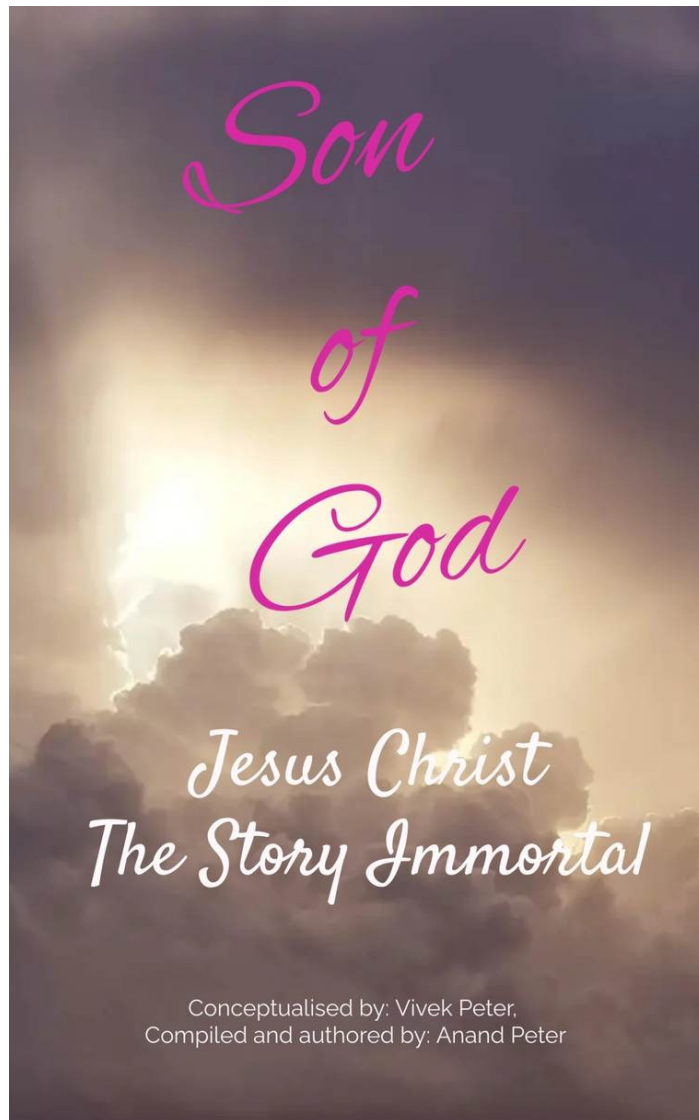


LOGOS MINISTRY ARCHIVE

Son of God, Jesus Christ

the Story Immortal · By Anand Peter



Son of God, Jesus Christ

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Preface

Son of God, Jesus Christ — the Story Immortal

The birth of Jesus Christ marked a defining moment in human history and ushered in a new era of spiritual understanding and hope. Through His life and ministry, God revealed Himself not as a distant or fearsome power, but as a personal, compassionate, and loving presence, inviting humanity into a relationship founded on faith, forgiveness, and peace.

In the brief span of thirty-three years, the world witnessed the birth, life, ministry, death, resurrection, and ascension of Jesus Christ. These events, recorded in the four Gospels of Matthew, Mark, Luke, and John, form the foundation of the Christian faith and continue to inspire

millions across cultures and generations.

The Gospel according to John concludes with these words: “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen” (John 21:25).

In view of this, the present work offers a carefully selected and harmonised narrative of the most significant events in the life of Jesus Christ, drawn from the Gospel accounts. The purpose of this book is not to present a scholarly analysis, but rather a clear, faithful, and accessible pictorial story of His life and teachings. Like every meaningful story, the life of Jesus Christ has a background rooted in human history and divine purpose. This book, therefore, begins with a brief prologue that traces humanity’s spiritual journey from Creation to the coming of Christ, so that readers may better understand the context in which His life and mission unfolded.

It is my sincere hope that this work will inspire reflection, strengthen faith, and deepen understanding of the message of Jesus Christ — a message that continues to speak to the human heart across time and circumstance.

Introduction: Who May Benefit

The story of Jesus Christ transcends boundaries of age, culture, and background. It appeals to readers of all generations and offers renewed insight even to those who are already familiar with the Scriptures. Each reading reveals fresh understanding and spiritual reflection.

This book has been designed especially as an educational and devotional resource for:

- Sunday School and Vacation Bible School students
- Children and young readers preparing for confirmation
- New believers seeking an introduction to the life of Christ
- Families and educators engaged in Christian instruction

The narrative is arranged in a structured and progressive manner, presenting the life and ministry of Jesus Christ through the following thematic sequence:

1. The Prologue
2. The Birth of John the Baptist and Jesus Christ
3. Jesus at Twelve Years of Age
4. Baptism and Temptation
5. The Beginning of His Ministry
6. Healings Performed by Jesus
7. Miracles of Jesus
8. Parables of Jesus
9. Teachings of Jesus
10. The Journey Towards the Cross
11. The Last Supper and the Crucifixion
12. The Resurrection, Appearances, and Ascension

This structure allows readers to follow the life of Jesus Christ in an orderly and meaningful progression, from His divine purpose in history to His redemptive mission for humanity.

It is my prayer that as readers journey through these pages, they may be guided by the Holy Spirit, gain a deeper understanding of the life and teachings of Jesus Christ, and be encouraged to walk in faith, love, and obedience throughout their earthly lives.

May this book serve as a source of learning, inspiration, and spiritual growth for all who read it.

Dedicated to My Son



May his soul be at rest in the arms of Jesus Christ, our living God.

Vivek Peter

Vivek inspired me to undertake this venture. We had worked on this for close to a year. We were in the process of identifying a source for the images when he suddenly passed into glory.

Jesus Said

I am the bread of life — John 6:35

I am the light of the world — John 8:12

I am the door — John 10:9

I am the good shepherd — John 10:11

I am the resurrection and the life — John 11:25

I am the way, the truth, and the life — John 14:6

I am the vine — John 15:5

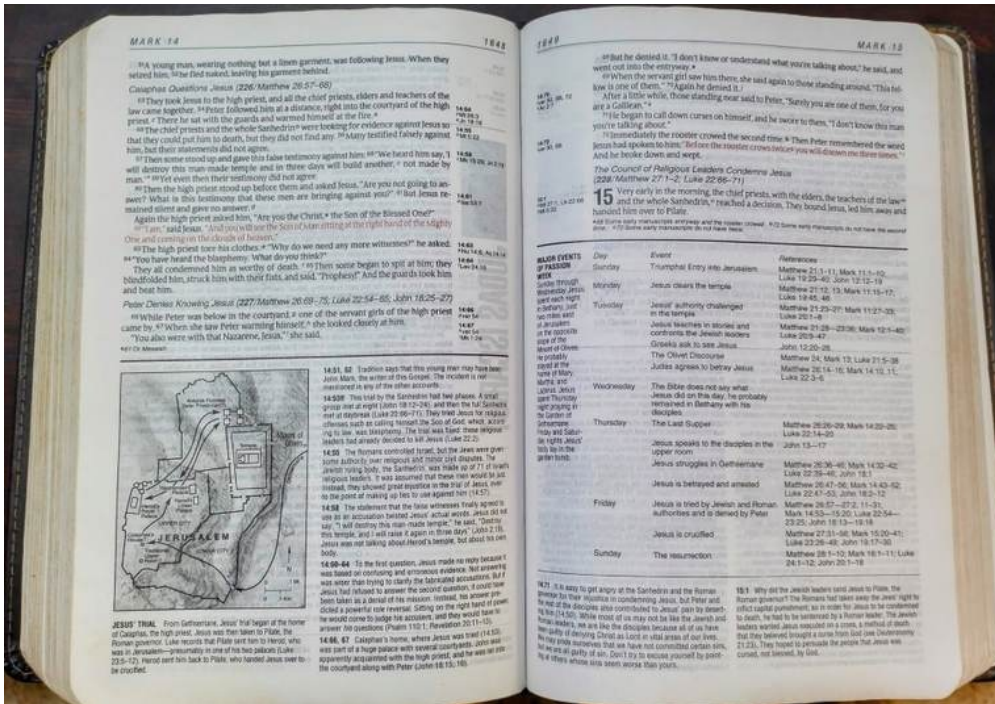
In these seven profound statements are found the meaning of His ministry on this planet, and they raise our hope for eternal life.

Part 1: The Prologue

A pictorial life of Christ, in twelve parts. This part traces humanity's spiritual journey from Creation to the coming of Christ, giving the birth and ministry of Jesus their historical and theological setting.

The Living Word — The Holy Bible

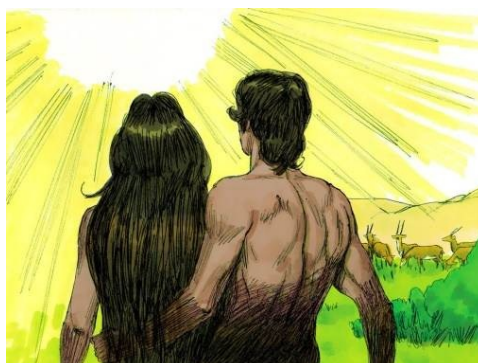
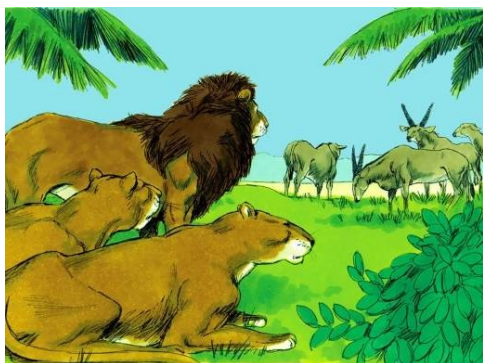
“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” — 2 Timothy 3:16-17 (KJV)



Believers of Christianity, Judaism, and Islam, taken together, account for just over half of humanity — some 28.8 per cent Christian, 25.6 per cent Muslim, and 0.2 per cent Jewish, according to the Pew Research Center's estimate for 2020. Scriptural sources for the three religions are the Holy Bible (comprising the Old and New Testaments), the Hebrew Bible (roughly corresponding with the Old Testament), and the Quran (with references to over fifty people and events also found in the Holy Bible). The three Scriptures, therefore, stem from a single source, with differing emphases and interpretations. The four Gospel accounts and the Epistles written by the Apostles, in the New Testament, contain narratives on the life and teachings of Jesus Christ, the central figure of the Christian faith and the subject of this book.

Prologue 1: The Creation

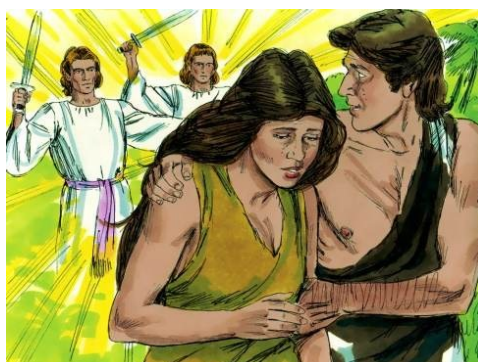
“In the beginning God created the heaven and the earth. ... Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” — Genesis 1:1; 2:1-3 (KJV)



In the beginning, all was void. God created everything that was made in six days and rested on the seventh day, admiring the beauty, harmony, and precision of the creation. He created man and, out of man, the woman, and they were placed in the Garden of Eden. They were given dominion over the rest of the creation, and God walked and talked with them every day. It was Paradise on earth. However, God forbade them from eating the fruit from the tree of knowledge planted at the centre of the garden.

Prologue 2: The Fall of Man

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." — Genesis 3:12-19 (KJV)



Though the birth of Jesus Christ took place at the beginning of the Common Era, a little over two thousand years ago, one needs to go to the time of Creation to put the life, teaching, and purpose of the person of Jesus Christ in perspective. God created everything from the void, including human beings. His creation was perfect, beautiful, meticulous, precise, and mysterious. All was well between God and man until man disobeyed God and fell from His grace. This brought misery and death to the human race. The evil one, Satan, had his way with man, and man progressively indulged in all forms of sin, including the worship of many false gods and idols.

Prologue 3: Patriarchs & Prophets

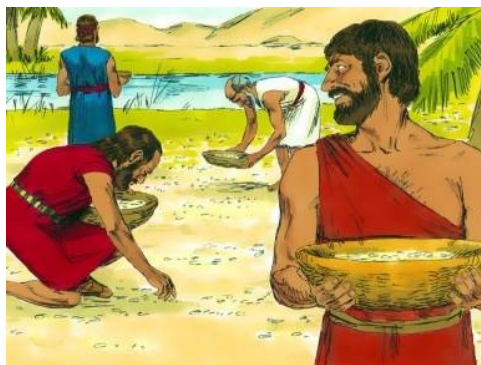


Humanity continued to sink deeper into sin and turned to false gods. This grieved God, and He employed many means to correct man. Several patriarchs, kings and rulers, prophets and high priests — such as Abraham, David, Solomon, Esther, Moses, Jeremiah, Isaiah, Jonah, Daniel, and Aaron, to name a few — were conduits for God to speak to the people on earth and ask them to turn away from their wicked ways and return to the one and only true God. But people would not heed, and remained in sin.

Prologue 4: The Israelites' Journey to the Promised Land

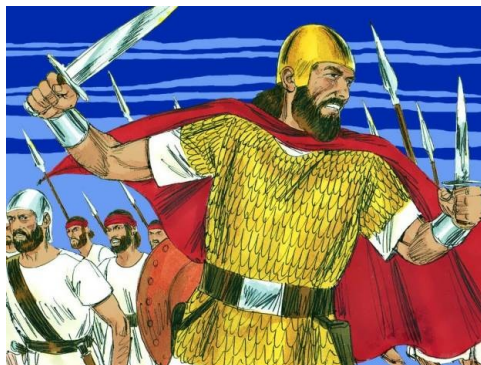
“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;” — Deuteronomy 7:6-9 (KJV)





God had chosen a small nation, which came to be known as Israel, as His special people, and through them He wanted to correct the wrongs in the world. Ironically, they too disobeyed God time and again, and this led them into misery. They were held in captivity as slaves in Egypt for four hundred years. The Exodus from Egypt was engineered by God through Moses, who led them towards the promised land of plenty. But it took forty years for the Israelites to reach the land, or the Holy Land, as it is known now, because of their disbelief and disobedience. It was during this journey that God gave Moses the Ten Commandments on Mount Sinai.

Prologue 5: Pre-Christ Life in Israel



Eventually, they crossed the River Jordan and entered the Promised Land, to find that it was occupied by the Canaanites, whom they had to defeat in battle. There were several other small kingdoms living in the region, including the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. Thereafter, the Israelites were ruled by King Saul, David, and Solomon. The kingdom was then divided into two: ten tribes formed the northern kingdom of Israel, and two formed the southern kingdom of Judah. Samaria was the capital of Israel, and Jerusalem the capital of Judah. The Hebrew word “Yehudi” (“Jew” in English) is derived from the name Judah.

Prologue 6: Israel under Roman Rule



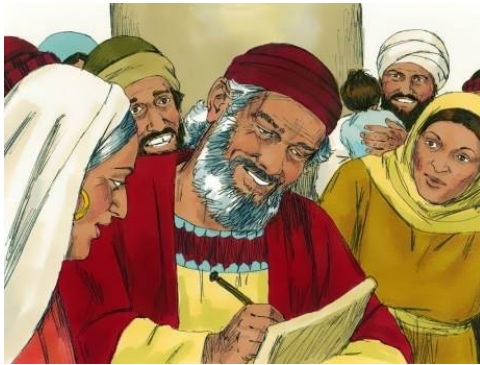
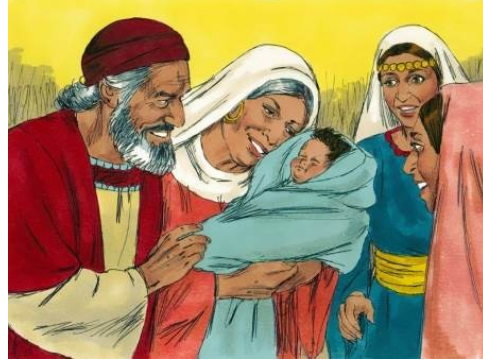
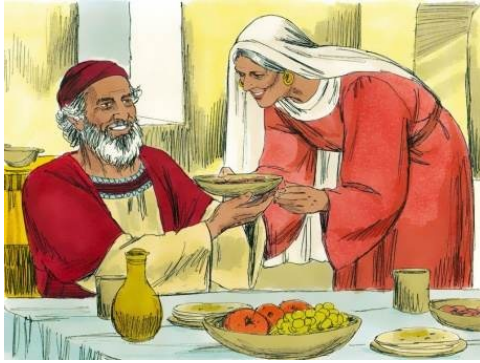
During the first century BC, Rome extended its dominion over Israel. In 63 BC, after much turmoil and civil war within Israel, the Roman general Pompey invaded and conquered Jerusalem. To keep control over the Galilean and Judean peoples, the Roman Senate, at Mark Antony's urging, declared Herod king in 40 BC; it would take him three further years of fighting, with Roman military support, before he gained actual control of Jerusalem in 37 BC. He eventually became one of the Emperor Augustus's favoured allies, admired for his extensive building programme. Herod died around 4 BC, and his kingdom was then divided among his sons; direct Roman rule over Judea itself, through a Roman governor, was not established until AD 6. Throughout, the Jews retained only a measure of religious independence, and were burdened with heavy Roman taxation. With no army or weapons of their own to resist Rome, all they could do was wait eagerly for the Messiah of whom the prophets had spoken.

Part 2: The Birth of John and Jesus

The Birth of John the Baptist

"And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Zacharias said to the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." — Luke 1:16-18 (KJV)



God's chosen people, the Jews, had grown more concerned with themselves, and in keeping the law given to them through Moses, had failed God. Therefore, when the fullness of time came, God was incarnate in the person of Jesus Christ. In the closing years of the reign of Herod the Great, king of Judaea, part of present-day Palestine, and as a prologue to the birth of Jesus, another holy person was born into the world, to an old, childless, God-fearing couple named Zachariah and Elizabeth. Zachariah was a priest. One day, when he was in the sanctuary of God to burn incense, the angel Gabriel appeared to him and announced that his wife would bear a son, and that he should name him John.

Annunciation — the Arrival of Jesus Christ Announced

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Then said Mary unto the angel, "How shall this be, seeing I know not a man?" — Luke 1:28-34 (KJV)



Around the time Elizabeth was about six months pregnant, another visitation by the angel Gabriel took place. This time it was to a young virgin called Mary, who was engaged to be married to Joseph, a descendant of King David, living in the Galilean village of Nazareth. The angel Gabriel explained to Mary how the power of God would work in her, and that she would give birth to Jesus. Mary, being a devout young woman, believed what was told to her by Gabriel and accepted God's will with humility. In the male-dominated society of those days, Mary's acceptance of the pregnancy would have brought untold misery to her. But her unwavering faith in God gave her the courage to face up to the situation.

Good News Shared between Mary and Elizabeth

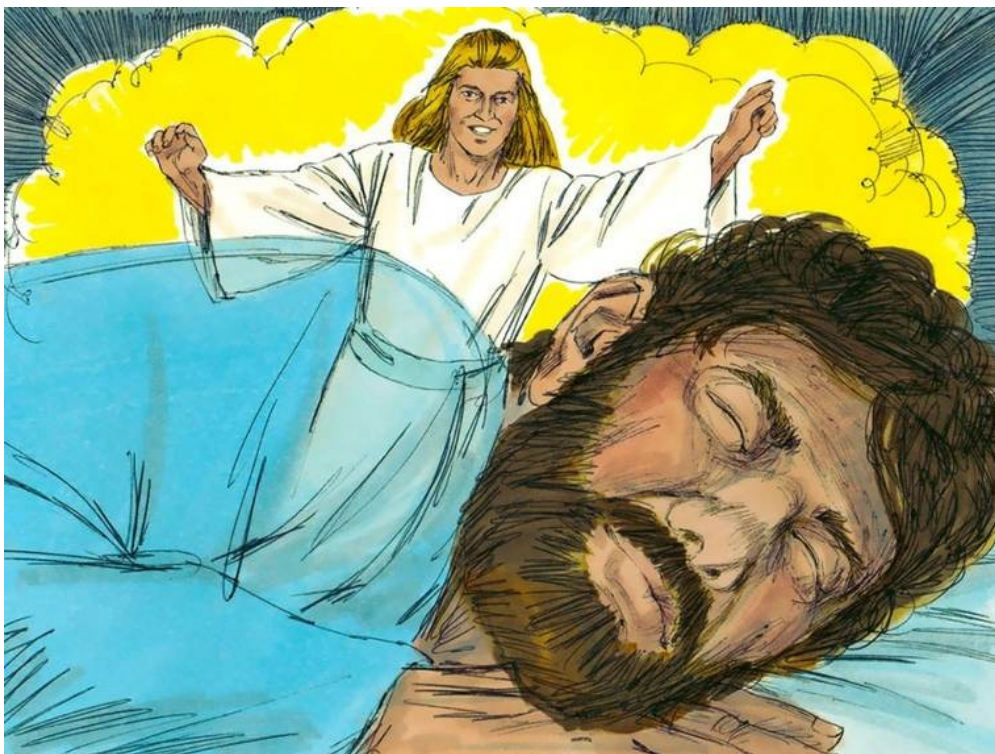
"and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb." — Luke 1:40-42 (KJV)



After Gabriel departed, Mary hurried to visit her cousin Elizabeth. When Elizabeth heard Mary's greeting, the baby in her womb leapt. When the time came, Elizabeth gave birth to John; he grew up healthy and blessed by God. John lived in the desert until he began his work for God in Israel, preaching repentance and baptising people in the River Jordan. He became known as John the Baptist.

