

1: The three best lessons I learned from a failed project - TechRepublic

The three best lessons I learned from a failed project Project failures aren't a total waste of time -- those experiences will help teach what not to do to make your next project a success.

By Mark Sarner 4 minute Read Can leadership be taught? The answer is simple. Yes, leadership, like all skills, can be taught. The literature is clear on the essential components, styles, and dynamics. Educational materials and programs abound. It seems that leadership, one of the scarcest and least enduring components of human capital, is not learned easily or well. What is leadership anyway? Today, ideas and assessments of leadership are more democratic. Leadership itself is a collaborative function; the leader and the led are seen as in a potentially symbiotic and synergistic relationship. And power and impact are a function of that relationship rather than of a position. Much of leadership education is devoted to teaching style and technique. Much of what is taught is, in fact, not leadership at all but management. It is entirely possible to learn and even to put into practice what is taught and still fail at being a good leader. The essential components of leadership have remained more or less constant: All can be studied and studied again. The ability to ace leadership principles and practices does not, however, mean that leadership has been learned. Because what is being taught does not necessarily help leadership candidates learn the essentials. Knowing is one thing; doing is quite another. Leadership should focus on helping people develop the human qualities and capacities required for leading in virtually any endeavor. Leaders must know how to gather, sort, and structure information, and then connect it in new ways to create intelligence. Today, being informed is confused with being smart. And developing a vision requires the ability to see. To look backward and see clearly what has happened. To see ahead to the next day when the challenges will be greater. To see the future that will become reality. Yes, empathy for the led is vital. As Michael Hammer, coauthor of *Reengineering the Corporation*: Even when change is for the better, there is still loss. The essential feeling is the one in your gut where morality and certainty live. The right way ahead is not in the data. It is an informed intuitiveness. This is where charisma comes from. But few really listen. And too many people only listen to themselves. How to listen to colleagues and collaborators, how to listen to markets and constituencies, and how to listen to yourself – all through the endless din of the present, the ominous voices of the past, and the deafening silence portending the future – is vital. The watershed capacity in leadership is unquestionably communication. Through it, people are informed, convinced, united, motivated, and directed – things that are critical to group enterprise from the inside and to buy-in on the outside. The powers to inform and persuade win the battles for hearts and minds. Credibility comes from being first through the door to the unknown. Moving forward is not a leap or a sprint but a plodding process. Leadership requires strength and endurance in all areas – physical, mental, and moral. Because leadership is a heavy load. Because it is a long journey that drains resources. But to learn much of it, I would suggest a liberal-arts education supplemented with lots of real-world experience and with doing almost anything to make change. Change for the better is appealing; the work of creating it, however, is certainly fraught with social, emotional, economic, and other dangers. In the final analysis, the vast majority would rather study the life of leaders in class than learn the lessons of leadership in the world. Which is why leadership is often taught but so rarely learned.

2: Opinion: What GTA 6 Can Learn From Red Dead 2 - IGN

October was crazy. Crazy like I have 5 school-age kids including 2 teens kinda crazy. Crazy like overcommitted kinda crazy. But the overcommitted bit should die down just in time for the holidays-type of overcommitted, so I think it will all work out ok. Whew! I'd toyed around with the idea of.

