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Correlation— Jesus

It is from John's Gospel that we see most clearly the two-fold nature of Christ—in his pre-existence as the Word of God (1:1; 17:5) and in his appearance to humanity in the man Jesus (1:14,18). Christ Jesus' words reveal his knowledge of himself as both divine and human, the Son of God, the Son of man. As the *Son of God*, "the only begotten of the Father," he knew a relationship that existed in the beginning—"before the world was," and the divinity of his nature is evidenced in the power and glory of his life.

- "I and my Father are one." Jn. 10:30. "Before Abraham was, I am." Jn. 8:58
- "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Jn. 16:28
- "All things that the Father hath are mine." Jn. 16:15
- "I am the light of the world." Jn. 8:12. "I am the bread of life." Jn. 6:35

As the *Son of man* (a term Jesus used of himself some eighty times), he indicated his relationship to the human race. His human nature was at all times coincident with his divine nature, enabling him to do the works of his Father.

- "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for man." Mk. 10:45
- "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Jn. 3:13
- "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Jn. 3:17

The topical studies in this section relate to certain aspects of Jesus' life that are specially helpful to an understanding of his words and works. Some correlate Jesus' prescient words, others accent focal points in his ministry. These have been charted to afford a quick but comprehensive grasp of the subject.

JESUS' FOREKNOWLEDGE OF EVENTS

Repeatedly Jesus taught “The Son of man must suffer many things.” As the Son of man he foreknew his coming rejection and sufferings. In the face of one prophetic declaration after another, it becomes clear that from only one source—his heavenly Father—could there pour out sufficient strength and love to enable him to walk steadfastly forward.

Of Crucifixion and Resurrection “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” Jn. 10:17,18

“Behold, we go up to Jerusalem; and the *Son of man* shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.” Mt. 20:18,19 (Three times he prophesied this.)

Jesus said of Mary of Bethany, “She hath done what she could: she is come aforehand to anoint my body to the burying.” Mk. 14:6, 8 (Six days before Jesus’ last Passover)

“The hour is come, that the *Son of man* should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” Jn. 12:23,24

Of Betrayal “The *Son of man* shall be betrayed into the hands of men. . . .” Mt. 17:22

“Ye know that after two days is the feast of the passover, and the *Son of man* is betrayed to be crucified.” Mt. 26:2

Jesus said to his apostles, “Ye are clean, but not all. For he knew who should betray him. . . .” Jn. 13:10,11

“Verily, verily, I say unto you, that one of you shall betray me. . . . He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot. . . .” Jn. 13:21,26

“Judas, betrayest thou the *Son of man* with a kiss?” Lu. 22:48

Of Desertion by Apostles “All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.” Mk. 14:27

“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.” Jn. 16:32

Of His Hour

“They sought to take him: but no man laid hands on him, because his hour was not yet come.” Jn. 7:30

“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.” Jn. 12:27

“Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father. . . .” Jn. 13:1

“Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” Jn. 17:1,4,5

“He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.” Mk. 14:35

“Behold, the hour is at hand, and the *Son of man* is betrayed into the hands of sinners.” Mt. 26:45

Of Rejection

“And he began to teach them, that the *Son of man* must suffer many things, and be rejected. . . .” Mk. 8:31

“Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner. . . .” Mt. 21:42

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Mt. 23:37

Jesus’ teaching of his rejection is embodied also in many of his parables.

The parable of the barren fig tree: “A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?” Lu. 13:6–9

The parable of the rich man and Lazarus: “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” Lu. 16:19–31

The parable of the ten pounds: A certain nobleman went into a far country to receive a kingdom. He commanded his servants, “Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.” Lu. 19:11–27

The parable of the two sons: When they were sent to work in the vineyard, one said, “I will not: but afterward he repented, and went.” The other said, “I go, sir: and went not.” Mt. 21:28–32

The parable of the marriage of the king’s son: “They [the guests] would not come . . . they made light of it, and went their ways. . . .” Mt. 22:1–10

The parable of the vineyard: “Those husbandmen said among themselves, This is the heir; come, let us kill him. . . .” “What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.” Mk. 12:1–11

Of Endurance
and Victory

“Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body.” Jn. 2:19,21

“Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.” Lu. 13:32,33

“Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.” Jn. 14:19,20

“Be of good cheer; I have overcome the world.” Jn. 16:33

“And now I am no more in the world. . . .” Jn. 17:11

On the cross: “To day shalt thou be with me in paradise.” Lu. 23:43

On the cross: “Father, into thy hands I commend my spirit. . . .” Lu. 23:46

On the cross: “It is finished. . . .” Jn. 19:30

“All power is given unto me in heaven and in earth.” Mt. 28:18

Of the Comforter

“I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” Jn. 14:16–18

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Jn. 14:26

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” Jn. 16:7,12,13

Of Ascension

“What and if ye shall see the *Son of man* ascend up where he was before?” Jn. 6:62

“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.” Jn. 14:28

“Now I go my way to him that sent me. . . .” Jn. 16:5

To Mary Magdalene Jesus said, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” Jn. 20:17

Of His Second
Coming

“The *Son of man* shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” Mt. 16:27

“And then shall they see the *Son of man* coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. . . . But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” Mk. 13:26,27,32

“I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself. . . .” Jn. 14:2,3

Of Pre-eminence

“What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?” Mt. 22:42–45

“When the *Son of man* shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations. . . .” Mt. 25:31,32

“Hereafter shall the *Son of man* sit on the right hand of the power of God.” Lu. 22:69

Of His Church

When Peter declared, “Thou art the Christ, the Son of the living God, ” Jesus said, “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Mt. 16:16,18

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” Jn. 14:12

“For where two or three are gathered together in my name, there am I in the midst of them.” Mt. 18:20

Of the
Universality
of His Mission

“Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” Jn. 10:16

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved. . . .” Mk. 16:15,16

“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.” Lu. 24:46,47

Questions Asked by Jesus

During his three years of public ministry Jesus asked many searching questions, all well fitted to the situation and to the need of his listeners. The purpose of many of his interrogations was to increase individual spiritual understanding; the intent of others was to startle his listeners into self-examination and self-purification.

Listed here are the major questions put by Jesus; although presented without their background, each contains a vital lesson.