The Angel Discloses God's Plan of Salvation to Joseph

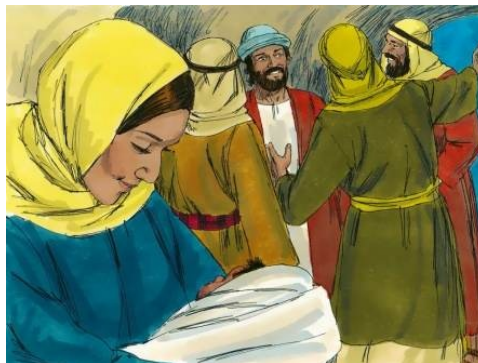
"Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." — Matthew 1:19-21 (KJV)



In the meanwhile, Joseph, who was engaged to Mary, was distressed when he came to know that Mary was with child. He decided to divorce her quietly, without making her a public spectacle. As he was thinking along these lines, an angel of God spoke to him in a dream and told him that Mary was with child because of the power of God, and that this was in fulfilment of the prophecy of a virgin giving birth to a son. The angel told him that he should not hesitate to accept her as his wife, that he was to name the Child Jesus, and that this would fulfil the prophecy that He would be called Immanuel, meaning “God is with us.”

The Humble Birth of the Son of God, Jesus

“Now it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.” — Luke 2:1-7 (KJV)



About the time Jesus was to be born, Caesar Augustus, ruler of the Roman Empire, ordered a census to be taken throughout the Empire. Everyone was required to be in their ancestral hometown to be accounted for, this being done to collect tax. Joseph, being from Bethlehem, travelled there with Mary. While they were there, the time came for Mary to give birth. There was

no room at the inn; therefore, Mary wrapped the newborn Jesus in swaddling clothes and laid Him in a manger. Thus the Son of God had a humble birth on this earth.

The Birth of Jesus Announced to the Shepherds

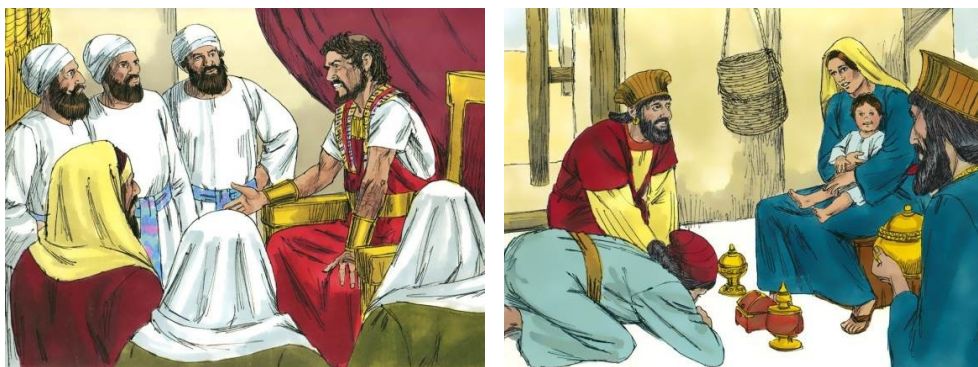
“Glory to God in the highest, and on earth peace, good will toward men.” — Luke 2:14 (KJV)



On the night Jesus was born, several shepherds were tending their sheep in the field known as Shepherds' Field. An angel of the Lord appeared to them, and the glory of the Lord shone around them; the angel brought them the good news, and a multitude of the heavenly host appeared, praising God. The shepherds hurried to Bethlehem and found the stable where Mary was tending to baby Jesus, and remained there for a while, glorifying God.

The Magi (Sages) Pay Homage to Jesus

“And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.” — Matthew 2:8 (KJV)



When Jesus was about two years old, a band of scholars arrived in Jerusalem from the east. Having observed a new star and knowing the Scriptures well, they knew about the birth of Jesus. They asked around for His whereabouts, describing Him as the “King of the Jews.” Herod the king summoned them and, pretending that he too wished to worship the Child, asked for details

of when the star had appeared, and instructed them to report back once they had found Him.

The scholars left Herod's palace and found Baby Jesus with Mary and Joseph. They offered Him gifts of gold, frankincense, and myrrh, and fell on their knees and worshipped Him, knowing that He is the Son of God. The scholars knew the real reason for Herod's interest in Jesus — that Herod considered Jesus a threat to his throne, and might bring some harm to Him. So they left, taking a different route, and did not report back to Herod.

Joseph and Mary Escape to Egypt with Baby Jesus

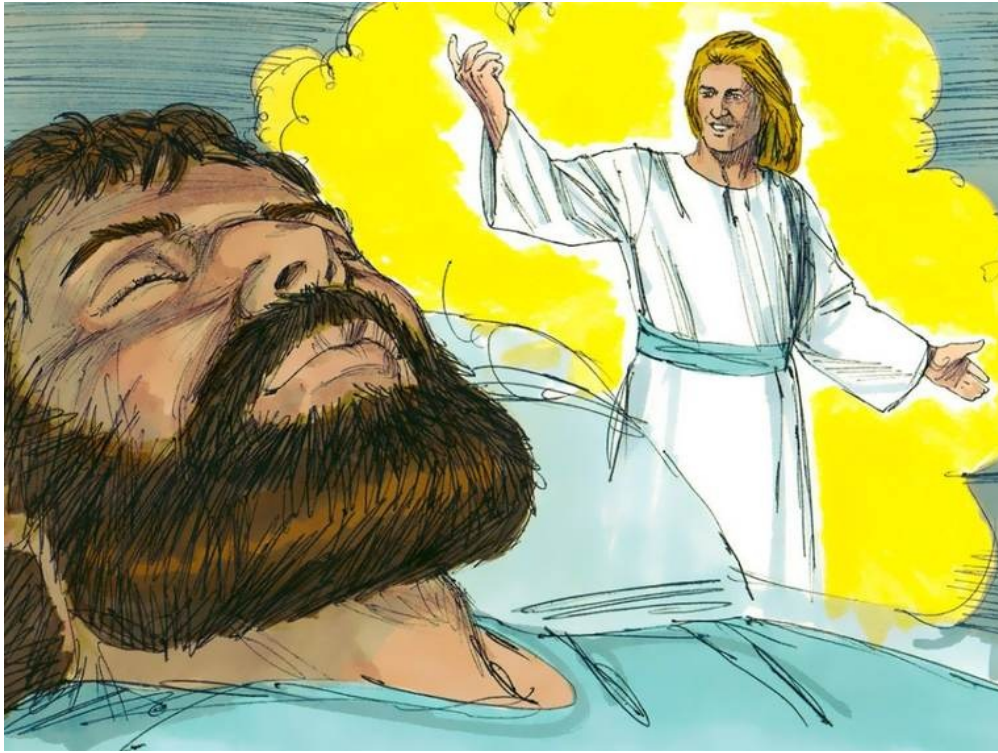
"Now when they had departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." — Matthew 2:13-15 (KJV)



After the scholars left, Joseph was warned by an angel in a dream about the possible danger to the child Jesus at the hands of Herod. Joseph was advised to flee with the mother and child to Egypt, and remain there until they were told to return. Joseph did exactly as he was told. When Herod came to know that the scholars had tricked him, he became furious and ordered that every male child two years old and under be killed. A mass murder of innocent children took place in those days.

The Return from Egypt to Nazareth

"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel." — Matthew 2:19-21 (KJV)

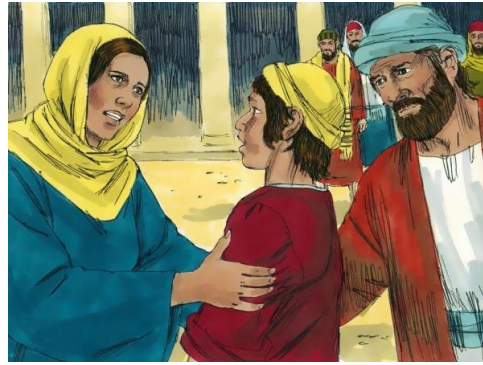
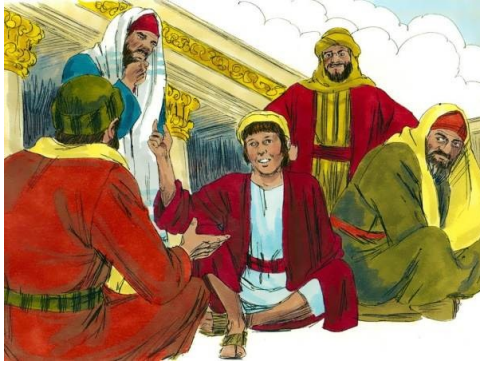


Years later, when Herod died, Joseph was told again, in a dream, to return to Israel. On entering Israel, he came to know that Archelaus had succeeded his father Herod, and Joseph greatly feared harm from him. He was told to settle in a Galilean village called Nazareth. Not much is known about the childhood of Jesus; He grew up in wisdom and stature under the care of God-fearing parents, Mary and Joseph. Joseph was a carpenter, and it is generally assumed that Jesus helped him in his work as He grew up.

Part 3: Jesus at Twelve Years of Age

The Twelve-Year-Old Jesus Found in the Temple

"And when they saw him, they were amazed: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?" And they understood not the saying which he spake unto them." — Luke 2:48-50 (KJV)



The Jews commemorated the exodus of their ancestors from slavery in Egypt by celebrating the Feast of Passover. When Jesus was twelve years old — the only account of His childhood found in the Gospels — the family travelled to Jerusalem, as was their yearly custom, in the company of others, to take part in the feast. On their return, after the group had gone some distance, they realised that Jesus was not with them. Worried, Mary and Joseph returned to Jerusalem in search of Jesus, and found Him seated among the elders and teachers in the Temple, discussing the Scriptures with them like a scholar.

Part 4: Baptism and Temptation

Jesus Is Baptised by John the Baptist

"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. ... And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Matthew 3:11-13, 16-17 (KJV)

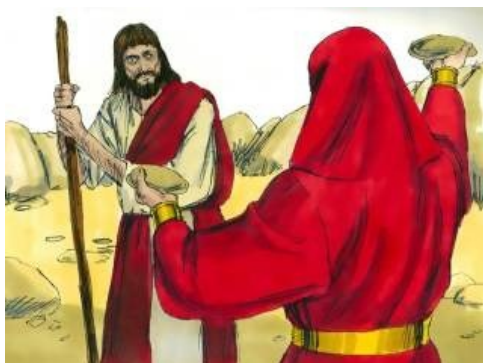


Jesus was thirty years old when He entered public life. At that time, Pontius Pilate was the governor of Judaea, Herod the ruler of Galilee, and Annas and Caiaphas were the chief priests. John the Baptist, son of Zachariah and Elizabeth, was out in the desert and received a message from God. He came into the country around the Jordan River, preaching a baptism of life change, leading to forgiveness of sins. A large crowd gathered to hear him and be baptised by him in the River Jordan.

Jesus travelled to the Jordan River, where John was preaching and baptising people. As He approached to be baptised, John knew who He was and refused, in humility. But Jesus insisted, and John baptised Jesus. Soon after the baptism, Jesus went into the wilderness and spent forty days fasting and praying in preparation for His ministry.

Jesus Tempted in the Wilderness for Forty Days

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, "If thou be the Son of God, command this stone that it be made bread." And Jesus answered him, saying, "It is written, That man shall not live by bread alone, but by every word of God." And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." And Jesus answered and said unto him, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, "If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And Jesus answering said unto him, "It is said, Thou shalt not tempt the Lord thy God."" — Luke 4:1-12 (KJV)



Having been born into this world as a human, Jesus was fully human and fully divine. In His human nature, He too had to be subjected to temptations, and to conquer them. Satan wanted to put Him to the test, and did so as soon as He had completed forty days of rigorous fasting and prayer in the wilderness. For the first test, knowing Jesus would by then be very hungry, Satan asked Jesus to turn a stone into bread, hoping that Jesus would do so and satisfy His hunger by eating it. Jesus refused to fall for it. Having failed to tempt Jesus to use His divine power for a personal need, Satan, setting the stage for the second test, took Jesus to Jerusalem and placed Him on the highest point of the Temple. Satan then goaded Jesus and asked Him to jump. Jesus confronted Satan, quoting the Scriptures to the effect that no one should in any manner test God.

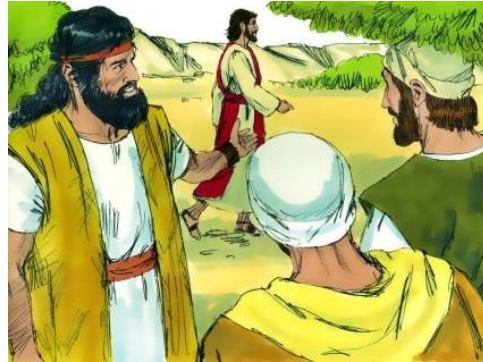
Satan would not give up, and tested Jesus a third time. He took Jesus to the peak of a huge mountain and offered Him a bribe. Pointing to all the kingdoms of the world and their riches, Satan offered them all to Jesus if He would worship him. Jesus drove Satan away, saying that one should worship only the one God, and none else. Disappointed, Satan left Him. From then on, Jesus began His ministry on this earth.

Part 5: The Beginning of His Ministry

Jesus Picks His Disciples

"From that time Jesus began to preach, and to say, 'Repent: for the kingdom of heaven is at hand.' And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, 'Follow me, and I will make you fishers of men.' And they straightway left their nets, and followed him." — Matthew 4:17-20 (KJV)

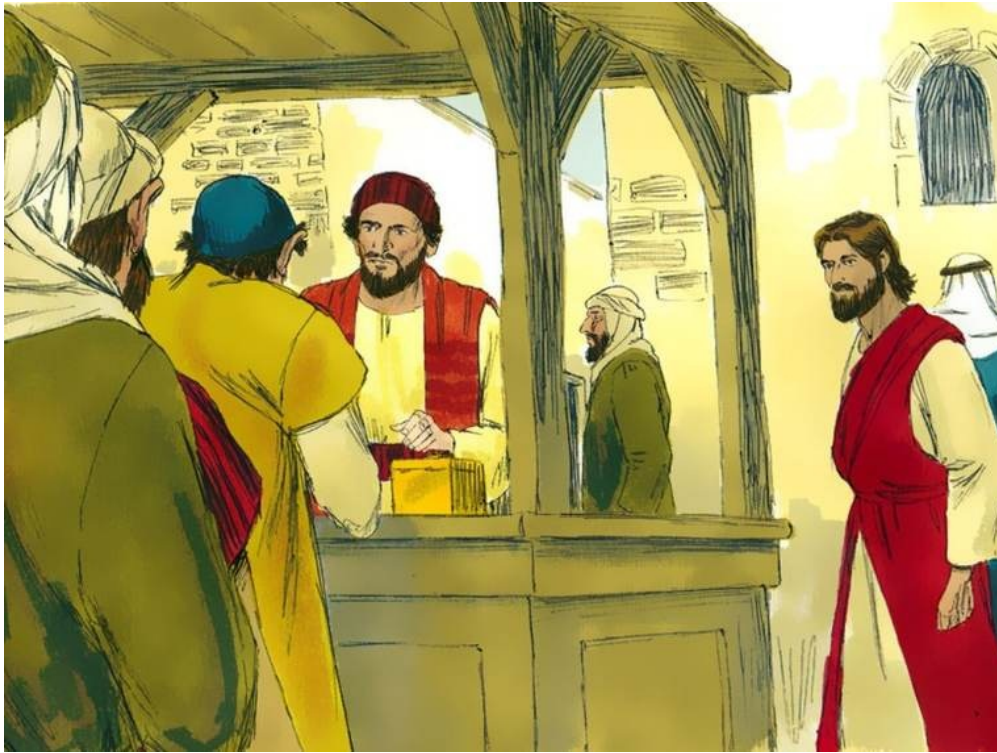
"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, 'Follow me.' And he arose, and followed him." — Matthew 9:9 (KJV)



Jesus began His ministry by urging people to be prepared for the Kingdom of God, which He said was at hand. One day, as He was walking along the Sea of Galilee, He saw Simon and his brother Andrew, both fishermen, tending their fishing nets. He invited them to join Him, and they dropped everything and followed Him. In the same way, He called James and John, both fishermen, and they too joined Him without asking any questions. As He continued His travels and His ministry, He made eight more very ordinary people, from diverse walks of life, His disciples. While Jesus had a very large following, these twelve disciples were with Him at all times. They probably did not understand who Jesus was at that time, but accepted Him as their master.

The Calling of Matthew the Tax Collector

"And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, 'Follow me.' And he arose and followed him." — Mark 2:13-14 (KJV)



One day, when Jesus was walking by the sea, He saw a tax collector called Matthew Levi, who was busy collecting taxes from people and doing very well in his business, many times cheating people by overcharging them and keeping the extra money for himself. Since tax collectors worked for the Roman Empire, and often cheated people, they were hated by all. Jesus approached Matthew and asked him to follow Him, and Matthew gave up his lucrative business, dropped everything, and followed Jesus.

The Cleansing of the Temple

“And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, “Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.” And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.” — Mark 11:15-18 (KJV)



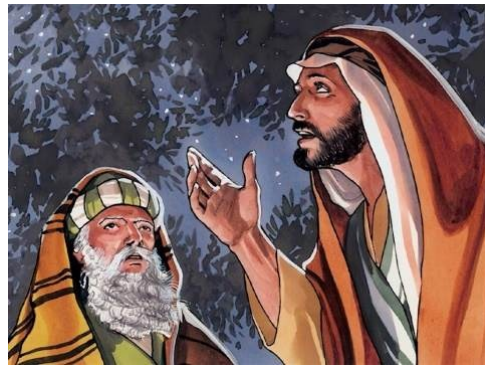
Perhaps this was a precursor to His ministry on this earth. He began to travel through the entire region, teaching, preaching, and healing people. When the Passover of the Jews was nearing, Jesus went to Jerusalem and entered the Temple, to find the outer area set aside for Gentiles to worship, known as the Court of the Gentiles, occupied by money changers and traders in birds, animals, and other items for sacrifice.

The cleansing of the Temple agitated the Jews. They confronted Jesus, questioning His authority to do what He did, and wanted to see a miracle or sign as evidence of His divinity. Jesus told them

that if they destroyed the Temple, He would raise it up again in three days. Subtly, Jesus was referring to His death and His resurrection on the third day. The Jews did not understand what He was saying, and used this statement as an accusation against Him much later, when they put Him on trial.

Jesus Teaches Nicodemus — a Unique Encounter

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, 'Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.' Jesus answered and said unto him, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' Nicodemus saith unto him, 'How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?' Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.'" — John 3:1-7 (KJV)



Though the chief priests and the scribes were becoming progressively hostile to Jesus, many secretly believed in His teaching. Nicodemus, a very prominent Pharisee, one of the rulers of the Jews and a learned man, was one of them. Not wanting to acknowledge Jesus publicly, lest his position in society be compromised, he came to meet Jesus one night. In answer to a question from Nicodemus, Jesus said that unless a person is born again, he cannot enter the Kingdom of God. By this, Jesus meant putting to death all sin, being born again as a new person, and living in obedience to God.

Jesus and the Samaritan Woman

"There cometh a woman of Samaria to draw water: Jesus saith unto her, 'Give me to drink.' (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, 'How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.' Jesus answered and said unto her, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.' ... Jesus answered and said unto her, 'Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.'" — John 4:7-10, 13-14 (KJV)



The Living Water

Jesus travelled to Judaea, and His disciples baptised a very large number of people. The Pharisees were displeased to hear of Jesus' growing popularity, and might have caused Him harm; therefore, to avoid them, Jesus left Judaea and travelled through Samaria. The Jews were hostile to the Samaritans, and considered them an unworthy community. Jesus reached Jacob's Well and sat by it to rest. A Samaritan woman came to draw water, and Jesus asked her for a drink. In those days, it was not common for a stranger to speak to a woman, and especially not a Jew to a Samaritan. Jesus told her that He could give her "living water," meaning everlasting life. He also told her about her past. The woman, who had addressed Him at first as "Sir," progressively acknowledged Him as a prophet, and finally as the Messiah, the Christ. God indeed is the God of the entire human race!

