

# The words and work of jesus essay



## The Words and Works of Jesus

### Introduction

Not everyone who hears the name ' Jesus Christ' responds positively. Many regard Him as merely a adult male that walked the Earth about two thousand old ages ago. Sadly, some believe He did non populate at all and is simply fanciful or invented by some delusional people. But, for Christians, He epitomises the individual we strive to copy.

Personally, as a Christian, it is really hard to set into words how great my Lord and Saviour is. There are no words powerful plenty to convey this message. Hopefully as I work through this assignment, my message of how great my Maestro is will come across articulately and will non make Him an unfairness.

#### 1. Before the first twelvemonth of Jesus' ministry

##### 1. 1. The Birth of Jesus

Approximately two thousand old ages ago, 5 B. C. , a babe male child was born, to a Judaic twosome in Bethlehem. This town is portion of the universe soon shared, with tenseness, by Israel and the Palestinian Territories ( Graystone 2008: 9 ) . This was no ordinary kid, His birth was foreseen in Old Testament prophesies by Isaiah ' The virgin will be with kid and will give birth to a boy, and will name him Immanuel [ 1 ] ' ( 7: 14 NIV [ 2 ] ) and Micah 5: 2 ) . Both Matthew and Luke's Gospels tell in item the narrative of His birth.

### 1. 2. Jesus consecrated to the Lord

The infant's female parent, Mary, betrothed to Joseph, became pregnant through the Holy Spirit. Joseph, being honorable, wanted to disassociate her with small dither, due to divine intercession married her and recognized Jesus as his son ( Mt 1: 18-25 ) . Following Judaic Law, on His 8th twenty-four hours, Jesus was circumcised and named. Following the purification procedure, Joseph and Mary presented Jesus in the Temple and consecrated Him to the Lord ( Lk 2: 21-23 ) .

### 1. 3. The nazarene in expatriate in Egypt

Herod the Great, comprehending this kid a menace, ordered the race murder of all male kids two old ages old and under ( Mt 2: 16 ) . The household fled and lived in Egypt until the decease of Herod, about 4 B. C. They returned to Israel and settled in Nazareth, a territory of Galilee ( Mt 2: 22-23 ) . Jesus spent His childhood here, under the counsel of His earthly craftsman male parent, Joseph and His female parent, Mary ( Graystone 2008: 10 ) .

### 1. 4. Early twelvemonth of Jesus' life

Small is known about the early old ages of Jesus' life. We do cognize from the clip the household returned to Nazareth, every twelvemonth, His devout parents journeyed to Jerusalem for the Feast of the Passover ( Lk 2: 41 ) .

When Jesus was 12 old ages of age, He amazed the instructors in the Temple by His overpowering cognition and apprehension ( Lk 2: 47 ) . Harmonizing to Luke, following this incident, Jesus returned with His parents to Nazareth and ' grew in wisdom and in stature, and in favor with God and men' ( 2: 52 ) .

### 1. 5. John the Baptist baptises Jesus

At the Jordan, Jesus joined the crowds being baptised by John the Baptist. John recognizing Jesus as the Messiah was discerning to baptize Him. Jesus insisted that John 'fulfil all righteousness' ( Mt 3: 15 ) . Following Jesus' baptism, the celestial spheres split unfastened, the Holy Spirit descended on Him like a dove a voice from heaven said ' This is my Son, whom I love, with Him I am good pleased' ( Mt 3: 17 ) .

### 1. 6. The enticement of Jesus

Spirit led, Jesus sought desert privacy to set about a period of fasting. Satan confronted Him, alluring Him to function him instead than God. Jesus emerged from the 40 years of purdah, fasting and alluring even more sceptor ( Mt 4: 1-11 ) reaffirming God's program for His ministry.

## 2. First twelvemonth of Jesus' ministry

During this period of consideration, ( Merrill Tenney in Smith 2012: 43 ) Jesus was about 30 old ages of age ( Lk 3: 23 ) . John the Baptist declaring Jesus as ' the Lamb of God' ( Jn 1: 29 ) and his testimony to Jesus made such an impact on his followings that two of them instantly began to follow Jesus ( Jn 1: 35-42 ) .

### 2. 1. Jesus' first miracle

On His return to Galilee, Jesus, was invited to a matrimony banquet in Cana. It was here that Jesus unwillingly, prompted by Mary, His female parent, miraculously born-again H2O into top class vino. Jesus' statement ' My clip

has not yet come' ( Jn 2: 4 ) illustrates His reluctance to get down executing miracles prematurely ( Smith 2012: 45 ) .

