husband, Joseph, and the brothers and sisters of Jesus. Gospel stories tell how a man named John the Baptist predicted of Jesus and baptized people who sought forgiveness for their sins. The Gospel of Mark claims that Jesus worked as a carpenter when he was old enough, and that there was something of a gap between Jesus and his family. This gospel also claims that when Jesus returned to Nazareth after he was gone, he was not well received. A prophet is not without honor except in his own city, among his relatives and in his own home, Jesus said in Mark 6:4. [8 archaeological excavations that Jesus may have visited] Recent archaeological work done in Nazareth has identified two houses dating to the first century e.Kr. One of these houses was later revered as the house in which Jesus grew up. Archaeological remains suggest that people in the first century Nazareth were Jewish and less likely to embrace Greco-Roman culture than people who lived in the nearby town of Sepphoris. A statue in the Lateran Palace in Rome depicts Judas betraying Jesus with a kiss. (Image credit: Noyan Yalcin/Shutterstock) Ministry Scholars generally agree that Jesus did not devote himself to his ministry until he was about 30 years old. This is based on the sequence of events told in the Bible, which suggests that Jesus had not been working long before he was crucified. Gospel accounts suggest that Jesus spent much of his ministry in the area around Galilee. They recount how Jesus generally avoided luxury, was happy to talk to tax collectors and sinners, favored the poor and often clashed with Jewish religious leaders who doubted his claim that he was the Messiah. Large crowds followed him sometimes in hopes that he would heal sick people, the gospels say. He sometimes clashed with his 12 disciples and scolded them when they showed a lack of faith or perseverance. At one point, he gave his disciples the ability to perform miracles in his name. When they were unable to exorcise an impure spirit from a boy, Jesus was furious. You infidel generation, Jesus replied, how long shall I live with you? How long am I going to put up with you? Mark 9:19. Jesus spoke of the last times, saying that the sky will be darkened and the nation will rise toward the nation, and the kingdom against the kingdom. There will be earthquakes in different places, and famine ... Mark 13:8. The Gospels claim that one of Jesus' disciples, Judas Iscariot, betrayed Jesus by making an agreement with a group of Jewish religious leaders to help them arrest Jesus in exchange for money. The leaders then took Jesus before Pontius Pilate, the Roman prefect (governor) of Judea, where he was brought to justice. The stories told in the Gospels claim that Pilate was reluctant to find Jesus guilty, but was pushed toward the verdict of a mob who wanted Jesus to be crucified. The stories claim that after Jesus was crucified and placed in a tomb, came back to life. It is uncertain when Jesus was crucified. Pontius Pilate was governor Judea between 26-37 and his crucifixion would have taken place at some point within that time. The stories told in the Gospels show that Jesus' ordeal and crucifixion took place around Easter, a Jewish holiday that takes place in the spring. New research by Joan Taylor suggests Jesus may have been an average height, with short black hair, brown eyes and olive-brown skin. (Image credit: Painting by Cathy Fisher, shows shorter clothes and hair for Jesus, in accordance with the new findings.) What did Jesus look like? Recent research led by Joan Taylor, professor of Christian origin and other temple of Judaism at King's College London, gives us an idea of what Jesus may have looked like. Her research suggests that Jesus was probably about 5 feet 5 inches tall, had olive-brown skin with black hair, and probably kept his beard and hair short and well trimmed to keep out lice, which was a major problem at the time. Jesus' work as a carpenter and the fact that he traveled on foot, combined with the fact that Jesus probably wasn't able to eat regular meals, means he was probably thin but somewhat muscular, wrote Taylor in his book What Looked Like Jesus? (T&T Clark, 2018). Jesus was a man who was physical in terms of the work he came from, Taylor told Live Science. He shouldn't be presented as [in any way a person who lived a soft life and sometimes that's the kind of image we get. Additional resources: A stern warning carved in Greek on an ancient marble slab stated that a Roman emperor would pass harsh sentences on the tomb robbers, promising a severe punishment for their crimes. This artifact, known as the Nazareth Inscription, was long suspected to be an official Roman response to the disappearance of Jesus' body from his tomb. But new evidence suggests otherwise. Researchers conducted the first isotope analysis of the marble sample from the plate, describing the findings in a new study. Their findings provide fresh clues about where the carved edict came from and call into question its relationship to early Christianity. Related: Proof of Jesus Christ? 7 pieces of evidence debated Thighs 24 inches tall, 15 inches wide and 2 inches deep (60 by 15 by 6 centimeters), the plate was acquired in Paris in 1878 by the German collector Wilhelm Froehner. His notes on where it came from are vague, and only specify that it was sent from Nazareth; the place where the artifact was discovered that found it and how it ended up in Paris are details that have been lost to history, the study authors reported. Scholars published a translation of the inscription in 1930. Its 22 lines of text begin with the Edict of Caesar and then proclaim that tombs and tombs shall remain forever unabated. If someone removes human remains for illegal purposes, or disrespect or destruction remains on he must face the death penalty on charges of desecration of the inscription continued, according to the new study. The researchers also noted that the letters, along with the contents, suggest that the warning was cut sometime between the later first century B.C and the first century E.C. Because of the record's apparent age, its anti-grave-robbery message and its purported origins in Nazareth - the city where Jesus was raised - some experts have claimed that Roman authorities cut it after hearing that early Christians were heralding the disappearance of Jesus' body as evidence of his divine resurrection. 'Late from Nazareth in 1878' is a clue that touches the imagination but turns out little, said lead study author Kyle Harper, a professor of classics and letters and Senior Vice President and Provost at The University of Oklahoma. And it turns out that the memo is very likely wrong, Harper told Live Science in an email. Chemical fingerprints For the new study, the researchers turned to geochemical analyses to examine the plate, now in the collection of the Bibliothèque nationale de France. They carefully abraded a very small section at the back of the plate to expose the original marble underneath, and then collected samples of marble powder. The researchers analyzed that powder for stable carbon and oxygen isotopes (forms of an element with a different number of neutrons in the nucleus), to see if they could find a match for marble in a specific geographic location, solving once and for all where the artifact came from. We believe this is the first time stable isotope chemistry has ever been used to determine the origin of an inscription, period, Harper said. It has been used for large architectural elements, sarcophagi and statues, but not, as far as we know, an inscription. Related: Photos: 1st-century house from Jesus' hometown Des discovered that the unique isotopic fingerprint of marble was a close match for a signature found in white marble off the Greek island of Kos, near Turkey's southwestern coast. If the slab of marble came from Kos, which is far from Nazareth, that lessens the likelihood that the message had anything to do with early Christianity, the study authors reported. Rather, it places the anonymous Caesar's warning in a new context and is reminiscent of an incident that took place decades before Jesus' alleged death. One possibility is that the inscription was a strict response to an incident that took place on Kos in the 30s B.C. After an unpopular official named Nikias died, locals broke into his grave and desecrated the body; Nikias had been a powerful figure, and it is likely that the Roman edict promising to punish severe desecration was a reaction to the fate of Nikias' corpse, according to the study. We were lucky twice, Explained Harper. Firstly, it was a very direct battle with a rather unexpected marble quarry so we could really locate its on Kos. Secondly, it happened that we know an episode of grave violation that was very famous in the exact right period. I would never have hoped for such a remarkable adaptation. This information provides a new twist - and a likely solution - to an archaeological mystery spanning more than a century, the researchers concluded. The findings were published online in the April 2020 issue of the Journal of Archaeological Science: Reports. Originally published on Live Science. Science.