Part 6: Healings Performed by Jesus

Jesus Heals the Nobleman's Son by His Word

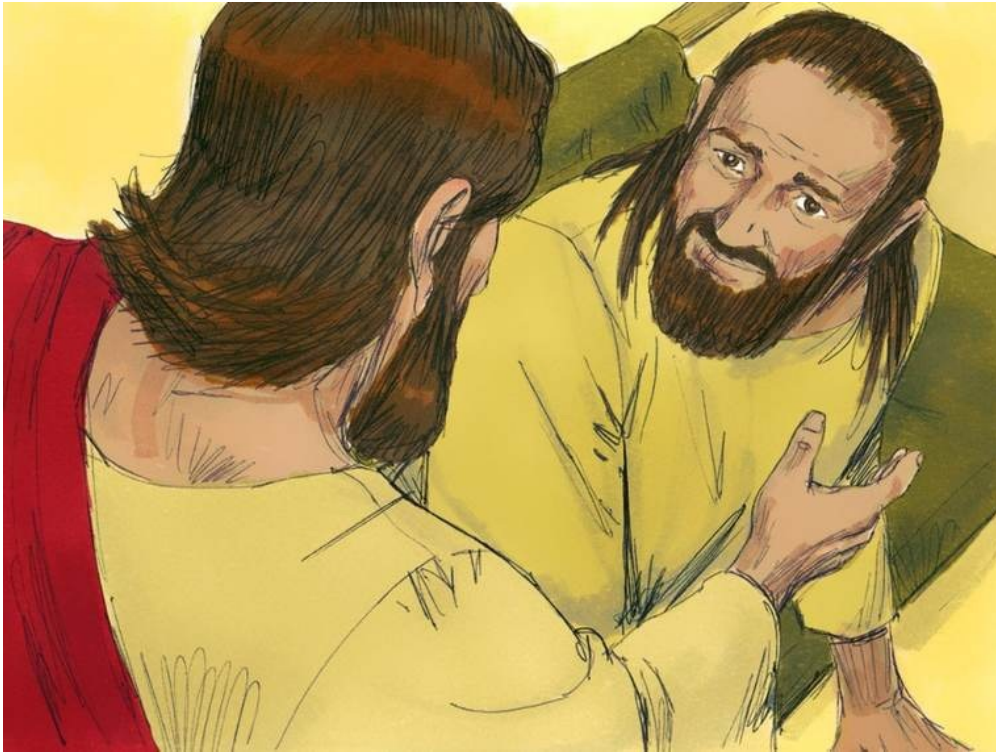
"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe." The nobleman saith unto him, "Sir, come down ere my child die." Jesus saith unto him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, "Thy son liveth." Then enquired he of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour, in the which Jesus said unto him, "Thy son liveth": and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee." — John 4:46-54 (KJV)



After two days, Jesus left for Cana in Galilee, and the Galileans received Him well. A certain nobleman, a court official whose son was sick in Capernaum, came to Jesus and implored Him to go with him and heal his son, who was at the point of death. For the sake of those who were listening to the conversation, Jesus told them that their belief in God should not be based on signs and miracles alone. Jesus told the man to go back, and that his son would live. The man believed Jesus, and as he was travelling back, he received word from home that his son had become well and alive from the very moment Jesus had spoken to him. He came to believe that a word from Jesus alone was enough for anything to happen.

Jesus Heals the Paralytic at Bethesda

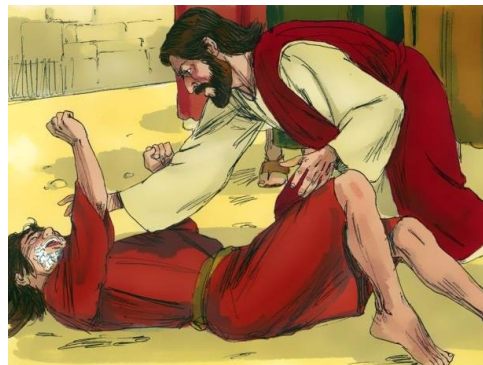
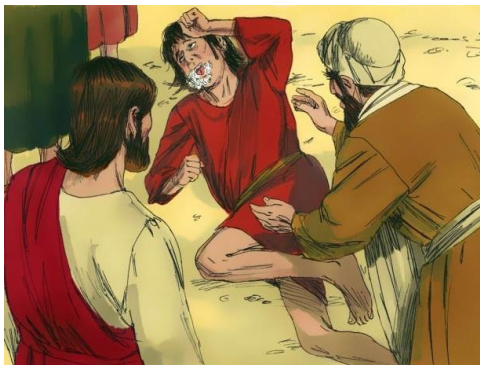
"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, "Wilt thou be made whole?" The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Jesus saith unto him, "Rise, take up thy bed, and walk." And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath." — John 5:2-9 (KJV)



A few days later, the Jews were observing a festival, and Jesus went to Jerusalem. There was in Jerusalem, by the Sheep Gate, a pool called in Hebrew Bethesda, having five porches. In these lay a great number of sick people — blind, lame, and paralysed — waiting for the stirring of the water. It was believed that an angel went down at a certain time into the pool and stirred the water, and whoever stepped in first was made well. Jesus saw a man there who had suffered an infirmity for thirty-eight years. He explained to Jesus that all these years he could not be first into the pool, since he had no one to put him in. Jesus took compassion on him and healed him at that very moment.

Jesus Heals a Man with an Evil Spirit

“And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, “Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.” And Jesus rebuked him, saying, “Hold thy peace, and come out of him.” And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, “What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.” And the fame of him went out into every place of the country round about.” — Luke 4:31-37 (KJV)

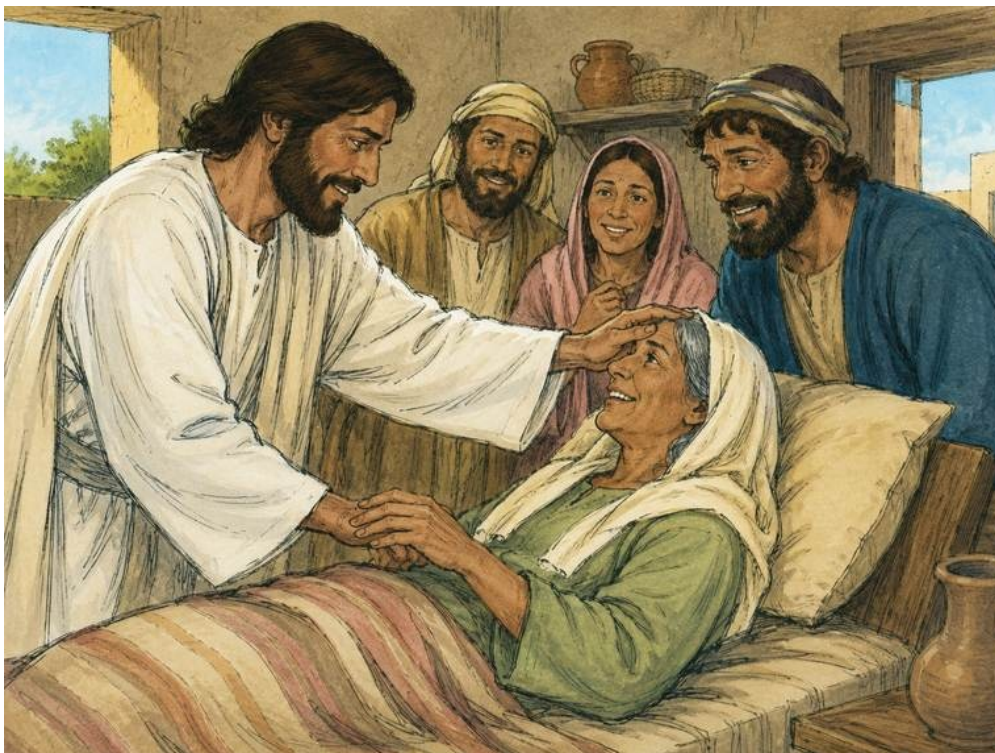


Then Jesus journeyed to Capernaum, and as He was teaching in the synagogue there, a man possessed by an evil spirit spoke up. Jesus healed him by commanding the evil spirit to come out

of the man. People watching were astounded that Jesus could command even the evil spirits, and His popularity spread far and wide.

Jesus Heals Peter's Mother-in-Law

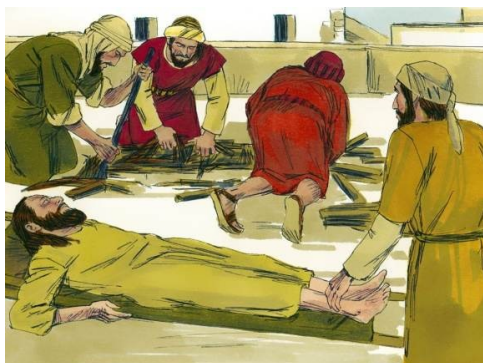
"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them." — Mark 1:29-31 (KJV)



Jesus went to the house of Simon Peter's mother-in-law in Capernaum, and healed her of the high fever from which she was suffering. This house came to be known as the house of Peter, and became a favourite place of His; He spent time there now and again, and taught in the synagogue nearby.

A Man with Palsy Lowered through the Roof

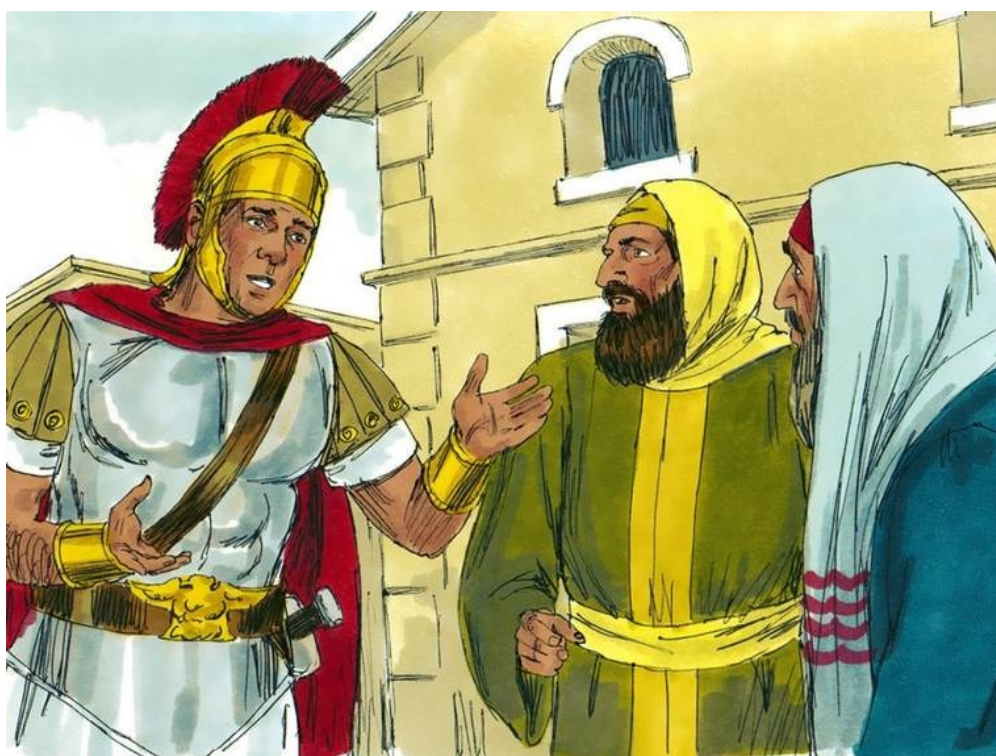
"And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, "Man, thy sins are forgiven thee." — Luke 5:17-20 (KJV)



After travelling for some time, Jesus returned to Capernaum and stayed in the house of Peter. As usual, a large crowd gathered to hear His teaching and to be healed by Him. In the audience were Pharisees and scholars of the law from every village in Galilee, Judaea, and Jerusalem. He was preaching the word of God to them when four men came carrying a paralysed man on a bed. Since they could not carry him through the door because of the crowd, they made an opening in the roof and lowered the bed with the paralysed man in front of Jesus. Seeing their faith, Jesus healed the paralytic, saying that his sin was forgiven.

The Faith that Astonished Christ

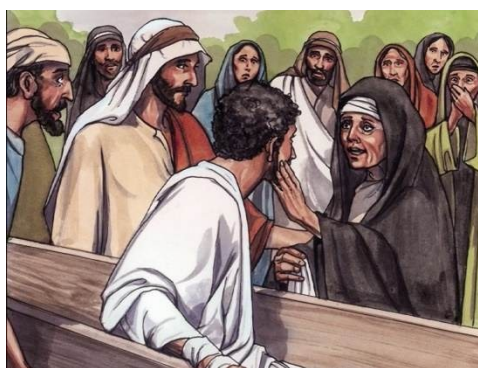
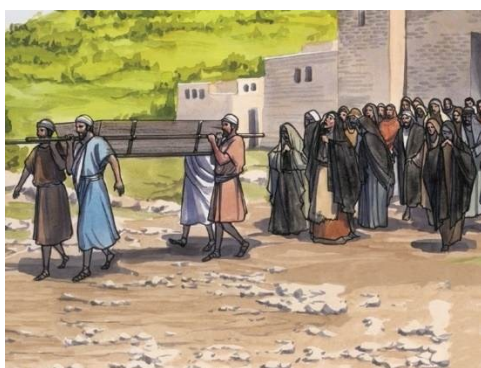
"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, 'Lord, my servant lieth at home sick of the palsy, grievously tormented.' And Jesus saith unto him, 'I will come and heal him.' The centurion answered and said, 'Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.' When Jesus heard it, he marvelled, and said to them that followed, 'Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.' And Jesus said unto the centurion, 'Go thy way; and as thou hast believed, so be it done unto thee.' And his servant was healed in the selfsame hour." — Matthew 8:5-13 (KJV)



In Capernaum, there was a centurion, a Roman soldier, whose favourite servant was critically ill. The centurion, having heard about the healings done by Jesus, and that Jesus happened to be in the region, sent some elders of the Jews to seek help from Him. The elders pleaded earnestly with Jesus on the centurion's behalf. Jesus agreed to go with them, but when they were near the centurion's house, he came out to meet Jesus and said he was not worthy to have Jesus under his roof. He knew Jesus could heal even without being near the sick. Jesus, acknowledging his great faith, healed the servant that very moment.

Jesus Raises the Dead Son of a Widow

"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, 'Weep not.' And he came and touched the bier: and they that bare him stood still. And he said, 'Young man, I say unto thee, Arise.' And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, 'That a great prophet is risen up among us'; and, 'That God hath visited his people.' And this rumour of him went forth throughout all Judaea, and throughout all the region round about." — Luke 7:11-17 (KJV)

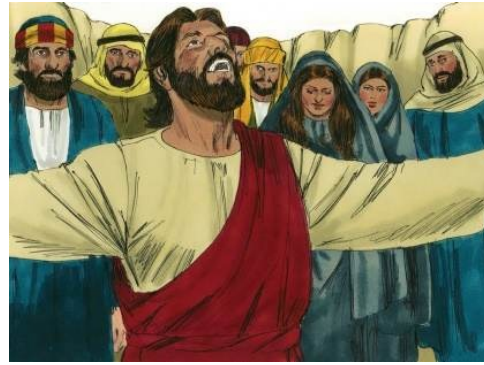
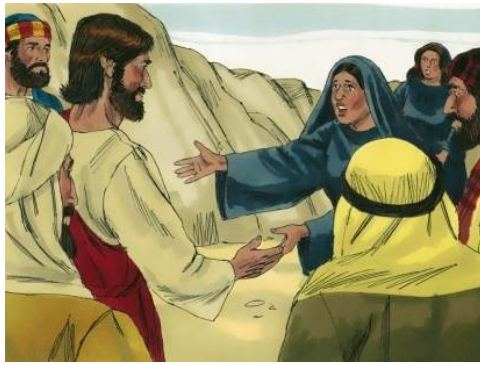


Jesus went to a town called Nain, and His disciples and a large crowd went along with Him. As He approached the town gate, a dead man was being carried out — the only son of his mother, and she was a widow. A large crowd from the town was with her. When the Lord saw her, He had compassion on her and said to her, "Weep not."

Then He came and touched the open coffin, and those who were carrying it stood still. He said, "Young man, I say unto thee, arise." The dead man sat up and began to speak, and Jesus gave him back to his mother.

Lazarus Raised from the Dead

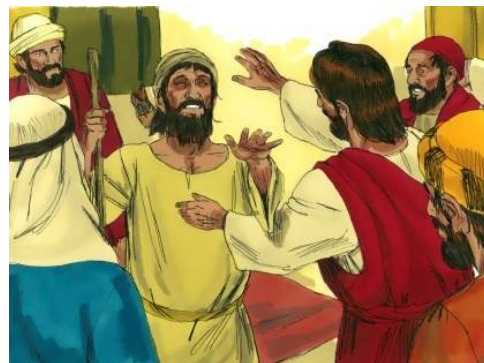
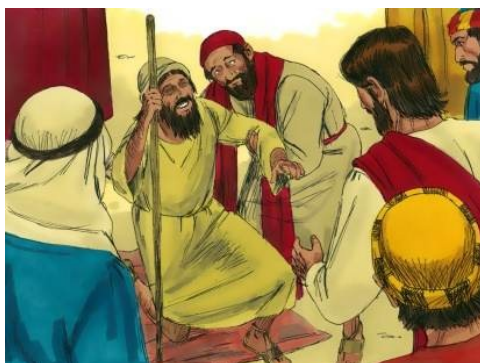
"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, 'Lord, behold, he whom thou lovest is sick.' When Jesus heard that, he said, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.' Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. ... Then said Martha unto Jesus, 'Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.' Jesus saith unto her, 'Thy brother shall rise again.' Martha saith unto him, 'I know that he shall rise again in the resurrection at the last day.' Jesus said unto her, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.' ... And when he thus had spoken, he cried with a loud voice, 'Lazarus, come forth.' And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, 'Loose him, and let him go.'" — John 11:1-6, 21-25, 43-44 (KJV)

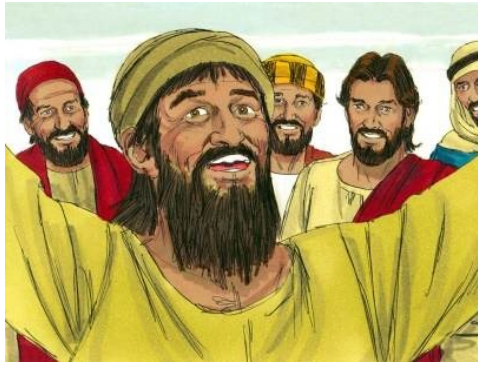


Two sisters, Mary and Martha, lived in Bethany, and they had a brother named Lazarus. Both Mary and Martha were devoted followers of Jesus. Lazarus fell fatally ill, and the sisters sent word to Jesus, asking Him to come and heal their brother. The disciples of Jesus tried to discourage Him from travelling to Bethany, as the Jews were waiting for an opportunity to stone Him. Jesus waited two days before He started out. By the time they reached Bethany, Lazarus was dead; his body had already been in the burial tomb for four days. But Martha expressed her faith in Jesus. Jesus entered the tomb and brought Lazarus back to life, crying with a loud voice, "Lazarus, come forth!" People were both amazed and afraid of Jesus.

