

# BIBLE VERSE FEELINGS CHART

HAPPY	Joyful	Psalms 32:11 1 Thessalonians 5: 16-18	SAD	Tired	Matthew 11: 28-30 Isaiah 40:31
	Hopeful	Jeremiah 29:11 Psalm 62: 5-6		Ashamed	Psalms 31:1 Matthew 5: 14-16
	Creative	Exodus 35: 30-35 Psalm 139:14		Bored	Ephesians 5: 15-17 Colossians 3: 23-24
	Inspired	2 Corinthians 4:16 Hebrews 10:24-25		Depressed	James 1: 2-4 Psalm 54: 17-18
	Excited	Psalms 150:1-6 Jeremiah 20:13		Lonely	Psalms 25: 16-17 Isaiah 41:10
ANGRY	Jealous	Exodus 20:17 1 Corinthians 13: 4-5	CALM	Peaceful	Matthew 5:9 John 16:33
	Bitter	Ephesians 4:31 Hebrews 12: 14-15		Loving	John 15:12 1 Corinthians 13: 4-7
	Annoyed	Proverbs 15:1 Proverbs 19:11		Trusting	Jeremiah 17:7 Proverbs 3:5
	Frustrated	John 16:33 Galatians 6:9		Grateful	1 Thessalonians 5:18 James 1:17
	Critical	Ephesians 4:29 Colossians 3: 13-14		Thoughtful	Romans 12:2 Philippians 4:8
SHY	Anxious	Philippians 4: 6-7 1 Peter 5:7	Proud	Proud	2 Timothy 4:7 Matthew 23:23
	Insecure	Philippians 4:13 Romans 8: 31-33		Respected	Titus 2:7 Luke 6:31

# Bible Feelings The New Testament

**M Mark**



## **Bible Feelings The New Testament:**

Faithful Feelings Matthew A. Elliott, 2006 This interdisciplinary widely researched study reclaims the vital importance of the emotions emphasized both in the lives and teaching of Jesus and Paul as well as in the writings of John Calvin Jonathan Edwards and others

*Jesus' Emotions in the Gospels* Stephen Voorwinde, 2011-06-16 Examines the emotions of Jesus presented by in the gospels and shows how this may be applied in studying these texts

**Passions of the Christ** F. Scott Spencer, 2021-05-04 Senior New Testament scholar F Scott Spencer focuses on a neglected area in the study of Jesus and the Gospels the emotional life of Jesus This book offers a fresh reading of the Gospels through the lens of Jesus s emotions anger grief disgust surprise compassion and joy These emotions motivate Jesus s mission and reveal to Gospel readers what matters most to him Amid his passions Jesus forges his character as God s incarnate Messiah wholly embodied and emotionally engaged with others and thoroughly embedded in the surrounding environment

*Bible Feelings* Damon J. Taylor, 2002 All kids love learning emotions by mimicking the faces that portray them Bible Feelings shows simple expressions like happy sad and surprised from the New Testament stories of Jesus Each emotion is illustrated through the story of one of the people Jesus touched while on earth

*The Wiersbe Bible Commentary: Old Testament* Warren W. Wiersbe, Whether you are a pastor teacher or layperson now you can study the Bible in easy to read sections that emphasize personal application as well as biblical meaning Developed from Dr Wiersbe s popular Be series of Bible study books this commentary carefully unpacks all of God s Word The Wiersbe Bible Commentary Old Testament offers you Dr Wiersbe s trustworthy insights on the entire Old Testament s New Biblical images maps and charts Introductions and outlines for each book of the Bible Clear readable text that s free of academic jargon Let one of the most beloved and respected Bible teachers of our time guide you verse by verse through the Scriptures It s the trusted reference you ll love to read

*Jesus' Emotions in the Fourth Gospel* Stephen Voorwinde, 2005-10-08 This book seeks to discuss John s references to Jesus emotions in the light of the current debate regarding Johannine Christology The Fourth Gospel refers to Jesus love joy and zeal At times it also portrays him as troubled deeply moved and in tears Do these expressions of emotion underscore Jesus humanity or his divinity The study is set against the background of the emotions of God as found in earlier Jewish literature as well as against that of the emotions of Jesus in the Synoptics and the remainder of the New Testament Voorwinde argues that the covenant provides the most consistent perspective for viewing both the emotions of Yahweh in the Old Testament and the emotions of Jesus in the Gospels The Johannine Jesus is found to fulfil the hitherto incompatible roles of covenant Lord and covenant sacrifice Rather than being expressive only of his humanity Jesus emotions are also found to underscore his divinity This is due to the unique genius of this Gospel with its paradoxical presentation of Jesus whose divinity is manifested most eloquently in his weakness suffering and death Only his tears at the grave of Lazarus can be explained as a human emotion pure and simple All the other emotions because of their strong connections to the cross highlight both Jesus humanity and divinity albeit for various reasons and in

