

THE LIFE THAT CHANGED THE WORLD

Dr. George O. Wood

What I'm going to do is quote scripture. I've done a little bit of study in the gospels over the years. One of the things I've noticed about the gospel writers is that they appear to have a whole catalogue of slides from the Lord's ministry which are so many in number that John says the world itself couldn't contain them all. So what the gospel writers did for us is they wrote by inspiration of the Spirit. The Holy Spirit had them select certain slides from the life of Jesus to put on the screen before us. Slides that speak of his activities. Slides that speak of his miracles of which there are four categories of miracles. Slides that speak of his teaching and of course that which relates to his passion, his journey to Jerusalem and his being handed over into death. His crucifixion and his resurrection.

What I've taken the liberty to do is to go through the gospels and select out of the gospels, instances that I am somehow fascinated with. And put them all together in sort of a gospel from within the gospels, trying to be true to the character of the gospels which tell us something about the birth of Jesus. At least two of the gospel writers do – Matthew and Luke. A little bit about the prologue theologically for Jesus which John's gospel does. Then the action of Jesus' ministry which Mark emphasizes.

We'll have selected samples of the Lord's teaching. And we'll also see a representative miracle from each of the four categories where Christ worked miracles in. For example a miracle which shows his power over illness. And a miracle showing his power over demon possession. One showing his power over nature. Another showing his power over death.

Then all the gospel writers have about forty percent of their gospels related to the passion. That is from the triumphal entry into Jerusalem through the conclusion of the resurrection. We'll try to be true to that as well.

I don't want you worried about memory or whether I'm going to miss a word or two. Most likely I might. I'd rather you not take your bibles and try to follow where I'm at because for one thing I'm using the Revised Standard Version and I doubt that many of you have it. There's a couple occasions when I quote from the King James because the passage is so familiar it'd be unthinkable to say anything but King James at that point.

But I want most of all for you to experience the scripture with me tonight. I want us to really relax together,

When people first became Christians in the first century they did not have the luxury of having their own copies of scripture such as you and I have. Their exposure to the Bible, that is the New Testament, was one, which was first of all orally communicated to them. I want you to sort of put yourself in a first century mode and see yourself as an early Christian. Someone has dropped by your congregation this evening and they have been an eyewitness of the Lord. They are simply going to share with you what the Lord did, who the Lord is, what the Lord said, what his life means to us. I'd like for you to be caught up in that.

Then when we come to the end I never quite know how it is that as a congregation we should conclude. I know where the message concludes. But what do we do then? I'd like to kind of

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give you an indication of what I'd like to see happen at the close of the evening. I'd like to see worship. And because the scripture is going to close on the theme of worship and sometimes we're uncomfortable in a group of worshipping the Lord aloud. That seems threatening or intimidating sometimes to us. But the passages we'll be looking at this evening in the gospel have people shouting to Jesus at various times in his ministry. Some shouting things against him and some shouting things for him. Then when we get to the end and see how all the creation is adoring and shouting out and crying out loudly to the Lord, I think it would be fitting if just in kind of a free form of worship we take some moments and individually you just express your adoration and worship to the Lord for the gospel as you hear it again this evening. Just be natural about it. But let's do it. I'd like for us to just close our time together with just an extended time of praise and adoration to the Lord. This is for him and for all of us to be enveloped in his life.

It's the gospel writers who told us of the greatest life ever lived. In the beginning was the word and the word was with God and the word was God. He was in the beginning with God. All things were made through him and without him was not anything made that was made. In him was life and the life was the light of men. The light shines in the darkness and the darkness has not overcome it.

There was a man sent from God whose name was John. He came for testimony, to bear witness to the light that all might believe through him. He was not the light but came to bear witness to the light. The true light which enlightens every man was coming into the world. He was in the world and the world was made through him yet the world knew him not. He came to his own home and his own people received him not. But to all who received who believed on his name to them he gave power to become children of God which were born not of blood nor of the will of the flesh, nor the will of man. But of God. And the word became flesh and dwelt among us full of grace and truth.