Jesus Restores the Sight of Two Blind Men

"And when Jesus departed thence, two blind men followed him, crying, and saying, "Thou Son of David, have mercy on us." And when he was come into the house, the blind men came to him: and Jesus saith unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." Then touched he their eyes, saying, "According to your faith be it unto you." And their eyes were opened; and Jesus straitly charged them, saying, "See that no man know it." But they, when they were departed, spread abroad his fame in all that country. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, "It was never so seen in Israel."'" — Matthew 9:27-33 (KJV)

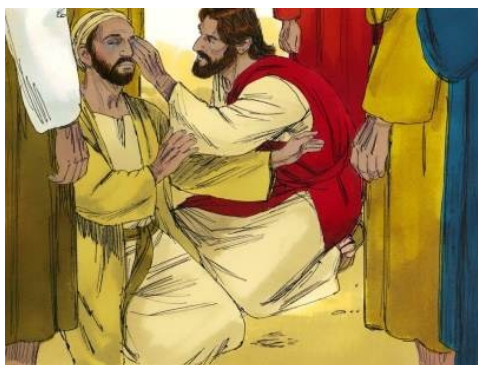
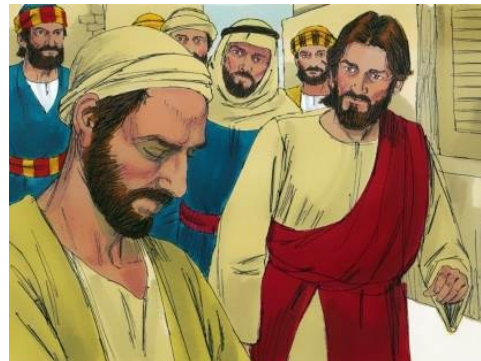
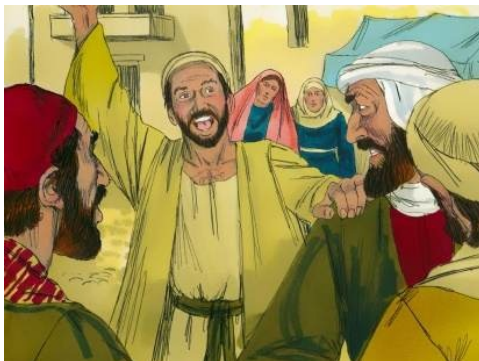




As Jesus continued His journey, after raising the daughter of Jairus, two blind men followed Him, crying out, “Son of David, have mercy on us!” When He had gone indoors, the blind men came to Him, and He asked them, “Believe ye that I am able to do this?” They said to Him, “Yea, Lord.” He then touched their eyes, saying, “According to your faith be it unto you,” and their sight was restored. He warned them sternly to tell no one, but they went and spread the news of the healing throughout that country.

Blind Bartimaeus Healed by Jesus

“And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, “Jesus, thou Son of David, have mercy on me.” And many charged him that he should hold his peace: but he cried the more a great deal, “Thou Son of David, have mercy on me.” And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, “Be of good comfort, rise; he calleth thee.” And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, “What wilt thou that I should do unto thee?” The blind man said unto him, “Lord, that I might receive my sight.” And Jesus said unto him, “Go thy way; thy faith hath made thee whole.” And immediately he received his sight, and followed Jesus in the way.” — Mark 10:46-52 (KJV)

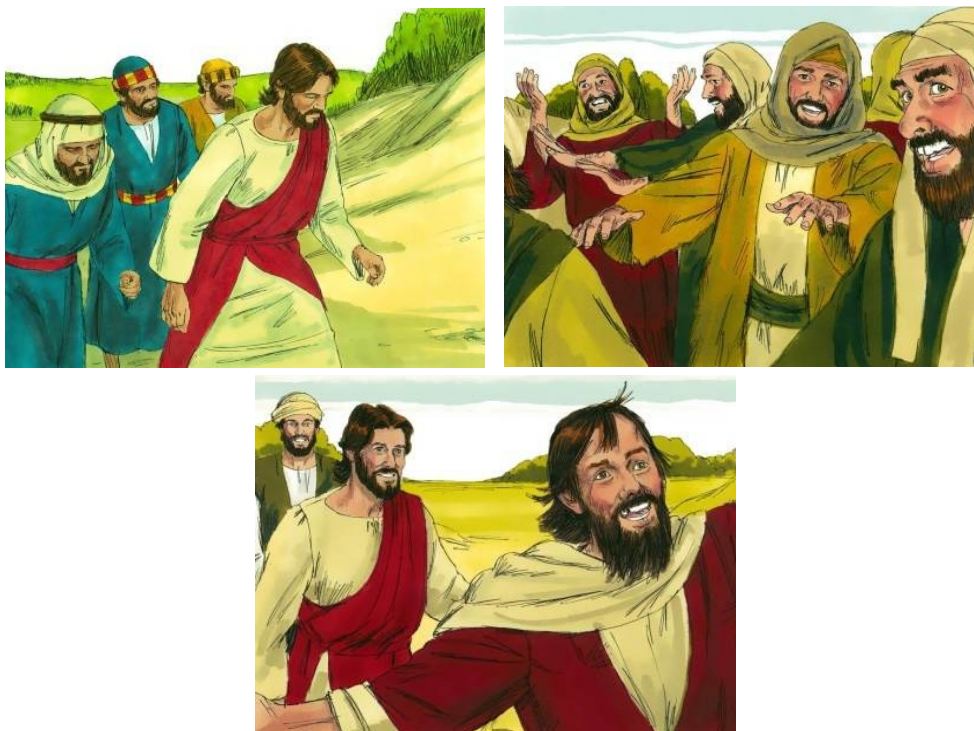


As Jesus was leaving Jericho with His disciples and a great crowd, a blind beggar named Bartimaeus — meaning “son of Timaeus” — sat by the road, begging. When he heard that it was Jesus of Nazareth passing by, he began to cry out, “Jesus, thou Son of David, have mercy on me!” Many in the crowd told him to be quiet, but he cried out all the more. Jesus stood still and asked

for him to be brought over. Throwing aside his cloak, Bartimaeus rose and came to Jesus, who asked him, "What wilt thou that I should do unto thee?" The blind man replied, "Lord, that I might receive my sight." Jesus said to him, "Go thy way; thy faith hath made thee whole." At once, he received his sight, and followed Jesus along the road, one of the few people healed by Jesus whose name the Gospels record for us.

Jesus Heals Ten Lepers

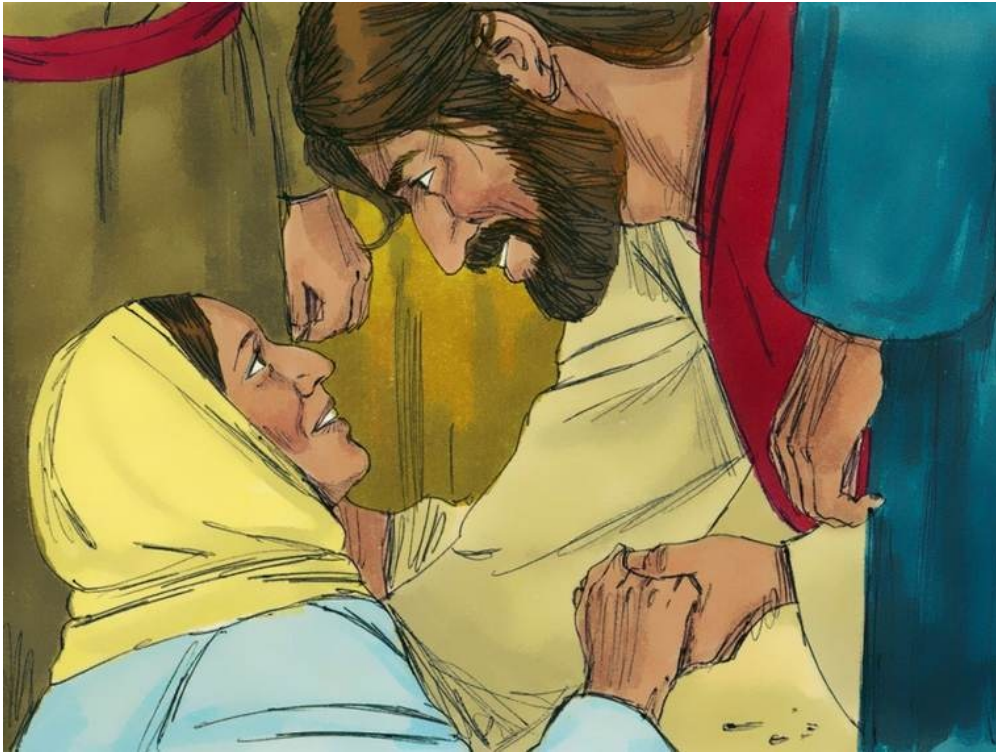
"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, 'Jesus, Master, have mercy on us.' And when he saw them, he said unto them, 'Go shew yourselves unto the priests.' And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, 'Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.'" — Luke 17:12-18 (KJV)



Ten men with leprosy stood at a distance from Jesus, as the law forbade them from having contact with anyone who did not have the disease. They called out, "Jesus, Master, have mercy on us!" Jesus did not heal them there and then, but told them to go and show themselves to the priests, as the law required of anyone cured of leprosy. As they went, they were healed. But only one of them, on finding himself healed, turned back to give thanks to Jesus, falling at His feet and praising God with a loud voice. He was a Samaritan. Jesus said, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." Then He said to the man, "Arise, go thy way: thy faith hath made thee whole."

Jesus Heals a Crippled Woman on the Sabbath

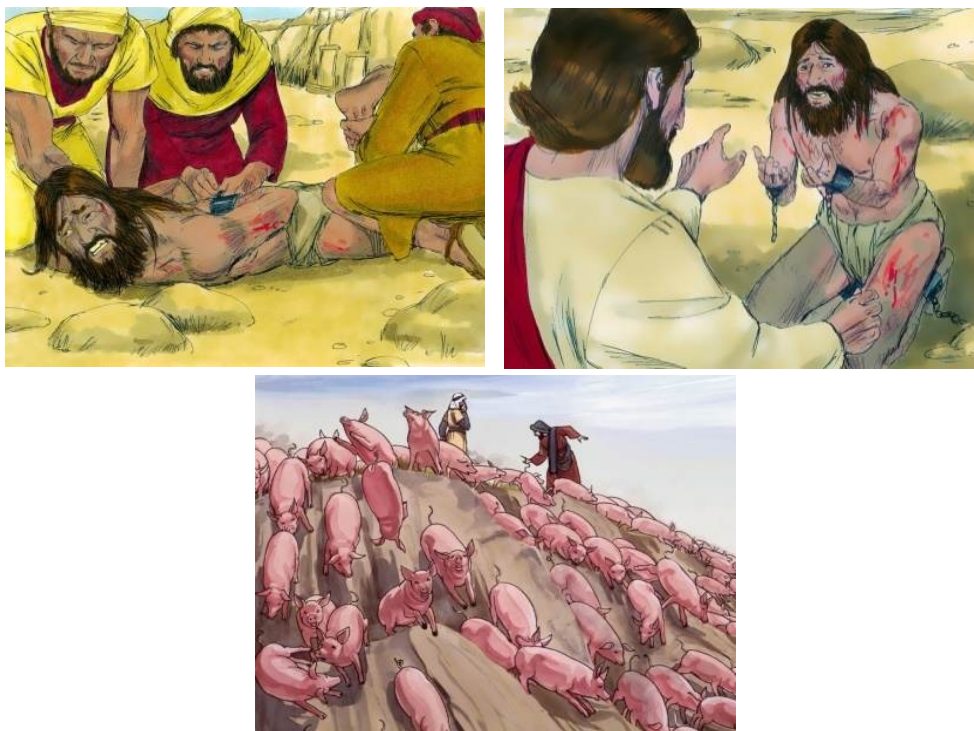
"And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, 'Woman, thou art loosed from thine infirmity.' And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, 'There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.'" — Luke 13:10-14 (KJV)



On another Sabbath, Jesus went into the synagogue and began to teach. There was a woman there who was crippled. The scribes and the Pharisees were watching Jesus to see if He would heal her on the Sabbath day, on which Jewish law prohibited any form of work. They were trying to find fault with Jesus, so that they could accuse Him of breaking the law, and asked Him if it was against the law to cure — considered by the Jews to be work — a person on the Sabbath. Jesus went ahead and cured the woman. The Pharisees were furious, and went out and plotted to destroy Him.

The Healing of the Man Possessed by Demons

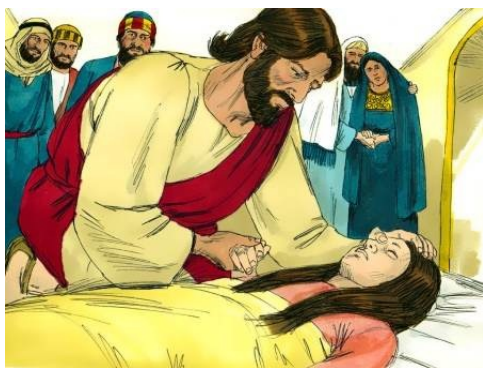
“And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, “What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.” (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, “What is thy name?” And he said, “Legion”: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed.” — Luke 8:26-36 (KJV)



Jesus and His disciples crossed over to the other side and landed in the country of the Gergesenes. There they encountered a man who had been possessed by several demons for a long time, and lived among the tombs. He was so dangerous that no one dared pass that way. When he saw Jesus from a distance, he cried out, ran up to Him, and fell at His feet in homage, recognising Him as the Son of God. The demons begged Jesus to let them leave the man and enter a nearby herd of pigs. Jesus commanded them to leave the man, and the demons entered the pigs, which ran down into the sea and perished. This incident shows that Jesus has authority even over evil spirits.

Jesus Heals Jairus's Daughter

"And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, 'My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.' And Jesus went with him; and much people followed him, and thronged him. ... And he said unto her, 'Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.' While he yet spake, there came from the ruler of the synagogue's house certain which said, 'Thy daughter is dead: why troublest thou the Master any further?' As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, 'Be not afraid, only believe.' And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, 'Why make ye this ado, and weep? the damsel is not dead, but sleepeth.' And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, 'Talitha cumi', which is, being interpreted, 'Damsel, I say unto thee, arise.' And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment." — Mark 5:21-24, 34-42 (KJV)

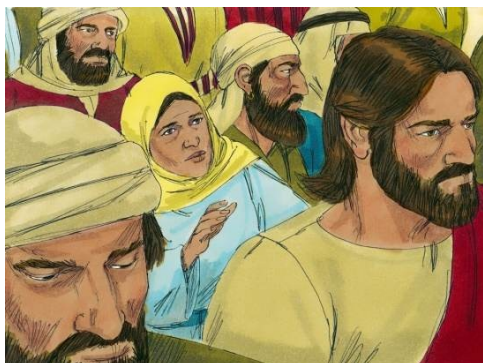


"Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise."

By then, Jesus had a very large following. As He was walking, He was thronged by a large crowd. A man named Jairus, an official of the synagogue, approached Him, fell at His feet, and told Him about his fatally ill twelve-year-old daughter, urging Jesus to come and heal her. Jesus started towards the house of Jairus. On the way, He also healed a woman who touched His garment (told fully in the next section). Jesus and the party continued their journey towards the house of Jairus. When they reached it, they were told that the girl had died. People were weeping, and some were playing the flute, as was their custom when someone died. Jesus went into the house, took the girl by the hand, and she was brought back to life. His fame spread throughout the region. As He travelled on, He continued to heal those who were blind or afflicted with many infirmities, and drove away evil spirits afflicting many.

A Woman with a Haemorrhage Healed

"And Jesus went with him; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, 'If I may touch but his clothes, I shall be whole.' And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague." — Mark 5:24-29 (KJV)

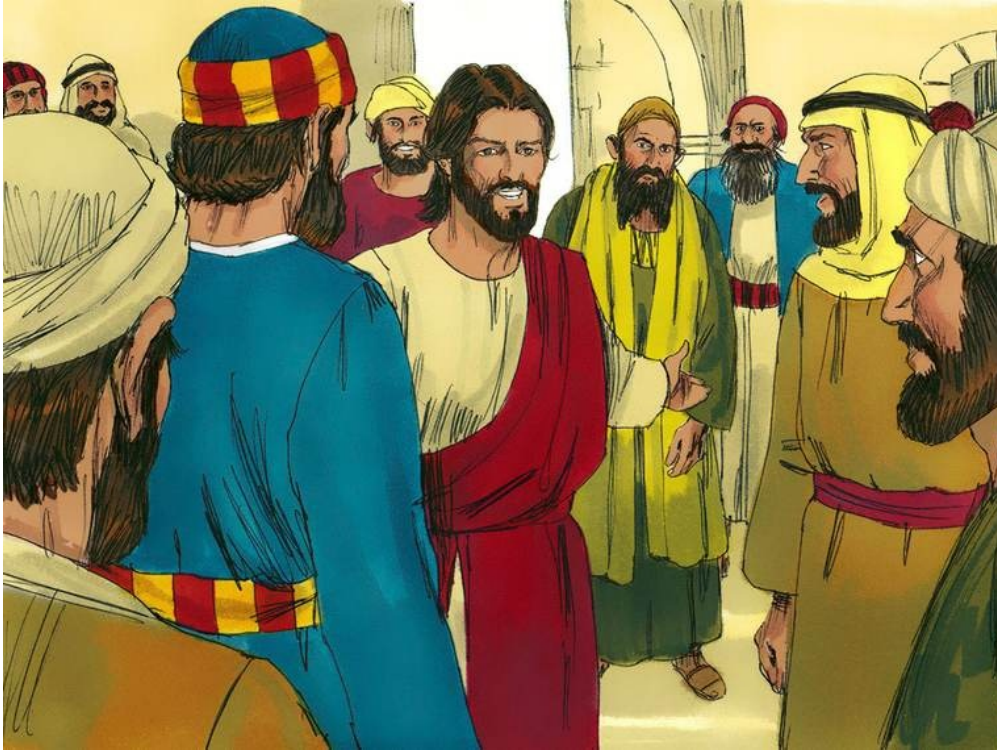


Woven into this same journey is the healing of a poor woman who had suffered for many years from a haemorrhage. She had spent all her money on physicians in vain, had lost all hope, and had become a recluse from society. But her faith in Jesus was so great that she thought that if only she could touch the hem of His garment, she would be made well. Her faith was not in vain, and she was fully healed. Jesus knew that power had gone out of Him, and knew who had touched His garment. The woman, realising she could not remain hidden, came forward and told Him her story. Jesus blessed her and told her to go and live in peace.

Jesus Heals Many

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bare our sicknesses.' Now when Jesus saw great multitudes about him, he gave commandment to

depart unto the other side.” — Matthew 8:16-18 (KJV)

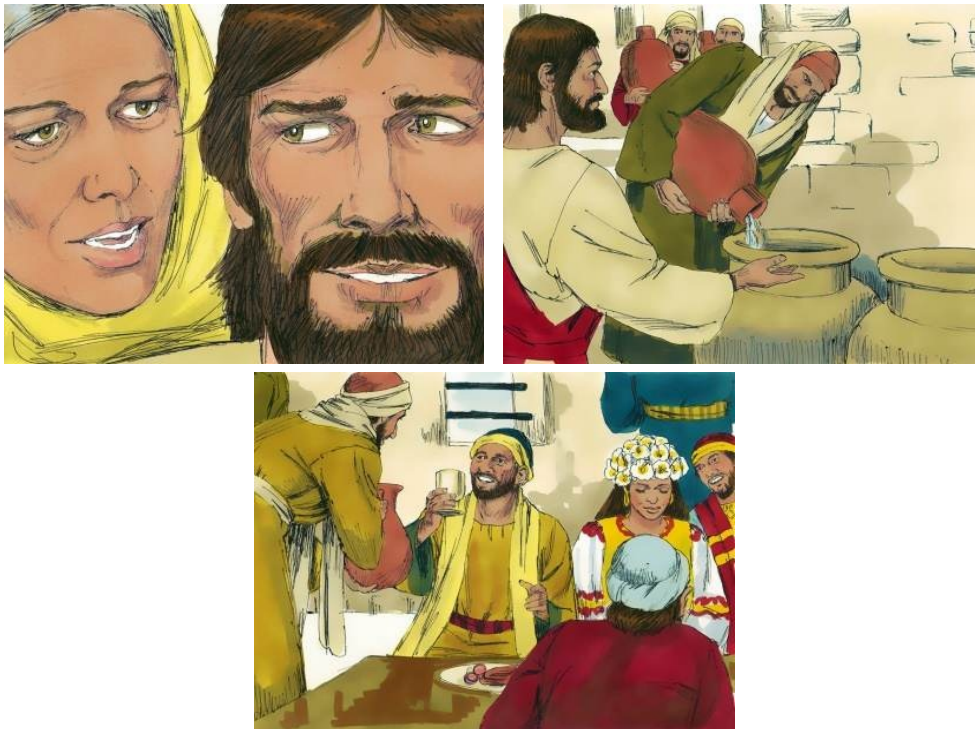


Jesus remained in Capernaum for some time, healing the sick, the maimed, and the possessed who were brought to Him. People thronged the door of Peter's house every day; it seemed that the whole city had gathered at the door. He laid His hands on every one of them and cured them. This was to fulfil the words spoken by the prophet Isaiah, who said: "Himself took our infirmities, and bare our sicknesses." From there, He continued His travels throughout the region, and preached to all who gathered to listen to Him.