Concerning His Mother

“How is it that ye sought me? wist ye not that I must be about my Father’s business?” Lu. 2:49 (In Temple at age of twelve)

“Woman, what have I to do with thee?” Jn. 2:4 (At marriage in Cana)

“Who is my mother? and who are my brethren?” Mt. 12:48

The Sermon on the Mount

“If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?” Mt. 5:46, 47 (Lu. 6:32–34)

“Is not the life more than meat, and the body than raiment?” Mt. 6:25

“Which of you by taking thought can add one cubit unto his stature?” Mt. 6:27 (Lu. 12:25) Luke adds: “If ye then be not able to do that thing which is least, why take ye thought for the rest?” Lu. 12:26

“Why take ye thought for raiment? . . . 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?” Mt. 6:28,30 (Lu. 12:28)

“Why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” Mt. 7:3 (Lu. 6:41) Luke includes the question: “Can the blind lead the blind? shall they not both fall into the ditch?” Lu. 6:39

“Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” Mt. 7:9–11 (Lu. 11:11–13)

“Do men gather grapes of thorns, or figs of thistles?” Mt. 7:16

“Why call ye me, Lord, Lord, and do not the things which I say?” Lu. 6:46 (Mt. 7:21)

To His Disciples

“Say not ye, There are yet four months, and then cometh harvest? . . .” Jn. 4:35 (To his early disciples)

“Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?” Mk. 4:21

“Why are ye fearful, O ye of little faith?” Mt. 8:26 (Mk. 4:40; Lu. 8:25) (At stilling of the storm)

“If they have called the master of the house Beelzebub, how much more shall they call them of his

household?" Mt. 10:25 (At commissioning of Twelve)

"Will ye also go away?" Jn. 6:67 (As some leave him)

"Whom do men say that I the Son of man am? . . . But whom say ye that I am?" Mt. 16:13,15 (Mk. 8:27,29; Lu. 9:18,20)

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mt. 16:26 (Mk. 8:36,37)

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Mt. 18:12

"Salt is good: but if the salt have lost his saltness, wherewith will ye season it?" Mk. 9:50 (Lu. 14:34)

"Suppose ye that I am come to give peace on earth?" Lu. 12:51

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Lu. 16:11,12 (Following parable of unjust steward)

"Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Lu. 18:7 (Following parable of importunate widow)

"When the Son of man cometh, shall he find faith on the earth?" Lu. 18:8

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Mt. 24:45

"Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." Lu. 22:27 (At the Last Supper)

"Know ye what I have done to you?" Jn. 13:12 (At washing of disciples' feet)

"When I sent you without purse, and scrip, and shoes, lacked ye any thing?" Lu. 22:35

"Why sleep ye? rise and pray, lest ye enter into temptation." Lu. 22:46 (At Gethsemane)

"Why are ye troubled? and why do thoughts arise in your hearts?" Lu. 24:38 (At first appearance after Resurrection)

"Children, have ye any meat?" Jn. 21:5 (At third appearance after Resurrection as apostles were fishing)

To Individual Apostles

"What seek ye?" Jn. 1:38 (To his first two disciples)

"O thou of little faith, wherefore didst thou doubt?" Mt. 14:31 (To Peter after his attempt to walk on the water)

"Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Mk. 10:38 (Mt. 20:22) (To James and John)

"Wilt thou lay down thy life for my sake?" Jn. 13:38 (To Peter)

"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?" Jn. 14:9,10

"Simon, sleepest thou? couldest not thou watch one hour?" Mk. 14:37 (Mt. 26:40; Lu. 22:46)

"Judas, betrayest thou the Son of man with a kiss?" Lu. 22:48

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Mt. 26:53

"The cup which my Father hath given me, shall I not drink it?" Jn. 18:11

"Simon, son of Jonas, lovest thou me more than these? . . . lovest thou me? . . . lovest thou me?" Jn. 21:15-17 (To Peter)

"If I will that he [John] tarry till I come, what is that to thee? follow thou me." Jn. 21:22 (To Peter)

To Seekers of Healing

"Wilt thou be made whole?" Jn. 5:6 (To the impotent man)

"What is thy name?" Mk. 5:9 (Lu. 8:30) (To the Gadarene demoniac)

"Who touched me?" Lu. 8:45 (Mk. 5:31) (To woman with issue of blood)

"Why make ye this ado, and weep?" Mk. 5:39 (To those who mourned Jairus' daughter)

"Believe ye that I am able to do this?" Mt. 9:28 (To two blind men)

"Dost thou believe on the Son of God?" Jn. 9:35 (To man born blind)

"Were there not ten cleansed? but where are the nine?" Lu. 17:17 (To one of the ten lepers)

To Individuals

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” Jn. 3:12 (To Nicodemus)

“Can the children of the bridechamber mourn, as long as the bridegroom is with them?” Mt. 9:15 (To disciples of John the Baptist)

“What is written in the law? how readest thou?” Lu. 10:26 (To a lawyer)

“Man, who made me a judge or a divider over you?” Lu. 12:14 (To a covetous man)

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?” Jn. 11:25,26 (To Martha)

“Why callest thou me good?” Mt. 19:17 (Mk. 10:18; Lu. 18:19)

“Where is the guestchamber, where I shall eat the passover with my disciples?” Lu. 22:11 (Mk. 14:14) (To the goodman of the house)

“If they do these things [crucify me] in a green tree, what shall be done in the dry?” Lu. 23:31 (As Jesus carried his cross)

“Woman, why weepest thou? whom seekest thou?” Jn. 20:15 (To Mary Magdalene at the tomb)

“O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?” Lu. 24:25, 26 (To two disciples on way to Emmaus)

To Pharisees, Scribes, Sadducees

Concerning the Charge of Blasphemy
“Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?” Mt. 9:4,5 (Mk. 2:8,9; Lu. 5:22,23) (At healing of man sick of the palsy)

“If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? . . . Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? . . .” Mt. 12:26–29 (Mk. 3:23–27; Lu. 11:18–22) (At healing of a man blind and dumb)

Concerning the Charge of Sabbath-breaking “Is it lawful to do good on the

sabbath days, or to do evil? to save life, or to kill?” Mk. 3:4 (Lu. 6:9) (At a healing on the Sabbath)

His Denunciatory Questions to a Non-hearing and Unrepentant Generation “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” Jn. 5:44 (At Jerusalem at Passover)

“If ye believe not his [Moses’] writings, how shall ye believe my words?” Jn. 5:47

“Why doth this generation seek after a sign? . . .” Mk. 8:12

“Why do ye not understand my speech? even because ye cannot hear my word.” Jn. 8:43

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” Jn. 8:46

“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?” Mt. 21:42 (Mk. 12:10,11; Lu. 20:17)