We have beheld his glories. The glories as of the only begotten Son of the Father. This is who of whom John cried, After me is one who ranks before me for he was before me. And from his fullness have we all received grace upon grace. For the law was given through Moses, but grace and truth came through Jesus Christ. No one has ever seen God, the only son who was in the bosom of the Father. He has made him known.

In those days there went out a decree from Caesar Augustus that all the world should be enrolled. This was the first enrolling when Quirinus was governor of Caesar. All went to be enrolled. Each to his own city. Joseph also went up out of Galilee out of the city of Nazareth to Judea, to the city of David, which is called Bethlehem to be enrolled with Mary, his wife who was great with child. And it came to pass while they were there the days were accomplished that she should be delivered. And she brought forth her first born Son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn.

And there were in that same region shepherds out in the fields keeping watch over their flocks by night. Suddenly an angel of the Lord appeared to them and the glory of the Lord shone round them and they were filled with fear. The angel said to them, 'Do not be afraid for behold I bring you good news of a great joy which shall be to you and to all the people. For unto you is born this day in the city of David, a savior who is Christ the Lord. This shall be a sign to you. You shall find the babe wrapped in swaddling clothes lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the

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highest and on earth, peace among men with whom he is pleased.’ And when the angels had returned to heaven the shepherds said to one another, ‘Let us go over to Bethlehem and see this thing which has happened which the Lord has made known to us.’ They went with haste and found Mary and Joseph and the baby lying in manger. And they, when they saw it, made known what had been told them concerning this child. And all who heard it wondered at what the shepherds told them.

But Mary kept all these things, pondering them in her heart. And the shepherds returned glorifying and praising God for all that they had seen and heard as it had been told them.

Now after eight days when he was circumcised he was called Jesus, the name given him by the angel before he was conceived in the womb. And when the time came for their purification they brought him up to Jerusalem to present him to the Lord according as it is in the law of the Lord every male who opens the womb shall be holy to the Lord and to offer sacrifice according as it is in the law of the Lord a pair of turtledoves or two young pigeons.

Now there was in Jerusalem a man whose name was Simeon. This man was righteous and devout looking for the consolation of Israel and the Holy Spirit was upon him. And it had been revealed to him by the Spirit that he should not taste death until he had seen the Lord’s Christ. Inspired by the Spirit he went up into the temple. And when the parents brought the child Jesus to do for him after the custom of the law, he took him up in his arms and blessed God saying, ‘Lord, now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation which thou has prepared in the presence of all peoples.’ And his mother and father marveled at what was said concerning him. And Simeon blessed them and said to Mary his mother, ‘Behold this child is sent for the fall and rising of many in Israel and the sign to be spoken against. And a sword shall pierce through your own soul also that thoughts out of many hearts may be revealed.’

And the child grew and increased in wisdom and stature and in favor with God and man.

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea and Herod being tetrarch of Galilee and his brother Phillip, tetrarch of Iturea and Trachonitis. In the high priest town of Annas and Caiaphas the word of the Lord came until the John the son of Zechariah in the wilderness. As it is written in Isaiah the prophet, ‘Behold I send my messenger before they face who shall prepare thy way,’ the voice of one crying in the wilderness, ‘Prepare ye the way of the Lord! Make straight his paths!’ John the Baptizer appeared in the wilderness preaching a baptism of repentance unto a forgiveness of sins. And there went out to him all the region of Judea and all the people of Jerusalem and they were baptized by him in the Jordan confessing their sins.

John wore camel’s hair and had a leather girdle around his waste and he ate locusts and wild honey and he preached saying, ‘After me comes one who is mightier than I. The thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water. But he will baptize you with the Holy Spirit.’