Part 7: Miracles of Jesus

The First Miracle of Jesus, at the Wedding in Cana

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, 'They have no wine.' Jesus saith unto her, 'Woman, what have I to do with thee? mine hour is not yet come.' His mother saith unto the servants, 'Whatsoever he saith unto you, do it.' And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, 'Fill the waterpots with water.' And they filled them up to the brim. And he saith unto them, 'Draw out now, and bear unto the governor of the feast.' And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom," — John 2:1-9 (KJV)

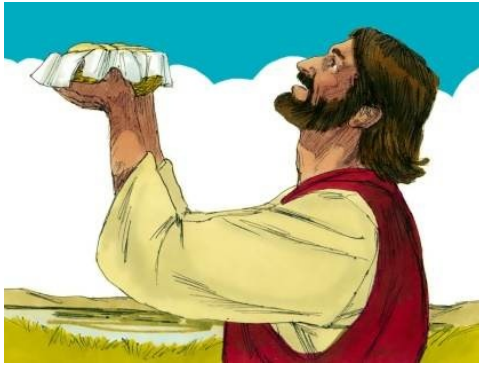


The first miracle Jesus performed was in Cana in Galilee, when He attended a wedding feast with His mother, Mary, and His disciples. The host was running low on wine, and Mary approached Jesus and told Him about the situation. Jesus was not keen to do anything about it. However, Mary asked the servants to do whatever Jesus told them, perhaps knowing that Jesus would somehow help. Jesus asked them to fill the six stone water pots placed there with water, and to draw from them and serve the chief guest first. As the chief guest tasted it, he found it to be wine of very good quality, and commended the host for keeping the good wine until the end.

Jesus Feeds Five Thousand with Five Loaves and Two Fish

"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, 'Whence shall we buy bread, that these may eat?' And this he said to prove him: for he himself knew what he would do. Philip answered him, 'Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.' One of his disciples, Andrew, Simon Peter's brother, saith unto him, 'There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?' And Jesus said, 'Make the men sit down.' Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, 'Gather up the

fragments that remain, that nothing be lost.” — John 6:5-12 (KJV)

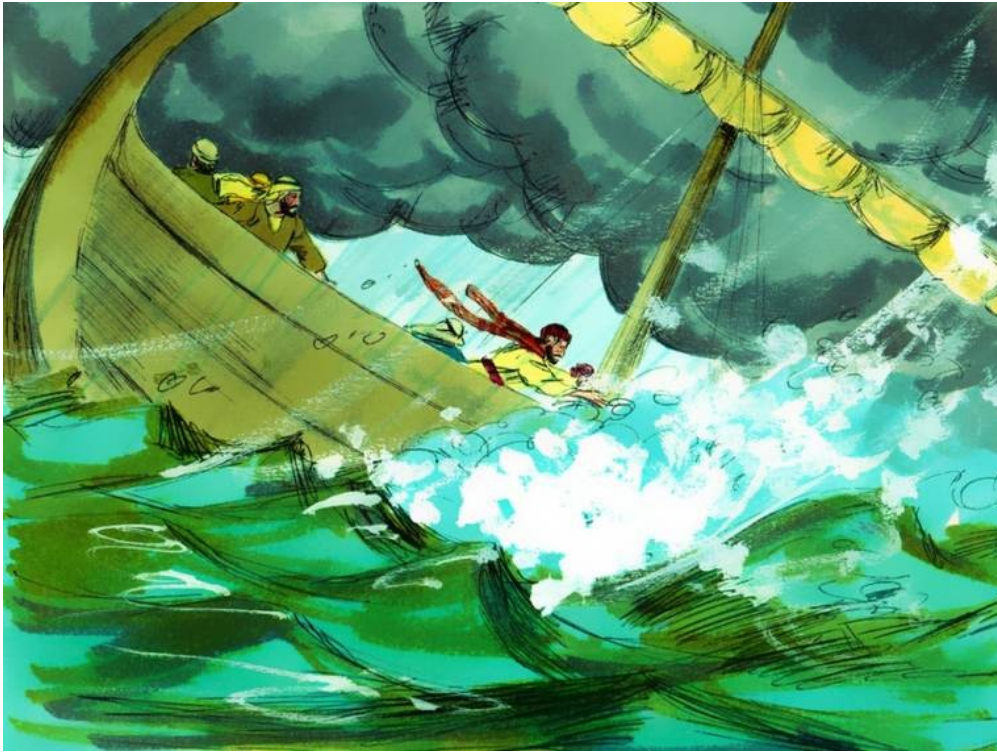


Miracle of Multiplication

Jesus continued to teach the people about the Kingdom of God. A large crowd had gathered around Him — said to number five thousand, though this did not include women and children, so there could have been many more. Many of those who came were there perhaps out of curiosity, to see a famous man, a carpenter’s son who was now a well-known public figure, a preacher, and a leader. Evening came, and the people were still with Him. His disciples were concerned about how to feed such a large crowd. A little boy had two fish and five loaves of barley bread. Jesus made the people sit, and fed them all with the two fish and five loaves; not only were all fully fed, but the leftover pieces filled twelve baskets. This incident is known as the miracle of multiplication.

Jesus Commands the Forces of Nature

“And the same day, when the even was come, he saith unto them, “Let us pass over unto the other side.” And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, “Master, carest thou not that we perish?” And he arose, and rebuked the wind, and said unto the sea, “Peace, be still.” And the wind ceased, and there was a great calm. And he said unto them, “Why are ye so fearful? how is it that ye have no faith?” And they feared exceedingly, and said one to another, “What manner of man is this, that even the wind and the sea obey him?”” — Mark 4:35-41 (KJV)



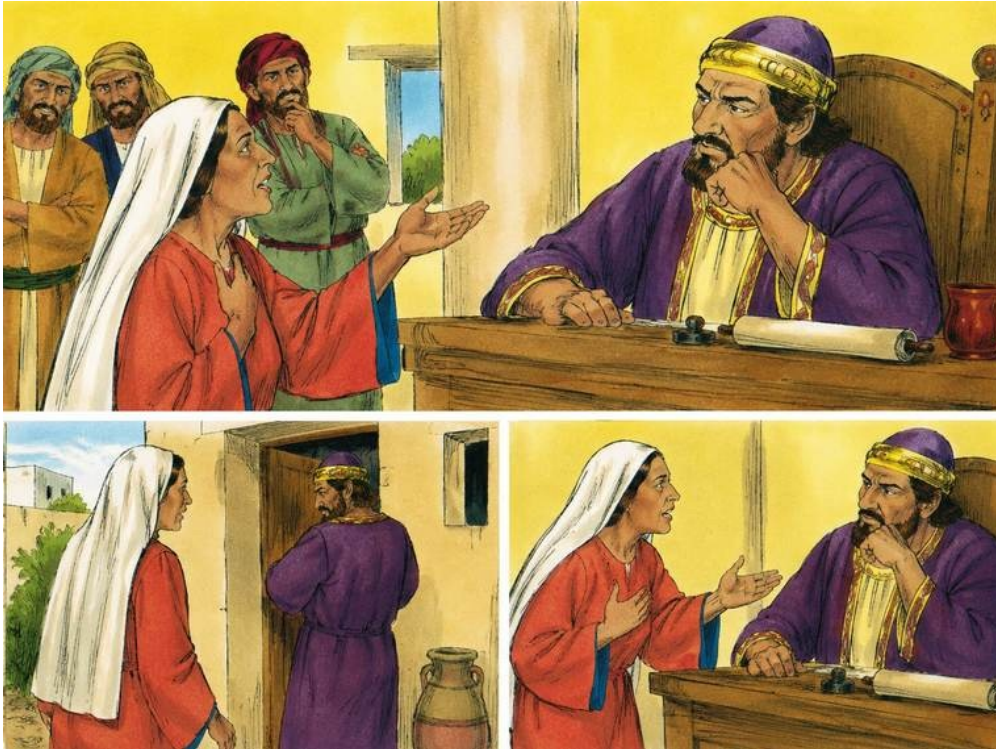
He Calms the Storm

As His fame spread, more and more people began to gather around Jesus. Jesus desired to cross to the other side of the Sea of Galilee, and He and His disciples set out onto the sea in a boat. Jesus went to the stern and promptly fell asleep. A great storm arose, and the sea became turbulent; the boat began to rock dangerously, and would have capsized. The disciples were deeply afraid, and thought they would perish in the sea. They woke Jesus, their master and hope, and He, with a single command, calmed the storm and the sea. Being God the Son, He could command even the forces of nature. This incident teaches us not to worry when calamities strike, but to place all our faith in Jesus.

Part 8: Parables of Jesus

The Parable of the Persistent Widow

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, 'There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while: but afterward he said within himself, 'Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'" And the Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" — Luke 18:1-7 (KJV)



Jesus told this parable to teach His disciples that they ought always to pray, and never lose heart. In a certain city there was a judge who neither feared God nor cared what anyone thought of him. In that same city was a widow who kept coming to him, pleading, "Avenge me of mine adversary." For a long time the judge refused, but at last he said to himself that though he cared nothing for God or man, he would grant the widow justice, if only to stop her from wearing him out with her persistent coming. Jesus asked His hearers to consider what even this unjust judge had said, and then to compare him with God: if an unjust judge would grant justice from mere self-interest, would not God, who is entirely good, act all the more surely to bring about justice for His own chosen people, who cry out to Him day and night? Jesus assured them that God would answer speedily. Yet He closed with a searching question of His own, looking beyond His own time to the very end of the age: when the Son of Man returns, will He find such persistent, unwavering faith on the earth?

The Parable of the Wheat and the Tares

"Another parable put he forth unto them, saying, 'The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst not thou sow good seed in thy field? from whence then hath it tares?' He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up

also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:” — Matthew 13:24-30, 34 (KJV)



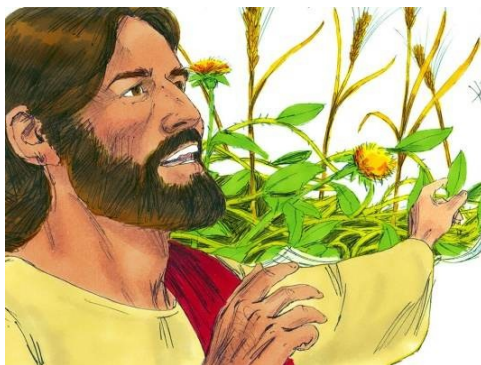
Kingdom of God

Jesus often taught using parables — examples with imagery relevant to His audience — so that they could understand what He was trying to teach them. Even if they failed to grasp the inner meaning of His teaching, they would remember a good story and spread it by word of mouth. He spoke of a farmer who sowed good seed in his field. At night, his enemies came and sowed darnel, a weed resembling wheat, among it. When the plants grew, the good wheat and the darnel grew up together. Jesus taught that trying to pull up the darnel might uproot the good plants also, but that at harvest time the good would be separated from the bad, and the weeds burned. He explained that the Kingdom of God would be like this, and that only those found acceptable in the sight of God would enter His Kingdom.

The Parable of the Sower

“Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.” And he said unto them, “He that hath ears to hear, let him hear.”” — Mark 4:3-9 (KJV)





Jesus spoke another parable, known as the parable of the sower. He told of a sower scattering seed, some of which fell on the pathway, some on stony ground, some among thorny bushes, and some on good, fertile soil. The first produced no plants at all; the next two grew but could not sustain themselves or come to any use. The good soil is like a fertile heart, purged of sin and with the Word of God taken to heart. Such people would spread the good news of the Kingdom of God to others, and do deeds acceptable in the sight of Jesus Christ.

The Parable of the Lost Sheep

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, 'This man receiveth sinners, and eateth with them.' And he spake this parable unto them, saying, 'What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.'" — Luke 15:1-7 (KJV)



One of the central teachings of Jesus Christ is the need to be forgiving. He also taught that people lost to sin should be brought back to God in forgiveness and compassion, giving people repeated opportunities to repent rather than condemning them outright. Jesus used the imagery of sheep and shepherds to drive home this point. A shepherd who had a hundred sheep under his care would leave the ninety-nine and go after a single sheep that had strayed, searching until he found it, and bringing it back on his shoulders, rejoicing. He also used the parable of the lost coin to drive home the same point. Jesus had made it His purpose to seek out the lost and the backsliders, and to bring them back to Himself.

The Parable of the Prodigal Son

"And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, "Father, I have sinned

against heaven, and in thy sight, and am no more worthy to be called thy son." But the father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, "Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." And he said unto him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." — Luke 15:17-32 (KJV)

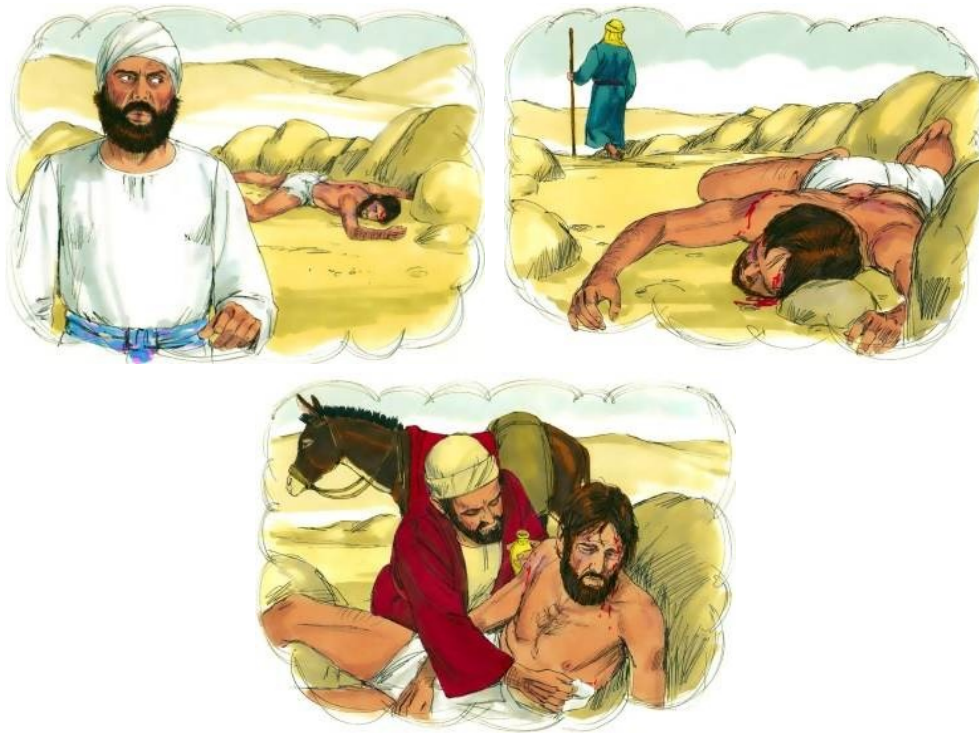


The parable of the prodigal son, spoken by Jesus, remains as popular in our own time as all of His teachings and parables. The younger son of a rich man demanded his share of his father's wealth and left home, much to his father's dismay. He fell into bad company, squandered all his wealth, and ended up degraded to feeding a farmer's pigs. Remorse came upon him, and he decided to return to his father, prepared even to live as a servant in his father's house. But as he approached, his father saw him, was overjoyed, ran to greet him, and gladly took him back. The moral of the story is that however great a sinner one may be, if there is true remorse and repentance, God is always ready to forgive, and to welcome such a person back as His son or daughter.

The Parable of the Good Samaritan

"And, behold, a certain lawyer stood up, and tempted him, saying, "Master, what shall I do to inherit eternal life?" He said unto him, "What is written in the law? how readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." And he said unto him, "Thou hast answered right: this do, and thou shalt live." But he, willing to justify himself, said unto Jesus, "And who is my neighbour?" And Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the

other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.' Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise." — Luke 10:25-37 (KJV)



Jesus affirmed the two great commandments: to love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself. Jesus then told the parable of the good Samaritan in answer to the question of who should be considered a neighbour. The lesson to be learned is that anyone in need of help is a neighbour, including one who might otherwise be considered an enemy; and conversely, that anyone who comes forward to help someone in need is himself a neighbour. In this parable are a Jew, robbed, wounded, and left for dead on the road, and a Samaritan — a traditional enemy — who went out of his way to care for him; and there were also a priest and a Levite, a temple assistant, who simply walked past after seeing the man in serious trouble.

The Parable of the Widow's Mite

"And he said unto them in his doctrine, "Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation." And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." — Mark 12:38-44 (KJV)



This story is often called the parable of the widow's mite, or the widow's offering. One day, Jesus was sitting with His disciples near the Temple treasury, watching people deposit money into the offering receptacles. The Court of the Women held thirteen such receptacles, into which people could cast their money as they walked by. Jesus watched as the rich contributed large sums of money; then a widow came along with two small coins in her hand, the smallest denomination in use. The widow put her coins into the box, and Jesus called His disciples to Him and pointed out her action. He said to them, "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

The Parable of the Unjust Steward

"And he said also unto his disciples, "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, 'How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.' Then the steward said within himself, 'What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' So he called every one of his lord's debtors unto him, and said unto the first, 'How much owest thou unto my lord?' And he said, 'An hundred measures of oil.' And he said unto him, 'Take thy bill, and sit down quickly, and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'An hundred measures of wheat.' And he said unto him, 'Take thy bill, and write fourscore.' And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.'" — Luke 16:1-10 (KJV)



Jesus told of a rich man who summoned his steward and told him he was to be dismissed for mismanaging his master's resources — mismanagement, rather than outright fraud, which is why the steward was given time to settle his affairs rather than being thrown out at once. Realising he would soon be without work, the steward went behind his master's back and reduced the debts owed to his master by several of the master's debtors, hoping thereby to secure their goodwill, and a roof over his head, once he was dismissed. When the master learned what his steward had done, he commended him, surprisingly, for his shrewdness. Every character in this parable is a flawed one — neither the steward nor the master he served is presented as admirable — and this is itself a clue to the parable's meaning: Jesus is not holding up their conduct as an example to imitate, but using their worldly cunning to make a larger point about the wisdom His own followers ought to show in using what has been entrusted to them for eternal, rather than merely worldly, ends.

The Parable of the Tenants

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, 'They will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us seize on his inheritance.' And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" They say unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus saith unto them, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." — Matthew 21:33-43 (KJV)



It was common in those days for a landowner to plant a vineyard, lease it to tenant farmers, and then send servants at harvest time to collect his share of the produce. In this parable, Jesus described a landowner who did exactly this, but whose servants were mistreated and even killed by the tenants when they came to collect what was owed. Finally, the landowner sent his own son, believing the tenants would respect him — but the tenants, seeing a chance to seize the vineyard for themselves, killed the son too. In this parable, the landowner represents God, the vineyard represents Israel, and the tenants represent the nation's religious leadership: God had sent the prophets to His people, but they were mistreated and killed, and now God had sent His own Son, Jesus, hoping He would be given the respect denied to the prophets before Him. Jesus was, in effect, foretelling His own death at the hands of the religious leaders of His day. Yet His death would not be the end of the story: quoting the Scriptures, He declared that the very stone the builders rejected would become the head of the corner — that He Himself, though rejected, would become the cornerstone of God's Kingdom.

The Parables of the Mustard Seed, the Hidden Treasure, and the Leaven

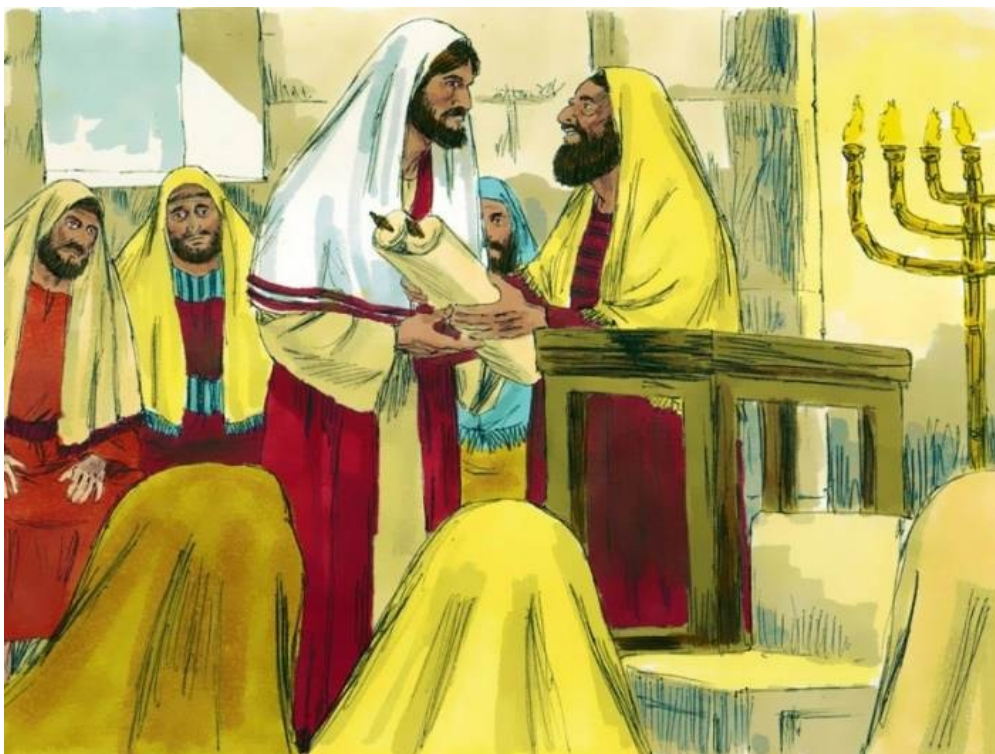
"Another parable put he forth unto them, saying, 'The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.'" Another parable spake he unto them: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." ... "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." ... and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me,""
 — Matthew 13:31-33, 44; 18:3-5 (KJV)



Jesus also described the Kingdom of Heaven through three short parables. He likened it to a tiny mustard seed, the smallest of seeds, which nonetheless grows into a large tree in which the birds of the air come to nest — the Kingdom does not arrive in a blaze of glory, but begins small, and grows steadily. He likened it, too, to treasure hidden in a field: a man who found it went and, for sheer joy, sold everything he had in order to buy that field — the Kingdom, once truly found, is worth surrendering everything else to possess. And He likened it also to leaven, which a woman works into a large measure of flour until the whole is leavened — the Kingdom's growth is not only outward, spreading through the world, but also inward, quietly transforming from within.