There are many sources of knowledge all about us. It increases day by day. If you have a Bible, however, no matter how old and worn it may be, it outshines all the other resources one might have. The purpose of other books should be to allow God to speak clearer to us through His Word and the world. The Holy Spirit is the interpreter and illuminator of His Word. Our souls are not readied for it or even desire it at that point. God desires to fill us with all knowledge and power to do His mighty will. The Word of God belongs to Him and was especially give to us to accomplish His good and greater purposes in and through our lives. Four Purposes "for teaching " Doctrinal truth. Right thinking about God, the world, man, etc. In order to live good and proper lives on earth. By instructing us as to what exists and the purposes for which they exist, God gives us faith to have confidence in what we would otherwise possess. This faith becomes a basic framework by which we perceive God, others and the world. For example, we might learn that man is made in the image of man. If we mistreat our wives, then we will sense the Holy Spirit making us aware of our pang of guilt. More than this, He tells us the reason we feel such a way when we have yelled at our wives. God through the ministry of the Holy Spirit is not only interested in telling us of our wrong actions and motivations. He is there to build us up. The Spirit again uses the Word of God to build us up back to where we should be. Here we can see the difference of the Spirit and the evil one. The evil one would keep us feeling guilty so that we give up while the Spirit of God encourages us through teachings about forgiveness and restoration how to find His peace. He then straightens out our perspective that we would not need to fall anymore. Think of how Jesus encouraged Peter after his betrayal. This is the ministry of the Spirit of Christ to build us up so that He might fill and use us. The Spirit of God carefully uses the Word of God to train us to rightly live in relationship to others. God does not just teach us to know that we should have a good marriage but trains us to have a good one. The word *paideia* used here for training is the same general word used for the way parents train their children. This word includes in it the sense of chastisement along with positive instruction. They all teaching, reproof, correction, and training are used to help us live in a right relationship with God and others. Since each of these four have the same preposition in front of it, it seems conclusive that all four work together towards the same righteous goal. Without either the Word of God or the Holy Spirit active in our lives, we can not grow much in our Christian lives. This purpose of righteousness is important but not the end of the process. Anyone that understands righteousness will immediately recognize that righteous living enables a person to rightly live in relationship with God and others, but there are other purposes for our lives that are built upon our righteous lives. Righteous living, then is the foundation for effective ministries. This is discussed in the next section. The Spirit of God is able to work in and through these men of God. He uses two words to describe the way God further prepares these men of God for His work. The task for which God has called us will regularly overwhelm us. At every crucial point of ministry, we will feel inadequate in and of ourselves. We are assaulted from each and every side, and yet the Spirit of God comes back and encourages us in the ministry of carrying out the works of Jesus through our lives. Those ministering to any poor and needy person will find that he needs extra wisdom, endurance and faith. God equips us through His mighty Word. We need to be careful not to trust in ourselves and experiences but to diligently discern how the Spirit of God would equip us as He did for Jesus Christ during His life on earth John Jesus warned His disciples not to plan ahead how they were to defend themselves in a time of persecution because the Spirit of God would help them in such a time Matthew How we need the Word of God to be deeply implanted in our lives! Check out other quality BFF materials related to the above topics. Word of God 2 Timothy 3: This becomes the Goal of Discipleship for our lives. A Conspiracy Against the Word of God? Training in the family Ephesians 6: This word describes the whole process of training including That would include chastisement as well as education. Click to continue on other Discipleship articles.

3: 2 Timothy Back to the Word of God

The Tech: I understand that you learned a lot about the Bible during the project. Tell me about the project. Tell me about the project. Knuth: I decided to do the project about ten years after I became a professor at Stanford.