In those days Jesus came out of Nazareth of Galilee and was baptized by John in the Jordan. As he was coming out of the water he saw the heavens open and the Spirit descending upon him as a dove and a voice came from heaven saying, ‘Thou art my beloved Son. With thee I am well pleased.’ And immediately the Spirit drove him into the wilderness. And he was in the

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wilderness forty days tested by Satan. He was with the wild beasts and the angels ministered unto him.

After John was arrested, Jesus came into Galilee proclaiming the gospel of God and saying, 'The time is fulfilled. The kingdom of God is at hand. Repent and believe the good news.'

There was a marriage in Cana of Galilee and Mary the mother of Jesus was there. Jesus was also invited to the marriage with his disciples. When the wine failed his mother said to him, 'They have no wine.' He said to her, 'Oh woman, what have you to do with me? My hour has not yet come.' But she said to the servants, 'Do whatever he tells you.'

Now six stone jars were standing there for the Jewish rites of purification, each holding 20 or 30 gallons. He said to the servants, 'Fill them with water.' So they filled them up to the brim. He said, 'Now draw some out and take it to the steward of the feast.' So they took it. When the steward of the feast tasted the water now become wine and did not know from whence it came although those who drew it knew, the steward of the feast called to the bridegroom and said, 'Everyone serves the good wine first and when men have drunk freely the poor wine. But you have saved the good wine until now.' This the first of his miracles did Jesus in Cana of Galilee and manifested his glory and his disciples believed in him.

There was a man of the Pharisees named Nicodemus a ruler of the Jews. This man came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher come from God. For no one could do these signs which you do unless God were with him.' Jesus said to him, 'Truly, truly I say to you, unless a man is born again he cannot enter the kingdom of God.' Nicodemus said, 'How can a man be born when he is old? Can he enter his mother's womb a second time and be born?' Jesus said, 'Truly truly I say to you, unless a man is born of water and of the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh. And that which is born of the Spirit is Spirit. Do not marvel that I say to you, you must be born again. The wind blows where it wills and you hear the sound thereof but you do not know from whence it comes or whether it goes. So it is also with everyone who is born of the Spirit.' Nicodemus answered him, 'How can this be?' Jesus said, 'Are you a teacher in Israel and yet do not understand these things? We speak of what we know and bear witness to what we have seen. But you do not receive our testimony. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended into heaven except the Son of man who descended from heaven. As Moses lifted up the serpent in the wilderness, so must also the Son of man be lifted up. That whoever believes in him should not perish but have everlasting life.' And Jesus returned into Galilee in the power of the Spirit. And he taught in their synagogues being glorified of all.

And he came to Nazareth where he had been brought up. And he went to the synagogue on the Sabbath day, as was his custom. He stood up to read. There was handed him the book of the prophet Isaiah and he opened the book and found the place where it was written saying, 'The Spirit of the Lord is upon me. Because he has anointed me to preach good news to the poor, and proclaim release to the captives and recovery of sight to the blind, and set at liberty those that are oppressed. And to proclaim the year of God's favor.' And he closed the book and handed it again to the attendant and the eyes of all those in the synagogue was fastened on him. Then he began to say to them, 'This day is the scripture fulfilled in you hearing.' And all marveled at the gracious words which proceeded out of his mouth and spoke well of him and said, 'Is this not Joseph's Son?'

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A leper came to him kneeling, and beseeching said to him, 'If you will you can make me clean.' Moved with compassion Jesus stretched out his hand and touched him and said, 'I will. Be clean.' And immediately the leprosy left him and the man was made whole. And he sternly charged him and sent him away at once and said to him, 'See to it that you say nothing to anyone. But go. Show yourself to the priests and offer for cleansing what Moses commanded as a proof to the people.' But he went out and began to spread the news and to talk freely about it so that Jesus could no longer openly enter a town but was out in the country and people came to him from every quarter.