## 2. 2. Jesus' foremost Passover

Jesus attended the Passover Feast in Jerusalem ( Jn 2: 13 ) . Jesus, appalled by the usage of the Temple, drove out those who had the audaciousness to utilize the Temple tribunals as a trading topographic point ( Jn 2: 13-16 ) . While in Jerusalem, Jesus, began executing a scope of live miracles ( Jn 2: 23-25 ) .

Nicodemus, a Pharisee, was so impressed by Jesus that a private, learning conversation ensued ( Jn 3: 1-21 ) . ' No one can see the Kingdom of God' Jesus advised Nicodemus ' unless he is born again' ( Jn 3: 3 ) .

## 2. 3. The Nazarene and the Samaritan adult female

Returning to Galilee, Jesus travelled, harmonizing to the Father's will, through Samaria ( Smith 2012: 53 ) . Thirsty, at midday, Jesus stopped at Jacob's well. A Samaritan adult female arrived to pull H<sub>2</sub>O. Jesus requested a drink from her. This resulted in a conversation where Jesus challenged her about the ' gift of God' ( Jn 4: 10 ) . As a consequence of this brush and her testimony, many came to recognize Jesus ( Smith 2012: 55 ) .

## 2. 4. The Nazarene begins His Galilean ministry

Jesus was welcomed in Galilee. ( Jn 4: 45 ) . The miracles He performed made Him a famous person ( Smith 2012: 58 ) . This was a clip of dynamic public ministry for Jesus, but, the spiritual leaders felt intimidated by His power and

popularity ( Smith 2012: 58 ) . Jesus' position caused the royal functionary to beg Him to mend his boy ( Jn 4: 47 ) . Due to the functionaries deficiency of religion, Jesus rebuked him, ( Jn 4: 48 ) it was critical for people's redemption to believe and hold faith in Jesus and non merely in His powers ( Smith 2012: 59 ) .

## 2. 5. Jesus relocates to Capernaum

Following the Nazarenes effort on His life, Jesus relocated to Capernaum ( Lk 4: 29-31 ) . He journeyed throughout Galilee, mending the ill, projecting out devils, prophesying and taught truths about the Kingdom of God ( Smith 2012: 57 ) . The Sermon on the Mount, Jesus' pronunciamento, taught the rules of the Kingdom ( Smith 2012: 73 ) . Jesus taught on many facets of life. Murder ( Mt 5: 21-26 ) , adultery ( Mt 5: 27-30 ) , divorce ( Mt 5: 31-32 ) , revenge ( Mt 5: 38-42 ; Lk 6: 29-31 ) are but a few. The chief ethical rule Jesus taught was ' do to others as you would hold them make to you' ( Mt 7: 12 ) .

Jesus naming Matthew Levi to follow Him marked the terminal of His first twelvemonth of ministry. ( MK 2: 14 ; Lk 5: 27 ; Smith 2012: 94 ) .

## 3. Second twelvemonth of Jesus' ministry

Jesus' 2nd twelvemonth of ministry began around the clip of the 2nd ' first Sabbath' ( Lk 6: 1-5 ) . Popularity and power are the typical Markss of this period ( Smith 2012: 94 ) .

### 3. 1. Jesus' instructions on the Sabbath

Conflict with the Pharisees referring 'work' on a Sabbath, caused Jesus to underscore that human demands take precedence over junior-grade Torahs and regulations ( Smith 2012: 96 ). The Sabbath was made for people and not frailty versa.

### 3. 2. Jesus selects twelve exceeding followings

Conflict with the Pharisees motivated Jesus and His Disciples to retreat to the Sea of Galilee ( Mt 12: 14-15 ; Mk 3: 6-7 ).

Jesus prayed a full day atop a mountain before doing the determination to name His apostles. When twenty-four hours came, He chose the 12 from amongst His Disciples ( Lk 6: 12-16 ) and authorised them to: a ) be with Him, b ) heal every disease, degree Celsius ) thrust out devils and demons d ) preach ( Smith 2012: 98 ).

### 3. 3. The Nazarene continues His public ministry

Jesus' miracles attracted many impoverished crowds: Mending a centurion's retainer ( Mt 8: 5-13 ; Lk 7: 1-10 ), raising a widow's boy from death ( Lk 7: 11-17 ), quieting a storm ( Mt 8: 23-27 ; Mk 4: 35-41 ; Lk 8: 22-25 ) are a few of the astonishing miracles performed by Jesus during this period. There was a growing brewing of displeasure amongst the Judaic spiritual leaders.