What can we learn from the life of Abraham? The life of Abraham takes up a good portion of the Genesis narrative from his first mention in Genesis. When we first meet Abraham, he is already 75 years old. We also learn that Terah took his family and set off for the land of Canaan but instead settled in the city of Haran in northern Mesopotamia on the trade route from ancient Babylonia about halfway between Nineveh and Damascus. In the first three verses, we see the call of Abraham by God: I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. God calls Abraham out from his home in Haran and tells him to go to a land that He will show to him. God also makes three promises to Abraham: These promises form the basis for what will later be called the Abrahamic Covenant established in Genesis 15 and ratified in Genesis. What really makes Abraham special is that he obeyed God. How many of us would leave behind everything that is familiar to us and just go without knowing our destination? The concept of family meant everything to a person living in the time of Abraham. In that time, family units were strongly knit; it was unusual for family members to live hundreds of miles apart from each other. The people of Ur and Haran worshipped the ancient Babylonian pantheon of gods, in particular the moon god, Sin, so God called Abraham out of a pagan culture. Abraham and Sarah were childless a real source of shame in that culture, yet God promised that Abraham would have a son Genesis. Abraham believed the promise of God, and that faith is credited to him as righteousness Genesis. God reiterates His promise to Abraham in Genesis 17, and his faith is rewarded in Genesis 21 with the birth of Isaac. All we see is Abraham faithfully obeying the God who was his shield Genesis. As with the earlier command to leave his home and family, Abraham obeyed Genesis. We know the story ends with God holding back Abraham from sacrificing Isaac, but imagine how Abraham must have felt. He had been waiting decades for a son of his own, and the God who promised this child to him was about to take him away. We know of at least two occasions in which Abraham lied regarding his relationship to Sarah in order to protect himself in potentially hostile lands Genesis. In both these incidents, God protects and blesses Abraham despite his lack of faith. We also know that the frustration of not having a child wore on Abraham and Sarah. Interestingly, Abraham and Sarah were called Abram and Sarai at that time. But when Ishmael was thirteen years old, God gave Abram a new name along with the covenant of circumcision and a renewed promise to give him a son through Sarai, to whom God also gave a new name Genesis. Abram, meaning "high father," became Abraham, "father of a multitude. Abraham could take his son Isaac up to Mount Moriah because he knew God was faithful to keep His promises. God is superintending and orchestrating the events of our lives. When asked to leave his family, Abraham left. Abraham, like most of us, may have agonized over these decisions, but, when it was time to act, he acted. When we discern a true call from God or we read His instructions in His Word, we must act. Obedience is not optional when God commands something. We also see from Abraham what it looks like to have an active relationship with God. While Abraham was quick to obey, he did not shy away from asking God questions. Abraham believed that God would give him and Sarah a son, but did wonder at how it could be Genesis. In Genesis 18 we read the account of Abraham interceding for Sodom and Gomorrah. Abraham affirmed that God was holy and just and could not fathom Him destroying the righteous with sinners. He asked God to spare the sinful cities for the sake of fifty righteous and continued to work the number down until ten. God had promised a son to Abraham and Sarah, but, in their impatience, their plan to provide an heir to Abraham backfired. First, conflict between Sarah and Hagar arose, and later on conflict between Ishmael and Isaac. We cannot fulfill the will of God in our own strength; our efforts ultimately end up creating more problems than they solve. This lesson has wide-ranging applications in our lives. If God has promised to do something, we must be faithful and patient and wait for Him to accomplish it in His own timing. Twice the apostle Paul uses Abraham as an example of this crucial doctrine. In Romans, the entire fourth chapter is devoted to illustrating justification by faith through the life of Abraham. This goes back to Genesis. Abraham did nothing to earn justification. His trust in

God was enough. Theologians believe this is the first mention of the gospel in the Bible. The calling of Abraham was just another piece in the story of redemption. God is not obligated to save us simply because we have an impeccable Christian pedigree. Paul uses Abraham to illustrate this in Romans 9, where he says not all who descended from Abraham were elected unto salvation Romans 9: God sovereignly chooses those who will receive salvation, but that salvation comes through the same faith that Abraham exercised in his life. Finally, we see that James uses the life of Abraham as an illustration that faith without works is dead James 2: The example he uses is the story of Abraham and Isaac on Mount Moriah. Mere assent to the truths of the gospel is not enough to save. Faith must result in good works of obedience that show a living faith. Abraham was justified by his faith, and his faith was proved by his works. In the final analysis, we see that Abraham was an exemplary individual, not so much in his piety or perfect life he had his shortcomings, as we saw, but because his life illustrates so many truths of the Christian life. God called Abraham out of the millions of people on the earth to be the object of His blessings. God used Abraham to play a pivotal role in the outworking of the story of redemption, culminating in the birth of Jesus. Abraham is a living example of faith and hope in the promises of God Hebrews

4: John The Gospel in a Nutshell

Introduction. Capturing lessons learned is an integral part of every project and serves several purposes. While the finalization of a formal lessons learned document is completed during the project closeout process, capturing lessons learned should occur throughout the project lifecycle to ensure all information is documented in a timely and accurate manner.