Seeing the multitudes he went up into a mountain. And when he was sat down he called his disciples unto him. And he opened his mouth and taught them saying, 'Blessed are the poor for theirs is the kingdom of heaven. Blessed are those who mourn for they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness for they shall be satisfied. 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 sons of God. Blessed are those who are persecuted for righteousness sake for theirs is the kingdom of heaven. Blessed are you when men shall persecute you and revile you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven. For so persecuted they the prophets which were before you. You are the salt of the earth. But if the salt has lost its taste wherein shall its saltiness be restored. It's thenceforth good for nothing but to be cast out and trodden under foot of men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel but on a lamp stand and it gives light to all that are in the house. So let your light shine before men that they may see your good works and glorify your Father who is in heaven.'

Soon afterward he came to a village called Nain and his disciples and a great crowd were with him. As he drew near to the gate of the city behold a man who had died was being carried out the only son of his mother. She was a widow and a large crowd from the city was with her. When the Lord saw her he had compassion on her and said to her, 'Do not weep.' And he came and touched the bier and the bearers stood still. And he said, 'Young man, I say to you, rise.' And the dead man sat up and began to speak and he gave him to his mother. Fear seized them all and they glorified God saying, 'Truly a great prophet has risen among his people.' And the report of him spread to the whole of Judea and all the surrounding countryside.

They came to the other side of the Sea, to the country of the Gerasenes and as he was coming out of the boat there met him out of the tombs a man with an unclean spirit who lived among the tombs. No one could bind him any more, not even with a chain. The chains he wrenched apart and the fetters he broke in pieces. Night and day among the tombs and on the mountains he was always crying out and bruising himself with stones. When he saw Jesus from afar he ran and worshipped him. And calling out with a loud voice said to him, 'What have you to do with me? Jesus, the Son of the most high God. I adjure you by God do not torment me.' For he had said to him, 'Come out of the man, you unclean spirit.' Jesus said to him, 'What is your name?' He said, 'My name is Legion. For we are many.'" And he begged him eagerly not to send them out of the country.

Now a large herd of swine was feeding on the hillside and they begged him, 'Send us to the swine. Let us enter them.' So he gave them leave and they came out of the demoniac and

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entered the swine and the whole herd numbering about two thousand rushed down the steep bank into the sea and were drowned in the sea.

The herdsmen fled and told it in the city and the country what it was that had happened. And people came to see. And they saw Jesus sitting there and the demoniac the man who had the legion, sitting there clothed and in his right mind. And they were afraid.

Those who saw it told what had happened to the demoniac and to the swine and they began to beg Jesus eagerly to depart out of their neighborhood. And as he was getting into the boat the man who had had the demons begged him that he might go with him. But Jesus refused and said to him, 'Go home and tell your friends how much the Lord has done for you and how he has had mercy upon you.' So the man went out and began to proclaim in the Decapolis how much the Lord had done for him and all men marveled.

And he passed on from there and came along by the Sea of Galilee and he went up into the hills and sat down. And great crowds came to him bringing with them the blind, the maimed, the lame, and the dumb and laid them at his feet. And many others. And he healed them so that the great throngs wondered when they saw the dumb speaking, the maimed whole, the lame walking and the blind seeing as they glorified the God of Israel.

He went on with his disciples to the villages of Caesarea-Phillipi. On the way he said to them, 'Who do men say that I the Son of man, am?' and they said to him, 'John the Baptist. And others say Elijah. And others one of the prophets.' He said to them, 'But who do you say that I am?' Peter said, 'You! You are the Christ!' and he sternly charged them that they should tell no one about him. And he began to teach them that the Son of man must suffer many things and be rejected by the chief priests and the elders and the scribes and be crucified and after three days rise. And he said this plainly. But Peter took him and began to rebuke him. But Jesus turning and seeing his disciples rebuked Peter and said to him, 'Get thee behind me, Satan. You are not on the side of God but of men.' And calling to him the crowds with his disciples he said to them, 'If any man would come after me let him deny himself and take up his cross and follow me. For whoever will save his life will lose it. And whoever will lose his life for my sake and the gospels will save it. For what shall it profit a man if he gained the whole world and lose his own life. For what can a man give in exchange for his life? Whoever is ashamed of me and my words in this sinful and adulterous generation, of him also will the Son of man be ashamed when he comes in the glory of his Father with all the holy angels.'