“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” Mt. 23:33

To the People

“What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? . . . But what went ye out for to see? A prophet? . . .” Mt. 11:7–9 (Lu. 7:24–26) (Concerning John the Baptist)

“Doth this offend you [Jesus’ declaration of himself as the bread of life]? What and if ye shall see the Son of man ascend up where he was before?” Jn. 6:61,62

“Are not five sparrows sold for two farthings, and not one of them is forgotten before God?” Lu. 12:6

“Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?” Lu. 12:56,57 (Mt. 16:3)

“Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? . . . Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?” Lu. 14:28,31 (Cost of discipleship)

SWELLING TIDE OF HATRED AGAINST JESUS

“The hatred of Christ’s enemies grows with His self-revelation.”¹ Almost from the opening of Jesus’ ministry there was active resistance to his work—resistance which quickly flared into open hostility. His enemies employed every means at their disposal to make his work of none effect. Sometimes Jesus withdrew beyond the reach of their malice; other times he answered their accusations directly; occasionally he was silent. Wisdom, spiritual insight, and power characterized all his words and actions, and safeguarded him until his hour was come to be glorified.

Read chart column by column

	Opposition at first cleansing of Temple	First rejection at Nazareth	Accusation
<p>Jesus said, “He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.” Jn. 15:23,24</p>	<p>Jesus opened his ministry by cleansing the Temple, thereby challenging the corrupt religious practices of his day. The rulers demanded, “What sign shewest thou unto us, seeing that thou doest these things?” Jn. 2:18</p>	<p>“And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.” Lu. 4:28,29</p>	<p>“Therefore the Jews sought the more to kill him, because he not only had broken the sabbath [by healing the impotent man], but said also that God was his Father, making himself equal with God.” Jn. 5:18</p>
<p>Jesus said, “I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.” Lu. 13:33</p> <p>“. . . almost till the last days of his life Jesus is represented as taking steps to evade any danger that threatened to bring his work to a premature close.”²</p>	<p>Jesus answered, “Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body.” Jn. 2:19,21</p>	<p>“But he passing through the midst of them went his way. . . .” Lu. 4:30</p>	<p>Jesus answered, “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.” Jn. 5:19</p>

Accusation	Opposition of Jews to his teachings	Threat of danger in Jerusalem	Threat of stoning	Accusation and threat of stoning
<p>Jesus healed the man with the withered hand on the Sabbath, despite Pharisaic prohibition against Sabbath healing. Mt. 12:13</p> <p>“Then the Pharisees went out, and held a council against him, how they might destroy him.” Mt. 12:14</p> <p>“They were filled with madness; and communed one with another what they might do to Jesus.” Lu. 6:11</p>	<p>“After these things [teaching of himself as the living bread from heaven] Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.</p> <p>“Now the Jews’ feast of tabernacles was at hand.” Jn. 7:1,2</p>	<p>“Many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?</p> <p>“The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.” Jn. 7:31,32</p>	<p>Jesus said, “Your father Abraham rejoiced to see my day: and he saw it, and was glad. . . . Verily, verily, I say unto you, Before Abraham was, I am.</p> <p>“Then took they up stones to cast at him. . . .” Jn. 8:58,59</p>	<p>Jesus said, “I and my Father are one.</p> <p>“Then the Jews took up stones again to stone him.” They said, “. . . we stone thee . . . for blasphemy; and because that thou, being a man, makest thyself God.”</p> <p>Jesus answered, . . . believe the works: that ye may know, and believe, that the Father is in me, and I in him.</p> <p>“Therefore they sought again to take him. . . .” Jn. 10:30–39</p>
<p>“But when Jesus knew it, he withdrew himself from thence. . . .” Mt. 12:15</p>	<p>Jesus said, “I go not up yet unto this feast; for my time is not yet full come . . . then went he also up unto the feast, not openly, but as it were in secret.” Jn. 7:8, 10</p>	<p>Jesus said, “Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.” Jn. 7:33, 34</p>	<p>“But Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.” Jn. 8:59</p>	<p>“But he escaped out of their hand, And went away again beyond Jordan . . . and there he abode.” Jn. 10:39, 40</p>

SWELLING TIDE OF HATRED (Continued)

<p>Treachery of the Pharisees</p> <p>As Jesus openly rebuked Pharisaic hypocrisy, “the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:</p> <p>“Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.” Lu. 11:53, 54</p>	<p>Imminent danger</p> <p>The Sanhedrin held a council: “If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.”</p> <p>Caiaphas said, “It is expedient for us, that one man should die for the people, and that the whole nation perish not.</p> <p>“Then from that day forth they took counsel together for to put him to death.” Jn. 11:47-53</p>	<p>Rising hostility of Sanhedrin</p> <p>At the close of his ministry Jesus cleansed the Temple again. He charged the authorities: “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.</p> <p>“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.” Mk. 11:17,18</p>	<p>Malicious plotting</p> <p>“And the chief priests and the scribes . . . sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. . . .</p> <p>“They watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.” Lu. 20:19,20</p>	<p>Conspiracy</p> <p>The Sanhedrin conspired to kill Jesus but they said, “Not on the feast day, lest there be an uproar among the people.”</p> <p>“Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said . . . What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.</p> <p>“And from that time he sought opportunity to betray him.” Mt. 26:5, 14-16</p>
<p>“He began to say unto his disciples . . . Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed. . . . Lu. 12:1,2</p>	<p>“Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness. . . . Jn. 11:54</p>	<p>“And when even was come, he went out of the city.” Mk. 11:19</p>	<p>“But he perceived their craftiness, and said . . . Why tempt ye me? . . . they could not take hold of his words before the people: and they . . . held their peace.” Lu. 20:23,26</p>	<p>Before the Sanhedrin plotted with Judas, Jesus had said, “Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.” Mt. 26:2</p>