We do not know the author, although some think that it might have been Moses. We do not know the precise time frame in which the account takes place, although some believe that it could have been during the patriarchal age. We do not even know exactly where Uz was. However, Job is part of the inspired Scriptures, and therefore contains a message from God. So in this article, we want to look at Job 1: Of course, even though we have sinned, whenever we receive forgiveness, then we are truly blameless before God. Also, Job was upright. This simply refers to one who constantly tries to do that which is right in the sight of God Ps. In addition, Job feared God. This fear does not mean being afraid of or terrified by, but having a deep reverence, respect, and awe for. Furthermore, Job eschewed or shunned evil. This simply means to stay away from evil. We are told to abstain from every form or appearance of evil 1 Thess. So in all these areas, Job is a good example for us. Moreover, Job was very wealthy vs. There is nothing necessarily wrong with being wealthy, although God does warn us often to be careful about our attitude toward riches 1 Tim. And Job was evidently very concerned about his family vs. We would assume that he undoubtedly tried to do what God told Israelites to do about teaching their children Deut. This illustrates what God expects parents to do in bringing their children up in the nurture and admonition of the Lord Eph. He is also called the devil, which is a Greek term meaning slanderer or accuser. There is much that we do not know about Satan, especially about his origin and how he became evil, but he is presented in the Bible as a real being. Satan accused or slandered Job vs. This is one of the ways that the devil tempts people to lead them away from God when he goes about as a roaring lion, seeking whom he may devour 1 Pet. He, and those who do his bidding, often accuse Christians today of serving God only because they want to get blessings, or because they want to escape punishment, or because their parents told them to, thus leaving the impression that all Christians are hypocrites and that serving God really is not all that important. So God allowed Satan to test Job v. The book of Job helps us understand that all bad things which happen come from Satan. He is the one who had bound the woman with a spirit of infirmity Lk. He is the one whose messenger was the thorn in the flesh that was given to Paul 2 Cor. While God allows these kinds of tests, as He did in the case of Job, He is not the cause of them because He never tempts anyone to do evil Jas. And even then, as with Job, He always limits what Satan can do. He lost his oxen and donkeys vs. So Job lost the animals that he needed to provide for his family. Also, he lost his sheep v. Sheep were used primarily for food and clothing, some of the basic necessities of life. So Job lost the number one source in that part of the world for the food and clothing that he and his family needed. Then, Job lost his camels v. Assuming, as many scholars do, that the land of Uz was somewhere near Arabia, camels were the main form of transportation. We remember how Joseph was sold by his brothers to a company of Ishmaelites came from Gilead with their camels, bearing spices, balm, and myrrh, on their way to Egypt Gen. So Job lost the means by which he could transport his excess out to sell elsewhere and to bring in whatever he could not provide by himself. Finally, Job lost his family vs. It is quite clear that Job loved his children. He obviously considered them as the Psalmist spoke. Yet here, Job has lost all of them in one fell swoop. Obviously, all these tragedies made Job very sad v. However, notice what Job said v. The Lord gave, and the Lord has taken away; blessed be the name of the Lord. He had just lost everything, but he still knew that life is more than food and the body more than clothing Mt. So many people react to crisis and tragedy by asking, "Why me? Yet in the midst of all his suffering Job continued to acknowledge his dependence on God. Job had no idea why all this was happening to him, but he continued to trust God. And notice what Job did, or rather did not do v. We may not always understand why, but there are some things of which the Bible assures us:. Thus, we can be assured that God does have a plan whether we recognize it or not. Conclusion Of course, the story of Job continues -- and it gets worse! Yet through it all, Job did his best to remain faithful to God and was

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rewarded in the end. Again, in this life we may never fully understand all the whys and wherefores, but there are some conclusions that we can reach based upon what God has revealed in His word. Whatever happens, God is still there, He is still in control, and He always cares for us 1 Pet. However, He will bless us as we have need and finally glorify us, promising that if we remain faithful until death we shall receive the crown of life Rev. From Expository Files

5: Do You Really Know John ? - FaithGateway

In this talk, he shares three important lessons learned from the study as well as some practical, old-as-the-hills wisdom on how to build a fulfilling, long life.