They drew near to Jerusalem. To Bethpage and Bethany at the Mount of Olives. He sent two of his disciples saying to them, 'Go to the village opposite you and immediately as you enter you will find a colt tied on which no one has ever sat. Untie it and bring it. And if anyone asks you what you are doing tell them the Lord has need of it and will send it back here immediately.' So they went and found a colt tied at an open door out in the street. And they untied it. Those who stood there said 'What are you doing untying the colt?' And they told them what the Lord had said and so they let them go. And they brought the colt to Jesus and threw their garments on it and he sat upon it and many spread their garments on the road. Others spread leafy branches, which they had cut from the fields. And those who went before and those who followed after cried out with a loud voice, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our Father that is coming! Hosanna! In the highest!'

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And he said to the disciples and to the crowds, 'The scribes and Pharisees set on Moses seat so practice and observe whatever they tell you but not what they do. For they preach but do not practice. They bind heavy burdens hard to bear and lay them on men's shoulders but they themselves will not lift them with a finger. They do all to be seen of men. For they make their phylacteries broad and their fringes long and they love the places of honor at the feasts and the best seats in the synagogues and salutations in the market places and being called Rabbi by men. But you are not to be called Rabbi by men. For you are all brothers and you have one teacher. Neither call anyone father on earth. For you have one Father who is in heaven. Neither be called master for you have one master, the Christ. Whoever is greatest among you shall be your servant. Whoever exalts himself will be humbled. And whoever humbles himself will be exalted. But woe to you, scribes and Pharisees, hypocrites, for you shut the kingdom of heaven against men and you neither enter in yourselves nor allow those who would enter to go in. Woe to you, scribes and Pharisees, hypocrites. For you traverse land and sea to make a single proselyte and when he becomes a proselyte you make him twice as much a child of hell as yourselves. Woe to you blind guides who say, if anyone swears by the gold of the temple he is bound by his oath. But if anyone swears by the temple he is not. You blind fools. Which is greater? The gold or the temple that has made the gold sacred? And you say, if anyone swears by the gift on the altar he is bound by his oath. But if he swears by the altar he is not. You blind men! Which is greater? The gift or the altar that has made the gift sacred? Whoever swears by the altar swears by it and everything that is on it. And whoever swears by the temple, swears by it and everything that's in it. And whoever swears by heaven swears by God's throne and he who sets on it. Woe to you scribes and Pharisees, hypocrites. For you tithe dill and mint and cumin and have neglected the weightier matters of the law, justice, mercy and faith. These ought you to have done without neglected the other. You blind guides. Straining out a gnat and swallowing a camel! Woe to you scribes and Pharisees, hypocrites, for you cleanse the outside of the cup and of the plate. But inside they are full of extortion and rapacity. You blind Pharisees. First cleanse the inside of the cup and the plate that the outside might be clean as well. Woe to you, scribes and Pharisees, hypocrites, for you are like white washed tombs which outwardly appear beautiful, but inside are full of dead men's bones and all uncleanness. So outwardly you appear righteous before men but inside you are full of hypocrisy and iniquity. Woe to you scribes and Pharisees, hypocrites, for you build the tombs of the prophets and adorn the monuments of the righteous and say, 'If we had lived in the days of our fathers we would not have taken part in the shedding of the blood of the prophets.' Lest you bear witness against yourselves that you are the sons of those who murdered the prophets. Fill full the measure of your fathers. You serpents. You brood of vipers. How are you to escape being sentenced to hell? Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify. You will scourge in your synagogues and persecute from town to town. Upon you may come all the righteous blood shed on earth. From the blood of innocent Able to the blood of Zechariah whom you murdered between the sanctuary and the altar. I say to you all this shall come to pass on this generation.