### 3. 4. Jesus began developing His Apostles

Jesus embarked on a circuit of every town and crossroads ( Smith 2012: 109 ). His Apostles accompanied Him, learning from His illustration. Jesus

needed them good trained to take over from Him for ‘ the crop is plentiful but the workers few’ ( Mt 9: 37 ) .

### 3. 5. Responses to Jesus and His ministry

There was a assorted response to Jesus’ ministry. Some responded with uncertainty, religion, bitterness and others uncertainty. Amongst the ‘ doubters’ was John the Baptist ( Mt 11: 1-9 ; Mk 6: 14-29 ; Lk 7: 18-35 ) . John envisioned Jesus as a conqueror/warrior and not as a low retainer.

Not many took notice of Jesus’ message of penitence, doing Him to denounce three metropoliss, viz. : Capernaum, Tyre and Sidon.

The anointment of Jesus by a promiscuous adult female, illustrates the true significance of Jesus’ message. He associated with evildoers and castaways. Jesus accepted everyone ( Lk 7: 36-50 ) .

Jesus mending a devil possessed adult male ( Mt 12: 22-23 ) started people theorizing that He was the Messiah. This caused a negative discrediting reaction from the Pharisees ( Mt 12: 24 ) . His own household had trouble believing in Him ( Jn 7: 4-5 ) .

Jesus used fables, the crude, in writing, colorful narratives to explicate His message about why so many rejected Him.

The 2nd twelvemonth of Jesus’ ministry ended at about the clip when He miraculously fed the five 1000 in the locality of the Sea of Galilee ( Jn 6: 1 ) .

### 4. Third twelvemonth of Jesus’ ministry ( first six months )



The miracle, feeding the five thousand, signalled the beginning of Jesus' 3rd ministry twelvemonth. 'The Judaic Passover Feast was near' ( Jn 6: 4 ) . Jesus' popularity boomed amongst ordinary people and they sought to do Him their male monarch. Due to their selfish grounds and non due to His instructions, He declined. Jesus delivered His great discourse on 'The Bread of Life' , clearly denoting His Messiahship ; doing struggle with the spiritual leaders. Many of Jesus' followings turned off from Him, His popularity dwindling.

#### 4. 1 Jesus withdraws from Galilee

The Nazarene ended His Galilean ministry due to their rejection and withdrew. He now concentrated on developing His Disciples.

Jesus' Disciples disregarding the Judaic usage of cleanliness before eating angered the Pharisees, doing their onslaught on Jesus ( Smith 2012: 130 ) . Jesus chastised them by stating the parable about what makes an individual clean and dirty ( Mt 15: 10-20 ; Mk 7: 14-23 ) .

#### 4. 2. The Nazarene continues His miracles in distant countries

To be entirely with His Disciples, Jesus retreated to Tyre and Sidon ( Mt 15: 21 ) . Jesus, after pleading from a Canaanite adult female, healed her devil possessed girl. Testing her religion, it ab initio appeared as though Jesus did non desire to assist her. ( Mt 15: 21-28 ; Mk 7: 24-30 ) . Her faith 'test' paid away and Jesus treated her kindly.

While in the Decapolis ; Jesus performed many healings ( Mt 15: 29-31 ) . His compassion led Him to feed four thousand hungry people.

#### 4. 3. Jesus scolds the Pharisees

Due to the Pharisees and Sadducees demanding from Jesus ‘ a mark from heaven’ , Jesus warned His Disciples, utilizing ‘ yeast’ , figuratively ( Mt 16: 6 ) . ‘ Yeast’ , referred to the false instructions of the Pharisees and Sadducees ( Mt 16: 12 ) .

#### 4. 4. Jesus heals a blind adult male

The Nazarene and His Disciples arrived in Bethsaida ; people brought a blind adult male to Him for mending. ( Mk 8: 22-29 ) . Avoiding attending, Jesus led the adult male from the metropolis and healed him in two stages, symbolizing the religious sightlessness of Jesus’ Disciples which they bit by bit overcame.

#### 4. 5. The Nazarene informs His Disciples about His hereafter

Jesus’ precedence was to assist His Disciples realise who He was ; one time established, Jesus concentrated on assisting them gain what His mission was. The transforming minute of Jesus’ mission came when Peter announced firm that Jesus was ‘ the Christ’ ( Mt 16: 16 ) . The Nazarene now helped them understand His pending decease and Resurrection ( Mt 16: 21-18: 35 ) . They as yet had no construct of a ‘ suffering Messiah’ .