By Wayne Jackson The Gospel of John, chapter 3, verse 16, is one of the all-time beloved and well-known verses in the entire Bible. One might be shocked to learn, therefore, that this great passage is one of the most misunderstood and misrepresented texts of the Word of God. Many sincere people, who dearly cherish John 3: In a brief study, let us carefully look at the passage in its constituent elements. In the Greek New Testament, John 3: In this case, the writer has just alluded to an historical situation that occurred in the days of Moses. After the Israelites were led from Egyptian bondage into the wilderness of Sinai, many of them began to murmur against Jehovah. Accordingly, the Lord sent fiery serpents among them as a mode of punishment. When the people acknowledged their sin and sought deliverance, God instructed Moses to fashion a serpent out of brass, and set it upon a standard. The incident of the serpent was, of course, typical of the death of Christ, i. This background, therefore, leads up to the introduction of John 3: It is here affirmed that God so loved the world. How wonderfully the love of God is here portrayed. The noun form agape is not a love which is merely emotional. It is the love of genuine interest, that of determined dedication. It is the love which acts out of concern for others. Vine observed that agapao, as used of God: It is this magnanimous love of God that motivates man to seek his grace. The Greek word for world is kosmos. In a literal sense, the term denotes the orderly universe created by the intelligent God Acts The passage therefore emphasizes the universal love of God. The doctrine of predestination, as expressed in the old Westminster Confession of Faith, and still believed by many today, taught that: This doctrine suggested that God, consistent with his own sovereignty, had determined to save some, and damn others. Hence, actually, a person is utterly helpless as to his eternal fate. The notion is patently false and is a reflection upon the character of Jehovah. Truly, God is not willing that any should perish 2 Peter 3: It is important to point out, of course, that only the elect will be saved. And so, certain passages, dealing with the death of Christ, are focused especially upon them cf. Such passages as this one, however, do not negate the many that affirm the potential salvation for any who will obey Hebrews 5: God loves the whole world and wants all to be saved, but he will force no one to yield to his plan! Giving is characteristic of God. He has given us life Acts He is the source of all good gifts James 1: Seven centuries before the birth of Jesus, Isaiah announced: Surely we must say with Paul: It is quite apparent, however, that even when a gift is made available, for it to be effective, one must be willing to receive it. There must be a concurrence between the will of the giver and the will of the benefactor. Now the tragic fact of the matter is, though God willingly gave his Son, not all have been disposed to receive him. Of some it was said: Men do have the power to reject gifts! Further, it is certainly true that an object may be freely given, i. In spite of the fact that Jericho was a gift, the Lord subsequently specified instructions for the taking of the city. An inspired writer later comments: The term derives from two roots, monos only, alone and genos race, stock. Harrison, Wycliffe Dictionary of Theology, Hendrickson, , p. The term has no reference to the origin of Christ. Some have defined the term as simply an acceptance of the historical facts regarding Christ, along with a willingness to trust him as Savior. Saving faith cannot be divorced from obedience as the following evidence clearly reveals. Belief and disobedience are set in vivid contrast in the Bible. For instance, Paul wrote: Other components in the plan of salvation sometimes figuratively represent the entire process. Repentance is said to result in life Acts And baptism saves 1 Peter 3: Biblical faith, therefore, is the faith that lovingly works Galatians 5: And in the maintenance of the Christian life. Contrary to the assertions of some religious materialists, the Scriptures do not teach that the wicked will ultimately cease to exist. As Vine pointed out: In this connection one should carefully study Matthew The abiding separation of the wicked from God will entail an eternal suffering! This passage is an eloquent refutation of both the materialistic theory of the annihilation of the wicked, and the modernistic assertion of universal salvation. Eternal life is here promised to those who pursue the life of obedient trust. But exactly what is eternal life? Most assuredly it is not mere eternal existence, for the wicked will exist eternally. Eternal life is the exact opposite of everlasting death.

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Conversely, eternal life is everlasting communion with God, along with all the wonders that involves. It is a state of glory Romans 2: But it is deeper and much richer than many have supposed. May we be wise enough to study its truths in the light of the Bible as a whole. It contains history, responsibility, warning, and promise.

6: Can Leadership Be Learned?

For months now, a team of experts has been building toward the launch of an important new initiative to build spiritual readiness among Western Christians. Today the Spiritual Readiness Project is ready to announce its official public launch.