Betrayal and arrest	Prejudgment at Jewish trial	Scourging and mockery at Roman trials	Humiliation and crucifixion	Resurrection belied
<p>“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.</p> <p>“Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And . . . he came to Jesus, and said, Hail, master; and kissed him. . . .</p> <p>“Then came they, and laid hands on Jesus, and took him.” Mt. 26:47–50</p>	<p>All the council “sought for witness against Jesus to put him to death; and found none.”</p> <p>The high priest asked, “Art thou the Christ, the Son of the Blessed?”</p> <p>When Jesus replied affirmatively and foretold his coming in glory, the high priest cried, “What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.” Mk. 14:55, 61–64</p>	<p>The chief priests accused Jesus, “We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.” Lu. 23:2</p> <p>“Pilate asked him . . . Answerest thou nothing?” Mk. 15:4</p> <p>“When Herod saw Jesus . . . he questioned with him in many words. . . .</p> <p>“Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.” Lu. 23:8, 9, 11</p> <p>“Then Pilate . . . took Jesus, and scourged him.” Jn. 19:1</p>	<p>“And he bearing his cross went forth into a place called . . . Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.” Jn. 19:17, 18</p> <p>“They that passed by reviled him, wagging their heads, And saying . . . 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. . . .</p> <p>“The thieves also, which were crucified with him, cast the same in his teeth.” Mt. 27:39–44</p>	<p>To prevent Jesus’ resurrection the chief priests demanded permission of Pilate to seal the tomb. “Pilate said . . . Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.” Mt. 27:65, 66</p> <p>After Resurrection the chief priests bribed the Roman watch to discredit this miracle: “Say ye, His disciples came by night, and stole him away while we slept. . . . So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.” Mt. 28:13,15</p>
<p>Jesus forbade Peter to use his sword: “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” Mt. 26:53</p>	<p>Jesus answered, “I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Mk. 14:62</p>	<p>To chief priests “he answered nothing.” Mk. 15:3</p> <p>To Pilate, Jesus “yet answered nothing.” Mk. 15:5</p> <p>To Herod, Jesus “answered him nothing.” Lu. 23:9</p>	<p>Jesus prayed, “Father, forgive them; for they know not what they do.”</p> <p>“Father, into thy hands I commend my spirit. . . .” Lu. 23:34,46</p>	<p>Two angels present at the sepulchre on Resurrection morning said to the women, “Why seek ye the living among the dead? He is not here, but is risen.” Lu. 24:5,6</p>

TYPES OF WOMANHOOD

In this top section certain women of the Old and New Testaments have been used as figurative types of ideal womanhood or motherhood. As one traces the Scriptural record a higher standard of true womanhood is seen evolving—through God's mercy, favor, and grace; through woman's maternal care, consecration, prayer, righteousness, purity, and travail.

This purer standard was clearly manifest in the Virgin Mary who mothered the long-promised Savior. In the book of Revelation womanhood is the type used by John to portray the spiritual quality of thought which brings forth the "man child," and which enables mankind to come into perfect union with Christ.

Read top section upward

(THE LAMB'S WIFE)

I . . . saw the holy city . . . coming down from God . . . prepared as a bride adorned for her husband."
"The marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:7; 21:2

(THE WOMAN IN TRAVAIL)

"She brought forth a man child . . . her child was caught up unto God, and to his throne."
"A great wonder in heaven; a woman clothed with the sun . . . the moon under her feet. . . . Rev. 12:1,5

MARY

"That which is conceived in her is of the Holy Ghost." Mt. 1:20
"A virgin shall be with child. . . ."—Behold the handmaid of the Lord. . . ." Mt. 1:23; Lu. 1:38

ELISABETH

At Mary's salutation "the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost." Lu. 1:41

HANNAH

Hannah said, "For this child I prayed. . . . as long as he liveth he shall be lent to the Lord." I Sam. 1:27,28

RUTH

Ruth said to Naomi, "Intreat me not to leave thee . . . thy people shall be my people, and thy God my God." Ru. 1:16

DEBORAH

"A prophetess . . . she judged Israel at that time."—"I Deborah arose . . . a mother in Israel." Ju. 4:4; 5:7

RACHEL

"God remembered Rachel [who was barren] . . . And she . . . bare a son; and said, God hath taken away my reproach." Gen. 29:31; 30:22,23

SARAH

God said, "Yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Gen. 17:16 (cf. Heb. 11:11)

EVE

God said, "If [the woman's seed] shall bruise thy head [the serpent's head]. . . ." Gen. 3:15

EVE

"Took of the fruit [of tree of knowledge of good and evil] . . . gave also unto her husband . . . and he did eat." Gen. 3:6

POTIPHAR'S WIFE

"Cast her eyes upon Joseph; and she said, Lie with me. . . . she spake to Joseph day by day. . . ." Gen. 39:7,10

Read bottom section downward

DELILAH

The Philistines said: "Entice him [Samson], and see wherein his great strength lieth . . . that we may bind him." Ju. 16:5
"She pressed him daily with her words . . . so that his soul was vexed unto death; That he told her all his heart. . . ." Ju. 16:16,17

JEZEBEL

"Jezebel slew . . . prophets of the Lord. . . ."—"The prophets of Baal . . . eat at Jezebel's table." I Ki. 18:13,19

ATHALIAH

(Mother of King Ahaziah) "His mother was his counsellor to do wickedly." II Chron. 22:3
(Jezebel's daughter) "She . . . destroyed all the seed royal of the house of Judah [except Joash]." II Chron. 22:10

HERODIAS

"Had a quarrel against [John Baptist], and would have killed him. . . ."—Caused his beheading Mk. 6:17–28

SAPPHIRA

With her husband sinned in withholding part of their means and "lied" to the Holy Ghost. Accts 5:1–10

(THE GREAT WHORE)

"BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" Rev. 17:5
"She shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8

Changing Concepts of Womanhood

Among ancient peoples a woman was regarded as a man's chattel or a husband's possession, the result of centuries of custom that had become accepted law (see Hebrew Society, p. 36). This was true of Semitic women. Hebrew Scripture taught, however, that woman was made to be "an help meet" for man, a companion suitable to his nature (Gen. 2:20); thus from early times Hebrew wives were accorded considerably more liberty and given more protection than their contemporaries in other Eastern nations. Mosaic Law discouraged polygamy and concubinage and held generally to monogamous marriage; and Hebrew wives and mothers held a respected place in the social structure of the family. Their status was further enhanced as such women of virtue and faith as Sarah, Miriam, Deborah, Ruth, Hannah, Abigail, and Esther rose to positions of influence, honor, and dignity.

No literature of any age offers a finer ideal of the Wife and Mother than this Hebrew poem [Pr. 31], written not less than two thousand five hundred years ago. . . . The picture of loving fidelity, ceaseless industry, prudence, management, charity, thrift, wisdom, self-respect; of noble reverence, rising from the husband on earth to God above, and of motherly virtues towards her children, must have kindled high aspirations in many a Jewish wife.³

The Gospels give only two specific teachings of Jesus regarding the status of woman: that which protected her virtue (Mt. 5:32) and that which upheld the marriage covenant (Mk. 10:2-12). Nevertheless, Jesus' concept of the worth of every human being as a child of the one Father by its very nature gave a new dignity to woman.