Jesus taught that He would: a ) journey to Jerusalem ; B ) suffer ; degree Celsius ) be put to decease and vitamin D ) be resurrected ( Smith 2012: 142 ) . Peter challenged Jesus referring this anticipation, doing Jesus to call on the carpet him ( Mt 16: 23 ) .

#### 4. 5. The August 6

Little more than six months before Jesus' crucifixion, Jesus, accompanied by three adherents climbed atop a mountain and His visage altered. The adherents saw Jesus in glorification, talk to Moses and Elijah ( Mt 17: 1-3 ) .

God once more approved of Jesus His darling Son, declaring ' with Him I am good pleased. Listen to Him' ( Mt 17: 5 ) .

#### 5. Third twelvemonth of Jesus' ministry ( last six months )

Following the Feast of Tabernacles, 32 A. D. , the beginning of Jesus' Judean ministry began. A determined Jesus set out for Jerusalem ( L 9: 51 ) . This was an intense ( Smith 2012: 153 ) clip for Him.

##### 5. 1. Jesus attends and curates at the Feast of Tabernacles

Jesus journeyed, via unwelcoming Samaria ( Lk 9: 53 ) to the Feast of Tabernacles in Jerusalem where He ministered ( Lk 9: 51-61 ; Jn 7: 1-10 ) .

Here, Jesus began learning about being the ' Light of the world' ( Jn 8: 12-59 ) and ' the Good Shepherd' ( Jn 10: 1-21 ) . There was once more confrontation between Him and the spiritual leaders, they wanted to lapidate Him ( Jn 8: 59 ) .

##### 5. 2. The nazarene begins His Judean ministry

Jesus sent 70 ( two ) , in braces to fix and denote the manner for Him ( Lk 10: 1 )

Jesus now began six months of ministry in Judea and its environments ( Lk 9: 51-13: 2 ) . This period included His fable on the Good Samaritan ( Lk 10: 25-37 ) , instructions on precedences ( Lk 10: 38-42 ) and supplication ( Lk 11: 1-13 ) .

### 5. 3. The stoping of the first two/three months

These two/three months of ministry ended with a visit to Jerusalem for the Feast of Dedication ( Jn 10: 22-42 ) where Jesus ministered. The spiritual leaders bluffly asked of Jesus if He is ‘ the Christ’ ( Jn 10: 24 ) . Jesus’ reply of ‘ I and the Father are one’ infuriated them ( Jn 10: 30-31 ) . They once more wanted to lapidate Him. Jesus went back across the Jordan to where John baptised. Many people came to Him and believed in Him ( Jn 10: 40-42 ) .

### 5. 4. Continuance of Jesus’ Judean ministry

Following the Feast of Dedication, Jesus’ ministry continued. Jesus taught on: a ) features and cost of discipleship ( Lk 14: 25-35 ) ; B ) money attitudes ( Lk 16: 1-15 ) ; c ) the fable of Lazarus and the affluent adult male ( Lk 16: 19-34 ) ; vitamin D ) learning on wickedness, religion and duties ( Lk 17: 1-10 ) .

During this period, Jesus was summoned to Bethany, where He raised His friend Lazarus to life from decease ( Jn 11: 1-54 ) .

These last two/three months of Jesus’ Judean ministry saw Jesus heal 10 lazars ( Lk 17: 11-19 ) , where merely one thanked Him.

### 5. 5. Jesus is once more confronted by the Pharisees

Bing asked once more by the Pharisees, when the land of God would come, Jesus explained that the land is 'within' ( Lk 17: 20-21 ) .

Jesus used fables to explicate about supplication ( Lk 18: 1-18 ) and He taught on the hard subject of divorce ( Mt 19: 1-12 ; Mk 10: 1-12 ) . Jesus had a particular love for kids and told His Disciples that ' the Kingdom of God belongs to such as these' ( Mk 10: 14 ) . Jesus encompassing and blessing the kids illustrates this absolutely ( Mk 10: 16 ) .

#### 5. 6. The stoping of Jesus' Judean ministry

These last two/three months of Jesus' Judean ministry ended shortly before the Feast of the Passover. Jesus was doing His concluding attack to Jerusalem to confront the turbulent and painful experiences that lay in front.

#### 6. Concluding hebdomad of Jesus' life on Earth

Saturday, prior to His crucifixion, Jesus' concluding hebdomad began ; He arrived and lodged in Bethany, Judea ( Mt 11: 1 ) .