Research, Prayer, and More! Tom Gilson Comments 0 Comment The battle is intensifying – a pitched fight for the very soul of the nations. Christians in the Western world are facing more hostility than ever before. Today the Spiritual Readiness Project is ready to announce its official public launch. Christian leaders in many places are working on the same readiness issues, but our approach is unique. These get a lot of attention in the church, and have for a long time. Whether our practice matches our preaching is another question, but at least we preach on these things. Two crucial factors are missing, however, from both our practice and our preaching: Knowing what we believe and why. We could especially use help with: Funding the project 2. Connecting with denominational leaders 3. Getting the word out to lay leaders, especially those who know the importance of teaching what we believe and why. When hostility comes, who will stand? Those who know what they believe about the Lord Jesus Christ and his teachings, and why they believe. We also know of shining exceptions, churches doing really well in all aspects of spiritual readiness. With lots of research experience on our team, we intend to fill that void with a strong research-based approach to understanding what helps and what hinders churches from growing in these crucial areas. The first full-scale research study is now underway. We want to serve you with this information. We view the coming years with sober eyes, knowing that anti-Christian hostility is likely to grow, and that the Church is at risk of being caught sleeping. Yet we also see great hope for God to shine his light through his people.

7: Documenting Lessons Learned

Lessons learned can make all the difference on future projects and help them to succeed, but first, they must be documented correctly. Some of the most important lessons we learn come from failures. Kenneth Darter explains a simple four step process to make sure the same failures aren't repeated.

Bible Study of the Week Jesus loves me! Yes, Jesus loves me! The Bible tells me so. What a great song. You have probably sung this song all of your life. Your affection for Jesus Loves Me, may have started as early as infancy when your mother rocked you to sleep. For many, the melody and the words are familiar, but the deep truths of the song have alluded them. Before reading on, stop and let this phrase flood your soul: Jesus loves me, and Jesus loves you. He loves you with all of your struggles, and issues. He has loved you through the issues and trials, the failures, and the grief. He waits patiently for you to come to him, because He truly loves you. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. What would it mean for you if you believed this enough to live like someone who is loved by God? And what would living like you are loved look like? How would this reality affect the way you pray? Study material on John 3: The conversation with Nicodemus is a model conversation, a paradigm if you will, of Jesus bringing the light of God to one who is captive in darkness. That is, Jesus must step into darkness itself in order to redeem those captive to it. I have come to call not the righteous, but sinners. That is, humanity is broken beyond all repair. It is described comprehensively as nothing short of another birth. As Augustine once taught, the problem with humanity is not that we sin, but that we are in a state of sin that needs a comprehensive solution. Nicodemus, then, and everyone in Jerusalem 2: That is, religion is not necessarily a matter of personal knowledge or ethical behavior. Nor is it fidelity to religious traditions, no matter how virtuously they evoke higher ethical, religious behavior among us. Jesus is claiming that true spirituality is not discovering some latent capacity within the human soul and fanning it to flame. Nor is it inspiring aesthetic qualities that promote society in its finest form. It is a foreign invasion, sabotage of the first order. Our role in this transformation is belief 3: We also would love to hear your responses to any of the questions above in the comments section below! Is there someone you know who lives like they are loved deeply? Identify three attitudes or behaviors they demonstrate. Which is more difficult: To believe that God loves others, or to believe that God loves you? I believe I am deeply loved by God. I feel deeply loved by God. Why do you struggle during those times? Gary Burge writes in his interpretation of John 3: What keeps you feeling trapped in sin? On the contrary, his mission is to enter the darkness and find us. Or are you trying prove yourself to God to earn his love? Would you like to dive deeper into a study about John 3: Watch this John 3:

8: What can we learn from the life of Abraham?

2 Timothy shows the power and purpose that God has for His Word, the Bible, in our lives. This becomes the Goal of Discipleship for our lives. The goal of discipleship is to have God's Word impact every aspect of our lives so that we might accomplish the purposes for which we were designed.

