Your Name

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Date

Chapter 11

The chapter 11 of the book entitled, “Jesus: A Portrait” explains that the beginnings of Christianity are not based on an exclusive system of beliefs. The Christian faith is based on God's loving response to dirty sinners like you and me. There is nothing narrow or elitist about a faith that says "come as you are!" Charles Spurgeon, a powerful teacher of Christianity, said it wonderfully: "When a man is completely lost and ruined, covered everywhere by profane sin, and without a place free of contamination, when he denies any self-justification and pleads guilty before the Lord, then it is cleansed through the blood of Jesus, and the grace of God. When sin is seen and felt, it receives a mortal blow, and the Lord looks with eyes of mercy to the soul afflicted by sin (Collins,45).

It was necessary for Jesus to die to fulfill God's purpose for humanity. Now, he would never die because of inherited sin, for he had been conceived by holy spirit and was perfect. However, he decided to give his life so that we would have the possibility to be happy and live forever, an opportunity that the disobedient Adam denied us all. The suffering of Jesus, as well as his death, occurred according to the Scripture in representation of men and for that reason it has salvation effects: "For to this you were called; because Christ also suffered for us, leaving us an example, that you should follow his footsteps; who did not sin, nor was deceit found in his mouth; who, when cursed, did not respond with a curse; when he suffered, he did not threaten, but entrusted the cause to the one who judges righteously; who himself bore our sins in his body on the tree, so that we, being dead to sins, may live to righteousness; and by whose wound you were healed (Collins,45).

2) Methodology & Perspective employed (if stated explicitly by the author).

The author didn’t mention about the methodology in this book. The author uses the primary and secondary sources for this chapter. The author uses the bible to support his point of view. The author does not have biases. Two malefactors were executed with the Lord. The cross of Jesus was in the middle. Here Isaiah 53:12 was fulfilled: the Lord was numbered with sinners. The difficult sufferings of Jesus finally led to a terrible death struggle.

The words of Jesus that he pronounced on the cross, testify to his divine greatness. Even in suffering and death, he still addresses others with words of mercy, forgiveness, intercession and sleeplessness, manifesting the love and grace of God.

3) Argument:

The Apocalypse represents a important movement in the origins of Christianity , which has its roots in the history of the People of Israel and in theprophetic- apocalyptic movement in which the movement of Jesus and the first Christian communities . The apocalyptic collects and transforms Jewish and Judeo-Christian apocalyptic traditions , and in the Church a critical function of resistance against the Hellenization of Christianity and its authoritarian and institutional institutionalization Later patriarchal. The neglect of this tradition made possible the long-term integration of the Church to the dominant imperial system and the construction of a Christianity of power.

The story of Christ's passion and death on the cross is overwhelming. Why is Jesus dead? It is an exclamation that can rise to this violent event in the facts. Several answers are possible, and actually present in Scripture.

He's dead ... because we killed him! This evidence deserves to be remembered, if only to avoid the morbid and perverse representation - which has sometimes occurred in our church! - a painful Jesus seeking suffering and death to appease divine wrath (see the horrible words of "Midnight, Christians"!) ... Jesus did not want to die and even asked his Father that " this cup moves away from him. He did not go to death with gaiety of heart. He died because he was killed.

To these conditions, were added other more strategic or political. Without even mentioning a possible disappointment on the part of Judas or other followers of the nationalist movement - who would have hoped to see Jesus take the head of an insurrection against the Romans - it is likely that the authorities in place have took the opportunity to dissuade the people from rebelling against the occupier.

Works Cited

Collins, Gerald. Jesus: A portrait. Orbis, 2008.