highly nuanced ways JSNTS 284 *The Renaissance of Feeling* Kirk Essary,2024-01-11 Offering a re reading of Erasmus s works this book shows that emotion and affectivity were central to his writings It argues that Erasmus s conception of emotion was highly complex and richly diverse by tracing how the Dutch humanist writes about emotion not only from different perspectives theological philosophical literary rhetorical medical but also in different genres In doing so this book suggests Erasmus provided a distinctive if not unique Christian humanist emotional style Demonstrating that Erasmus consulted multiple intellectual traditions and previous works in his thoughts on affectivity *The Renaissance of Feeling* sheds light on how understanding emotions in late medieval and early modern Europe was a multi disciplinary affair for humanist scholars It argues that the rediscovery and proliferation ancient texts during the so called renaissance resulted in shifting perspectives on how emotions were described and understood and on their significance for Christian thought and practice The book shows how the very availability of source material coupled with humanists eagerness to engage with multiple intellectual traditions gave rise to new understandings of feeling in the 16th century Essary shows how Erasmus provides the clearest example of such an intellectual inheritance by examining his writings about emotion across much of his vast corpus including literary and rhetorical works theological treatises textual commentaries religious disputations and letters Considering the rich and diverse ways that Erasmus wrote about emotions and affectivity this book provides a new lens to study his works and sheds light on how emotions were understood in early modern Europe

**The Holy Bible, Containing the Old & New Testaments** ,1888 **Feeling Like Saints** Fiona Somerset,2014-05-08 Lollard is the name given to followers of John Wyclif the English dissident theologian who was dismissed from Oxford University in 1381 for his arguments regarding the eucharist A forceful and influential critic of the ecclesiastical status quo in the late fourteenth century Wyclif s thought was condemned at the Council of Constance in 1415 While lollardy has attracted much attention in recent years much of what we think we know about this English religious movement is based on records of heresy trials and anti lollard chroniclers In *Feeling Like Saints* Fiona Somerset demonstrates that this approach has limitations A better basis is the five hundred or so manuscript books from the period 1375 1530 containing materials translated composed or adapted by lollard writers themselves These writings provide rich evidence for how lollard writers collaborated with one another and with their readers to produce a distinctive religious identity based around structures of feeling Lollards wanted to feel like saints From Wyclif they drew an extraordinarily rigorous ethic of mutual responsibility that disregarded both social status and personal risk They recalled their commitment to this ethic by reading narratives of physical suffering and vindication metaphorically martyring themselves by inviting scorn for their zeal and enclosing themselves in the virtues rather than the religious cloister Yet in many ways they were not that different from their contemporaries especially those with similar impulses to exceptional holiness

*Feeling Broken?* R. J. Helm,2015-04-03 p Debut author R J Helm experiences Gods grace through a life changing traumatic experience that could have ended her life But she realizes that God is using her to serve a

higher purpose That purpose is to help readers like you He is the one who told her to write My book and she has obediently complied Though her fun loving life has evolved from one of self interest and self direction where her inconsistent thoughts vacillated all over the place and caused great brokenness to a life enlightened and peacefully settled by biblical values with God given direction she tells her story of her faith in Jesus and provides many comforting and strength enhancing biblical verses

Epistles of the New Testament New York Sunday School Commission, inc,1907 The Old & New Testament Student William Rainey Harper,1891 **The Methodist Review Quarterly** ,1907 *Christian Nurture Series, Teacher's Manual* Episcopal Church. Dept. of Christian Education,1918 The Apocrypha of the Old Testament Edwin Cone Bissell,1890 *The Doctrine of Sacred Scripture* George Trumbull Ladd,1883 Islamic Mysticism and Abū Tālib Al-Makkī Saeko Yazaki,2013 Both in everyday language and religious metaphor the heart often embodies the true self and is considered to be the seat of emotion in many cultures Many Muslim thinkers have attempted to clarify the nature of Sufism using its metaphorical image particularly in the tenth and eleventh centuries This book examines the work of Ab T lib al Makk and his wider significance within the Sufi tradition with a focus on the role of the heart Analysing his most significant work Q t al qul b The Nourishment of Hearts the author goes beyond an examination of the themes of the book to explore its influence not only in the writing of Sufis but also of Hanbal and Jewish scholars Providing a comprehensive overview of the world of al Makk and presenting extracts from his book on religious characteristics of the heart with selected passages in translation for the first time in English this book will give readers a better understanding not only of the essential features of Sufism but also the nature of mysticism and its relation to monotheistic faiths

**A Concise Dictionary of the Bible** William Smith,1872 **A Dictionary of the Bible** William Smith,1884 **A Catholic dictionary, by W.E. Addis and T. Arnold** William Edward Addis,1884

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