Oh, Jerusalem, Jerusalem! Killing the prophets and stoning those who are sent to you, how often would I have gathered your children together as a hen gathers her brood under her wings but you would not. Behold your house is desolate and forsaken and you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'

As he sat at table he took bread and broke it and gave it to them saying, 'Take, eat. This is my body, which is broken for you.' In the same manner also he took the cup. When he had given thanks he gave it to them say, 'Drink of it. All of you. For this is my blood of the new covenant

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which is poured out for many for the forgiveness of sins. I tell you I will not drink of this fruit of the vine with you again until that day I drink it new with you in my Father's kingdom.'

When they had sung a hymn they went out to the Mount of Olives. They came to a place called Gethsemane and he said to his disciples, 'Sit here while I pray.' And he took with him Peter and James and John and began to be greatly distressed and troubled. And he said to them, 'My soul is very sorrowful even unto death. Remain here and watch.' And going a little farther he fell on the ground and prayed that if it were possible the hour might pass from him. He said, 'Abba, Father. All things are possible with thee. Remove this cup from me. Yet not what I will but what thou wilt.' He said to Peter, 'Simon, are you asleep? Could you not watch with me one hour? Watch and pray that you enter not into temptation. The spirit indeed is willing but the flesh is weak.' And he went again saying the same words. And he came again and found them sleeping for their eyes were heavy and they did not know how to answer him. And he came a third time and said to them, 'Are you still sleeping and taking your rest? It is enough. The hour has come. Rise. Let's be going. See? My betrayer is at hand.'

And while he was still speaking Judas came one of the twelve, and with him a large crowd with swords and clubs, from the chief priests and elders and the scribes. The betrayer had given them a sign saying, 'The one I kiss is the man. Seize him and lead him away safely.' When Judas came to Jesus he went up to him at once and said, 'Master,' and kissed him. And they laid hands upon Jesus and seized him. But one of those who stood by drew his sword and struck the slave of the high priest and cut off his ear. Jesus said, 'Are you come out as against a robber with swords and clubs? Day after day I was with you in the temple teaching but you did not seize me. But let the scriptures be fulfilled.' And they all forsook him and fled.

And when it was morning the chief priests with the elders and the scribes and the whole counsel held a consultation and they bound Jesus and led him away and delivered him to Pilate. And Pilate said, 'Are you the king of the Jews?' Jesus answered him, 'You have said so.' And the chief priests brought many accusations against him. And Pilate said to him, 'Have you no answer to make? See how many charges they bring against you.' But Jesus made no further answers so that Pilate wondered. Now at the feast he used to release to them one prisoner whom they desired. And among the rebels in prison who had committed murder in the insurrection there was a man called Barabas. The crowd came to Pilate and began to ask him to do for them a he was wont to do. And he said, 'Shall I release for you the king of the Jews?' For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to ask him to release for them Barabas instead. And Pilate said, 'What shall I do with the one whom you call the king of the Jews?' And they shouted, 'Crucify him!' Pilate said, 'Why? What evil has he done?' But they cried all the more, 'Crucify him! Crucify him!' So Pilate wishing to satisfy the crowd released unto them Barabas and having scourged Jesus delivered him to be crucified.

The soldiers led him inside the palace, that is the praetorian. And they called the whole battalion together. They put a purple cloak on him and plating a crown of reeds and thorns they put it on his head. They began to salute him, 'Hail! King of the Jews!' And they struck his head with a reed and spat upon him. And knelt in homage before him. When they had finished mocking him, they stripped him of the purple cloak and put his own clothes on him and led him away to crucify him. They compelled a passer by, Simon of Cyrene who was coming in from the country the father of Alexander and Rufus to carry his cross. They came to a place called Golgotha which means the place of the skull and they offered him wine mingled with myrrh but he did not

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take it and they crucified him, dividing his garments among them casting lots to determine what each should take.