The truths of the kingdom applied to all, and Jesus numbered women as well as men among his followers (although relatively few are named by the Gospel writers), and he freely exercised his healing power on their behalf. The record shows Jesus' second

discourse was to the woman of Samaria at Jacob's Well. He healed Simon's mother-in-law, the stooped woman with the issue of blood, the Canaanite's daughter, and raised Jairus' daughter from the dead. He forgave the social outcast who anointed his feet with her tears as he dined at Simon's house, and also forgave the adulterous woman who was about to be stoned. He regarded with dignity and affection Lazarus' sisters Mary and Martha, appreciating the capabilities of the homemaker Martha and the spiritual perception of the more gentle Mary. Even as he hung on the cross he provided for his mother by placing her in the care of John. The privileged first to whom Jesus showed himself alive after Resurrection were Mary Magdalene and other faithful women who had come to the sepulcher to mourn.

In synagogue worship women had not been permitted to play a role in the order of service, but were segregated from the men of the congregation. In the evolution of the early Church, however, women held a new status; they were no longer wholly excluded from participation in the community of church worship. The spiritually intuitive among them welcomed the gospel and responded to the call to spread it. Their influence began at once to be felt. Dorcas of Joppa was known for her good works. Mary, mother of John Mark, offered her house as a meeting place for the Christians of Jerusalem, as did Lydia to the Christians in Philippi. Priscilla was Paul's invaluable helper in the churches of Corinth, Ephesus, and Rome; and Phebe of Cenchrea was entrusted to deliver to the church at Rome Paul's important Epistle to the Romans.

The teachings of Christianity opened the way for a fuller acknowledgment of the rights and equality of women, and their leavening effect is seen in the freedoms enjoyed by the modern woman.

HEALING WORK OF JESUS

The Gospels record more than a score of specific healings wrought by Jesus during his public ministry. These healings extended over a wide range of human afflictions, physical, mental, and moral. He cured sick and disabled bodies; healed paralysis, congenital deformities, chronic and contagious diseases; impaired faculties, insanity; sin, immorality; and he raised the dead.

These healings have been correlated from the several Gospels so that the reader may readily gain insight into Jesus' mode of spiritual healing. In many instances the accounts indicate not only the distressing bodily conditions of those who approached Jesus for help but also their mental state—the fears, doubts, superstitious beliefs that needed to be cast out, and the faith, repentance, obedience that responded to Christ's healing touch.

Jesus was always compassionate, his healings instant. His commands were brief but imperative. A close scrutiny of these healings shows that he demanded action on the part of the one he addressed. He often gave the command "rise" or "arise," and when obeyed it was followed by positive and immediate results. (Rise means, in part, "move upward . . . reach a higher level . . . Syn. ascend, mount."⁴)

Observe Jesus' commands. Observe the effect in its natural sequence as indicated by the word "and." (*And* is defined: "along with or together with . . . added to or linked to . . . express the general relation of connection or addition, esp. accompaniment, participation, combination, contiguity, continuance, simultaneity, sequence."⁵)

HEALING OF THE NOBLEMAN'S SON

"fever" (healed at a distance)

Jn. 4:46-54

Jesus' outstanding command: "Go thy way. . . ."

"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."

The nobleman said, "Sir, come down ere my child die."

Jesus did not "come down," but he said, "Go thy way; thy son liveth."

"*And* the man believed the word that Jesus had spoken unto him, *and* he went his way."

The healing took place "at the seventh hour," "the same hour, in the which Jesus said unto him, Thy son liveth."

HEALING OF MAN WITH UNCLEAN SPIRIT

“unclean spirit” (on the Sabbath, in synagogue)

Mk. 1:21–28; Lu. 4:31–37

Jesus’ command to the unclean spirit: “Hold thy peace, and come out of him.”

“Straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.”

“There was in their synagogue a man with an unclean spirit. . . .”

The man cried out, “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.”

“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.”

HEALING OF PETER’S WIFE’S MOTHER

“a great fever”

Mt. 8:14,15; Mk. 1:29–31; Lu. 4:38,39

“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.”

Jesus “stood over her, and rebuked the fever. . . .”

“He . . . took her by the hand, and lifted her up. . . .”

“*and* it left her: *and* immediately she arose and ministered unto them.”

HEALING OF A LEPER

“leprosy”

Mt. 8:2–4; Mk. 1:40–45; Lu. 5:12–14

Jesus’ command: “Be thou clean.”

“There came a leper and worshipped him. . . .”

The leper beseeched, “Lord, if thou wilt, thou canst make me clean.”

“Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.”

“*And* as soon as he had spoken, immediately the leprosy departed from him, *and* he was cleansed.”

It was required: “Tell no man. . . .”

“Go, and shew thyself to the priest. . . .”

“Offer for thy cleansing. . . .”

HEALING OF THE PARALYTIC

“palsy”

Mt. 9:2–8; Mk. 2:3–12; Lu. 5:17–26

Jesus’ command: “Arise, and take up thy bed, and go thy way into thine house.”

“Men brought in a bed a man which was taken with a palsy. . . . because of the multitude, they went upon the housetop, and let him down through the tiling with his couch . . . before Jesus.”

Jesus, seeing their faith, said, “Man, thy sins are forgiven thee.” “Arise, and take up thy bed, and go thy way into thine house.”

“*And* immediately he rose up before them, *and* took up that whereon he lay, *and* departed to his own house, glorifying God.”

HEALING OF THE INFIRM MAN

“an infirmity” (on the Sabbath)

Jn. 5:1–16

Jesus’ command: “Rise, take up thy bed, and walk.”

At the pool of Bethesda “lay a great multitude of impotent folk . . . waiting for the moving of the water” for healing.

“A certain man . . . there . . . had an infirmity thirty and eight years.”

“When Jesus saw him lie . . . he saith unto him, Wilt thou be made whole?”

He answered, “Sir, I have no man . . . to put me into the pool: but while I am coming, another steppeth down before me.”

Jesus said, “Rise, take up thy bed, and walk.”

“*And* immediately the man was made whole, *and* took up his bed, *and* walked. . . .”

“Afterward Jesus findeth him in the temple. . . .”

It was required: “Sin no more, lest a worse thing come unto thee.”

HEALING OF THE MAN WITH A WITHERED HAND

“withered hand” (on the Sabbath, in synagogue)

Mt. 12:9–13; Mk. 3:1–5; Lu. 6:6–10

Jesus’ commands: “Rise up, and stand forth in the midst.”