Jesus Reads the Scriptures in the Synagogue

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'" And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, 'This day is this scripture fulfilled in your ears.'" — Luke 4:16-21 (KJV)

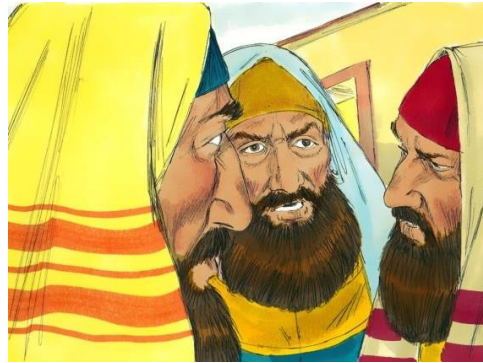
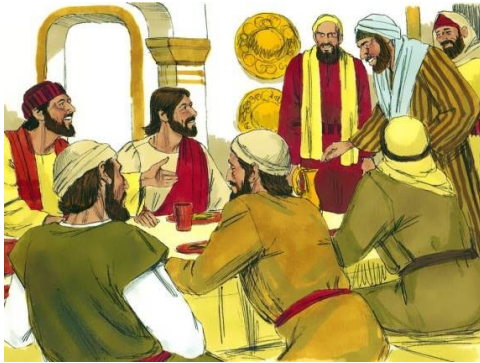


Jesus went to the synagogue, as was His custom. Though He was God incarnate, He attended worship every week. On this occasion, He read from Isaiah 61:1-2, a passage that speaks of one anointed by the Spirit of the Lord to preach good news to the poor, proclaim liberty to captives, and give sight to the blind. Isaiah's words pictured Israel's deliverance from exile in Babylon as a Year of Jubilee, when all debts are cancelled, all slaves freed, and all property restored to its original owners; but the actual return from exile had not brought this fulfilment. Isaiah, then, must have been referring to a future, Messianic age. Jesus boldly announced, "This day is this scripture fulfilled in your ears." He was proclaiming Himself as the One who would bring this good news to pass.

Part 9: Teachings of Jesus

Jesus Calls Sinners to Repentance

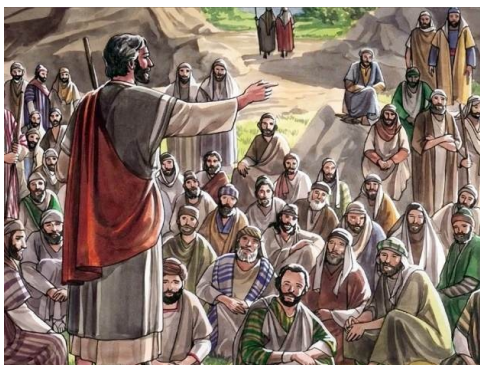
"And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, "How is it that he eateth and drinketh with publicans and sinners?" When Jesus heard it, he saith unto them, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." — Mark 2:15-17 (KJV)



Matthew then held a great feast in his house to honour Jesus, and it so happened that a good number of tax collectors and others considered sinners were present at the table with Jesus and His disciples. When the Pharisees and the scribes saw this, they were displeased, and asked the disciples of Jesus why He associated with tax collectors, sinners, and outcasts. Jesus heard them, and said that the very purpose of His coming into this world was to bring sinners to repentance.

The Sermon on the Mount — the Beatitudes

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." — Matthew 5:3-10 (KJV)



Sermon on the Mount

Blessed are

- The poor in spirit
- Those who mourn
- The meek
- Hunger for what is right
- The merciful
- The pure in heart
- The peace makers
- The persecuted

The popularity of Jesus increased day by day, so much so that a large crowd followed Him wherever He went. Seeing the gathering, Jesus went up a hill and sat down to teach the large but attentive crowd. He made profound statements during this teaching, which came to be known as the Sermon on the Mount.

Jesus taught the people, during the Sermon on the Mount, insightful truths about the attitude they should keep in various circumstances of life. These teachings are therefore known as the

“beatitudes” — from the Latin word for blessedness — though many remember them by the more playful description “beautiful attitudes.”

You Are the Salt and Light of the Earth

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid.” — Matthew 5:13-14 (KJV)



Jesus then spoke about the very purpose of our being on this earth, comparing us to the “salt of the earth” and the “light of the world.” Salt preserves and brings out the flavour in food, and was a valued and life-sustaining resource in the ancient world; darkness is overcome by light, and by it we walk in this world without stumbling. The lesson here is that our lives should reflect the virtues of God to all around us, and that we should help others also to thrive as God’s people.

Love Your Enemies

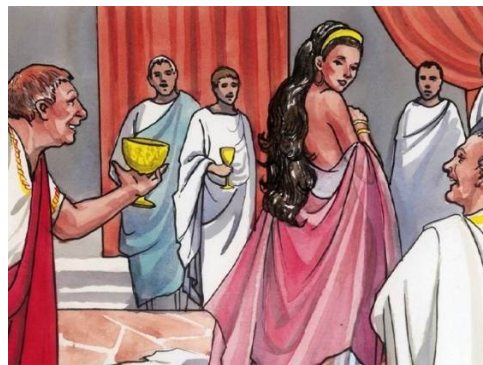
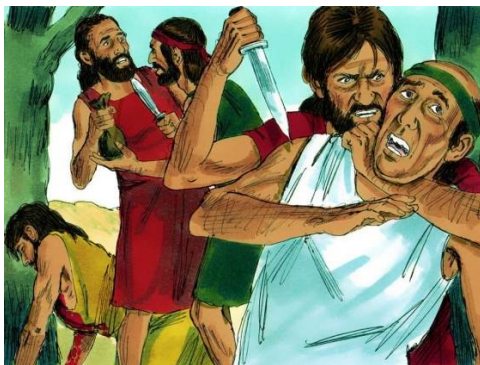
“But I say unto you which hear, ‘Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them.’” — Luke 6:27-32 (KJV)



Jesus continued to teach them, saying that one should treat others just as we would wish to be treated ourselves; that we should do good to others, and love everyone, without expecting anything in return. He taught that such an attitude towards everyone we meet is what God delights in, and that we should be merciful, as our God is merciful to us.

Jesus Speaks on Murder and Adultery

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” — Matthew 5:21-28 (KJV)



Jesus went on to discuss two of the Ten Commandments God had given through Moses: “Thou shalt not kill” and “Thou shalt not commit adultery.” Jesus said that even the very thought of such sins in the mind would render a person guilty.

Jesus on Judging Others

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me pull out the mote out of thine eye'; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." — Matthew 7:1-5 (KJV)

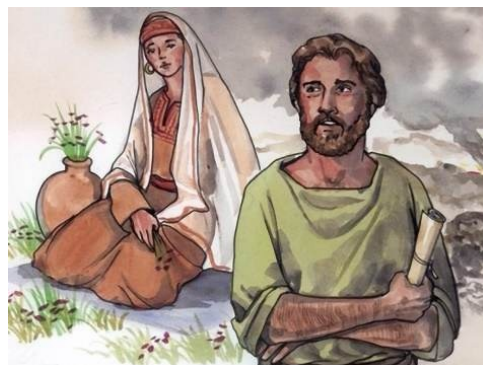


Jesus spoke about judging others and finding fault in them, while we ourselves remain subject to judgement because of our own sins and shortcomings.

Jesus on Marriage and Divorce

"And he answered and said unto them, 'Have ye not read, that he which made them at the beginning made them male and female, and said, 'For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?' Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.'" — Matthew 19:4-6 (KJV)

"Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." — Matthew 5:31-32 (KJV)



Jesus taught on the subject of divorce, disapproving of it entirely. He made two points on the subject: that although the law permitted a man to divorce his wife by writing a certificate of dissolution, it should not be done in a matter-of-fact manner; and that on being married, a couple no longer remain two individuals, but form a new unity before God.

Jesus on Swearing

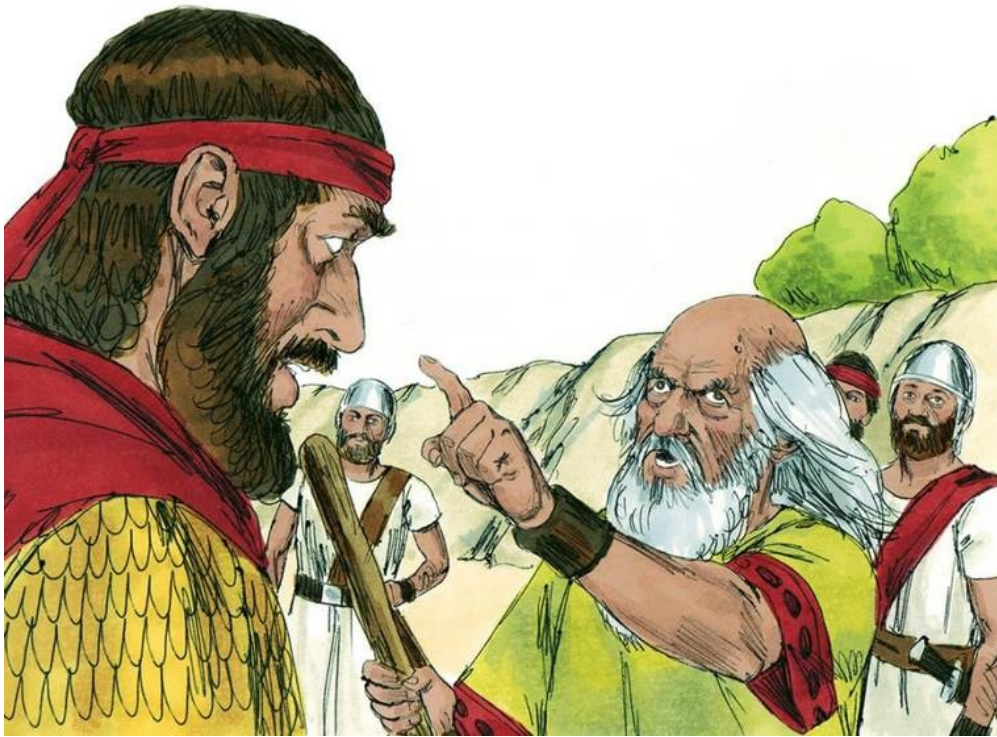
"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." — Matthew 5:33-37 (KJV)



Jesus spoke against false swearing. No one should say anything casually without meaning it; He cautioned against swearing in the name of God or of heaven. All such speech is idle, and does more harm than good. Presenting oneself as pious, merely to make a point or gain popularity, is likewise not pleasing to God. It is not right to say "I will pray for you" or "God be with you" without meaning it, for such words are merely religious embellishment, and should not be indulged in.

Jesus against Retaliation

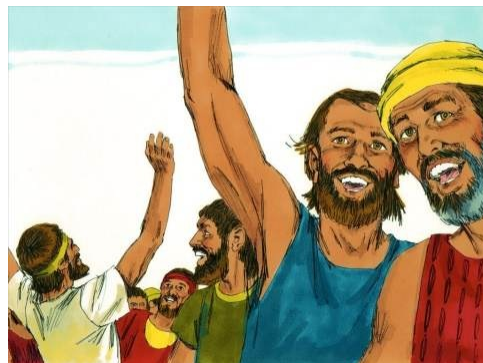
"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." — Matthew 5:38-42 (KJV)



Jesus set aside two other old sayings — “an eye for an eye, a tooth for a tooth” and “love your neighbour” — as they were commonly understood. Evil action should be met with good, not with evil. Jesus corrected the mistaken idea that loving a friend meant that an enemy might rightly be hated: God makes no distinction between “friends” and “enemies” when He bestows the abundance of nature on all. As God’s people, we are called to reflect Him in all our actions.

Jesus: Do Good Quietly, Not for Self-Glory

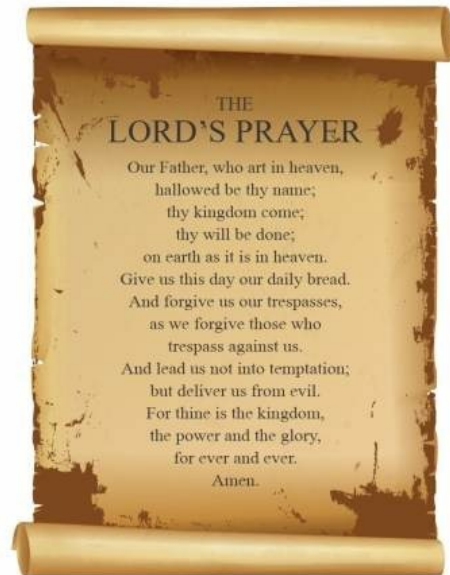
“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.” — Matthew 6:1-4 (KJV)



Jesus further cautioned that when a person seeks to do good to someone, it should be done only because the heart moves one to it, not as a performance to impress others: when giving to the needy, one’s left hand should not know what the right hand is doing. The same principle applies to prayer; it should not be for public show, but offered when one is alone.

Jesus Teaches How to Pray — the Lord’s Prayer

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." — Matthew 6:5-8 (KJV)



In answer to a question from one of His disciples, Jesus taught them how to pray. This prayer, which came to be known as the Lord's Prayer, is said by believers to this day, practically every day. It begins by approaching God in adoration; acknowledging God's will; appealing to God to meet our daily needs; admitting our sins and seeking forgiveness; expressing our trust in God's deliverance from evil; and, finally, acknowledging God's authority over all things.

God Will Provide for All Our Needs

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." — Matthew 6:25-34 (KJV)

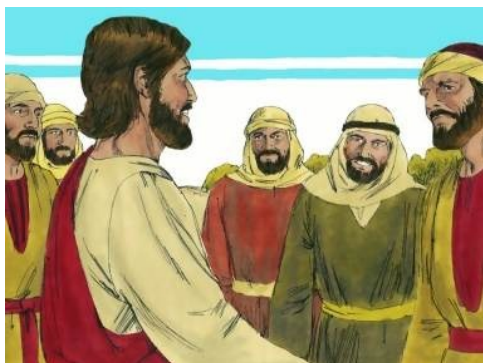


Jesus continued teaching on the mountainside, turning from prayer to the subject of anxiety and trust. He told His hearers not to worry about their lives — what they would eat or drink — nor about their bodies, what they would wear, for life is more than food, and the body more than clothing. He pointed them to the birds of the air, which neither sow nor reap nor gather into barns, and yet are fed by their heavenly Father; were they not of far greater worth than the birds? He pointed them, too, to the lilies of the field, which neither toil nor spin, and yet are arrayed more splendidly than Solomon in all his glory. If God so clothes the grass of the field, here today and gone tomorrow, Jesus asked, would He not much more clothe those who trust Him?

Such worry, He said, accomplishes nothing — no one, by worrying, can add so much as a single hour to his life. It is the Gentiles, who do not know God, who run anxiously after such things, asking, “What shall we eat?” or “What shall we drink?” or “What shall we wear?” But our heavenly Father already knows that we need all these things. Jesus therefore urged His hearers to seek first the Kingdom of God and His righteousness, and all these things would be added to them besides. Nor should anyone worry about tomorrow, for tomorrow would bring worries enough of its own; each day has trouble sufficient for itself.

Jesus Empowers His Disciples

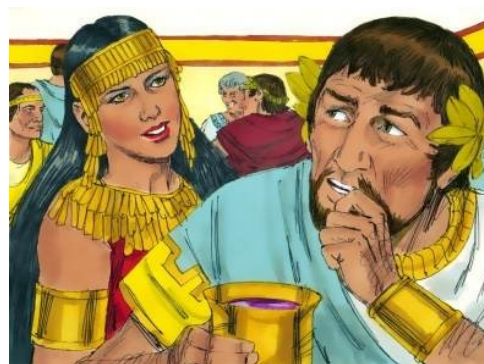
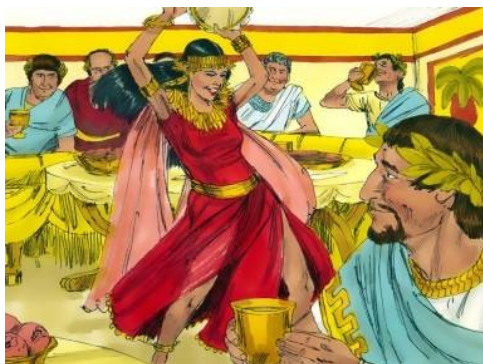
“And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats. And he said unto them, “In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.”” And they went out, and preached that men should repent.” — Mark 6:7-12 (KJV)



Jesus then called His twelve disciples, gave them power over unclean spirits to cast them out and to heal every kind of sickness, and sent them out in pairs to different places. This was, perhaps, their practical training. He instructed them to take no money or valuables, but to travel light, with only what they had on them, and to find a worthy person in each place they visited, and stay in that person's house.

The Beheading of John the Baptist by Herod

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, 'Give me here John Baptist's head in a charger.' And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities." — Matthew 14:6-13 (KJV)





John the Baptist had lived an austere life in the desert before he began preaching in the region of the Jordan, calling people to repent and be baptised in readiness for the coming Messiah. His plain speaking eventually cost him his freedom, and then his life. He had openly condemned Herod Antipas, the ruler of Galilee, for unlawfully marrying Herodias, his brother Philip's wife, and for this Herod had John arrested and imprisoned. Herod hesitated to go further, holding John in a kind of fearful respect as a holy man. But at a birthday feast, Herod's stepdaughter danced before him and so pleased him that he promised, rashly, to give her anything she asked. Prompted by her mother, who had never forgiven John for condemning her marriage, the girl asked for John's head on a platter. Herod, though reluctant, felt bound by his oath before his guests, and gave the order. John the Baptist was beheaded in prison.

Peter's Little Faith

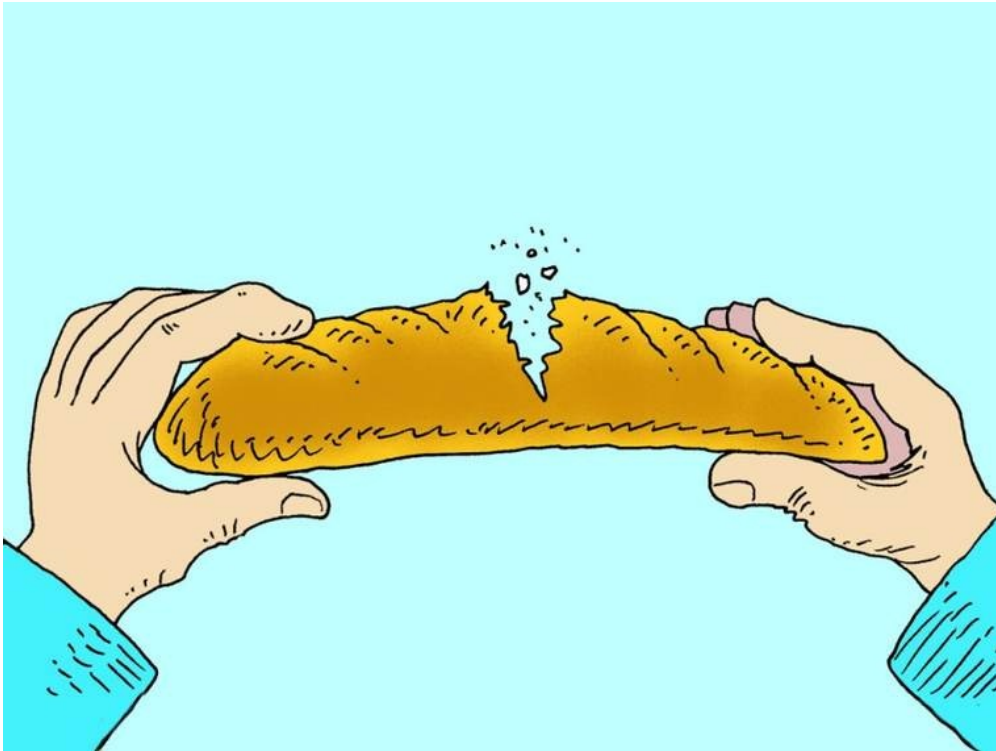
"And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, "It is a spirit"; and they cried out for fear. But straightway Jesus spake unto them, saying, "Be of good cheer; it is I; be not afraid." And Peter answered him and said, "Lord, if it be thou, bid me come unto thee on the water." And he said, "Come." And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, "Lord, save me." And immediately Jesus stretched forth his hand, and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?" And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, "Of a truth thou art the Son of God."" — Matthew 14:22-33 (KJV)



Jesus told His disciples to cross to the other side of the lake by boat, while He went up into the hills to pray alone. At night, with the boat far out on the water, the weather turned rough, and the disciples feared for their lives. Then they saw Jesus walking towards them on the water. At first, they were terrified, thinking Him a ghost, but when He called out to them, Peter, ever impulsive, asked to walk out to Him on the water. He took a few steps, but then grew frightened and began to sink. Jesus took him by the hand and brought him safely into the boat, gently rebuking him for his lack of trust.