Now it was the third hour when they crucified him and the inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two robbers. One on his right and one on his left. Those who passed by derided him, wagging their heads and saying, 'Ah-ha! You who would destroy the temple and build it in three days save yourself and come down from the cross.' Likewise also the chief priests also mocked him to one another saying, 'He saved others. He cannot save himself. Let the Christ, the king of Israel come down now from the cross that we may see and believe.'

Those who were crucified with him also reviled him. When the sixth hour had come there was darkness over the face of the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, 'Eli! Eli! Lema sabachthani?' which means 'My God! My God! Why have you forsaken me?' And some of the bystanders said, 'Behold! He' calling for Elijah!' And one ran and filling a sponge full of vinegar put it on a reed and gave it to him to drink and said, 'Wait! Let us see if Elijah will come and take him down!' But Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two from top to bottom.

When the centurion who stood facing him saw that he had breathed his last he said, 'Truly! This man was a Son of God.'

When evening had come since it was the day of preparation, that is the day before the Sabbath, Joseph of Arimathea a respected member of the counsel who was himself looking for the kingdom of God took courage and went to Pilate and asked for the body of Jesus. And Pilate wondered if he were already dead. And summoning the centurion he asked if he was dead. When he learned from the centurion that he was dead he granted the body to Joseph. He brought a linen shroud and taking him down from the cross wrapped him in the linen shroud and placed him a tomb, which had been hewn from the rock and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses saw where he was laid. The next day, that is after the day of preparation the chief priests gathered together before Pilate with the Pharisees and said, 'Sir, we remember while this imposter was still alive he said, After three days I will rise.' Therefore order the sepulcher to be made secure until the third day lest his disciples come and steal the body and tell the people he has risen from the dead and the last fraud become worse than the first.' Pilate said, 'You have a guard of soldiers. Make it as sure as you can.'

So they made the sepulcher secure by sealing the stone and setting a guard.

When the Sabbath was past toward the dawn of the first day of the week Mary Magdalene and the other Mary went to see the sepulcher and behold there was a great earthquake. And an angel of the Lord descended from heaven and rolled back the stone and sat upon it. His appearance was like lightning and his raiment white as snow. For fear of him the guards trembled and became as dead men. The angel said to the women, 'Do not be afraid. I know that you seek Jesus of Nazareth who was crucified. He is risen as he said. Come! See the place where he lay then go quickly and tell his disciples he is going before you into Galilee. There you will see him. Lo, I have told you.' And the women departed quickly from the tomb with fear and great joy and ran to tell his disciples.

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Mary Magdalene ran and came to Simon Peter and to the other disciple, the one whom Jesus loved, and said to them, 'They have taken away our Lord out of the tomb and we do not know where they have laid him.' Then Simon Peter came out and with him the other disciple and they both went toward the tomb. They both ran but the other disciple did outrun Simon Peter and reaching the tomb first, he stooped to look in and saw the linen clothes lying but he himself did not go in. Then came after him Simon Peter and he went into the sepulcher and he saw the linen clothes lying and the napkin which had been on his head not lying with the linen clothes but rolled up in a place by itself. Then went in that other disciple and he saw and believed. For as yet they did not know the scripture that he must be raised from the dead. They departed from the tomb and went back to their own homes.

That very day two of them were on their way to a village named Emmaus about seven miles from Jerusalem and they were talking together about all these things that had happened. While they were talking and discussing together Jesus himself drew near and went with them. He said to them, 'What is this conversation that you are holding with each other as you walk?' And they stood still looking sad. One of them name Cleopas said 'Are you the only visitor to Jerusalem these days that does not know the things that have happened there?' He said 'What things?' They said 'Concerning Jesus of Nazareth, a prophet mighty in word and deed before God and all the people. And how our chief priests and elders delivered him up to be condemned to death and crucified him. And we had hoped that he was the one to redeem Israel. Yes, and besides all this, this is the third day since that has happened. Moreover some women of our company amazed us. For they went to the tomb early in the morning and him they did not see but returned saying they had seen a vision of angels who said he had risen from the dead and some of those who were with us went to the tomb and found it as the women had said. But him they did not see.' Then he said to them, 'O foolish men and slow of heart to believe all that the prophets have spoken. Was it not necessary that the Christ should suffer and enter his glory?' And beginning with Moses and all the prophets he explained to them in all the scriptures the things concerning himself.