Related Media A sign on a convent read: Violators will be prosecuted to the full extent of the law. Signed, The Sisters of Mercy. Some say that God is so gracious that He overlooks our sin. These Christians pride themselves on their tolerance and acceptance of everyone, no matter how terrible their sin. These folks are stern and judgmental, like their God. The second group emphasizes His holiness, but loses His grace toward sinners. The biblical picture is that God is both loving and holy, gracious and righteous, merciful and just. Since our view of God affects the way we live and treat others, we need to be careful to reflect the biblical revelation of who God is and how He deals with our sin. Genesis 3 gives us the proper view of God. When Adam and Eve sinned, God did not strike them dead on the spot, as His holiness alone would have required. Rather, God dealt with their sin as a serious matter. He imposed the penalty their sin required; but He interposed His grace, so that the fallen couple could be restored to fellowship with Him. There was both the curse and the covering for their sin. These verses teach us that We need to keep both aspects in tension. Grace does not nullify the law of sowing and reaping. But also we need to remember that God is gracious, that He Himself paid the price for our sin, to deliver us from His ultimate judgment. God allows us to suffer consequences for our sin: As we saw last week, when Adam and Eve sinned, God graciously sought them, confronted them, and offered the promise of deliverance through the seed of the woman who would crush the head of the serpent. It was gracious because Adam and Eve deserved judgment, not a promise of deliverance. But then God deals with the woman and then the man. He does not curse them directly, as He did with the serpent. But He does impose penalties for their disobedience. Even though God forgives the ultimate penalty of their sin, He still allows some of the consequences to continue. We need to understand that the penalties imposed on Adam and Eve affected not just them, but every person in history after them. All sin is like that. We never sin in isolation. Even sin done in secret affects others. Sin always affects others, not only in this generation, but also in the generations to come. Why did God curse these particular things? That is not to say that the woman does not provide anything and that the man does not involve himself in the home. But these are the main responsibilities. That command involved work, but not toil and pain. But now God introduces toil and pain as the necessary price to fulfill these primary roles. The curse as applied to the woman 3: The curse as applied to the woman involved two main areas: She would experience increased pain in childbearing; and she would be in a new relationship with her husband in which he is said to rule over her. With regard to the first, the curse means that the physical pain of childbirth was magnified. Down through history, many women have died in childbirth. In spite of modern techniques, childbearing involves pain. His own Son, the second Person of the Trinity, would have to go to the cross and suffer not only the physical pain of the crucifixion, but also the indescribable agony of separation from the Father as our sin-bearer. God mercifully tempers the pain with the great joy which children give. The most joyous moments of my life have been the births of our three children. Children who grow up to follow the Lord are a great source of delight to godly parents. But as any parent knows, you open yourself to great risk of pain when you enter into the God-given miracle of bringing a child into this sinful world. The curse as applied to the woman not only affected childbearing, but also her relationship with her husband. The last half of verse 16 is difficult to interpret. Two views are the most likely. Sex was not cursed by God. The woman has as much right to enjoy sex in marriage as the man. Two things commend this view. Just as God curses the ground, but graciously allows it to yield sufficient produce; and, He curses work with toil and sweat, and yet work also is a blessing in that it forces us to discipline our unruly fallen nature and it yields the sustenance we need; even so, God ordains pain in childbirth, but graciously allows the woman to enjoy the act that leads to conception. The woman who usurped authority from her husband by eating the fruit is cursed with the inclination to dominate him, but he is ordained to rule over her. If this is the correct view, it alerts us to the inherent tendency of the fallen nature of each sex: Thus as Paul