“Stretch forth thine hand.”

Jesus “entered into the synagogue . . . and there was a man whose right hand was withered.”—“They watched him, whether he would heal him on the sabbath day. . . .”

“*But he knew their thoughts, and said to the man . . . Rise up, and stand forth in the midst.*”

“*And* he arose *and* stood forth.”

Jesus said, “It is lawful to do well on the sabbath days.” He commanded the man, “Stretch forth thine hand.”

“*And* he did so: *and* his hand was restored whole as the other.”

HEALING OF THE CENTURION'S SERVANT

"palsy" (healed at a distance)

Mt. 8:5-13; Lu. 7:1-10

Jesus' command: "Go thy way. . . ."

There came to Jesus a centurion (a Roman military officer, a Gentile) "beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented."

Jesus said, "I will come and heal him."

(According to Luke's Gospel the centurion sent elders of the Jews. "They besought him instantly, saying, That he was worthy. . . . For he loveth our nation, and he hath built us a synagogue.")

The centurion answered: "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."

Jesus said to 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."

THE HEALING OF A MAN BLIND AND DUMB

"blind and dumb"

Mt. 12:22-29 (Lu. 11:14 ?)

"Then was brought unto him one possessed with a devil, blind and dumb. . . ."

"*and* he healed him, insomuch that the blind and dumb both spake and saw."

"And all the people were amazed, and said, Is not this the Son of David?"

"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges."

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

"Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

THE HEALING OF THE GADARENE DEMONIAK

“many devils” (insanity)

Mt. 8:28–34; Mk. 5:1–20; Lu. 8:26–39

Jesus’ command: “Come out of the man, thou unclean spirit.”

“There met him . . . a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.”—“No man could bind him. . . . neither could any man tame him.”

“But when he saw Jesus afar off, he ran and worshipped him, And cried . . . What have I to do with thee, Jesus, thou Son of the most high God? . . . For he said unto him, Come out of the man, thou unclean spirit.”

Jesus asked, “What is thy name?”

He answered, “My name is Legion: for we are many.”

“The devils besought him, saying, Send us into the swine. . . . And forthwith Jesus gave them leave.”

“*And* the unclean spirits went out, and entered into the swine: *and* the herd ran violently down a steep place into the sea . . . and were choked in the sea.”

“*And* [the people] found the man . . . sitting at the feet of Jesus, clothed, *and* in his right mind: and they were afraid.”

HEALING OF THE WOMAN HAVING AN ISSUE OF BLOOD

“an issue of blood”

Mt. 9:20–22; Mk. 5:25–34; Lu. 8:43–48

Jesus’ command: “Go in peace, and be whole of thy plague.”

The woman, diseased with an issue of blood for twelve years, “had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.”

“The woman . . . came behind him, and touched the hem of his garment: For she said within herself, if I may but touch his garment, I shall be whole.”

“*and* immediately her issue of blood stanchd.” Jesus said, “Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.”

HEALING OF TWO BLIND MEN

“blind”

Mt. 9:27–31

Two blind men cried, “Thou son of David, have mercy on us.”

Jesus said to them, “Believe ye that I am able to do this?”

They answered, “Yea, Lord.”

“Then touched he their eyes, saying, According to your faith be it unto you.”

“*And* their eyes were opened. . . .” It was required: “See that no man know it.”

HEALING OF DUMB DEMONIAC

“dumb”

Mt. 9:32–34

“They brought to him a dumb man possessed with a devil.”

“*And* when the devil was cast out, the dumb spake. . . .”

HEALING OF SYROPHENICIAN WOMAN’S DAUGHTER

“unclean spirit” (healed at a distance)

Mt. 15:21–28; Mk. 7:24–30

Jesus’ command: “Go thy way. . . .”

“A certain woman [a Greek and a Syrophenician], whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.”

She cried, “Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.”

“But he answered her not a word.”

“And his disciples came and besought him, saying, Send her away; for she crieth after us.”

“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”

“Then came she and worshipped him, saying, Lord, help me.”

Jesus said, “Let the children first be filled: for it is not meet to take the children’s bread, and to cast it unto the dogs.”

She answered, “Yes, Lord: yet the dogs under the table eat of the children’s crumbs.”

Jesus said, “For this saying go thy way; the devil is gone out of thy daughter.”—“O woman, great is thy faith: be it unto thee even as thou wilt.”

“*And* her daughter was made whole from that very hour.”

HEALING OF A MAN DEAF AND STUTTERING

“deaf,” “an impediment in his speech”

Mk. 7:32–37

Jesus’ command: “Be opened.”

“They bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.”

“He took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. . . .”

Jesus “looking up to heaven . . . saith unto him. . . Be opened.”

“*And* straightway his ears were opened, *and* the string of his tongue was loosed, *and* he spake plain.”

HEALING OF A BLIND MAN

“blind”

Mk. 8:22–26

Jesus “made him look up.”

“They bring a blind man unto him, and besought him to touch him.”

“He took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.”

“*And* he looked up, and said, I see men as trees, walking.”

“After that he [Jesus] put his hands *again* upon his eyes, and made him look up”

“*and* he was restored, *and* saw every man clearly.”

The following healings are recorded as having occurred after Jesus’ Transfiguration.

HEALING OF AN EPILEPTIC BOY

“lunatick”

Mt. 17:14–21; Mk. 9:14–29; Lu. 9:38–43

Jesus’ commands: “Bring him unto me.”

“Dumb and deaf spirit . . . come out . . . enter no more into him.”

“There came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son [mine only child]: for he is lunatick, and sore vexed. . . . And I brought him to thy disciples, and they could not cure him.”

Jesus reproved a faithless generation, and said, “Bring him unto me.”

“And when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.”

Jesus asked the father, “How long is it ago since this came unto him?” He answered, “Of a child. . . . but if thou canst do any thing, have compassion on us, and help us.”

Jesus said, “If thou canst believe, all things are possible to him that believeth.” With tears the father said, “Lord, I believe; help thou mine unbelief.”

“Jesus . . . rebuked the foul spirit . . . Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.”

“And the spirit . . . rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up. . . .”

“*and* he arose.”—“*and* the child was cured from that very hour.”

“Then came the disciples to Jesus apart, and said, Why could not we cast him out?”

Jesus answered, “Because of your unbelief.”—“This kind can come forth by nothing, but by prayer and fasting.”

HEALING OF THE MAN BORN BLIND

"blind" (on the Sabbath)

Jn. 9:1-41

Jesus' command: "Go, wash. . . ."

