2. Christianity

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1. The story

If you are going to make up a messiah who needs to overthrow the enemies then why make a messiah who is humiliated, tortured and then killed by the enemies

"The greatest man in history had no slaves, yet they called Him Master. Had no degree, yet they called Him Teacher. Had no medicines, yet they called Him Healer. He had no army, yet kings feared Him. He won no military battles, yet He conquered the world. He did not live in a castle, yet they called Him Lord, He ruled no nations, yet they called Him King, He committed no crime, yet they crucified Him. He was buried in a tomb, yet He lives today! His name is Jesus."

You're right—under ordinary physical circumstances, five loaves and two fish could not feed 5,000 people. The Gospel accounts present it as a miracle, not as a claim that the food was naturally sufficient.

The story appears in Matthew 14:13–21, Mark 6:30–44, Luke 9:10–17, and John 6:1–15. Interpretations differ:

- Traditional Christian view: Jesus miraculously multiplied the food.
- Symbolic or naturalistic readings: The story may emphasize sharing, generosity, or the crowd's spiritual nourishment rather than describe a literal multiplication.
- Historical-critical view: The accounts were written to portray Jesus in the tradition of miraculous prophets and to echo biblical stories such as Elisha feeding many people.

So, scientifically speaking, the amount is insufficient; within the story's religious framework, the point is that it was an extraordinary miracle.

There is no independent historical evidence from named people who can be verified as having watched someone die and then return to life. The evidence comes primarily from the Gospel narratives themselves, written decades after the events.

The accounts claim witnesses were present:

- Jairus's daughter: Mark says Jesus brought only the girl's parents and Peter, James, and John into the room. The parents are named, but no independent testimony from them survives. The story also says some mourners had already declared the girl dead.
- The widow's son at Nain: Luke describes a funeral procession and a crowd, but Luke is the only ancient source for the event. No witness is individually named or independently

recorded.
- Lazarus: John says many people from Bethany were present and that some believed after seeing it. However, John is the only Gospel to report Lazarus's raising, and no surviving contemporary non-Christian source confirms it.

Historically, scholars can reasonably say that early Christians genuinely believed and proclaimed these stories. The Gospels preserve traditions involving crowds, family members, and disciples, but they do not provide independently corroborated eyewitness depositions. Whether the people were truly dead and resurrected is a theological conclusion, not something historians can establish using the surviving evidence.

A further complication is that, in the case of Jairus's daughter, Jesus says she is "sleeping," which some readers interpret as literal death and others as a state such as unconsciousness. For Lazarus, the story emphasizes that he had been in the tomb for four days, making the account explicitly miraculous—but again, the claim rests on the Gospel of John rather than multiple independent records.

That is a reasonable skeptical conclusion, but the time gap alone does not demonstrate that the stories were invented. It means we should treat them cautiously and ask what kind of evidence they contain.

A few distinctions matter:

- The Gospels were written decades after Jesus, which leaves room for memory changes, theological interpretation, legendary development, and deliberate invention.
- The first Christian writings we possess—Paul's letters—were written around 20 years after Jesus' death. Paul also quotes an earlier tradition in 1 Corinthians 15:3–8 that many scholars date to the first few years of the Christian movement, although its exact wording and origin are debated.
- Early traditions being close to the events does not make them true. People can sincerely preserve mistaken memories, misunderstand experiences, or repeat claims that began as rumors.
- Conversely, writing decades later does not automatically make a story false. Ancient societies often transmitted teachings orally before they were written down, though oral transmission can also reshape stories.

So the strongest historical conclusion is: the accounts are not eyewitness transcripts, and the miracle claims cannot be established by ordinary historical methods. It is quite plausible that some Gospel details developed over time. Whether the stories were entirely fabricated, partly based on historical events, or understood by believers as miraculous is a judgment based on how one weighs the evidence—not something the writing dates alone can settle.

2. 37 Miracles Jesus Performed

Soiurce: Youtube

3. What did God save us from ?

Why did we as humanity needed to be saved ?

We are sinners ? I mean what sins ? they are all subjective anyways

But then Jesus died for us ? I mean the story says that he was betrayed and then killed by the romans ? He did not want to be crucified willingly to pay the price for our sins.