##### 6. 1. Sunday

Amidst gaudery Jesus entered Jerusalem, mounted meekly upon a donkey. Peoples lined the streets welcoming their ' king' . Jesus wept, ( Lk 19: 44 ) knowing that Israel would reject Him and the tests they would see.

##### 6. 2. Monday

Jesus, in Jerusalem, hungry, approached a fig tree, happening no fruit, cursed it, whereby it instantly withered and died ( Mt 21: 18-22 ) . Jesus was going through opinion on unfaithful Israel.

Jesus cleansed the Temple for the 2nd clip ( Mt 21: 12-17 ; Mk 11: 15-19 ; Lk 19: 45-48 ) .

Some Greeks managed to see Jesus, He discussed His pending decease, ( Jn 12: 20-26 ) once more rejected.

### 6. 3. Tuesday

Tuesday, ' day of controversy' , ( Robertson in Smith 2012: 210 ) Jesus clashed with the spiritual leaders in the temple. Publicly Jesus silenced them, they, unable to get the better of Him, decided that force was their lone option ( Mt 21: 23-23: 39 ; Mk 11: 27-12: 40 ; Lk 20: 1-47 ) . Being rejected by Israel, redemption in Christ was now offered to everyone.

Returning to Bethany, Jesus gave His ' end times' learning on the Mount of Olives. At dinner, Lazarus's sister, Mary anointed Jesus with aroma. Judas made up one's mind to betray Jesus ended this twenty-four hours.

### 6. 4. Wednesday

Nothing is recorded about this twenty-four hours ; we can presume Jesus spent it softly with His Disciples.

### 6. 5. Thursday

Peter and John prepared the last Passover repast Jesus and His Disciples celebrated together in an 'upper room' in Jerusalem ( Lk 21: 7-13 ) .

Jesus washed their feet, learning low servant goon, predicted Judas' treachery ( Mt 26: 25 ) ; instituted the Lords' Supper and predicted His Disciples' hurtful denial ( Smith 2012: 224 ) .

Following Jesus' reassuring talk with His Disciples, He prayed His High Priestly Prayer ( Jn 17 ) .

Turbulent, Thursday eventide, Jesus anguished, prayed in the Garden of Gethsemane ( Mt 26: 36 ) . Judas led functionaries to Jesus, they arrested Him and took Him like ' a Lamb to the slaughter' ( Is 53: 7 ) , for the three illegal spiritual tests ( Jn 18: 12-14, 24,

## 6. 6. Friday

Morning saw Jesus go to three civil tests ( Lk 23: 1-12 ) , finally, Roman Governor, Pontius Pilate ; wittingly sentenced guiltless Jesus to deacease.

Beaten, belittled, Jesus carried His crucifixion cross to Golgotha [ 3 ] , assisted by Simon.

Jesus' cross was lifted up between two felons, Pilate had a mark placed above His caput, naming Him ' the male monarch of the Jews' ( Mt 15: 26 ) . Soldiers bet for His apparels ( Mt 27: 35 ) . Jesus was offered wine acetum, ( Mt 27: 48 ; Mk 15: 36 ) and He uttered seven profound looks. At the foot of the cross stood the darling adherent, John ( Jn 19: 26-27 ) and four adult females.

Six agony hours, dignified Jesus hung on the unsmooth wooden cross. When Jesus died His hastily removed organic structure was placed in a grave by Joseph of Arimathea and Nicodemus ( Jn 19: 38-42 ) .

Jesus spoke His last ; hush in pandemonium, expecting the Resurrection that would shatter the silence of the grave ( Radcliffe 2004: 72 ) .

## Decision

There is so much we will ne'er cognize about Jesus. Were His eyes blue or brown? Did He prefer dates to pomegranates? But we do cognize, His life was reasonably short and it has been made accessible to us through the four Gospels. No physical description of Jesus is mentioned in the New Testament and yet more has been written about Jesus than any other individual in History. Numerous lives have been moulded and changed by this compassionate, singular adult male who lived most of His life in that vague small town called Nazareth, better known by His followings as ' the Son of God' .

## Plants Cited

Graystone P 2008. *demand to cognize? Christianity* . London: HarperCollins Publishers.

*The new international version survey Bible* . 1985. Grand Rapids, Michigan, USA: The Zondervan Corporation.

*The pocket Oxford lexicon*, s. v. ' myrrh' , 1978. Oxford: Oxford University Press.



Radcliffe T 2004. *Seven last words*. Great Britain: Cromwell Press.

Smith K G 2012. *The words and plants of Jesus*. Johannesburg: The South African Theological Seminary.

1