They drew near to where they were going. He appeared to be going further but they constrained him saying, 'Stay with us. For it is toward evening and the day is far spent.' So he went in to stay with them. And while they sat at table he took bread and blessed and broke it and gave it to them. And their eyes were opened and they recognized him and he vanished out of their sight.

They said to one another, 'Did not our hearts burn within us while he was with us on the road while he opened our minds to understand the scripture?' And they rose at that same hour and returned to Jerusalem and found the eleven gathered together and those with them who were saying, 'The Lord has risen indeed and has appeared to Simon.' They made known what had happened to them on the road and how he was made known to them in the breaking of bread. While they were saying this Jesus himself stood in their midst and they were startled and frightened supposing they had seen a spirit. And he said to them, 'Why are you troubled? And why do questionings arise in your heart? See my hands and my feet that it is I myself. Handle me and see. For a spirit has not flesh and bones as you see that I have.' And while they still disbelieved, for joy and wonder he said, 'Do you have anything to eat?' And they gave him a piece of broiled fish and he took it and ate it before them. Then he said to them, 'These are my words, which I spoke to you while I was still with you that everything written about me in the law of Moses and the Psalms and the prophets must be fulfilled.' And he opened their minds to understand the scripture and said to them, 'Thus it is written, that the Christ should suffer and after three days rise again. And that repentance and forgiveness of sins should be preached in all

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nations beginning from Jerusalem. You are witnesses of these things. And behold I send the promise of my Father upon you. But remain in the city until you are clothed with power from on high.'

Who has believed what we have heard? And to whom has the arm of the Lord been revealed. For he grew up before him like a young plant and like a root out of dry ground. He had no form of comeliness that we should look at him. And no beauty that we should desire him. He was despised and rejected of men. A man of sorrows and acquainted with grief. As one from whom men hide their faces, he was despised and we esteemed him not. Surely he has born our grief and carried our sorrows. Yet we did esteem his stricken, smitten by God and afflicted but he was wounded for our transgressions. But he was bruised for our iniquities. Upon him was the chastisement that made us whole. And with his stripes we are healed. All we like sheep have gone astray. We have turned every one to his own way and the Lord has laid on him the iniquity of us all. He was oppressed and he was afflicted. Yet he opened not his mouth. As a lamb that is led to the slaughter and as a sheep that before its sheerer is dumb so he opened not his mouth. By oppression and judgement he was taken away. And as for his generation who considered that he was cut off out of the land of the living, stricken for the transgression of my people. They made his grave with the wicked and a rich man in his death. Although he had done no violence and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him. He has put him to grief. When he makes himself an offering for sin he shall see his offspring. He shall prolong his days. The will of the Lord shall prosper in his hands. He shall see the fruit of the travail of his soul and be satisfied. By his knowledge shall the righteous one, my servant, make many to be accounted righteous. And he shall bear the sin of many. Therefore I will divide him a portion with the great and he will divide the spoil with the strong. Because he poured out his soul unto death and was numbered with the transgressors and bore the sin of many and made intercession for the transgressors.

Then I looked and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriad of myriad and thousands of thousands crying with a loud voice, "Worthy is the Lamb that was slain to receive power and wisdom and wealth and might and honor and glory and blessing.' And I looked and I heard every creature in heaven and on earth and under the earth and in the sea and all therein saying to him who sets upon the throne be blessing and honor and glory and might forever and ever. Amen.

Hallelujah. Praise the Lord. Hallelujah. Amen. `