ordains Eph. I find it hard to decide between the two views because both have their strengths and both express truths taught elsewhere in Scripture. If the second view is correct, it does not justify the abusive dominance of men over women; nor does it lend support to the egalitarian view, in which it is claimed that there are no gender-based role distinctions because Christ overcame the curse. It means that godly women must now fight the tendency to dominate their husbands, and godly men must fight the tendency to dominate their wives. Both must learn to love one another in the context of the proper roles ordained by God. The curse as applied to the man 3: Adam sinned not only by eating the forbidden fruit, but by allowing his wife to have dominion over him. Sometimes listening to the voice of your wife is the wisest thing you can do! Adam abdicated leadership to her, deliberately disobeying God by setting his wife above God. God holds the man accountable for the direction a family goes. Many Christian men are passive with regard to the family. They focus on their job and leave the home to the wife. When problems come, they blame her. When you delegate, you retain final responsibility; when you dump, you abdicate responsibility. Scripture clearly holds the man responsible for his wife and children. The curse on the man covers two areas: Just as the curse on the woman also affects the man, so the curse on the man affects the woman. The curse on the ground meant that man would have to toil to bring forth the crops to survive. I understand the curse to be much wider than just the thorns and thistles mentioned here as representative. As Paul explains in Romans 8: An unfallen creation could not be ruled by a fallen lord. So everything in creation which is now opposed to man--from mosquitoes to viruses to natural disasters--stems from the fall. All suffering and pain ultimately can be traced back to the first sin. The second part of the curse as it applies to the man is the affirmation of physical death. Our bodies will return to dust. Since the fall, death is the enemy of every person. We can spend our lives working toward certain goals, and yet be struck down any day by the most trivial of accidents. Death is no respecter of persons: But as terrible an enemy as death is, even it has its side of blessing: It forces us to come to terms with God and eternity. Death shouts at us that we desperately need to be right with God. So the curse shows us that God allows us to suffer consequences for our sin. Sometimes those consequences are directly related to some sin we have committed; at other times we just suffer the consequences of living in a fallen world. While God graciously tempers the severity of the consequences with glimmers of grace, the consequences are real. They remind us that with the holy God, sin is serious. At first glance, verses 20 and 21 seem out of context. But they fit in perfectly. What does this verse mean? And so by faith Adam named her Eve, the mother of all living, before she had conceived. Since Christ, faith looks back to the Savior who came. Adam took God at His word. At that instant he was delivered from the ultimate consequence of his sin: This verse shows how God met the practical need for clothing. But obviously it goes far beyond that.

9: Lessons Learned Quotes (99 quotes)

The reality that God looks at the heart (1 Samuel) requires us to put blinders on to every other message that is out there about women and beauty. In youth group, I thought "beauty is found on the inside" meant I should be nice and kind and smart because those things lasted longer than external beauty.

During these lectures, Knuth will describe how he has applied his computer science knowledge to matters of religion. He will also answer individual questions on any topic, as he hopes to help help individuals, particularly computer scientists, answer any tough life questions. The Tech spoke with Knuth about his ongoing lecture series. What will the lecture series be about? The lecture series is about things that I learned about things, learned about God and about issues of faith and science. What do you think? MIT also has lots of computer people who share my peculiarities. The people at MIT are a bit different than average people on the street. What is your connection with MIT? The last time I gave a lecture at MIT was in So how did MIT finally convince you to come then? I turn down offers to give talks on computers three times a week, but this was a different kind of talk that I was being asked to give. I thought it would be neat to have a chance to teach more than just computer science for a change. What do you hope to get out of these lectures? Briefly describe your computer science background. Well, there was no such thing as computer science when I started, so I was a physics major, then a math major. By the end of my freshman year, I had learned how to program it. I got a summer job, where I was able to write programs for Case. Later, I went to Caltech to get a Ph. While I was a graduate student at Caltech, [students] also had me as a professor. In , I was approached to write a book on computer compilers. When the first volume of The Art of Computer Programming came out in , it was amazingly successful. I chose to teach at Stanford, where I stayed until I retired. What is your religious background like? Are you knowledgeable on all religions? I grew up in a warm friendly environment and my family always always went to Church. My father was a teacher for a Lutheran School. I just know enough to know there are many connections. I also have a great deal of respect towards other religions. I understand that you learned a lot about the Bible during the 3: Tell me about the project. I decided to do the 3: One day it occurred to me that it would be interesting to use the methods of studying computing to study the Bible. Why should I have two different methods for studying these matters? I decided to approach studying the Bible by using random sampling. I thought it would be interesting if instead of somebody telling me what verses to look at, I could just look at random parts of the Bible. I began a project to study chapter 3 verse 16 of each book in the Bible. I got the idea of using 3: In books other John, we would get a random sample of Bible passages. So what did you think about the first lecture that you gave? I was amazed that so many people showed up. I can get psyched by having a good audience. Professors have another life too. I was amazed by how many professors and people from Route came. Also, several hundred people downloaded it, which means that some people are passing the word. If I feel that I have something interesting to say, then I love to give a lecture on it. Do you plan to continue the question and answer sessions at the end of each lecture? I think students learn more from how a professor responds to them than just from the lecture. Interaction is better than a canned presentation. So how do you plan to divide the lecture time? It should be about 45 minutes of me talking, and 45 minutes of question and answers. Knuth has given four of the six lectures in his series. There will also be a panel discussion on November

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