"As Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day. . . . As long as I am in the world, I am the light of the world."

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. . . ."

Jesus said, "Go, wash in the pool of Siloam. . . ."

"He went his way therefore, and washed, *and* came seeing."

In the healings prior to this, moral and spiritual changes are implied. In this healing the man's faith and his enlightenment as to God's Messiah are also recorded.

The neighbors asked, "How were thine eyes opened?" He said, "A man . . . called Jesus . . . anointed mine eyes . . . and I went and washed, and I received sight."

The Pharisees questioned him about his healing but some would not believe his testimony, for they regarded Jesus as a sinner for having healed on the Sabbath. They questioned further, "What sayest thou of him [Jesus], that he hath opened thine eyes?"

He answered, "He is a prophet."

Still refusing to believe, they questioned his parents, "Is this your son, who ye say was born blind? how then doth he now see?" The parents, fearing excommunication from the synagogue should they acknowledge Jesus as Christ, testified only to his identity but evaded the ensnaring query, saying, "He is of age; ask him."

The Pharisees called the man born blind and demanded, "Give God the praise: we know that this man [Jesus] is a sinner."

He answered, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

Again they asked, "What did he to thee?" He replied, "I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him . . . Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is."

The man answered, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. . . . If this man were not of God, he could do nothing." And they cast him out, saying, "Thou wast altogether born in sins, and dost thou teach us?"

Jesus, hearing this, found the man, and asked: "Dost thou believe on the Son of God? He answered . . . Who is he, Lord, that I might believe on him? . . . Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee."

The man said, "Lord, I believe. *And* he worshipped him."

Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees . . . said unto him, Are we blind also?"

HEALING OF THE STOOPED WOMAN

“bowed together” (on the Sabbath, in synagogue)

Lu. 13:10–17

Jesus’ command: “Called her to him. . . .”

“There was a woman [a daughter of Abraham] which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.”

“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.”

HEALING OF MAN WITH DROPSY

“dropsy” (on the Sabbath)

Lu. 14:1–6

“As he went into the house of one of the chief Pharisees to eat bread on the sabbath day . . . they watched him. And, behold, there was a certain man before him which had the dropsy.”

Jesus asked, “Is it lawful to heal on the sabbath day?”

“And they held their peace.”

“*And* he took him, and healed him, and let him go; And answered them . . . “Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?”

“And they could not answer him again to these things.”

HEALING OF TEN LEPERS

“leprosy”

Lu. 17:11–19

Jesus’ command: “Go shew yourselves unto the priests.”

“There met him ten men that were lepers, which stood afar off.”

“They lifted up their voices . . . Jesus, Master, have mercy on us.”

Jesus said: “Go shew yourselves unto the priests.”

“*And* . . . 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.”

Jesus’ command to the Samaritan: “Arise, go thy way. . . .”

Jesus asked, “Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.”

“Arise, go thy way: thy faith hath made thee whole.”

HEALING OF THE BLIND BEGGAR BARTIMAEUS

“blind”

Mk. 10:46–52; Lu. 18:35–43 (cf. Mt. 20:29–34)

Jesus’ commands: “. . . commanded him to be called.”
“Receive thy sight. . . .”

(Matthew records the healing of two blind men.)

“As he went out of Jericho with his disciples and a great number of people, blind Bartimaeus . . . sat by the highway side begging.”—“And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by.”

“When he heard that it was Jesus . . . 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.”

Jesus asked, “What wilt thou that I should do unto thee?”

The blind man said, “Lord, that I might receive my sight.”

Jesus replied, “Receive thy sight: thy faith hath saved thee.”

“*And* immediately he received his sight, *and* followed him, glorifying God. . . .”

HEALING OF MALCHUS’ EAR

severed ear

Mt. 26:50–53; Mk. 14:46,47; Lu. 22:49–51; Jn. 18:3,10,11

Jesus’ command to Peter: “Put up again thy sword into his place. . . .”

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.”

Judas said, “Master, master; and kissed him.” (Sign of betrayal)

“Then came they, and laid hands on Jesus, and took him.”

“Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.”

Jesus said, “Suffer ye thus far.”—“Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?”

“The cup which my Father hath given me, shall I not drink it?”

“*And* he touched his ear, *and* healed him.”

(Luke alone records the healing.)

*Three specific moral healings are included
in this study of Jesus' healing work.*

HEALING OF A PENITENT SINNER

"sins"

Lu. 7:36-50

Jesus' command: "Go in peace."

Jesus "went into the Pharisee's house, and sat down to meat."

"And, behold, a woman in the city, which was a sinner,* when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

"Now when the Pharisee . . . saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner."

"And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on."

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

"Simon answered . . . I suppose that he, to whom he forgave most."

"And he said unto him, Thou hast rightly judged."

"And he turned to the woman, and said unto Simon, Seest thou this woman?"

"I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head."

"Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet."

"My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment."

"Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

"*And* he said unto her, Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace."

*This woman is sometimes identified with Mary Magdalene "out of whom [Jesus] had cast seven devils" (Mk. 16:9; Lu. 8:2). But many scholars feel that there is no ground for this identification unless the nature of the seven devils is considered to be a moral malady rather than a physical affliction, nor any valid reason for identifying her with Mary of Bethany, sister of Martha and Lazarus, who also anointed Jesus' feet.

HEALING OF ZACCHAEUS

fraud

Lu 19:1–10

Jesus' command: "Make haste, and come down. . . ."

"Jesus . . . passed through Jericho. And . . . there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus . . . 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."

"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* Zacchaeus stood, and said . . . 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 . . . This day is salvation come to this house, forso much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

HEALING OF THE ADULTEROUS WOMAN*

"adultery"

Jn. 8:2–11

Jesus' command to the woman: "Go, and sin no more."

"Early in the morning [Jesus] came again into the temple. . . . And the scribes and Pharisees brought unto him a woman taken in adultery. . . . 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? . . ."

"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."

"They which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last. . . ."

"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 . . . Neither do I condemn thee: go, and sin no more."

*The healing of the adulterous woman is the only specific healing recorded as having taken place in the Temple. According to modern scholars, this account (Jn. 7:53–8:11) was not a part of the original Gospel of John, but being historically sound was inserted at a later date.

JESUS' FOUR RAISINGS FROM THE DEAD

The three raisings from the dead which Jesus accomplished during his ministry—each under differing and increasingly difficult conditions—strengthened and prepared Jesus for his own supreme demonstration of the eternity of life.