Jesus: "I Am the Bread of Life"

"They said therefore unto him, 'What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.' Then Jesus said unto them, 'Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.' Then said they unto him, 'Lord, evermore give us this bread.' And Jesus said unto them, 'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.'" — John 6:30-36 (KJV)



Jesus was in Capernaum, and, as usual, a large crowd had gathered to hear Him. He began to teach them not to labour for food that perishes, but for the spiritual food He alone could give. They demanded a miracle or a sign, so that they might believe He had come from God, reminding Him how Moses had given their ancestors manna in the desert. Jesus told them that it was not Moses, but God, who had provided that food. He then told them that He Himself was the true bread of life, which would bring everlasting life to all who received it — in short, that they should believe He is the Son of God, and seek Him, and put their faith in Him.

The Woman Caught in Adultery

"Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, 'Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?' This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, 'He that is without sin among you, let him first cast a stone at her.' And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, 'Woman, where are those thine accusers? hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee: go, and sin no more.'" — John 8:1-11 (KJV)



Jesus went to the Mount of Olives, and in the morning returned to the Temple, where a large crowd had gathered. The scribes and the Pharisees brought before Him a woman caught in adultery, setting a trap for Him: if He showed her compassion and let her go, they could accuse Him of setting aside the law of Moses, which prescribed death by stoning for such a sin. Jesus told them that whoever among them was without sin should be the first to cast a stone. None present was without sin, and they left, one by one, from the oldest to the youngest. Jesus forgave the woman and let her go, telling her to sin no more.

Jesus the Good Shepherd

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep." — John 10:1-11 (KJV)

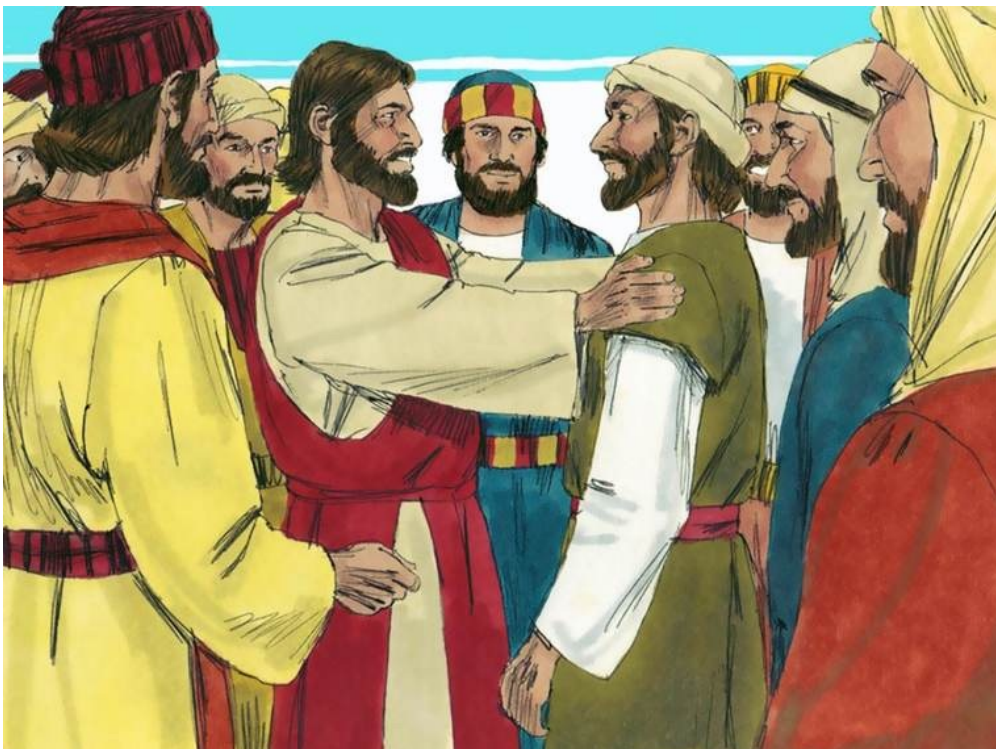




Jesus taught another profound truth, using the imagery of sheep and their shepherd. A good shepherd enters by the front gate, and his sheep readily recognise him, while a thief climbs in some other way; the sheep will follow only the shepherd they know. Jesus explained that He is this Good Shepherd, and that all who wish to enter the Kingdom of God should follow Him and be saved. As the Good Shepherd, He knows His sheep, is mindful of all their needs, and protects them from every danger.

It Is Not What Goes into the Mouth That Defiles a Person

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 'Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.' But he answered and said unto them, 'Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, 'Honour thy father and mother': and, 'He that curseth father or mother, let him die the death.' But ye say, 'Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free.' Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, 'This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.'" And he called the multitude, and said unto them, "Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." — Matthew 15:1-11 (KJV)

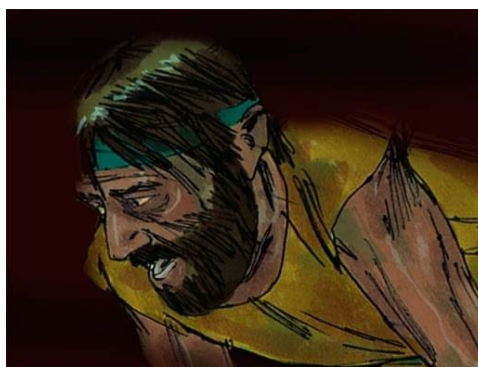


Jewish tradition insisted on the strict observance of ritual cleansing. Many things were

considered untouchable, believed to make a person unclean; people were expected to wash their feet thoroughly on entering a house, and to wash their hands before eating, and many foods were classed as unclean. When the scribes and Pharisees who had come from Jerusalem challenged Jesus over His disciples eating without first washing their hands, He turned their own question back on them, and exposed a still greater failure hidden within their tradition. By a practice they called “Corban,” a person could declare money that should have supported his ageing parents to be a gift set apart for God instead, and by that declaration excuse himself from the duty to care for them — so nullifying the commandment to honour father and mother for the sake of a man-made rule. Jesus told them plainly that they had set aside God’s own commandment to keep their tradition, and quoted the prophet Isaiah against them: “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.” He then turned to teach the crowd more widely: none of the ritual washing they were so exacting about makes a person unclean. What makes a person unclean is what comes out of them — what they say. Anything spoken in insult, or that belittles, wounds, or offends the hearer, is what defiles a person.

Jesus Refuses to Give a Sign

“Then certain of the scribes and of the Pharisees answered, saying, “Master, we would see a sign from thee.” But he answered and said unto them, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”” — Matthew 12:38-41 (KJV)

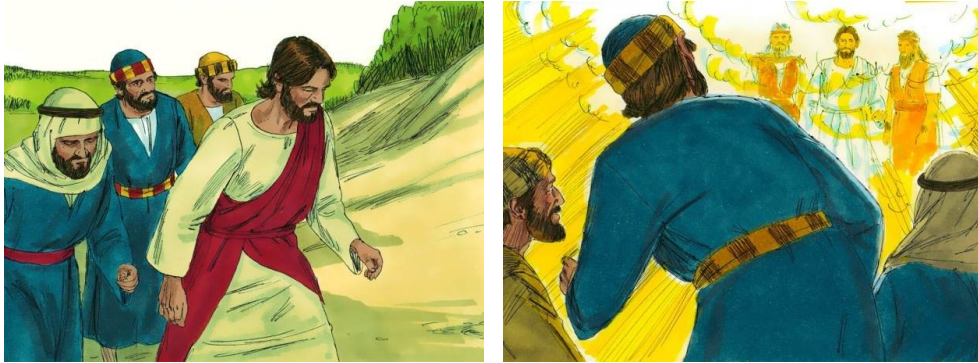


The Pharisees and the scribes once again demanded a sign from heaven, so that they might believe Jesus was truly the Son of God. Jesus refused, but gave them one hint, referring them to the prophet Jonah of the Old Testament, who was swallowed by a great fish — often called a whale — and remained in its belly for three days. Jesus was speaking of His own coming death, burial, and resurrection on the third day.

The Transfiguration of Jesus

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses

and Elias talking with him. Then answered Peter, and said unto Jesus, "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him." And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, "Arise, and be not afraid." And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, "Tell the vision to no man, until the Son of man be risen again from the dead."'" — Matthew 17:1-9 (KJV)



By this time, Jesus had begun to speak plainly with His disciples, revealing to them who He was — God the Son, the Son of God — and telling them how He would suffer many things at the hands of the Jews in Jerusalem, and that after His crucifixion He would rise again in glory on the third day. Jesus never made an open display of His divinity, but revealed it, on this occasion, to a chosen few. He took Peter, John, and James up a high mountain (tradition holds it was Mount Tabor, though the Gospels themselves are silent on this). While they were at the top, the transfiguration of Jesus took place, and the three saw Moses and the prophet Elijah speaking with Him. Jesus, in His divine glory, shone forth beyond description. They were awestruck at this magnificent sight, which lasted only a few moments.

Jesus: Be like Little Children

"At the same time came the disciples unto Jesus, saying, "Who is the greatest in the kingdom of heaven?" And Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"'" — Matthew 18:1-7 (KJV)



The disciples of Jesus, being ordinary human beings, began to argue among themselves as to who among them would be the greatest in the Kingdom of God, perhaps imagining that such a kingdom would be like the earthly kingdoms they knew. Perceiving their thoughts, Jesus took a small child and set him on His lap, and told His disciples that unless a person humbles himself and becomes as trusting and unassuming as a small child, he cannot be part of the Kingdom of God. His emphasis was on people turning from all their sinful ways, and becoming acceptable to God.

Jesus: Do Not Worry about the Future

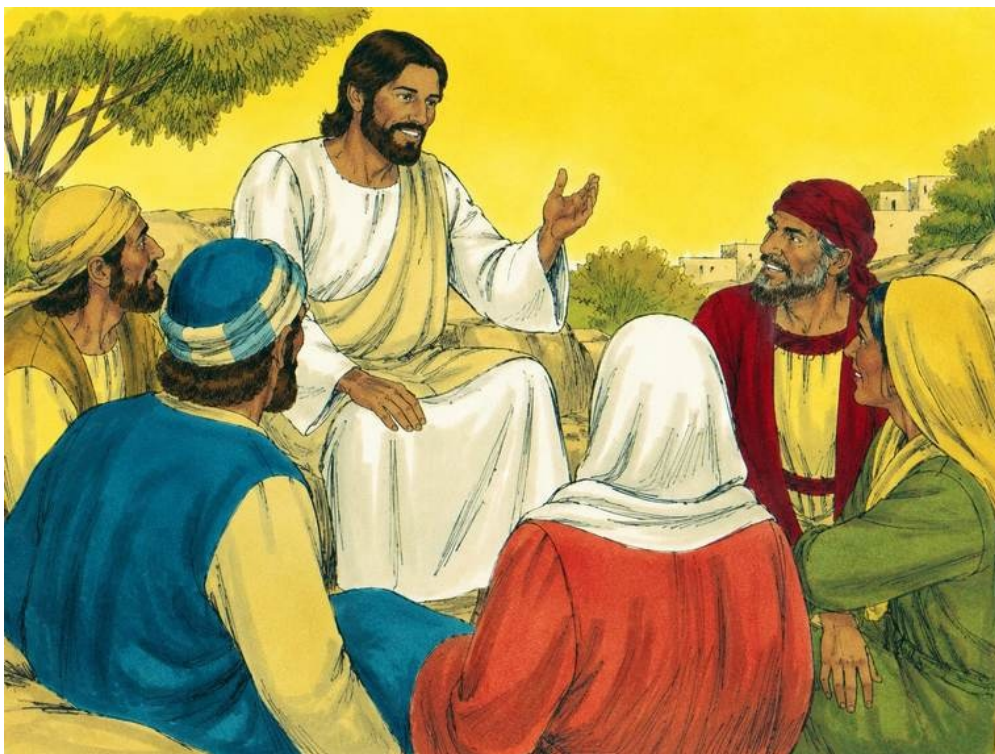
"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." — Matthew 6:25-34 (KJV)



Jesus told another parable, to teach how futile it is to accumulate wealth in this world, and advised all to guard against covetousness. He also assured His hearers that they need not worry about their needs in this life. "Is not the life more than meat," He said, "and the body than raiment?" God would provide all that was needed; instead, one should focus on God, and work for Him. The story He told was of a rich farmer who had a plentiful harvest, and built additional barns to store his produce, deciding to take life easy from then on and enjoy himself. But that very night, he died, and all his plans and efforts came to nothing.

Jesus on Cleansing the Inner Self

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, 'I will return into my house from whence I came out'; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." — Matthew 12:43-45 (KJV)



Jesus taught the need to be clean and good within. A person who is not pure in heart and mind cannot speak or do good. He stressed the need to be filled with the Spirit of God once a person has purged all evil from within, and gave the example of an evil spirit cast out of a person: it will return with even greater force if it finds that person's heart empty, and wanting in godly thoughts and deeds.

The Pharisee and the Tax Collector — on Righteousness

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.' And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."" — Luke 18:9-14 (KJV)



Jesus condemned self-righteousness, using an illustration to make His point. A self-righteous Pharisee and a sinful tax collector both went up to the Temple to pray. The Pharisee stood apart from others and prayed, looking up, but his prayer was entirely about himself; God had no place in his thoughts. The tax collector, by contrast, fell on his knees, not even daring to look up, confessing his sins and seeking God's mercy and forgiveness. While the Pharisee gained nothing from his visit to the Temple, the tax collector went home justified before God.

Jesus and the Rich Young Man

"And, behold, one came and said unto him, 'Good Master, what good thing shall I do, that I may have eternal life?' And he said unto him, 'Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.' He saith unto him, 'Which?' Jesus said, 'Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.' The young man saith unto him, 'All these things have I kept from my youth up: what lack I yet?' Jesus said unto him, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.' But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, 'Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.'" — Matthew 19:16-24 (KJV)

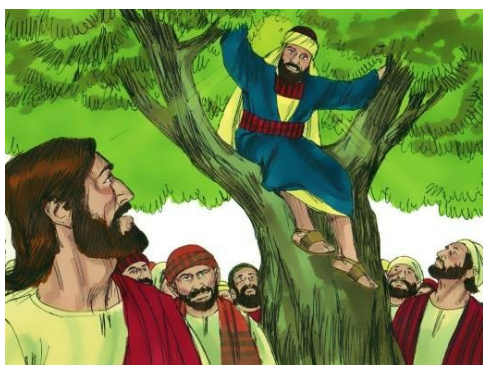


There is a cost to following Jesus. Jesus never said that the way to the Kingdom of God is easy; on

the contrary, He said it is narrow and difficult. As an illustration, He said it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. A young, wealthy man who had lived a righteous life approached Jesus, wanting to know how to attain eternal life, and explained that he had always kept the commandments faithfully. Jesus, testing him, told him to sell all he had, give it to the poor, and follow Him. The man, who had great wealth, went away sad.

Zacchaeus and Jesus

"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zacchaeus, make haste, and come down; for to day I must abide at thy house." And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "That he was gone to be guest with a man that is a sinner." And Zacchaeus stood, and said unto the Lord; "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." And Jesus said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." — Luke 19:1-10 (KJV)

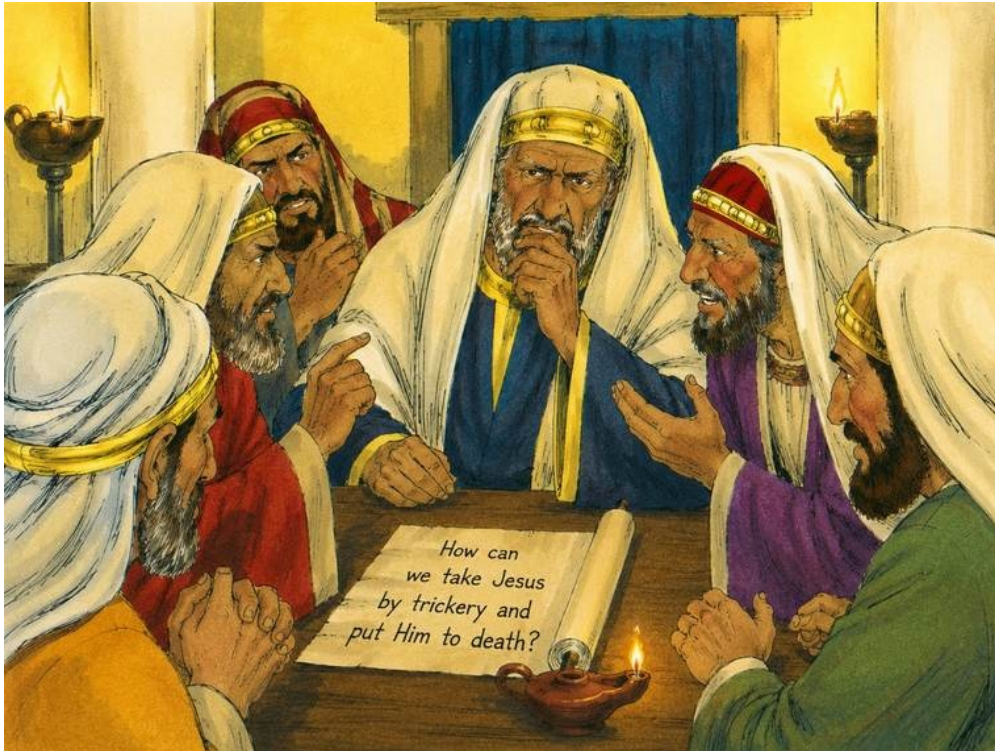


Jesus travelled to Jericho, and was passing through a large crowd gathered to see Him. Among them was a rich tax collector named Zacchaeus who, being short in stature, could not see over the crowd, and so climbed a sycamore tree to get a good view of Jesus. As Jesus passed beneath the tree, He looked up, called Zacchaeus down, and told him He would stay at his house that day. The onlookers, who considered Zacchaeus a sinner, were critical of Jesus for staying in his house. Little did they understand that, in that very moment, Zacchaeus was saved, and this short-statured man stood tall in the sight of God.

Part 10: Christ's Journey towards the Cross

The Plot to Kill Jesus Christ

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him." — Matthew 26:3-4 (KJV)



Bringing Lazarus back to life was a turning point in the ministry of Jesus Christ. His popularity had increased manifold, and people had come to accept Him as a prophet, as someone sent from above, and some even as the promised Messiah. The Jewish leadership grew progressively more troubled by all this, and convened a council to discuss the matter. From that day on, they plotted to put Jesus to death at an opportune time.

A Woman Anoints the Feet of Jesus

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, 'To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.' When Jesus understood it, he said unto them, 'Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.'" — Matthew 26:6-13 (KJV)



While Jesus was in Bethany, where He had earlier raised Lazarus from the dead, a supper was arranged, at which Lazarus, Mary, and Martha were also present. As they were seated at the meal, Mary broke open a flask of very expensive perfume and anointed Jesus with it, wiping His feet with her hair. Those present grumbled at what they saw, complaining of the waste, and arguing that the perfume could have been sold and the money given to the poor. Jesus told them to leave her alone: she was preparing His body, He said, for His death and burial, which was soon to come. The poor, He told them, would always be with them, but He would not.

The Triumphal Entry of Jesus into Jerusalem

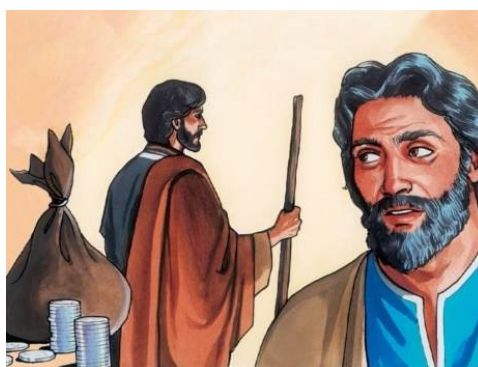
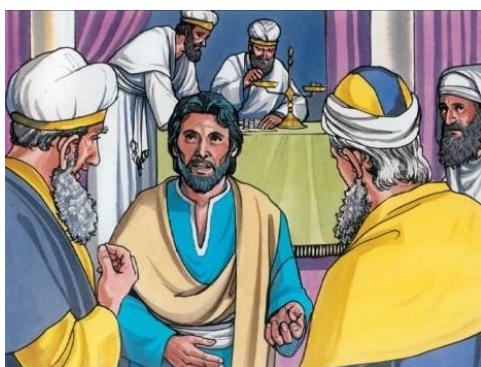
"And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, 'Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, 'Why do ye this?' say ye that the Lord hath need of him; and straightway he will send him hither.'" And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." — Mark 11:1-11 (KJV)



Jesus was near Bethphage and Bethany, on the mountain called Olivet, popularly known as the Mount of Olives. As He looked out over Jerusalem, at its magnificent Temple and the thousands of people camped there for the Passover celebrations, He wept. He wept for their hardened hearts; He wept because they had failed to recognise Him as their Messiah; He wept because He knew that, before long, the Temple and the city of Jerusalem would be razed to the ground by the Romans, and the Jews scattered to every part of the world; and He wept for His people throughout the world, for whom He had such passion.

The Betrayal of Jesus by Judas Iscariot

“Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.” — Luke 22:1-6 (KJV)

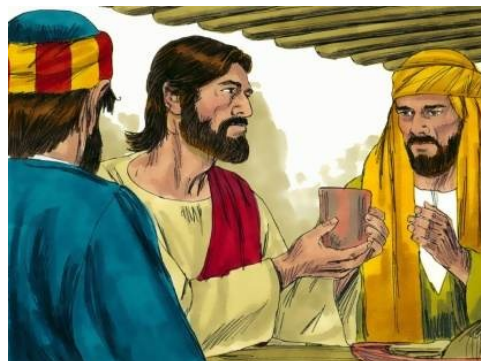


By now, the disciples of Jesus were a confused and troubled group. Judas Iscariot, one of the twelve disciples, who may have had his own hopes of power and wealth in the grossly misunderstood “Kingdom of God,” decided to betray Jesus for quick money. He went to the chief priests and other elders of the Temple, and offered to point out Jesus to them, for thirty pieces of silver.

Part 11: The Last Supper and the Crucifixion

The Last Supper

"And as they did eat, he said, 'Verily I say unto you, that one of you shall betray me.' And they were exceeding sorrowful, and began every one of them to say unto him, 'Lord, is it I?' And he answered and said, 'He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.'" Then Judas, which betrayed him, answered and said, 'Master, is it I?' He said unto him, 'Thou hast said.'" And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat; this is my body.'" And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'" And when they had sung an hymn, they went out into the mount of Olives." — Matthew 26:21-30 (KJV)

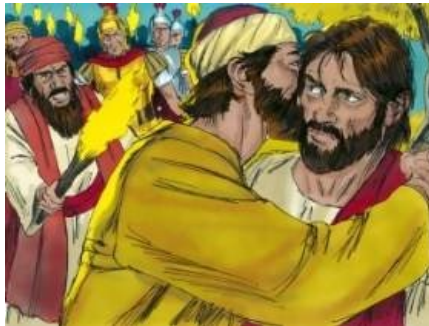


Jesus sent Peter and John ahead of Him to make the necessary preparations. He told them they would meet a man carrying a pitcher of water, and that they should ask him for the use of his guest room, so that Jesus and His disciples could share the Passover meal there. As evening came, and Jesus entered the room for supper, He knew that He would soon give His life to redeem the sins of all the people of the world. This meal is known as the Last Supper, and was deeply eventful, though it left His disciples sad and troubled. Jesus made it plain to them that this was to be His last meal with them — hence the name "Last Supper" — and told them of His

coming death, and that one of them would betray Him. He then took bread, broke it, and gave it to His disciples, and afterwards took the cup of wine and asked them to share it among themselves. The bread and the wine are symbols of His body and blood, and to partake of them is to accept Jesus as Lord and Saviour. Known as the Eucharist, or the Lord's Supper, Christians the world over commemorate this at most Sunday worship.

Prayer, Betrayal, and Arrest at Gethsemane

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, 'Sit ye here, while I go and pray yonder.' And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, 'My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.' And he went a little further, and fell on his face, and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.' And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, 'What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.' He went away again the second time, and prayed, saying, 'O my Father, if this cup may not pass away from me, except I drink it, thy will be done.' And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, 'Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.' And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, 'Whomsoever I shall kiss, that same is he: hold him fast.' And forthwith he came to Jesus, and said, 'Hail, master'; and kissed him. And Jesus said unto him, 'Friend, wherefore art thou come?' Then came they, and laid hands on Jesus, and took him." — Matthew 26:36-50 (KJV)





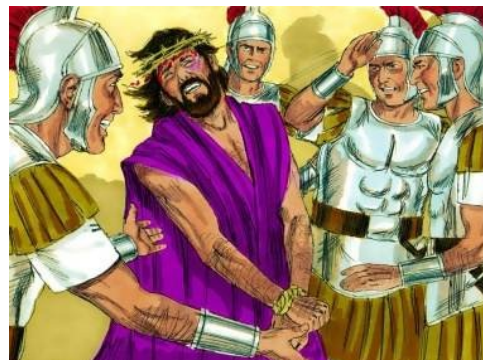
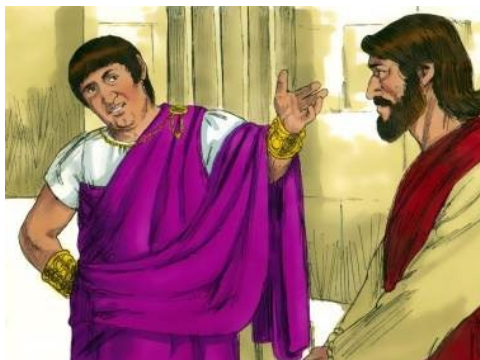
Jesus also spoke at length that night. He gave the remaining eleven disciples a new commandment: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." He told them that He is the true vine, and they are its branches, and that every branch should bear fruit, or else be pruned away.

They then left the room and went into the Garden of Gethsemane to pray. Jesus asked most of the disciples to remain in one place while He went a little further with Peter, James, and John, and even they were asked to keep their distance while He went ahead alone, fell to His knees, and prayed. When He returned to His disciples, He found them asleep. His distress was so great that His sweat became like great drops of blood — a rare condition brought on by extreme anguish, known to medicine as haematidrosis.

Jesus had also told His disciples that very night that Peter would deny even knowing Him, three times, before the cock crowed the next morning. So it happened: after Jesus was arrested, Peter, standing outside among the crowd, denied Him three times, and at the third denial the cock crowed. Jesus, at that moment, turned and looked at Peter, who remembered what had been foretold, went outside, and wept bitterly (Matthew 26:69-75).

Jesus on Trial — Five Courts and Six Trials

"And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, "This fellow said, I am able to destroy the temple of God, and to build it in three days." And the high priest arose, and said unto him, "Answerest thou nothing? what is it which these witness against thee?" But Jesus held his peace. And the high priest answered and said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus saith unto him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" They answered and said, "He is guilty of death." Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, "Prophecy unto us, thou Christ, Who is he that smote thee?"" — Matthew 26:57-68 (KJV)





Jesus was arrested at around midnight in the Garden of Gethsemane, and, remarkably, was made to face six separate hearings before He was crucified the following noon. He was first taken to Annas, a former high priest who held no formal office by this time, but who still commanded such respect that Jesus was brought to him first, before the real proceedings could begin. From Annas, He was sent on to Caiaphas, the high priest then in office, who questioned Him privately before the full council, the Sanhedrin, could be convened. Before this council — a body with sweeping legislative, judicial, and religious authority over Jewish life, bound by its own strict rules of procedure — Jesus was formally tried a third time. Since the Sanhedrin itself had no power to carry out an execution, He was sent, a fourth time, to Pontius Pilate, the Roman governor, who found no substance in the religious charge of blasphemy brought against Him, and, learning that Jesus was a Galilean, sent Him on, a fifth time, to Herod, the ruler of Galilee, who happened to be in Jerusalem at the time. Herod questioned Jesus at length but received no answer, and sent Him back to Pilate a sixth and final time. Pilate again tried to spare Jesus, offering to release Him as the customary act of clemency at the feast, but the crowd demanded the release of Barabbas instead, and Pilate, yielding to their demand, handed Jesus over to be crucified.

Jesus on Trial, Continued

“And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, “This fellow said, I am able to destroy the temple of God, and to build it in three days.” And the high priest arose, and said unto him, “Answerest thou nothing? what is it which these witness against thee?” But Jesus held his peace. And the high priest answered and said unto him, “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” Jesus saith unto him, “Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Then the high priest rent his clothes, saying, “He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?” They answered and said, “He is guilty of death.” Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, “Prophesy unto us, thou Christ, Who is he that smote thee?”” — Matthew 26:57-68 (KJV)



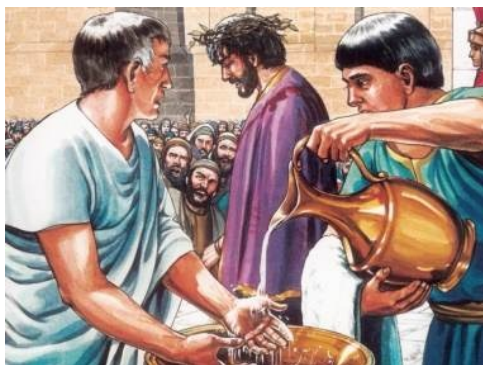


Jesus was first taken to the house of Annas, father-in-law of the high priest Caiaphas, where the chief priests had gathered. John was able to go in with Him, but Peter remained outside in the courtyard among the servants, where he denied being one of His followers three times, as had been foretold. During His questioning, Jesus was asked about His teaching, and was struck across the face for the manner of His answer to the high priest. Annas then had Him bound and sent to Caiaphas, who asked Him directly whether He was the Son of God; Jesus answered that He was. He was then sent on to Pontius Pilate and accused of treason against Rome, but Pilate could find no fault in Him, and wished to release Him. At the urging of the chief priests, the crowd shouted for Him to be crucified instead.

The End of the Trial of Jesus

"Now Jesus stood before the governor: and the governor asked him, saying, 'Art thou the King of the Jews?' And Jesus said unto him, 'Thou sayest.' And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, 'Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?' For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, 'Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.' But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, 'Whether of the twain will ye that I release unto you?' They said, 'Barabbas.' Pilate saith unto them, 'What shall I do then with Jesus which is called Christ?' They all say unto him, 'Let him be crucified.' And the governor said, 'Why, what evil hath he done?' But they cried out the more, saying, 'Let him be crucified.' When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person: see ye to it.'" — Matthew 27:11-24 (KJV)

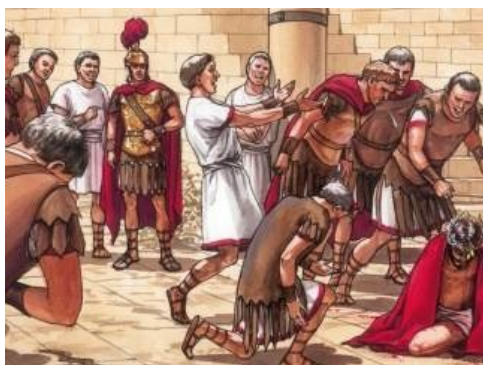




Pilate had sent Jesus on to Herod, who was glad to see Him, having long wished to witness one of His miracles; but Herod, having no authority to condemn a man to death, sent Him back to Pilate, not before his soldiers had mocked and scourged Him. Pilate again offered to punish Jesus and then release Him, as it was customary to free one prisoner at the time of the feast, but the crowd called instead for Barabbas to be set free. Jesus was whipped, a crown of thorns was forced onto His head, and He was mocked and spat upon.

The Journey to the Cross

"And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, 'The place of a skull.' And they gave him to drink wine mingled with myrrh: but he received it not." — Mark 15:20-23 (KJV)





As the soldiers led Jesus away to be crucified, they laid hold of a man coming in from the countryside, Simon, from Cyrene in North Africa, and compelled him to carry the cross behind Jesus for the rest of the way — Jesus, already weakened by the scourging and mockery He had endured, was evidently unable to carry it the whole distance Himself. A great crowd followed, among them many women who mourned and wept for Him. Jesus turned to them and said, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.” He went on to speak of days to come so terrible that people would count the barren blessed, and would beg the mountains to fall on them and the hills to cover them, rather than face what was coming. “For if they do these things in a green tree,” He said, “what shall be done in the dry?” Even on the way to His own crucifixion, Jesus turned His thoughts from His own suffering to warn of the far greater judgement still to come upon Jerusalem.

The Crucifixion and Burial

“And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, “Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross.” Likewise also the chief priests mocking said among themselves with the scribes, “He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.” And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, “Eloi, Eloi, lama sabachthani?” which is, being interpreted, “My God, my God, why hast thou forsaken me?” And some of them that stood by, when they heard it, said, “Behold, he calleth Elias.” And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, “Let alone; let us see whether Elias will come to take him down.” And Jesus cried with a loud voice, and gave up the ghost.”
— Mark 15:26-37 (KJV)





On reaching Golgotha, Jesus was crucified between two criminals, and above His head was placed an inscription reading, "THE KING OF THE JEWS." "Father, forgive them; for they know not what they do" was the first of the seven things Jesus said as He hung on the cross. The other six were: to one of the criminals crucified beside Him, who acknowledged Him, "Verily I say unto thee, To day shalt thou be with me in paradise"; to His mother, "Woman, behold thy son!"; and to the disciple He loved, "Behold thy mother!"; "My God, my God, why hast thou forsaken me?"; "I thirst"; "It is finished"; and finally, "Father, into thy hands I commend my spirit." A soldier pierced His side with a spear, once it was seen that He had already died. At about the sixth hour, a great darkness fell over the land, and an earthquake shook the earth, as Jesus breathed His last. He died for you and me — for all humanity.

The Seven Sayings of Jesus from the Cross

"And they that passed by reviled him, wagging their heads, and saying, 'Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.' Likewise also the chief priests mocking him, with the scribes and elders, said, 'He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.' The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is to say, 'My God, my God, why hast thou forsaken me?' Some of them that stood there, when they heard that, said, 'This man calleth for Elias.' And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, 'Let be, let us see whether Elias will come to save him.' Jesus, when he had cried again with a loud voice, yielded up the ghost." — Matthew 27:39-50 (KJV)



Jesus spoke seven times from the cross; these are known as the Seven Sayings from the Cross, and are expounded almost every year during Good Friday services:

1. "Father, forgive them; for they know not what they do." — Luke 23:34
2. "Verily I say unto thee, To day shalt thou be with me in paradise." — Luke 23:43
3. "Woman, behold thy son!" ... "Behold thy mother!" — John 19:26-27
4. "My God, my God, why hast thou forsaken me?" — Matthew 27:46; Mark 15:34
5. "I thirst." — John 19:28
6. "It is finished." — John 19:30
7. "Father, into thy hands I commend my spirit!" — Luke 23:46

Part 12: The Resurrection, Appearances, and Ascension

The Black Saturday

“And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.” — Luke 23:54-56 (KJV)

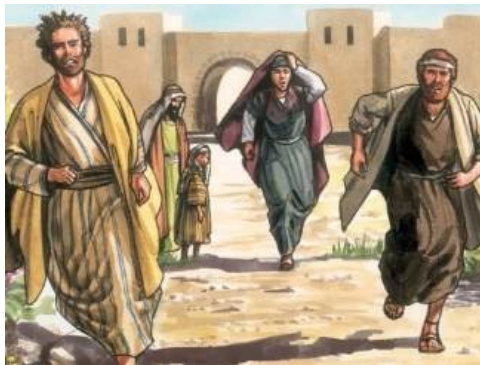
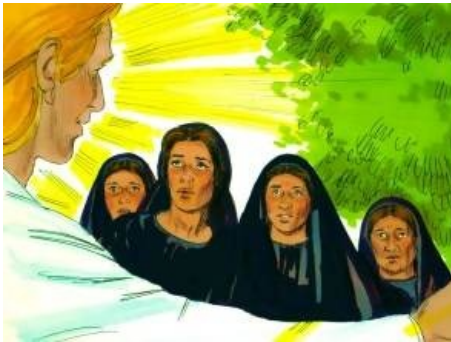


The day the body of Jesus was placed in the tomb, the very day He was crucified, was a dark and terrible day. As the sun went down that evening, so did the hopes and dreams of all the Lord's disciples and followers, as the huge stone was rolled into place to seal the tomb. That stone might almost have seemed to say: "It is all over. Hope is gone. There is no future, no salvation, no Kingdom. Jesus is dead; the King is dead." And so it would have been for us too, had the story of Jesus ended with Him buried in a tomb, and the stone left exactly where it lay. The Gospel accounts say little of that dark, lifeless Sabbath that passed between the day Jesus died and the day He rose again — Luke tells us only that the women rested that day, in obedience to the commandment (Luke 23:56). It must have been a long, miserable Saturday for all who had placed their hopes in Jesus. But that tragic Saturday gave way to a glorious Sunday, on which the world changed forever.

The Resurrection — the Living God

“In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, “Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, “All hail.” And they came and

held him by the feet, and worshipped him.” — Matthew 28:1-9 (KJV)

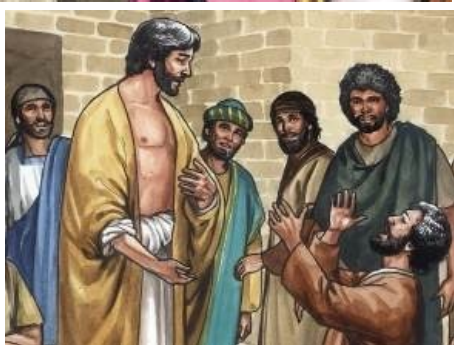


When the Sabbath ended, at sunset on the Saturday, the women emerged from their homes and went into town to buy spices, intending to go to the tomb early the next morning to anoint the body of Jesus — one final act of love and service to their Lord. Heartbroken, and filled with sorrow, grief, and fear, they made the two-mile journey from Bethany, where they lived, to the tomb just outside the city of Jerusalem. When they arrived, and lifted their downcast eyes, their fear turned to amazement: the massive stone had been rolled away from the entrance, and the tomb stood open. Going inside, they found a young man sitting there, clothed in a long white robe. He was an angel, and he had a message for them: “Fear not,” he told them. “Things are not as they appear.” The joyous cry that Sunday was, “He is risen!” The angel wanted them to know that the power of death had been swallowed up by the far greater power of life — that their Lord lived, that Jesus was alive, just as he had said. It was a message those women needed to hear that Sunday morning, and it is the message you and I need to hear again and again.

The Post-Resurrection Appearances of Jesus

“And he said unto them, “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” Then opened he their understanding, that they might understand the scriptures, and said unto them, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while

he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.” — Luke 24:44-53 (KJV)



The Bible records at least eight appearances of the risen Jesus, to different people, at various times and places, over the forty days before He ascended into heaven. He taught His followers, and prepared them to carry on the work He had begun, giving them — and through them, all of us — the Great Commission: that they should go out into the world and spread the good news of His resurrection, and with it the assurance of eternal life for all who believe. He told them to bring people to repentance from their sins, to baptise them in the name of the Father, the Son, and the Holy Spirit, and to teach them to live as He had taught. Jesus had already promised them the Holy Spirit, to be their helper after His ascension into heaven. Jesus is with us always, even to the end of the age.

Jesus Ascends to Heaven

“Then opened he their understanding, that they might understand the scriptures, and said unto them, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.” — Luke 24:45-53 (KJV)



Having appeared to His disciples over these forty days, Jesus led them out towards Bethany, near the Mount of Olives. There, He lifted up His hands and blessed them, and as He blessed them, He was taken up before their eyes, and a cloud received Him out of their sight. As the disciples stood gazing up into heaven, two men in white suddenly stood beside them and said, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” The disciples worshipped Him, and returned to Jerusalem with great joy, waiting for the Holy Spirit Jesus had promised them, and it was not many days before that promise, too, was fulfilled.

About the Book and the Author

The Life of Jesus is a biographical account of Jesus’ supernatural birth, extraordinary life, sacrificial and substitutionary death, evidenced resurrection, and promised return to take believers into His new creation, the Kingdom of Heaven. The text from the four Gospels — Matthew, Mark, Luke, and John — is harmonised in this pictorial book into a single narrative, presented in logical sections.

The narrative is uniquely structured, quoting from the King James Version across the four canonical Gospel accounts, alongside descriptive images and short commentaries. It is hoped that this book will serve as a teaching aid, introducing children, young people, and new believers to the Gospel accounts, and as a tool to connect them with the life and ministry of Jesus Christ; seasoned Bible readers, too, may find it useful as a refresher and a work of reference.

The author has also written another book, *Walk with Jesus — Life Application of Teachings of Jesus Christ*.