*Read chart down for individual subject
Read across for comparison*

THE RAISING OF THE WIDOW'S SON

"Now when he came nigh to the gate of the city [Nain], behold, there was a dead man carried out, the only son of his mother, and she was a widow. . . .

"And when the Lord saw her, he had compassion on her. . . ."

Jesus said to the mother, "Weep not."

"And he came and touched the bier: and they that bare him stood still."

Jesus 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."

"They glorified God, saying . . . a great prophet is risen up . . . God hath visited his people." Lu. 7:11-16

THE RAISING OF JAIRUS' DAUGHTER

Jairus, a ruler of the synagogue, came to Jesus and "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."

"But as he went the people thronged him."

"There cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master."

Jesus said to the father, "Fear not: believe only, and she shall be made whole."

Jesus said to the people making a noise, "Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn."—"And he put them all out. . . .

"He . . . took her by the hand, and called, saying, Maid, arise."

"And straightway the damsel arose, and walked; for she was of the age of twelve years."

"And the fame hereof went abroad into all that land."

Mt. 9:18,19,23-26
Mk. 5:22-24,35-43
Lu. 8:41,42,49-56

The raising of the widow's son and the raising of Jairus' daughter came within the second period of Jesus' Galilean ministry and before his Transfiguration.

The raising of Lazarus came within the period of Jesus' Peraean ministry and after his Transfiguration.

**THE RAISING OF
LAZARUS**

“Now a certain man was sick, named Lazarus, of Bethany. . . . Therefore his sisters sent unto [Jesus]. . . .”

Jesus said to his apostles, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. . . .”

“He abode two days still in the same place where he was. . . . after that he saith . . . Our friend Lazarus sleepeth; but I go, that I may awake him. . . .”

“When Jesus came . . . he had lain in the grave four days already.”—“by this time he stinketh. . . .”

Jesus said to Mary and friends: “Where have ye laid him?” He “cometh to the grave . . . a cave, and a stone lay upon it. Jesus said, Take ye away the stone. . . . Then they took away the stone. . . .”

Jesus prayed, “Father, I thank thee that thou hast heard me. . . .”

Jesus cried, “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.”

“Then many of the Jews . . . believed on him.

“But some . . . went their ways to the Pharisees, and told them what things Jesus had done. . . . Then from that day forth they took counsel together for to put him to death.”

Jn. 11:1–46, 53

**THE RAISING OF
JESUS HIMSELF**

“And when they were come to the place, which is called Calvary, there they crucified him. . . . Lu. 23:33

“Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus. . . . Jn. 19:41, 42

[Jesus was crucified on the sixth day of the week (Friday) and his resurrection occurred on the first day of the following week (Sunday).]

“The angel of the Lord descended from heaven, and came and rolled back the stone from the door. . . . (leaving it an “open door”—See Heb. 10:20; Rev. 3:8)

“They [the women] came unto the sepulchre . . . found the stone rolled away . . . entered in, and found not the body. . . .”

The angel said, “He is not here: for he is risen, as he said.”

Simon Peter “went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.”

“To whom [the apostles] also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.”

Mt. 28:1–10
Mk. 16:1–11
Lu. 24:1–12
Jn. 20:1–18
Acts 1:3

Jesus Christ said, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die, Believest thou this?” Jn. 11:25, 26

JESUS' TRAINING OF HIS TWELVE APOSTLES

Jesus said to his apostles: "Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Lu. 10:23, 24). The greatest privilege that could be accorded men was theirs—that of being chosen to walk with the Master. This privilege carried with it a great responsibility, for they were the ones who would promulgate his healing gospel. To this end he patiently instructed them in the truths of the kingdom and, by word and example, taught them the power of God until they were trained, disciplined, and qualified to fulfill their apostolic office.

They were not only commissioned, they were recommissioned; not only given access to the kingdom, but appointed a kingdom; not only promised the Holy Ghost, but given the Holy Ghost.

CALLED, CHOSEN, ORDAINED	COMMISSIONED TO ISRAEL	GIVEN ACCESS TO THE KINGDOM	
<p>In the first year of his ministry Jesus called four disciples, and in the second year he chose twelve apostles:</p> <p>Simon Peter Andrew James John Philip Bartholomew (Nathanael) Matthew (Levi) Thomas (Didymus) Simon Zelotes James (the Less) Thaddaeus (Judas, Lebbeaus) Judas Iscariot</p> <p>(See character studies, pp. 252–256)</p>	<p>Jesus "went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles. . . ." Lu. 6:12, 13</p> <p>"He ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils." Mk. 3:14, 15</p> <p>Mt. 10:1–4; Mk. 3:13–19; Lu. 6:12–16</p>	<p>"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.</p> <p>"And as ye go, preach, saying, The kingdom of heaven is at hand.</p> <p>"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Mt. 10:5–8</p> <p>Jesus' further instructions Mt. 10:9–42</p> <p>Mk. 6:7–13; Lu. 9:1–6</p>	<p>Jesus asked his disciples, "Whom do men say that I the Son of man am?" And again, "Whom say ye that I am?"</p> <p>"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.</p> <p>"And Jesus . . . said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.</p> <p>"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.</p> <p>"And I will give unto thee the keys of the kingdom of heaven. . . ." Mt. 16:13–19</p> <p>Mk. 8:27–30; Lu. 9:18–21</p>

**PROMISED THE
HOLY GHOST**

(At the Lord's Supper)

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth. . . .

"I will not leave you comfortless: I will come to you. . . .

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jn. 14:16-18, 26

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." Jn. 15:26, 27

Jn. 14-16

**APPOINTED A
KINGDOM**

(At the Lord's Supper)

"Ye are they which have continued with me in my temptations.

"And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Lu. 22:28-30
(See Mt. 19:28)

(Jesus' prayer for the apostles' sanctification)

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

"Sanctify them through thy truth: thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." Jn. 17:11, 17-19

**RECOMMISSIONED
TO ALL NATIONS**

(At one of Jesus' appearances to the apostles after Resurrection)

"All power is given unto me [Jesus Christ] in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Mt. 28:18-20

(Before his Ascension)

"Being assembled together with them, [Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. . . . ye shall be baptized with the Holy Ghost not many days hence. . . .

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4, 5, 8

**RECEIVED THE
HOLY GHOST**

"Then returned they unto Jerusalem from the mount called Olivet. . . .

"And when they were come in, they went up into an upper room. . . . These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:12-14

(At Pentecost, ten days after Jesus' Ascension)

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4